

LECTURE IV

“If any man hath not the Spirit of Christ, he is none of His.”
Rom. viii. 9.

TOWARDS the close of the last Lecture the remark was made that the chief blessing bestowed by our Lord as High-priest of His people is the gift of the Spirit. The subject was too important to be considered at the time, and we turn to it now.

Every reader of the New Testament is familiar with the fact that the gift of the Spirit is spoken of by the sacred writers with remarkable frequency and emphasis, that it is referred to as the great gift of that dispensation under which Christians live, and that it is described as embracing in itself alone everything that the believer needs. The thought of a written word does not there occupy the place assigned to it in the later ages of the Church, in which it has to a large extent practically excluded the work of the Spirit as a living agent from the minds of many. It was not a written gospel, but a message and a power to come from the inspiration of the Spirit, that the Saviour had in view when, after His Resurrection, He instructed the Apostles whom He had chosen to “wait for the promise of the Father, which,

said He, ye heard from Me." ¹ On the day of Pentecost the Church was planted by means not of writings, but of the Holy Spirit, who descended in tongues of fire upon the heads of the disciples. In the energy of the same Spirit the Church continued to be propagated; and numerous passages of the Acts of the Apostles make it clear that the first gift bestowed upon converts to the faith of Christ, after they had been admitted into the Church by Baptism—the gift which sealed them in their new position and fitted them for their new duties—was that of the Spirit, imparted by the laying on of hands. The fulness of blessing, also, everywhere connected with the gift of the Spirit, is not less remarkable than the frequent mention of the gift itself. Even in the earlier Gospels, in which the teaching of our Lord upon the point is less emphatic than in the fourth, we read, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" ² There had been no reference to the Spirit in any previous part of the discourse in which these words occur. In answer to the request of His disciples our Lord had just taught them that prayer in which the universal Church delights to recognise the expression of all her wants, when in a sudden and unexpected turn of language He closes with the promise of this gift of the Holy Spirit. From that gift, then, we cannot exclude the thought of provision for every want experienced by us; and in the parallel passage of St. Matthew

¹ Acts i. 4, 5.

² Luke xi. 13.

the one form of expression is even substituted for the other, "How much more shall your Father which is in heaven give good things to them that ask Him?"¹ The gift of "the Holy Spirit" and that of "good things" cover the same ground.

The truth thus indicated is brought out with still greater force in the last discourses of our Lord in the Gospel of St. John.² There the Paraclete or Advocate takes the place of all other gifts which the departing Redeemer might be expected to allude to in that trying hour. Two great lines of promise appear in these discourses—the first, that the disciples shall be fitted for their work; the second, that they shall be supported in performing it; and both lines are directly associated with the Advocate to be sent after Jesus had gone away. Of the first we read, "And I will pray the Father, and He shall give you another Advocate, that He may be with you for ever, even the Spirit of Truth"; "But the Advocate, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you."³ Of the second we also read, "But when the Advocate is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall bear witness of Me: and ye also bear witness, because ye have been with Me from the beginning"; "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Advocate will not come unto you; but if I go, I will

¹ Matt. vii. 11.

² John xiv.-xvi.

³ John xiv. 16, 17, 26.

send Him unto you.”¹ Nor is this all ; for here too, as in the earlier Gospels, the specific promise of the Spirit immediately follows promises of the most general kind, as if to combine them into a simpler and more concrete form : “ If ye shall ask anything in My name, that will I do ” ; “ That whatsoever ye shall ask of the Father in My name, He may give it you.”² Then comes the promise of the Advocate, who is thus in Himself the fulfilment alike of the “ anything ” and of the “ whatsoever ” that we ask.

The same lesson is implied, if not so expressly taught, throughout the rest of the New Testament. Every grant and privilege enjoyed by the disciple of Jesus is connected with the Spirit’s work. He is the Spirit of truth, and adoption, and freedom, and purity, and brotherly love.³ He is the soul of acceptable worship and the sustainer of effectual prayer.⁴ He reveals to us the deep things of God ; giving us the word both of wisdom and knowledge.⁵ He helps our infirmities, making intercession for us with groanings which cannot be uttered.⁶ He not only quickens us into spiritual life, but, after we are quickened, carries forward the work of Sanctification in our souls.⁷ Christians “ live ” by the Spirit, “ walk ” by the Spirit, are “ led ” by the Spirit, are a “ habitation of God ” in the Spirit, and are “ filled ” with the Spirit.⁸ In addition to all this the Spirit is also

¹ John xv. 26, 27 ; xvi. 7.

² John xiv. 14, xv. 16.

³ John xiv. 17, xv. 26 ; Gal. iv. 6 ; 2 Cor. iii. 17 ; 1 Cor. vi. 19 ; 1 John iii. 24, iv. 12.

⁴ Phil. iii. 3 ; Eph. vi. 18.

⁵ 1 Cor. ii. 10, xii. 8 ; Eph. i. 17.

⁶ Rom. viii. 26.

⁷ John vi. 63 ; 2 Thess. ii. 13.

⁸ Gal. v. 25 ; Rom. viii. 14 ; Eph. ii. 22, v. 18.

the earnest of our inheritance. He witnesses with our spirits that we are the children of God. He seals us unto the day of redemption; and, when believers at last rise from their graves on the morning of the resurrection, their mortal bodies are quickened because of the Spirit of Christ that dwelleth in them.¹

Allusions so numerous as these and many others leave no doubt upon the point that the gift of the Holy Spirit is the leading and characteristic gift of the Christian dispensation; and that from His grace and power flow alike the privileges which Christians enjoy, and the distinctive graces of their new and higher life. There is not, in short, one single office in the Church of Christ, not one good work done, not one grace exhibited, by any of its members that is not dependent upon the operation of the Spirit. There are diversities of gifts, of ministrations, and of workings, but each of these is part of what St. Paul styles "the manifestation of the Spirit."²

Such is the language of the New Testament: and a similar importance is attached to the gift of the Spirit in the Old. Nothing is more worthy of notice than the fact that, amidst all the externalism often thought to be her only mark, the Old Testament Church associated with this gift the chief glory of the Messianic age. One symbol, in particular, is constantly employed by the prophets to denote the precious and abundant blessings then to be poured out upon the Church; and

¹ Eph. i. 13; Rom. viii. 16; Eph. iv. 30; Rom. viii. 11.

² 1 Cor. xii. 4-11, "The Holy

Spirit is the *Executive* of all the works of God."—Smeaton, *Doctrine of the Holy Spirit*, p. 126.

it is so clearly interpreted both by them and by our Lord Himself, that there can be no mistake as to its meaning. That symbol is water. It is made use of in every form—now as a fountain, now as showers of rain, now as pools in the thirsty desert, and now again as a river that brings life to the surrounding country, teems with multitudes of fishes, and is covered with the ships of the nations. Besides this frequent use of the symbol, many passages also meet us in Old Testament Prophecy in which the Spirit is expressly spoken of as the special gift and glory of Messianic times. Of these the words of Joel quoted by St. Peter on the day of Pentecost may be taken as an example.¹ The feast of Tabernacles, too—the crowning festival of Israel's sacred year—was understood, at least in later ages, to testify to the same great truth. Nor can the ceremonial of drawing water from the pool of Siloam on the eighth or great day of the feast, and pouring it out upon the altar, while the assembled multitudes shook their palm-branches and made the temple resound with song, be explained except by remembering Israel's hope that at that very moment the Spirit would be given. St. John, indeed, has interpreted the ceremonial for us when, explaining the Saviour's promise, he says, "This spake He of the Spirit, which they that believed in Him were to receive."² There can be no doubt, then, that the gift of the Holy Spirit is the distinguishing gift of the New Testament dispensation, or that it may even be regarded as the sum and substance of all the blessings of the new and

¹ Joel ii. 28 ; Acts ii. 17, 18.

² John vii. 39.

better covenant. The present dispensation is indeed styled by St. Paul "The Ministration of the Spirit."¹ It is unnecessary to say more upon this point. Other questions connected with the subject demand consideration.

I. What is the special nature of the gift?

The idea commonly entertained is that the Spirit promised by our Lord is simply the Third Person of the Trinity, viewed in His absolute and eternal Being. He who had been from everlasting the bond between the Father and the Son, and the thought of whose distinct and separate Personality is necessary to any just conception of the Personality of God, is supposed to be communicated to us, and in some mysterious way to take up His abode within us. This, however, is hardly the teaching of the Bible. We seem rather to be taught there that the Spirit bestowed upon us by the glorified Lord is not the Third Person of the Trinity in the solemnness of the Personality possessed by Him before the foundations of the world were laid; but rather that Person as He entered into, took possession of, consecrated and "perfected" the human nature of our Lord. We seem to be taught that the Spirit which, as believers, we receive is the Spirit of the Christ as Christ now is, and not as He was before He became flesh and tabernacled among us. The human nature of our Lord in His heavenly abode is filled with the Spirit. In that fulness it is now for ever united to the Divine nature of the Eternal Word; and out of this combined fulness

¹ 2 Cor. iii, 8.

of the Divine and human we receive, and grace for grace.¹ So important is the point before us that it will be well to pursue it a little further.²

1. Even during His life on earth our Lord possessed, and He still possesses, the fulness of the Spirit. At the very opening of His ministry in the synagogue at Nazareth He applied to Himself the language of ancient prophecy, "Spirit of the Lord is upon Me";³ and, in so applying it, He obviously intended to express the character of His ministry as a whole. According, therefore, to His own claim thus distinctly made we are called upon to think of Him as One who, from the beginning to the close of His Messianic work, was dwelt in, moulded, guided, encouraged, and strengthened by the Spirit of God. All the other statements of Scripture upon the point lead to the same conclusion.

By the power of Holy Spirit His flesh was so formed within the womb of the Virgin Mary that, while truly

¹ John i. 16.

