

THE ADMINISTRATION OF REDEMPTION.

Redemp-
tion
Applied.

THIS sentence better than any other defines that comprehensive department of theological science which is occupied with the subjective aspect of what is sometimes called **SOTERIOLOGY**. If we use the phrase **APPLICATION OF REDEMPTION** we are in danger of the predestinarian error which assumes that the finished work of Christ is applied to the individual according to the fixed purpose of an election of grace. The phrase **APPROPRIATION OF SALVATION** tends to the other and Pelagian extreme, too obviously making the atoning provision of Christ matter of individual free acceptance or rejection. The term **PERSONAL SALVATION** avoids these extremes ; but it scarcely does honour enough to the office of the Holy Ghost. **The ADMINISTRATION OF REDEMPTION satisfies every necessary condition. This is the widest field of theology:** gathering up the results of all that precede and more or less anticipating the one only branch that remains.

A complete view of this entire department of Christian Theology may be thus taken in order. First, we must define the **special relations of God the Spirit to the administration of the Saviour's work**. Then we have to consider the character, terms and conditions of the universal Call of the Gospel: the agency of the Holy Ghost in the outer court of the temple of redemption.

Analysis.

Thirdly, it will be necessary to dwell on the preliminary conditions of grace, or those subjects that belong to Conversion, Repentance and Faith: which form the transition, fourthly, to the state of covenanted salvation itself, with all its many privileges diversified in their unity. Fifthly, it will then be of great importance to examine the general conditions on which the perpetuity of these blessings depends. This will fairly introduce the Morals of the Gospel, in the establishment of a holy character, as formed by Christianity, which ought not to be severed from the Spirit's administration. And, lastly, the Church must be included, whether as the fellowship resulting from the bestowment of grace, or as the institute in and through which that grace is bestowed.

Subjective
Distin-
guished
from
Objective.

The distinction between Objective and Subjective Soteriology, or Redemption as once for all accomplished by Christ and Redemption as administered by the Holy Spirit, has been again and again referred to. But its importance is so great that it may once more be impressed with advantage at this point. A careful consideration of the bearings of this distinction would itself be a defence, and a sufficient defence, against many of the most serious errors that have troubled and still trouble the faith of Christianity. We shall find illustrations of this in abundance. It is sufficient now to assert and vindicate the distinction itself, as it reigns throughout the New Testament. The offices of the Second and of the Third Persons of the Holy Trinity in the work of man's salvation are not more carefully separated than the one redemption wrought out by the Former is separated from the personal application of it, which is the province of the Latter. The term Soteriology fairly embraces both; but it has not been naturalised in English theological works, and it is not without a certain ambiguity.

THE HOLY SPIRIT.

The Holy Spirit.

As the Incarnate Son is the Redeemer of Mankind in virtue of His perfect work of Reconciliation, so the Holy Ghost in His Divine personality is the Administrator of that redemption. His revelation as such has kept pace with the revelation of the redeeming Son. In the Old-Testament age He was the promise of the Father, even as the Christ was: and, as the promised Christ already was the world's unrevealed Saviour, so the Spirit was the unrevealed Dispenser of His salvation. The Redeemer made the promise of the Father His own promise; and, on His ascension, obtained and sent, as the fruit of His mediatorial obedience, the Holy Ghost in His most abundant influence as the Third Person of the Godhead and the Personal Agent in the final accomplishment of the purpose of the Mediatorial Trinity.

THE HOLY SPIRIT IN THE PREPARATIONS OF REDEMPTION.

Preparations.

The distinct personality of the Holy Ghost is not made prominent in Scripture until the act of atonement is on the eve of completion. But the light of the later Scriptures thrown back upon the earlier reveals Him as a Divine Person present and active throughout the preparatory economy. With the coming of Christ His agency becomes more distinct; and it is from that time forward intimately connected with our Lord's redeeming Person and work. The full disclosure, however, of the Person and Offices of the Spirit, and of His relation to the finished redemption of the world, was not given until the set time for the Pentecostal revelation of the Third Person was

fully come ; that is, until the Redeemer had ended His work upon earth and ascended to heaven.

THE SPIRIT IN THE OLD TESTAMENT.