² In his excellent practical treatise, *Through the Eternal Spirit*, Dr. Elder Cumming objects to what he understands to be the teaching of this lecture, and advocates the ordinary view, that "the Holy Ghost dwells in the Christian in His simple and absolute Deity." The whole book is well worth the reader's attention. But on one point Dr. Cumming, speaking simply from hearing and newspaper reports, has not exactly caught the meaning of what was said. "Without denying," he says, "that the positive side of

the view proposed has much to recommend it, yet the indwelling of the Spirit in the believer is not, so far as I can judge, to be regarded only as one of the results of the indwelling of Christ; it is rather the indwelling of the Spirit which makes Christ's indwelling possible and real" (p. 99). It will appear in the sequel of this lecture that its writer not only accepts, but attaches great importance to, what is said in the latter part of Dr. Cumming's statement.

³ Luke iv. 18.

our flesh, with all its characteristic qualities and natural infirmities, it was yet free from that taint of sin which would have rendered it impossible for Him to become the new Head of a line of spiritual descendants, to the ideal conception of whom (a conception to be ultimately realised) no sin belongs. "Holy Spirit," said the angel to Mary, "shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called Holy, the Son of God."¹ When at His Baptism He was solemnly inaugurated to the task assigned to Him, "the heavens were rent asunder, and the Spirit as a dove descended and abode upon Him,"—a visible symbol satisfying the highest expectations of the Baptist, who "saw and believed that this was the Son of God."² Immediately after His Baptism the Temptation in the wilderness followed, when He met and conquered in their intensest form specimens of all the trials He was to encounter in His future work; and of that season in His history we are expressly told that "Jesus, full of Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days, being tempted of the devil."³ When the temptation was over and His ministry began, it is said that "He returned in the power of the Spirit into Galilee."⁴ The accounts given us in the Gospels of the manner in which He carried on that ministry teach the same lesson. Throughout it all He was "anointed with Holy Spirit and with power,"⁵ and of

¹ Luke i. 35.

² Mark i. 10; John i. 32-34.

³ Luke iv. 1.

⁴ Luke iv. 14.

⁵ Acts x. 38.

some of the most important of His miracles, such as the casting out of demons, He tells us Himself that He did them "by Spirit of God."¹ Nor was it otherwise with the various characteristics of His inner life. We are never permitted to think of Him as of one who exhibited only a complete human development, or in whom there was nothing higher than a strong and harmonious growth of the different parts of man's complex nature. Beneath and pervading all there was a Divine presence, a heavenly power, the immediate influence of God Himself. The peace which He possessed was not simply that of a well-balanced mind when the winds of earthly passion have been hushed; it was peace of which He said, "Not as the world giveth, give I unto you."² His joy was not merely that of a happy disposition, able to separate the sweet from the bitter in the mixed cup of worldly fortune; at a moment when it is spoken of we are told that "He rejoiced in the Holy Spirit."³ While His love was no mere tenderness or sympathy for brothers and sisters surrounded by the adversities of life; it was a Divine love passing knowledge, "the love wherewith the Father had loved Him."⁴

As it was thus throughout the course of our Lord's life, so the same manifestation was made at its close. When He sent forth His disciples to carry on the great purposes of His mission, it was through "Holy Spirit" that He gave them commandment;⁵ and His last and highest gift, that in bestowing which He felt that He

¹ Matt. xii. 28.

² John xiv. 27.

³ Luke x. 21.

⁴ John xvii. 26.

⁵ Acts i. 2.

bestowed Himself, was the gift of the Spirit: "He breathed on them, and said unto them, Receive ye Holy Spirit."¹

Statements such as these, so numerous and varied, are sufficient to show in how deep and true a sense our Lord, even during His earthly life, was animated and pervaded by the Spirit of God. Not that the Holy Spirit thus dwelling in Him took the place of His Divinity. The union of the Divine Son with the Divine Father could never be interrupted, whatever the self-limitations which the former, in becoming man, might, not apart from His Divinity but in the power of His Divinity, impose upon Himself. As from everlasting ages of the past, so through all the ages as they run their course, and to the everlasting ages of the future, the Three Persons of the Trinity must, while no doubt to be thought of separately, form such a unity that they shall be more than *beside*, that they shall be *in* each other, and that no one of them can ever have a place assigned to Him out of the Hypostatic union, in which some other existence might occupy the sphere He is supposed to have resigned. When, therefore, the Second Person of the Trinity took flesh and dwelt among us, He was not less *in* the Father than before, and at that great epoch the Holy Spirit was not less than formerly *in* both the Father and the Son. The Son did not by His Incarnation forfeit that Divine *Hypostasis* which He had always been, nor could He then receive what He had eternally possessed. He rather filled the manhood

¹ John xx. 22.

which He assumed with the power of the Divinity which He retained; and thus filled it at the same time with the Spirit which dwelt in that Divinity. In a similar manner the Divine and human natures of our Lord were also distinct; but again we are not to think of them as standing side by side in His one Personality, in the relation of two parallel lines. The Divine nature was more than parallel to the human; it penetrated and pervaded it. The human nature again penetrated and pervaded the Divine in all those moral and religious departments in which the two natures are akin, and the sphere of the Spirit was that in which this union was effected. Theologians have often endeavoured to solve difficulties of Scripture by separating the two natures, and ascribing words or acts of the Redeemer now to one of the two and now to another. The experiment has always failed. New difficulties have been created more serious than those which an effort had been made to escape. Christ, Divine and human, was one; and in the actings of each nature the other had a part, except in so far as we are compelled to suppose that His "emptying of Himself" was continued by Him throughout all His life below. When, therefore, we endeavour to conceive what Jesus was on earth, we must think of Him as filled with the Spirit in both the natures that are essential to His Personality. The two cannot be separated without destroying the unity of His Person. In Him they meet and mingle and interpenetrate each other.

If it was thus with our Lord when He was upon earth, it is not otherwise with Him now that He is in heaven.

The human nature which He there possesses is still penetrated and pervaded by the Spirit—the Spirit who was eternally in the Son; and the difference in that respect between His state on earth and His state in heaven consists simply in this, that the dominion of the Spirit in Him is now absolute, and free from every restraint to which He had subjected Himself during the days of His humiliation. In this sense St. Paul speaks of Him as “Spirit” when he says of Christians that, “reflecting as in a mirror the glory of the Lord, they are changed into the same image from glory to glory, even as from the Lord who is Spirit.”¹ Not, indeed, that He is wholly Spirit, like a formless ether diffused throughout the immensity of space. The “Spirit” which He is, is expressed in form. He has a body—the “spiritual body” of which the same Apostle tells us in another passage;² but that body is in complete subservience to the Spirit, adapted to its requirements and obedient to its behests. As the humanity of Christ is not less perfect now than it was before He died, so its union with His Divinity is now not less close than it was then. If parallelism in the one state is no explanation of the union, neither is it in the other. Nay, if it be possible, we must even think of the Divine element as interpenetrating the human, and the human the Divine, in the glorified Redeemer more thoroughly and more completely than before. “Let all the house of Israel know assuredly, that God hath made Him both Lord and Christ—this Jesus whom ye crucified.”³

¹ 2 Cor. iii. 18.

² 1 Cor. xv. 44.

³ Acts ii. 36.

Our Lord then possessed on earth, and possesses now in heaven, the fulness of the Spirit. Let it only further be observed that this possession is not to be thought of as a mere dwelling of the Spirit in Him, in a way similar to that in which a man may dwell in the house he occupies. It is not a dwelling so much as an indwelling, organic, permeative—an efficient source of being and action, as true and real an indwelling as is that of the soul in the body. Hence that remarkable later reading of the New Testament, where we are told that when St. Paul, on his second great missionary journey, would have carried his apostolic labours into Bithynia, “the Spirit of Jesus” (not simply, as in the Authorised Version, “the Spirit”) “suffered him not.”¹ The Holy Spirit had so penetrated and pervaded the human nature of the exalted Lord that He could be spoken of as “The Spirit of Jesus.”

2. The Spirit bestowed by our Lord in His glorified condition is not merely the Spirit, but the Spirit with which He Himself is filled; or, in other words, His own Spirit. Thus it is that St. Paul exclaims, “And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father.”² In the garden of Gethsemane Jesus cried, “Abba, Father.”³ We, in our turn, cry, “Abba, Father.” The same Spirit cries in the Head and in the members. So, again, St. Paul exclaims, “For I know that this shall turn to my salvation, through your prayer and the supply of the Spirit of Jesus Christ”;⁴ where the words, “the Spirit

¹ Acts xvi. 7.

² Gal. iv. 6.

³ Mark xiv. 36.

⁴ Phil. i. 19.

of Jesus Christ," mean more than a Spirit given us by Jesus Christ, and more than a general spirit of life in Him. They describe the Spirit belonging to Jesus Christ, belonging to the Son, at the moment when the Apostle wrote. It was of no past historical personality that St. Paul was writing, nor was it merely of a blessing taken out of the treasures of the Lord's grace. It was of the Spirit of a present and living Lord. That very Spirit which had sustained the Redeemer amidst His sorrows, and which was His Spirit as He lived in heaven, was granted to His suffering servant, that he as well as his Master might "glory in tribulations also." The same thing appears in our Lord's use of such expressions as "My peace," "My joy"¹—expressions to which we fail to do justice if we regard them only as meaning a peace, a joy, which He bestows. They are His own peace, His own joy, passing over into us, and becoming our peace, our joy. The very peace with which our Lord rested Himself on earth, with which He rests Himself in heaven, on His Father's breast, is to be our peace. The very joy which was and still is His, as He dwells in His Father's love and contemplates the results of His finished work, is to be our joy. If it cannot be said that we experience them as He did, it is because we are not yet perfected. Our hearts are not yet sufficiently enlarged to receive the fulness of the blessing. But they will be enlarged; and as they are enlarged we shall receive more. Not to the Son alone, but to all who believe in Him, does the promise belong,

¹ John xiv. 27; xv. 11.

"He giveth not the Spirit by measure."¹ The Spirit promised in the New Testament to believers is the Spirit of Christ.

It is no sufficient reply to this to say that in other passages the Spirit is called the Spirit of God, and is said to be given us by God. That statement is true. "If so be that the Spirit of God dwell in you;" "The Spirit of God dwelleth in you;" "The Holy Spirit whom God hath given to them that obey Him;" "He that anointed us is God, who also gave us the earnest of the Spirit in our hearts."² But the thought of God underlying these statements is not that of the First Person of the Trinity in Himself: it is the thought of Him in relation to the Son. Hence the word used by our Lord Himself, when He speaks of the source from which all blessings flow to the believer, appears to be pre-eminently not God but Father—"The Father," "My Father," "Your Father." The two truths meet in the higher unity, that the Spirit proceeds from the Father as He reveals Himself in the Son, and from the Son as the revelation of the Father. He comes from the Father; but God is the Father only in the Son. He comes from the Son, but the Son is the only-begotten which is in the bosom of the Father, and is the "way" to the Father. Such, there is every reason to think, is the true meaning of the Western Church in that great declaration of her Creed which did so much to cause,

¹ John iii. 34. The words of the A. V. in italics ought to be omitted.

² Rdm. viii. 9; 1 Cor. iii. 16; Acts v. 32; 2 Cor. i. 22.

and which more than everything else perpetuates, the schism between her and the Eastern Church—that the Holy Spirit proceeds not from the Father only, but from the Father and the Son. It was never intended by that clause to assert that there are two distinct sources from which, in exactly the same sense, what is called the Procession of the Holy Spirit takes place. The meaning only is, that it is contrary to Scripture teaching to rest in one of these Divine Personalities alone. The Spirit comes from the Father through the Son, and through the Son as the Son of the Father;¹ and, inasmuch as “the Son can do nothing of Himself, but what He seeth the Father doing”; and as “What things soever the Father doeth, these the Son also doeth in like manner,”² the Son’s works being thus the Father’s works, it is clear that the Spirit bestowed upon believers, whether spoken of as the Spirit of God or the Spirit of Christ, is the same gift. The particular mode of speaking depends simply upon the order of our thought,—whether we ascend through the Son to the Father, or descend from the Father through the Son; and St. Paul has combined both forms when, writing to the Galatians, he says, “And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father.”³ The fact, therefore, that the Spirit granted to us in Christ Jesus is often spoken of as the

¹ In *Luz Mundi*, p. 335, Gore speaks of the formula “from the Father and the Son” as “less nicely discriminated language.” Comp. Browne on the Thirty-

nine Articles, Art. v.; comp. also Gess, p. 264.

² John v. 19, 36.

³ Gal. iv. 6.

Spirit of God is no objection to the truth, that that Spirit is Christ's Spirit, the Spirit of One who is human as well as Divine.

3. When the Spirit is bestowed upon us, He must be made ours, not outwardly alone, but inwardly and experimentally. It is not enough to regard the Spirit as a precious blessing granted out of the abundant treasures of Divine love, or as a gift like that of the sunshine or the rain, in which we can rejoice, although they have no real contact with what we are. Such a conception falls far short of that of the closeness of union which, as we have seen, existed between our Lord's human nature and the Spirit by which that nature was occupied and informed. Whatever Jesus was or is, whatever He did or does, the Spirit was an active agent in His being or doing it; and what the Spirit was to our Lord's human nature He must be to our human nature also. The simple fact that the Eternal Son of God became man in order to carry out the work of our redemption is a proof of this necessity; while the principle underlying every practical precept of the New Testament—that the believer must pass through the same experience as his Master—leads to the same conclusion.

Again, it lies in the essential conditions belonging both to the Spirit who acts and to the human being who is acted upon, that the union between the two must be of an inward and penetrating kind. In dealing with the work of the Spirit in man we deal not with dead matter laid upon dead matter, but with life kindling life. When spirit is brought home to spirit, the

Spirit of Christ to the spirit of man, the two cannot in the nature of things remain separate from each other. The one cannot be set within the other as a precious jewel may be set in gold, the jewel remaining the jewel, the gold the gold. They must rather mingle like two different atmospheres, each diffusing itself throughout the other, so that both shall be found in every particle of their united volumes. The Spirit is more than a guide or instructor of those in whom He dwells, and He does more than reveal to them the great example they are to imitate. He penetrates their being; He acts at the centre of their life. "He that is joined to the Lord is one Spirit."¹

The truth now dwelt upon is confirmed by every analogy employed in Scripture to illustrate the relation between our Lord and us. Is He the Head and are we the members of the body? The Head not merely exercises authority over the members, and issues commands as from a throne; it transmits its subtle influences through every nerve and tissue of the frame. Is He the vine and are we the branches? The branches are not merely attached to the stem; they have their smallest twig and most distant leaf nourished by the sap by which the stem also grows. Is He the foundation and are we the stones of the spiritual temple? The founda-

¹ 1 Cor. vi. 17. "We have to carry into all thoughts of the relation between the Spirit and the Christian the mysterious relation between the Spirit and Christ."—*Moule's Outlines*, p. 134.

Dr. Newman beautifully says: "He pervades them (Christians) as light pervades a dwelling, or a sweet perfume the folds of some honourable robe."—*Parochial and Plain Sermons*.

tion not only supports the stones, it is thought of as sending upwards through them a principle of life; so that they become "living stones," sharers in the very life in which the foundation lives. Is He the Shepherd and are we the sheep? The sheep do not merely follow the Shepherd and listen to His voice; they are united to Him in the experience of an inward fellowship: "I am the Good Shepherd, and I know Mine own" (notice throughout the deep meaning of the word "know"); "and Mine own know Me, even as the Father knoweth Me, and I know the Father."¹ Or, finally, is Christ the Bridegroom and are His people the Bride? Then are they no longer twain, but one. The same thing may be said of the various symbols in which our Lord sets forth what He is to those who accept Him in faith. He is the "Light," yet in such a sense that He shines not only around them, but in their *hearts*, giving them the light of the knowledge of the glory of God in the face of Jesus Christ.² He is the "true bread out of heaven," but only he that eateth Him shall live by Him.³ He is the "living water," but only he that drinks of the water shall never thirst.⁴ Lastly, we must eat His flesh and drink His blood if we would have eternal life.⁵

Hence the fact that, in speaking of redeemed men, Scripture always takes for granted in the boldest manner that, while they are dependent for every Christian virtue they possess upon the free grace of God, they are engaged in a work of saving themselves—in holding fast, strength-

¹ John x. 14, 15. ² John viii. 12; 2 Cor. iv. 6. ³ John vi. 32.

⁴ John iv. 10.

⁵ John vi. 54.

ening, and perfecting their own salvation. Not one Christian grace is theirs if to them it is no more than an outward gift. Each must spring up from within. Each must be an exercise of their own willing and doing, so that it shall not simply be God who worketh in them both to will and to do, but they also who work, working out His good pleasure.¹

Nothing, indeed, is more worthy of our notice than the manner in which our Lord in His teaching brings out the individuality and self-movement of His people, and their independent, if at the same time their dependent, strength. Two methods of expression employed by Him are in this respect of peculiar interest, and the more so that we meet them even to a greater degree in the fourth than in the other Gospels. The very Evangelist who has done most to preserve words of Jesus giving expression to our Lord's identification of Himself with us, and of us with Him, is also the Evangelist who has done most to transmit to us words of the same Divine Master pointing to the necessity for the individual action of His followers.

(i.) In no Gospel is so much importance attached to the exercise of our own will for the performance of any duty or the obtaining of any blessing. When Jesus asked the impotent man at the pool of Bethesda whether he desired to be made whole, He put His question in the form, "Hast thou a will to be so?"² When He reproved the Jews for being too easily satisfied with the light which the Baptist was able to afford, He said

¹ Phil. ii. 13.

² John v. 6.

to them not that they were willing, but that they "willed" to rejoice in his light;¹ and when He asked the disciples whether they too were offended by His words, He said, "Is it possible that ye also should will to go away?"² In like manner He says, not if any man is willing, but "if any man willetth to do His will, he shall know of the teaching whether it be of God;"³ and to take but one passage more, in which the Evangelist himself speaks, we read not that the disciples, after the storm on the sea of Galilee had been calmed, "were willing," but that they "willed," to take Jesus into the boat.⁴ In all these passages there appears to be an emphasis upon the word "will," which it is of extreme importance to observe.

(ii.) The same conclusion is still more forcibly impressed upon us by another form of expression distinguishing the fourth Gospel, and as yet too little heeded. The peculiarity has been missed in the Authorised, but will be found in the Revised Version. On one occasion our Lord says to "the Jews," "But I know you, that ye have not the love of God in yourselves" (not "in you," A. V.)⁵ Upon another occasion He says, "Verily, verily, I say unto you, Except ye eat the flesh and drink the blood of the Son of man, ye have not life in yourselves" (not "in you," A. V.)⁶ The expression thus used by Jesus is best illustrated by the manner in

¹ John v. 35.

² John vi. 67.

³ John vii. 17.

⁴ John vi. 21.

⁵ John v. 42.