- Before Christ The Holy Ghost in His special relation to the Christian economy was **not sent down until Pentecost**. But, as the Person in the Holy Trinity by Whom the Father's Revelation of Himself through the Son, whether in Creation or Providence or Redemption, is accomplished in act, He has been **present and operative from the beginning: the Administrator of the work of the Three-One God in every dispensation**.
- The Giver of Life. 1. The Spirit, like the Son, but without concealment of His name, is throughout the Old Testament disclosed as the Agent of the Godhead in the production of all life, especially of the living spirit of man. In anticipation, as it were, of Pentecost, He was at the beginning **THE LORD AND GIVER OF LIFE**; and Job's word may be used in the widest extent concerning man as such: *the Spirit of God hath made me*. The Son from the beginning has been the Life of men; but it was not till the Incarnation that He gave that life more abundantly, and was fully revealed as **THE LIFE**. This distinction also holds good between the unrevealed and the revealed relation of the Personal Medium of the gift of life. The same Spirit Who *moved upon the face of the waters* was Gen. i. 2. breathed into the face of man and made him *a living soul*. And, Gen. ii. 7. as the Son was from the beginning the *Light of men*, so the Spirit John i. 4. is represented as moving upon and striving with man from the beginning. The unrevealed Second Person gave special and mysterious manifestations of Himself as the Angel of Jehovah, the Word of the Lord, and so **the unrevealed Third Person is often referred to as the Divine Agent in spiritual gifts and influences**.
- Job xxxiii. 4. Thus of Bezaleel it is said: *I have filled him with the Spirit of God*. Ex. xxxi. 3. And of Moses, Joshua, and the Judges, and the first kings, it is Num. xi. 17; recorded that the Spirit endowed them for their office. Thus, xxvii. carrying back the personality of the Holy Ghost from the New Testament to the Old, we are taught that without Him the Judges iii. 10. Eternal did not act on the world throughout the ancient economy.

2. But specifically in the administration of the prophetic preparations of the Gospel is this truth seen. The doctrine of the Saviour's Person and Work has made it plain that the revelation of the Son was mediated by the Spirit of Christ which was in the prophets; that the entire Old Testament as the record of the Gospel before the Advent was given by His inspiration; and that He, no less than the Son Himself, was *the Promise of the Father*. 1 Sam. xvi. 13, 14. Acts I. 4.

THE SPIRIT IN THE GOSPELS.

The Gospels.

The Holy Spirit in the history of the Lord's manifestation and life upon earth occupies a midway position between the Old Testament and the Pentecost. As the Administrator of Redemption He appears as the actual Agent in the raising up and the mission of the Incarnate Saviour; while He is at the same time the Object of our Lord's prophecy as His future Agent in carrying out His work. Every reference to the Holy Ghost in the Gospels falls under one or other of these heads.

1. With regard to the former, it is enough to recapitulate what has already been established: first, that the human nature of the Son was the special Divine production of the Holy Ghost; and, secondly, that whatever in the Incarnate Person and Work of Jesus belongs to Him as the representative of mankind is under the Spirit's direction; while all that belongs to Him as the representative of Deity is the act of His own Eternal Spirit as the Son. The Third Person presides especially over the humble and subordinate relation of the Mediatorial Second Person in the economy of redemption. The Spirit of the Incarnate.

2. With regard to the latter, the records of the Evangelists furnish a series of testimonies of the Saviour Himself concerning the future dispensation of the Spirit which culminate in the farewell discourses and the resurrection promise. The Redeemer's Work. His Earlier Promise. Luke xi. 13.

(1.) *How much more shall your heavenly Father give the Holy Spirit to them that ask Him!* begins the series with a free and unlimited declaration which should throw its grace over all that follows throughout this department of theology. It is to the administration of redemption what the Protevangelium is to redemption itself: it is the dawn of the Pentecostal day.

- John vii. 39. (2.) *This spake He of the Spirit, which they that believe on Him should receive: for the [Holy] Spirit was not yet given; because that Jesus was not yet glorified.* In this saying, the link between the former and the final promises, St. John, as his manner is on special occasions, expounds his Master's word, writing long after Pentecost: it teaches us that the Person and gifts of the Spirit were reserved until the Saviour's glorification and the full manifestation of both dependent upon it. Jesus must be glorified of the Father before the Spirit glorified Him.
- Final Promises. (3.) Passing over the specific promises of the Spirit to the Apostles, as contained in the Synoptists, we have our Lord's most full foreannouncement of the coming and function of His Divine Representative. The farewell discourse is in truth a revelation of the Trinity; our Lord, setting out with a declaration of His own identity with the Father in the Divine nature, proceeds to declare that the Spirit should come as a Person, to *abide for ever* with His people, as the Revealer of all His truth and the indwelling Guide of all believers. Before He fulfilled His course on earth, like the Baptist He announced the coming of Another: but did not add, like His own forerunner, *He must increase, but I must decrease.* The Holy Spirit, though Himself God, should, in the present economy, only glorify the Son, by revealing His Person and expanding His doctrine and administering His kingdom. *We are the witnesses of Him; and so is also the Holy Ghost.*
- John xiv. 16.
- John iii. 30.
- Acts v. 32.