⁶ John vi. 53. Comp. also John xv. 4, although the A. V. there translates, "The branch cannot bear fruit of itself." Comp. also Matt. xiii. 21; Mark iv. 17.

which He describes His own relation to the Father: "For as the Father hath life in Himself, so gave He to the Son also to have life in Himself,"¹—words which can only mean that, while there is a certain subordination of the Son to the Father, the Son is possessed of life exactly similar and parallel to the Father's life; so that He acts in that life as the Father acts, and is a Giver of life to others. Believers, in like manner, have not only life. Life has so entered into them that in the possession of it they are "themselves." Their appropriation of the life of Christ is so far from extinguishing their individuality, responsibility, and freedom, that it rather brings these prominently forward as characteristics especially distinguishing them. The Spirit is not bestowed upon them as a vague and mysterious general gift, in the possession of which, without knowing how, they have more than they previously had. It is a gift which enters as a principle of life into every department of their nature. It exerts a leavening and moulding influence upon all their powers, faculties, affections, emotions, tendencies, and aims. It makes all these new. It is a new life-blood in the system, a new sap in the branches. The Spirit does not rest upon the natural character of the believer as the throne of a king might rest upon a floor of clay. The relation between the floor and the throne is changed. The regal qualities of the throne penetrate the clay, so that both it and the throne have the same character, and form a homogeneous whole. "If the Son shall make you free, ye shall be free indeed."²

¹ John v. 26.

² John viii. 36.

Let us recall the three considerations that have been mentioned. First, that our Lord Himself in His Divine-human nature was on earth, and is now in heaven, possessed of the fulness of the Spirit, and this in such a manner that the Spirit entered into all He was in the one sphere, and enters into all He is in the other. Secondly, that the Spirit given us by our Lord in His glorified condition is *His own* Spirit in the most definite and particular meaning of the words. Thirdly, that when the Spirit is bestowed upon us He must be made inwardly and experimentally ours, entering into all that we are in a manner similar to that in which He entered into all that Jesus was and is. Let us fix these three points distinctly in our minds, and it will follow that the Spirit promised as the chief gift of the New Covenant is pervaded by human as well as Divine elements. As the Spirit of the exalted and glorified Lord, He is not the Third Person of the Trinity in His absolute and metaphysical existence, but that Person as He is mediated through the Son, who is human as well as Divine. It is on this particular aspect of His being that He diffuses Himself through the members of Christ's body, and abides in them. Only as human, entering into and coalescing with what is human, can He be also our Spirit dwelling in a living and real way within us.

One insuperable difficulty may be thought to attach to what has now been said. The effect, it may be objected, is to incarnate the Third as well as the Second Person of the Trinity. Not so. It is only to allow that there is a difference between the Third Person of the

Trinity in Himself, and in the form in which He is promised as the gift of the New Covenant. Incarnation implies the assumption by a Divine Being of both a human soul and a human body: "The Word became flesh, and tabernacled among us." There is no thought of such assumption here. The Spirit remains the Spirit. He is only modified by partaking of that element of the human Spirit which exists in the Church's exalted Head. "God is Spirit" (not "a Spirit"), "and they that worship Him must worship Him in Spirit." Some similarity of nature must exist between God and us, or we could not be asked to worship God in that frame of mind which, in its purest and most perfect form, is the essence of His being. There must, in fact, be a Divine side in man constituting the ground upon which the obligation of religion rests. We cannot ask the lower animals to be religious: they want the religious element in their nature. We ask man to be so, because thus alone can he do justice to that part of his nature which fits him for converse with the spiritual, the infinite, and the eternal. How is it possible, indeed, to think that the Incarnation of the Second Person of the Trinity should not affect the Trinity as a whole? As the Son is not only Divine, but human, and as God is the Father of the not only Divine but human Son, it seems evident that the bond uniting the Father and the Son, and the Son and the Father, must partake of both the Divine and human elements, and that the Spirit cannot otherwise be given us as the Spirit of the Son. If it be part of a true

definition of the Spirit that "through the Spirit interpenetrating and embracing the Father and the Son, there is a mutual co-inherence and eternal fellowship between the Divine Persons,"¹ that co-inherence and fellowship must have been effected by the changed condition of the now and for ever Incarnate Son.²

The dogma of the Western Church on the Procession of the Holy Spirit has in the course of this discussion been mentioned and explained. What has now been said ought to illustrate its importance, and the necessity of maintaining it with the utmost watchfulness. It is no mere question of metaphysical or theological refinement that is involved in it. It connects itself with practical consequences of the utmost moment.³ The Eastern Church has suffered greatly from its rejection. More particularly we may trace to that cause much at least of the immobility that has marked her through so many centuries. Great as in various respects her services to Christianity have been, she has fallen far behind her Western sister in activity of Christian

¹ Hutchings, *The Person and Work of the Holy Ghost*, p. 19.

² "Christ's absolutely perfected humanity is quite assumed into the Loges, and, in so far, into the life of the Trinity."—Dorner, *System of Christian Doctrine*, iv. 139. "The Holy Ghost," says Archer Butler, "lives in the soul under this Dispensation as the Spirit of Christ. We are not to regard Him in the mere simplicity of His infinite Deity, but as sent forth by the God and Man, Christ

Jesus, as His; nor is the abiding preserver of this holy principle less essentially Divine, because bestowed and operative under special conditions and in a special aspect;" and again the same writer speaks of the Spirit's coming "with a superadded tincture of celestialised humanity."—*Sermons*, 3d ed. pp. 313, 315. Comp. also Bishop Webb on *The Holy Spirit*, pp. 40, 41.

³ Comp. Smeaton, *Doctrine of the Holy Spirit*, p. 291.

speculation and life. Because in her view the Spirit has proceeded from God alone, without thought of the Son, human as well as Divine, along with Him, the fountain of human life in our Lord has been choked, and the Greek Church has become a stagnant pool instead of that abounding river which in the Latin Church has fertilised the West. The noblest hymns, too, celebrating the glory of the Spirit, such as the *Veni, Creator Spiritus* and the *Veni, Sancte Spiritus*, have been Latin hymns. The Greek Church has nothing to compare with them. Nor is it any reply to all this to urge that the Christian Church flourished for centuries without the dogma. To reject a doctrine once formulated is attended with far more serious consequences than to live without the clear perception of the doctrine before it has been formally defined. It was one thing for the early Church to live without the expression of this truth. It was quite another thing for the Eastern Church to set it deliberately aside. In the one case it might be implicitly understood, and, though not uttered, might be a valuable undercurrent of the Church's life. In the other case it cannot be lived by, because the flow of its waters has been stopped.¹

¹ The late Dean Stanley, in his *Lectures on the Eastern Church*, refers to the controversy on the Procession of the Spirit as one of the extinct controversies of the Church (p. 62). Nothing can be further from the truth. On the repetition of the sentiment by others it is better to be silent; but it is somewhat surprising

that so eminent a historian of the Church as Professor Schaff should, in an article separately published, on "The Revision of the Westminster Confession of Faith," have blamed the Western Church for the importance attached by her to the *filioque* clause.

It is impossible to pursue this investigation further, and enough has been said to supply an answer to the question, What is the special nature of the gift of the Spirit under the Christian dispensation? We have seen that the Spirit is not simply one of many gifts bestowed upon us by the glorified Redeemer, but that, as the expression and agent of Him who is at once the substance of our faith, the principle of our life, and our hope of glory, He is the sum of all gifts and influences needed to perfect the Divine-human life of Christ in the soul of man. We have seen also that He is not so much the Third Person of the Trinity in His original and absolute existence, as that Spirit in the effect produced upon Him by the economy of salvation; that Spirit as He is the Bond, not between God and the Eternal Word alone, but between the Father and the Incarnate Son; or that Spirit as He is the Spirit of the Christ from whom in His combined natures proceed all the blessings of the covenant of grace. Finally, we have seen that when this Spirit, as the Spirit of the Living Lord, penetrating and filling all the properties of that human nature which the Living Lord possesses, is received by us, He must be so received as to penetrate and pervade our whole nature. He is not a mighty influence working upon us from without; He works upon us from within. He cannot be used at one moment and laid aside at another. As we cannot put away our natural life and live, so our spiritual life is more than weakened, it is extinguished, if the Spirit be dispensed with. He is the nourishment

proceeding from the root of our higher being. He is the water of its central fountain, sending forth continually fresh streams into every department of what we are, unto eternal life.¹ He is, in short, Christ's own Spirit become our own spirit. When He dwells in us we are "ourselves."

These considerations go far to supply an answer to a second question which we have now to ask in connexion with this subject.

II. What is the function or work of the Spirit in man? The remarks just made upon the special nature of the gift ought to furnish an answer to this question. If the Spirit that we receive be not simply a gift from Christ, but the spirit, the breath, the life of Christ Himself; and if it is implied in our receiving Him that He enters into and identifies Himself with every part of our nature, it follows that His chief work must be to form the Living Christ within us. The spirit of parents is inherited by their children, the spirit of an ancient and honourable house by its descendants; and in both cases the effect may be traced in the likeness of the later to the earlier born. The same thing must take place here. Christ's own Spirit, the Spirit by which His humanity has been moulded into what it is; passes into His people, so passing into them as to pervade every part of what they are. What can the effect be but the revelation and formation of Christ Himself within them? Our instruction on many subordinate or preparatory points is no doubt also due to the operation of the Spirit. He convinces us of sin and misery; so that

¹ John iv. 14.

we are led to long for One who may guide us to holiness and happiness. He enlightens our minds in the knowledge of Christ; so that we behold a Divine glory shining beneath His lowly form and tragic fate. He renews our wills; so that, instead of choosing the evil or the false, we may say to the holy One and the true, "Lord, to whom can we go but unto Thee?" All these operations, however, are only preliminary to the execution of the great work committed to Him. They lead to the goal, but they are not the goal. That goal is Christ offered to us in the Gospel.

It is hardly necessary to say that this was the teaching of our Lord Himself when He was in the world. "Come unto *Me*, all ye that labour and are heavy laden; and *I* will give you rest. Take *My* yoke upon you, and learn of *Me*; for *I* am meek and lowly in heart: and ye shall find rest unto your souls;" "Ye will not come unto *Me*, that ye may have life;" "If any man thirst, let him come unto *Me*, and drink;" "*I* am the Way, and the Truth, and the Life: no man cometh unto the Father, but by *Me*;" "This is eternal life, that they should know (that is, experimentally know) Thee the only True God, and Him whom Thou didst send, even Jesus Christ."¹

But it was not the teaching of our Lord only when He was on earth; it is not less His teaching by His Apostles now that He is in heaven. With them the entrance of Christ in His glorified humanity into us, and communion on our part with it, constitute the

¹ Matt. xi. 28, 29; John v. 40, vii. 37, xiv. 6, xvii. 3.

Christian standing and form the Christian character. In their eyes Christianity is always the impartation of a new life in Christ, not the improvement of an old life. Believers receive "the right to become children (not sons) of God";¹ and by abiding in Christ their life, thus given, is maintained.² They are new creatures not merely "by" but "in" their Lord; and they grow up in all things unto Him which is the Head, even Christ.³ As with their individual, so also with their social life. By living in the risen and glorified Lord as their Head, they are made members of His Body, and "it is the life of Christ which is the bond of unity."⁴ Hence that remarkable double series of expressions describing the relation between Christians and their Lord, not only as He may be before them in the memories of the past, but as He is now. On the one hand, they are "in" Christ, in the living and present Lord: "If any man be in Christ, he is a new creature;" "Who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as He chose us in Him before the foundation of the world;" "That I may gain Christ, and be found in Him;" "In whom we have our redemption, the forgiveness of our sins;" "As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him;" "Your good manner of life in Christ."⁵ On the other hand, Christ is "in" them: "If Christ be in us;" "The

¹ John i. 12. ² John xv. 4.

³ Eph. iv. 15.

⁴ Andrews, *God's Revelation of*

Himself to Men, p. 269.

⁵ 2 Cor. v. 17; Eph. i. 3, 4;

Phil. iii. 9; Col. i. 14, ii. 6, 7;

1 Pet. iii. 16.

law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death;" "Let Christ dwell in your hearts through faith;" "Know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate;" "Christ in you, the hope of glory."¹

Language of this kind cannot be read without conveying to us the distinct impression that personal identification and union with Christ is the fundamental and regulating conception of our state as Christians. We are "in" Christ Jesus; that is, as a man who is in the world lives and moves and has his being in it, so we live and move and have our being in Christ; encompassed by Him as in our natural condition we are encompassed by the atmosphere; His gracious influences pervading everything around us, and flowing into us, in order to preserve our souls in health and vigour. Again, Christ is "in" us. He stirs, moves, and acts in us, so that, except in so far as we are troubled by sin and weakness, His thoughts are our thoughts, His words our words, His acts our acts. The two modes of expression, when taken together, bring out the closest and most intimate idea of union which it is possible to form. The members are in the Head, and the Head is in the members. The branches are in the Vine, and the Vine is in the branches. There is a constant play of influences between them, and in that play of influences they are one. And all this is effected by the Spirit; so that in one passage of St. Paul the two expressions "to be in Christ" and "to have the Spirit of Christ"

¹ Rom. viii. 10, viii. 2; Eph. iii. 17; 2 Cor. xiii. 5; Col. i. 27.

alternate with each other as equivalent in meaning, showing that if Christ be in us it is only by the Spirit.¹

Not only so. It would seem to be the lesson of Scripture that Christian men have to repeat in the world, though of course they can do it only in an imperfect form, the life of the Redeemer; and that, in a deeper sense than is implied by the mere cultivation of His spirit or the imitation of His example. The distinctiveness and reality of the Christian life ought, indeed, most of all to appear in this, that, in its aims and efforts, in its toils and sufferings, it shall present to the world the life of Jesus. The fact that in our day Christians may not be placed in exactly the same circumstances as their Lord; that they may live at ease, without toil or suffering or the cross, makes no difference in what the Christian faith really is. Our immunity from persecution and other outward ills ought rather to lead to the inquiry, not so much whether our lot is cast in happier times than our great Master's, as whether our Christianity is of precisely the same type. No view of the Christian revelation can be conceived more utterly at variance with its essential nature than that which leads many to imagine that their Lord toiled in order to free them from toil, and suffered that they might escape suffering. Were that Lord to show Himself on the earth at this moment, not less true to His Father in heaven, to the thought of a spiritual world, or to the value of the eternal in comparison with the temporal, than when He spoke in Jerusalem and Galilee; were

¹ Rom. viii. 9, 10; Grétilat, *Théologie Systématique*, iv. p. 449.

He to treat the pretences and superficialities of an outward religiousness, the vain shows of wealth, or the self-indulgent luxury of so large a portion of the professing Church, as He treated such things before; were He to denounce every form of sin, in the high as well as the low places of the land, with the faithful and plain speaking with which He once denounced it, who will venture to say that His reception would be very different from what it was? But, if so, how shall His people in their living action exhibit Him except by repeating Him? except by being and doing and suffering what He, had He been still in the midst of us, would have been and done and suffered? This identification of Christ's people with their Lord, this carrying forth of the life of Christ in the world, is the idea lying at the root of the Revelation of St. John, and is one of the keys to the interpretation of that mysterious book.¹ No intellectual knowledge of the Redeemer, no *Imitatio Christi*, no effort to comply with His demands as those of an authority which it is our duty and interest to obey, no zeal in the observance of His ordinances, no hope of the fulfilment of His promises, is sufficient to make us His in the full and proper sense of the term. He must Himself dwell in us and walk in us; must Himself be the spring of our new and higher being; must be one with us, and we one with Him; so that all that He was and is may be "fulfilled" in us, before the great end of salvation is accomplished for us.

¹ Comp. Milligan, *The Revelation of St. John* (Macmillan), 3rd edition, p. 59, etc.

To reveal the Incarnate and glorified Lord in us is therefore the function of the Spirit, and each of the two parts of this proposition is to be kept steadily in view.

On the one hand, the Spirit is not an independent authority, taking the place of Him who has gone to the Father, and leading us into new fields of truth and holiness. At the moment when our Lord promised the Spirit to His disciples, He did it in the words, "Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify Me: for He shall take of Mine, and shall declare it unto you. All things whatsoever the Father hath are Mine: therefore said I, that He taketh of Mine, and shall declare it unto you."¹ In these words our Lord undoubtedly speaks of the Spirit's guiding the disciples into "all the truth," and showing them the "things that are to come." But it is of the utmost importance to observe that the truths thus referred to are not really new. They are old truths made new, expanded, unfolded, illuminated by history,—when history is read in the spirit of Christian insight, trust, and hope. There will not be in them one revelation, strictly so called, that was not in the Person or the teaching of Jesus Himself; but their ever greater depths will be seen as the relations of the Church and the world become more complex. It has been so in the past; it will be so in the future. The treasure in the

¹ John xvi. 13-15.

words of Christ will never be exhausted. According to the seeming paradox of the Apostle, it contains what we are "to know," although it "passeth knowledge."¹ But no revelation given by the Spirit may go beyond the revelation given us in Christ, or supersede the necessity of our seeing that its contents are involved in what He was or is. The Spirit which we receive is the Spirit of Christ, bestowed by Him, descending upon us from Him, and so flowing as a new life-blood, but still the blood of Christ, through the veins and arteries of our spiritual frame, that we shall be "new creatures," yet new creatures not in the Spirit, but "in Christ Jesus."² To look at the matter in any other light not only opens the door to the follies and fanaticisms which, in connexion with the doctrine of the Spirit, have defaced the history of the Christian Church, but overturns the rational character of the Christian faith, eliminates the immediateness of that human element in the application of redemption which is essential to real mediation between God and man, leads to an undervaluing of those instrumentalities—the word, the sacraments, and the ministry—which have been appointed by Divine wisdom for our edification and comfort, and deprives the Christian life of that stability by which alone the aberrations of individual zeal can be corrected. Nay, more. To separate the function of the Spirit from the historical Redeemer is nothing else than "to substitute the Holy

¹ Eph. iii. 19.

² Comp. Hutchings, *Person, etc., of the Holy Ghost*, p. 68; Webb on *The Holy Spirit*, p. 71.

Ghost in the place of the Son; or rather to maintain that, whereas the work of man's government and salvation was at one time discharged by God under the name of Christ, at a later period there was a new title adopted, and the same Being reappeared under the name of the Holy Ghost."¹ The fundamental principle of the New Testament, that the whole Trinity—Father, Son, and Holy Spirit—co-operate in the work of our redemption, thus disappears, and the doctrine of the Trinity itself is in danger of becoming a metaphysical speculation, without any practical bearing upon our life and character. It seems only necessary to add that, in speaking of the historical Christ, we are not to think simply of our Lord as He was on earth. It is the glorified Christ whom it is the peculiar function of the Spirit—that is, of the Spirit of Christ as glorified—to reveal within us. To Himself as glorified our Lord obviously refers when, speaking of the aspect of the Spirit's work now before us, He says, in words already quoted, "What He shall *hear*, that shall He speak;" "He shall glorify *Me*."

If the first truth involved in the general proposition, that it is the function of the Spirit to reveal the glorified Lord, be thus important, on the other hand, the second truth involved in it, that the glorified Lord in His Divine-human personality acts only through His Spirit, and not directly, upon His people, is not less so. Words of St. Paul, writing to the Romans, as given in the Authorised Version, may indeed seem to lead to an

¹ Wilberforce on the *Incarnation*, p. 106.

opposite conclusion: "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you."¹ But the word "through" here, though still found in the text of the Revised Version, ought in all probability to give way to the reading "because of" suggested in the margin. So read, the language of the Apostle ceases to imply any material force by which the Spirit acts, and we are left to the general teaching of Scripture, that only by His Spirit does the glorified Lord carry on His work in man. That Spirit may, indeed, in ways to which human life affords clear analogies, produce an effect even upon our material frames, but there is no reason to believe that He does so directly or by bodily impact. He works upon us spiritually, and only through His spiritual operation is Christ revealed in us. This aspect of the truth is not without great importance in our day. Many powerful influences of modern life favour the materialising of our Lord's relation to us, and there is even a mysticism to be sometimes met with in deeply religious minds which falls into the same error. The invisible Lord is thought to manifest His presence by the bodily sensations which that presence awakens, and an immediate communion is supposed to be held with Him through the bodily organs.² Scripture lends no encouragement to such thoughts. St. Paul has rather said, with a force of expression which it is impossible to misunderstand,

¹ Rom. viii. 11.

² Comp. note C.

“Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him so no more.”¹ By the Spirit, and the Spirit alone, does the glorified Redeemer carry on His work; and a thorough conviction of this truth is necessary to guard us against dangers as fatal to Christian progress as forgetfulness of the fact that the Spirit in revealing cannot go beyond what Christ was and is.

Two paths of error thus stretch before us, into either of which we may easily diverge—that of a fantastic spiritualism on the one hand, and that of a too materialistic conception of Christ and Christianity on the other. The path of safety lies between them, in the truth that to reveal the Incarnate and glorified Lord within us is the function of the Spirit.

III. A third question connected with the mission of the Spirit meets us, When was the Spirit in the New Testament sense of the word bestowed? There can be no hesitation as to the answer. But, before giving it, it may be well to look for a moment at two different methods of expression found in the New Testament with regard to the Spirit, to the distinction between which sufficient attention has hardly as yet been paid. These are “The Holy Spirit” and “Holy Spirit,” the definite article being employed in the one case, but in the other not. Unless there be the strongest arguments to the contrary, it is against all legitimate interpretation to imagine that the two have the same

¹ 2 Cor. v. 16.

meaning; nor can there be much hesitation in accepting the explanation usually adopted when the distinction is allowed—that the words “The Holy Spirit” refer to the Spirit in Himself, in His Personality, in the place occupied by Him in the Godhead; while the words “Holy Spirit” lead to the thought of His operation, and more particularly to His operation as manifested in its full power and magnitude in the Christian age. Keeping this distinction in view, therefore, we have now to ask, When was “Holy Spirit” first bestowed in this fulness of His power? and, How was the mission of the Spirit then distinguished from what it had previously been?

To the first of these questions St. John supplies the answer. Referring to the remarkable appearance of our Lord at the Feast of Tabernacles, and to His promise there given of the “rivers of living water,” that Evangelist adds, “But this spake He of the Spirit, which they that believed in Him were to receive: for Spirit was not yet; because Jesus was not yet glorified.”¹ On different occasions our Lord Himself speaks in an equally definite manner. Again and again, especially in His last discourses, He instructs His disciples in the truth that before the Spirit could be given He must Himself have gone to the Father; while in the lessons taught by Him between His Resurrection and Ascen-

¹ John vii. 37-39. There can be little doubt that the true reading here is simply *ὄπω γὰρ ἦν πνεῦμα*, see Westcott and Hort's *Gr. Test.* ii. p. 82. *δεδομένον* ought to have no place in the

text. The Revisers adopted the true reading, but with a curious inconsistency read (though in italics) in English the word “given,” which they had just rejected in Greek.

sion He informs them that they shall be "baptized in Holy Spirit not many days hence."¹ The fulfilment of the promise confirms and illustrates its meaning. The day of Pentecost came; the Spirit descended upon the disciples; and St. Peter declared, "This Jesus . . . being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye see and hear."² There can be no doubt, therefore, as to the time with which the gift of the Spirit spoken of in the New Testament is connected. Only after our Lord's Resurrection and Ascension was "Holy Spirit" given.

Not, indeed, that the Holy Spirit then for the first time acted either in the world or on man. At the Creation He had "moved upon the face of the waters."³ In Providence He had been sent forth to "renew the face of the earth."⁴ He had "striven with men" when they walked in their own evil counsels;⁵ while, on the other hand, every Divine excellence or beauty of character exhibited by Old Testament Saints is to be traced to His influence. From Him proceeded all that was good either in Israel or among the Gentiles. We are told that the Spirit rested upon Moses,⁶ upon Joshua,⁷ upon the Judges,⁸ upon Elijah and Elisha,⁹ upon David,¹⁰ and upon Saul;¹¹ while of Bezaleel, to whom

¹ Acts i. 4, 5.

² Acts ii. 32, 33.

³ Gen. i. 2.

⁴ Ps. civ. 30.

⁵ Gen. vi. 3.

⁶ Num. xi. 17.

⁷ Deut. xxxiv. 9.

⁸ Judges vi. 34; xi. 29; xiv. 19.

⁹ 2 Kings ii. 9-15.

¹⁰ 1 Sam. xvi. 13.

¹¹ 1 Sam. xix. 23.

the construction of the Tabernacle was entrusted, it is said, "I have filled him with the Spirit of God."¹ David prayed, "Take not Thy holy Spirit from me: uphold me with Thy free Spirit."² By the Spirit of God the prophets spoke;³ and the whole revelation of the Divine will then enjoyed was mediated through Him.⁴ Nor was the light bestowed by Him confined to Israel.⁵ Of the pre-incarnate Logos we read that "the life was the light of men"; and, if so, the analogy of Scripture entitles us to say that it must have been by the mediation of the Spirit. From the moment, indeed, when the Spirit of God is first spoken of in Scripture, down throughout the whole period of the Old Testament, He is referred to as the Agent by whom intercourse between the Almighty and man was effected and maintained.

Nor can it have been otherwise during the earthly ministry of our Lord. To suppose that He then suspended His operations would involve the whole subject in confusion. Yet we are expressly taught that "Holy Spirit was not yet; because Jesus was not yet glorified." Although, in short, "The Holy Spirit" had acted throughout the whole previous history of the world and of man, it was only after the Ascension and glorification of our Lord that He was given in that form, or amidst those conditions, which especially distinguish the Christian dispensation, and to which the term "Holy Spirit" is applied by the Sacred writers.

¹ Ex. xxxi. 3; comp. xxxv. 31. ² Ps. li. 11, 12. ³ 2 Pet. i. 21.

⁴ Isa. lxiii. 10, 11; 1 Pet. i. 11. ⁵ John i. 4; comp. x. 16.

How, then, is the mission of the Spirit after the Ascension to be distinguished from what it previously was? The question has been often asked, and one or two replies to it may be briefly noticed.

It has been said that, whereas under the Old Testament dispensation the Holy Spirit was only an effluence or Divine communication to the saints, He is now to the children of God a personal presence; that He dwells among us and within us—a real person, knowing, loving, aiding us, and co-operating with Jesus in our salvation.¹ But the actions of the Spirit in pre-Christian ages were not less personal than they are now; and to speak of two real persons dwelling in us and co-operating for our salvation is to depart from the general strain of New Testament language. Again, it has been said that, whereas individuals of the ancient theocracy enjoyed the gift of the Spirit, they received Him only for particular and well-defined purposes; that, even while they were enabled by His inspiration to fulfil their mission, He did not pervade their whole being; that He came to them fitfully, and was not a central fountain in the heart. The idea is so far correct, but the contrast which it suggests does not explain the peculiar nature of the New Testament gift, which is bestowed not merely for the general consecration of the man, but to be the strength of the particular energies distinguishing the members of the Christian Church from one another.² Once more, it has been

¹ Hutchings, *The Person and Work of the Holy Ghost*, pp. 57, 59.

² 1 Cor. xii. 4.

urged that the difference lies in the measure of influence now exercised by the Spirit; that it is less of kind than of degree; and that, while the lives of the Old Testament saints were in reality the same in principle as ours, they had only a smaller impartation of the heavenly grace.¹ In this idea as in the last there is also a certain measure of truth. The Old Testament saints were in a weaker condition than those of Gospel times, and they knew their weakness. They mourned over their want of the Spirit in His power, and they looked forward to the Messianic age as a season when He should be bestowed with a fulness of which they had no experience.² Yet this merely quantitative differentiation of the two gifts fails to explain the unique importance attached to the gift of the Spirit in the New Testament, while at the same time it only takes the question a stage further back, without showing us why the difference should exist. These explanations, therefore, are insufficient for their purpose; and the true grounds why the Spirit could not be given as "Holy Spirit" until our Lord was glorified are to be sought in the internal necessities of the case, in the essential characteristics of His Person and Work.

1. Before the Incarnation of our Lord the Spirit to be given had not assumed that special form which He was to possess in New Testament times. Had the gift been merely outward, such as a Divine Person may

¹ Moule, *Outlines of Christian Doctrine*, pp. 145, 146.

26, 27; xxxvii. 13, 14; comp. Acts ii. 16-18.

² Isa. xliv. 3; Ezek. xxxvi.

bestow in the plenitude of His grace; or had it been only the gift of the Third Person of the Trinity, viewed in His Eternal existence and Divine attributes, it would be difficult, if not impossible, to understand why the Spirit should not have been granted in the same sense, though perhaps not in the same degree, to the saints of the Old Testament as to those of the New Testament age. But we have already seen that, as the Spirit interpenetrates our Lord in His human as well as His Divine nature, so our Lord in His human as well as His Divine nature interpenetrates the Spirit. The Spirit bestowed upon us as the fulfilment of the promise of the New Covenant is the Spirit of Christ as He is now. With, by, and in this Spirit we receive Christ Himself, together with all that He is as the Redeemer of men. By faith we become really and inwardly one with Him, and the energies of His life pass over into our life. These may be stronger or weaker, fuller or less full, according to the capacities of the vessel receiving them. But in character and essence they must be the same to every believer. All Christian men are members of the Divine-human Body of which Christ is the Head. They are branches of the Vine of which He is the Stem. They are in organic connexion with the Stem; and our Lord Himself says, "Apart from Me" (not "without Me") "ye can do nothing."¹ The beloved disciple, who records these words of Jesus, has taught us the same lesson: "Ye have an anointing (not the act, but the result of the act) from the Holy One"; and "The anointing

¹ John xv. 5.

which ye received from Him abideth in you.”¹ In other words, as He who was anointed with the Holy Spirit is The Anointed One, so are ye in like manner anointed ones; and His Spirit is not given you only outwardly, it abideth in you. This, however, implies in the nature of the Spirit an adaptation to human nature, a possibility of His interpenetrating human nature, which can only be reached by means of His possessing a human element; and that human element could not enter into the Spirit of the Christ before the Christ assumed humanity.

2. Before His Ascension our Lord was not in a position to bestow the gift of “Holy Spirit.” It was only then that He Himself was “perfected.” Until that time He had been confined by the limitations and sinless infirmities of His pre-resurrection state. During His life on earth He had, by a constant exercise of His own will, maintained that condition of humiliation which St. Paul describes as an “emptying of Himself.” He had constantly exerted a self-restraining power. He had not reached that complete development of His own Person which, in the economy of redemption, was the appointed end and issue of all He was to do. He had not become essentially “Spirit” (although it must never be forgotten that the “Spirit” which He became expressed itself in the form of the “spiritual body”), and the Spirit could not proceed in all His fulness from a fountain which presented any obstacle to the outflow of its waters.

¹ 1 John ii. 20, 27.

Upon these two conditions, then, rested, it would seem, the great truth which we are now considering, that "Spirit" (or "Holy Spirit") was not yet; because Jesus was not yet glorified. Not that "the Holy Spirit" had no existence before that time, an idea which it is unnecessary to controvert. Not that the Holy Spirit had not been previously "given," for we know that He had been given. But "Spirit" in the peculiar sense in which the New Testament uses the word—that is, the Holy Spirit as the Spirit of the glorified Lord, and in the full exercise and manifestation of His power—had not yet begun to operate upon the minds of men. Then only could He do so when our Lord Himself entered on that stage of His Being to which St. Paul applies the term "quickenings or life-giving Spirit," and when He could bestow the Spirit in fulness from the ever-springing fountain of His own Spirit-life.

From that moment, accordingly, it is that the whole glory of the New Testament dispensation spreads itself out before our eyes. The dispensation then introduced is emphatically the dispensation of the Spirit, the last of the three great eras into which the history of the Church has been divided, the first being that of the Father, and the second that of the Son.¹ In this third and crowning dispensation of God's grace there is not merely a gift of the Spirit added to gifts that had been previously enjoyed, or a larger measure of the Spirit

¹ The saying is attributed to Joachim, Abbot of Floris, in the kingdom of Naples; comp.

Ohoyne, *Hallowing of Criticism*, and Milner's *Latin Christianity*, v. 254, etc.

bestowed than the Church had previously received. The promise of the older Covenants has rather been accomplished in a new and more perfect form. Freed from every restraint, and adapted in the most intimate manner to the spirit of man, the "Spirit of Jesus" has been sent forth to secure the illimitable issues of the Divine plan. With the beginning of the new dispensation not merely was the work of the Lord Jesus Christ the Saviour of the world finished, the redemption so dearly purchased completed, and the way opened by which the end of all human thought and longing may be attained in a perfect union between God and man. More was effected. These results are involved in the preliminary truth that the Spirit given to the Church is the Spirit of One who had successfully executed His Mission. The glory of the dispensation under which it is our privilege to live consists still further in the provision made for the application of redemption; so that the work of the glorified Lord may be intertwined with the inmost fibres of our being, and His Kingdom established as an actual reality in our hearts and lives. All holy thoughts, all heavenly aspirations, all works of faith and hope and love; all that was in Him who on earth could say, "I and My Father are One"; all that is in Him now glorified, may be ours. There is no hindrance on the Divine side to the communication of whatever is necessary to the progress and perfection of the world.

The history of the ancient Church illustrates what has been said. In the Old Testament there is not

seldom an incongruity, a want of harmony, between the Spirit of God and the persons brought under His influence. He came upon Balaam, yet the prophet remained the unwilling and self-seeking servant of the Almighty at the very time when he delivered the Divine message to Balak. He came upon Saul, yet the ungovernable passions of that king were not restrained. He certainly dwelt largely in Elijah and Elisha, yet some of the actions of these two prophets are difficult to explain, so much do they seem to have gone beyond even that measure of sternness which the law required. Under the Old Testament, in short, there was no sufficient provision for the complete reduction of our human nature to order. There were high thoughts and noble deeds, but there was then an inconsistency in the best of human lives which makes us often wonder how those who led them can be described as under the influence of the Spirit, or as "men after God's own heart." The truth seems to be that the Spirit, while Divine, was not sufficiently human to penetrate with calm persistent force into the human heart, or to "abide" there. Now it is otherwise; and when the Spirit of Christ, human as well as Divine, enters into our spirits, He takes complete possession of them, like a deep flood-tide

Too full for sound or foam.

No doubt there are still in the believer inconsistencies, shortcomings, and sins; but these are felt to be what they are. They are seen to be at variance with the Spirit's aims, and they are gradually left behind in the

soul's upward path. The least in the kingdom of heaven enjoys in this respect higher privileges, and has a more glorious career in prospect than even the greatest of the prophets before Jesus came.¹

The same considerations may also help to explain the fact that, in various passages of the New Testament, so much emphasis is laid upon bringing the *body* into subjection to the Divine will, when we would rather expect a reference to the soul. Thus we find St. Paul writing to the Romans, "We ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our *body*";² and we ask, What is the relation between the firstfruits of the Spirit here spoken of and the redemption of the *body*? Why should the redemption of the *body*, not the soul, be regarded as synonymous with "our adoption"? Again, in another part of the same Epistle, we read, "I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service."³ Why is mention made here of *bodies* instead of souls? And, once more, the same Apostle, writing to the Corinthians, says, "Glorify God therefore in your *body*";⁴ and we are tempted to repeat the question, Why not the soul?⁵ In answer to such questions it is not enough to reply that the body is an important part of man, or the in-

¹ Matt. xi. 11.

² Rom. viii. 23.

³ Rom. xii. 1. ⁴ 1 Cor. vi. 20.

⁵ The reading of the T. R. strikingly illustrates the strength of this feeling.

strument with which his spirit works, and that its sanctification is too frequently undervalued. The passages quoted might almost seem to regard it as the chief part of man ; and we know that it is not. The answer seems rather to be that, although not the chief part, it is that to which the Christian, realising the ideal of his faith, has need chiefly to direct his thoughts, because it is not yet redeemed to the same extent as his spirit. The Spirit of the Lord has already taken possession of the Christian's spirit, has established His throne there, and has only to be allowed a more perfect control of every department of the spirit-life. The same work has not yet been accomplished in the *body*. Yet it has to be accomplished, and not till then will the whole process of our salvation be complete. While the spirits of believers even at present live, however imperfectly they may breathe it, in the atmosphere of a perfected spiritual existenee, offering a full supply for every want of the soul's spiritual life, they wait for the application of a similar Divine power to the body. Only then, when that hour arrives, when the corruptible body puts on incorruption and the mortal body immortality, shall they be presented, both soul and body, in one harmonious whole, to Him who in heaven is not only Spirit, but is clothed with "the body of His glory."

IV. A fourth point in connexion with the mission of the Spirit remains to be spoken of. On whom is the gift bestowed? We have seen that the Spirit promised in the New Testament is our Lord's own Spirit, the Spirit

as it penetrated and pervaded Him. We have further seen that the Spirit can only be said to have been received by us when it penetrates and pervades our nature and diffuses throughout us the breath of a new life. And, once more, we have seen that the function of the Spirit is to lead the believer on to the perfection that is in Christ Jesus, each glorious attribute of the Lord finding its answer in him, enlisting his sympathy, attracting his love, and drawing out the longings of his soul to have the same attribute formed in himself. From all this it follows as a necessary consequence that the Spirit of Christ can be given in His fulness to the members of Christ's Body alone. That there is an initial work of the Holy Spirit upon the unregenerate, by which they are awakened and converted, is not, indeed, for a moment to be denied. But this work is general and preparatory. It is the work implied in those startling passages of the writings of St. John in which our Lord and His Apostle speak of the acceptance or rejection of the Gospel as dependant on a still earlier discipline of the soul than that of listening to the word then spoken: "He that is *of God* heareth the words of God: for this cause ye hear them not, because ye are not *of God*;" "But ye believe not, because ye are not *of My sheep*;" "Every one that is *of the truth* heareth My voice;" "They are *of the world*: therefore speak they as of the world, and the world heareth them. We are *of God*: he that knoweth God heareth us; he who is not *of God* heareth us not."¹ In these and similar passages the

¹ John viii. 47, x. 26, xviii. 37; 1 John iv. 5, 6.

spiritual history of man is taken up at a different point from that at which the eye rests only on the natural disinclination of all to godliness. There has been subsequent to that, although previous to the Gospel call, a discipline by which the heart was tested; and that discipline has been carried on by the Holy Spirit as, in applying the lessons both of Providence and grace, He has sought to awaken the moral susceptibilities of man. Only, however, when these have been awakened, and when man begins to display a tendency towards the truth and God, so that he may now be said to be "of the truth" or "of God," is he in a condition to receive those further communications of the grace and love of Christ which are implied in the promise of His Spirit. Then, drawn to Christ in faith, he is by faith united to Him and, in that union, is made capable of receiving those influences of His Spirit which, by the very necessities of our nature when we yield ourselves to another, demand sympathy on our part with Him from whom they come.

Hence, accordingly, the words of our Lord, "And I will make request of the Father, and He will give you . . . the Spirit of the truth: whom the world cannot receive; because it beholdeth Him not, neither learneth to know Him:¹ ye learn to know Him; because He abideth with you, and is in you."² The Spirit, the Advocate, the Spirit of the truth, the world *cannot* receive, because it has no perception of the things with

¹ Observe the force of the verb here.

² John xiv. 16, 17; comp. Godet and Westcott *in loc.*

which He deals, no relish for them, or adaptation to them. As it cannot "hear God's voice, because it is not of God,"¹ so it cannot receive the Spirit in the more inward and effective communications of His power, because it has no eye for spiritual things. The Spirit in His first and preliminary actings comes to the world and would stay with it; but the world will not have Him for a guest, and it never attains to that experimental knowledge of Him which alone is worthy to be called knowledge. But the disciples are "of the truth"; they welcome the heavenly Guest; He "abides" with them; He "is" in them; and they advance to a continually deepening knowledge of what He is. Hence also the words of our Lord's High-priestly prayer, "I make not request concerning the world, but concerning them which Thou hast given Me."² Not because He would leave the world unsaved does our Lord so speak, but because it is impossible in the nature of things that the world should receive what He now asks for His own. He is thinking of the deepest and richest blessings of the Divine love. How can He ask them for a world which refuses to apprehend them? It may perhaps be replied that other words of our Lord in His last discourse to His disciples are inconsistent with this view. In promising the Advocate who should come after His departure, did He not say, "And He, when He is come, 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

¹ John viii. 47.

² John xvii. 9.

Father, and ye behold Me no more; of judgment, because the prince of this world hath been judged"?¹ and in saying so did He not promise that through His disciples there should be a work of the Advocate on the world which shall lead it onward to the loftiest heights of Christian truth? But an attentive consideration of the passage will show that, instead of being occupied with the conversion, it refers to the condemnation, of the world. The word "convict" has not the meaning of convert, and it is more than either to reprove or to convince. It implies that answer of conscience to the reproving, convincing voice by which a man condemns himself. The word "in respect of,"² too, is wholly different from the word "of." No work of conversion is, therefore, here alluded to, though it is not said that conversion may not follow. What the disciples are assured of is, that by their work that very world which was to scorn and persecute and kill them shall eventually be silenced and self-condemned, be overwhelmed with shame and confusion of face. The apparently conquered shall in the final issue be the conquerors. Rightly interpreted, therefore, these verses lead to no such thought as that of a *gift* of Christ's Spirit to the world.³

¹ John xvi. 9-11.

² *περὶ*.

³ The following words of Riehm may be quoted in confirmation of the general view expressed in the text. Referring to Heb. x. 13, Riehm says, "In speaking of the subjection of His enemies under the Lord's feet, the

writer of the Epistle certainly did not think of their subjection through the *spiritual* power of the Gospel, or of conversion and a *voluntary* recognition of the royal rule of Christ effected by means of repentance and faith" (p. 355, note).

We return to the only answer that can be given to the question before us. The gift of "Holy Spirit," in its New Testament sense as the Spirit of the glorified Lord, belongs to none but the members of Christ's Body. In the Church of Christ alone can the perfections of the King in His beauty be displayed. The Divine seed may be scattered broadcast in the world, but the plant that springs from it must be nourished in the communion and fellowship of the saints. It must grow in the atmosphere of a well-diffused Christian life. It must be strengthened by the faith and hope and love of others growing beside it and helping it to grow. "There is one body, and one Spirit, even as we were called in one hope of our calling;"¹ and the peace of God which is to rule in our hearts is a peace to which we are called "in one body."² And this is the case, not because the Church is substituted for Christ by the sacred writers but because, in her, men are brought into contact with Christ in the very seat of His power, in the very centre of His enlightening, quickening, and comforting grace. The Church can no more be a substitute for Christ than Christ for the Father. Christ is "the way" to the Father, and the Church is the way to Him, if not always in the first stirrings of the awakened conscience, yet in that further progress by which we press forward to the end of our Christian calling. "It is necessary to receive the life of Christ, that the Holy Spirit may make us His home; and when that life is ours He dwells in us for ever."³

¹ Eph. iv. 4.² Col. iii. 15.³ Comp. Dale on Ephesians, p. 125.

The full truth, therefore, is not expressed by the formula, Christ first, the Church afterwards. If we rightly honour our Lord by preserving the idea of the Church as His Body; if we realise the fact as clearly as we ought that in the Church He actually dwells, and that through her He bestows His choicest blessings, we shall rather say that He and His Church act together in meeting the wants of men. He is in the Church, and the Church, if not always as a whole, yet always in a faithful remnant, is in Him. According to His own word, "He that receiveth you receiveth Me." Christ, indeed, is always first, prior alike to the Church and the individual convert. But it is through His Church and His power working in her that He perfects those who come to Him in faith. Nor has the Church failed from the earliest times to bear witness to this truth. In the Apostles' Creed the Articles, "I believe in the holy Catholic Church" and in "the communion of saints" immediately follow the Article, "I believe in the Holy Ghost," taking precedence of those that are occupied with the application of redemption to the individual soul; and the meaning is that in the holy Catholic Church and in the communion of saints is to be found, according to God's plan, everything that ministers to redemption in its fullest sense—"the forgiveness of sins, the resurrection of the body, and the life everlasting."

There is no proof that the highest influences of the Spirit are given except to those, and therefore through those, whom the Redeemer has called to a saving know-

ledge of Himself. The Christian Church is His Spirit-bearing Body. She is the channel by which He communicates the Spirit in His power, the "vessel" with the lamp out of which He maintains His light ever burning in the world. Upon the Church of Christ rests the responsibility of every advance that is to be made either in the power or the beauty of holiness upon earth, and that responsibility she dare not throw upon her Lord in heaven, as if it were exercised by Him directly, and not through her.

Let the Church then beware of finding an explanation of her weakness, of her shortcomings, of her failure to convert and renew the world, in the thought of the world's obstinacy, of the difficulties of her own position, or of the mysteriousness of God's ways. Let her seek the explanation where it will be found—in herself. As a Body how often has she been no better than the world! How often has she yielded to difficulties instead of looking upon them as a discipline by which to gain strength! How often, to excuse herself, has she drawn a veil of mystery over what God has made plain! She has been unwilling to accept the full privileges of the Gospel or the perfect heavenly life; and she has thus choked the channels by which the all-conquering Spirit of God goes forth to victory. Let her frankly acknowledge the fact that the Spirit in His power belongs to her alone, and that only through her can they who sit in darkness receive the light of life.

Before closing what has to be said upon this subject, one or two general remarks may be made. It is un-

questionable that the Church has not been sufficiently alive to its importance. There are symptoms of improvement in this respect, but much remains to be done before we can hope to reach consistent and clear views upon the Person and Work of the Spirit under the New Testament dispensation. It may be difficult to explain why it should be so. But in all probability the chief explanation is our failure to recognise with sufficient distinctness that that "Spirit," or "Holy Spirit," to which the Church's vitality must be always due is the Spirit of Christ, the ever-living human as well as Divine Lord, and that He has been too exclusively thought of as the Third Person of the Trinity in His metaphysical existence. We know that to the Lord Jesus Christ the redemption of man is owing, and that He is as much the Finisher as the Author of our faith. When, accordingly, we hear of another work not less essential, but which seems to be carried out less by Him than by an independent Person, our minds become confused, and we are tempted to dismiss the subject. On the other hand, let us feel that the Spirit given by the exalted Redeemer is His own Spirit, the Spirit by whom He forms Himself within us, and the different parts of the plan of our salvation will blend into one.

Nor can it well be doubted that the thought of a human element in the Spirit by whom the glorified Redeemer works would lend to the Church fresh power. Men are crying for the human to heal them, and who that is human can refuse his sympathy?

There is need for the Divine. We have yet to see that more fully. In the meantime let the necessity for the human occupy a moment's thought. The Incarnation has for ever sanctified and confirmed that necessity. The human is in a certain sense Divine, and to suppose that the heart of man will ever be really touched by what does not possess in it a human element is to forget alike the philosophy of our nature and the lessons of religious and civil history. There can be no more profound mistake in religion, and there has been none more fatal, than to hope to elevate the Divine by sacrificing the human. The human to be used must, indeed, be an ever-living human, not the human of an earlier age forced upon a later, but the ever-living or, in other words, the Divine human, always true to man at the moment when we appeal to him, and thus to the most distant age as new as was He who at the beginning of the Christian era gave an old world new life. But, when it is so, then in this lies the greatest element of the Church's power. No fresh schemes of benevolent exertion, added to thousands that have gone before and perished, will meet our wants. Not the world only, but the Church, is weary with the multitude of interests by which she is stimulated.¹ Simply to increase the number of these completes the weariness, and makes men long for rest from disappointment and perplexity in the grave. We need a more inspiring

¹ Compare a striking article on "The Spiritual Fatigue of the World" in the *Spectator* for 1st June 1889. What is here said,

though applied to the particular point in hand, is in substance derived from it.

view than we commonly possess of the influence of Christian truth, a more powerful impression of the strength which Christ supplies for Christian life, a brighter and more hopeful colour to be spread over every department of Christian labour. We need to recover the buoyancy, the generosity, the passion of youth; and we can only obtain these by becoming young again in the ever-fresh aspirations of a humanity which, from season to season, fills its branches with a new spirit of life, and clothes them with new leaves and flowers. What, in short, the Church needs is not to extinguish humanity under the pressure of a too limited conception of the Divine, but to bring the two into the closest possible connexion. All her great doctrines must be associated with what is human if they are to tell on human things. This has been abundantly done with the doctrine of the Person and Work of our Lord, not sufficiently with the doctrine of the Person and Work of the Spirit. Only when it is done; when we feel that the Spirit dwelling in us comes from One as human as He is Divine, shall we have not simply "life," but "life abundantly."¹ Only then, in communion with Him who amidst all change is unchangeable, and amidst all decay everlasting, shall we have within us a spring of eternal youth, shall we run and not be weary, walk and not faint.²

¹ John x. 10.

² Isa. xl. 31.