Pentecost.

THE HOLY SPIRIT AFTER PENTECOST.

With Pentecost begins the dispensation of the Spirit. His office has supreme reference to the administration of Christ and His redemption. And this under three aspects. He is the Revealer of the Son generally, and of the Godhead as revealed in Him. He is the Saviour's Agent in dispensing individual salvation: being a witness for Him to the soul; His Divine power in the soul; but both in one. He is the Lord's representative in His body the

Church : gathering it from the world, ruling within it, and dispensing the gifts of its Head. But, while subordinate in the mediatorial economy, the Holy Ghost is a Divine Person, the Agent, in the unity of the Father and the Son, of His own Divine acts.

This assemblage of topics must be exhibited only in epitome. To a great extent they have been anticipated in the discussion of the Trinity and the Person and Offices of Christ. They arise also in separate discussion throughout the whole course of this part of our subject : the work and influences of the Spirit meet us everywhere, being so ubiquitous that it is almost impossible to reduce all to summary. But the honour due to the ever-blessed Spirit of the Father and the Son, and the just demands of dogmatic system, alike require that some general analysis of the agency of the Holy Ghost be placed here in the forefront. A third reason also may be assigned, arising out of the indistinctness which has prevailed on this subject in much of the theology of earlier and later times. As to the earlier development of the doctrine enough has been already said when treating of the Trinity. As to later ages, it cannot be said that there has been any development : there has been no such controversy, and no such decisions have been formulated, as we have to do with in the Person of Christ. The offices of the Holy Ghost have been obscured by exaggerations of sacramental efficacy ; and His personal relations to the believer have been undervalued in many systems. But what requires to be noted on these points will occur under the several heads of His general administrations. No separate historical review will be needed.

ECONOMY OF THE SPIRIT.

1. The New Testament does not sanction the thought that with Pentecost began a dispensation of the Spirit in the sense of a new economy or *oikonomia*, distinct from that of the Father and the Son. The nearest approach to such a doctrine is found in St. Paul's Corinthian exhibition of the contrast between the old and new forms of the one covenant in Christ. The former was a

Economy
of the
Spirit.

- 2 Cor. iii. 6—11. ministration, or *διακονία*, of the letter, and of condemnation, and of death : a glorious manifestation of the Divine law which shut up the covenant people to the need and the expectation of an atoning Saviour. The latter is a ministration of the Spirit, and of life, and of righteousness : a much more glorious manifestation of the Redeeming Lord, and of His Spirit, and of liberty in Him. Now this ministration, of which the Apostles were the ministers, is in the sequel called *the Ministry of Reconciliation*. Thus the dispensation of the finished Atonement and the dispensation of the Spirit are one.

- New Economy. 2. But there is a sense in which Pentecost introduced a new economy : that of the Holy Ghost, as the final revelation of the Holy Trinity. The One God, known in the Old Testament as **Jehovah, a Name common to the Three Persons**, was then made known in the Third Person : *ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν*, the Lord the Father, the Lord the Son, is the Lord *the Spirit*. Hence the glory of the Day of Pentecost, excelling in glorye very former manifestation of the Supreme. The Shekinah, the ancient symbol of the future incarnation of the Son tabernacling in flesh, becomes the fire of the Holy Ghost, disparted into tongues, and, without a veil, resting on the entire Church. The perfect God is perfectly revealed ; but revealed in the Trinity of Redemption, the Economical Trinity. The Church is the *habitation of God through the Spirit*. From that day forward the Holy Ghost is essential to every exhibition of God as revealed among men. While it still remains true that the Son *hath declared* the Father, it is also true that *the Spirit searcheth all things, yea, the deep things of God*, of both the Father and the Son, and is the foremost and first Agent in the communion between God and His people. *As neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him, so no man can say that Jesus is the Lord, but by the Holy Ghost.*
- 2 Cor. iii. 17.
- Acts ii. 3.
- Eph. ii. 22.
- John i. 18.
- 1 Cor. ii. 10.
- Matt. xi. 27.
- 1 Cor. xii. 3.

REPRESENTATIVE OF THE SAVIOUR.

- Agent of Christ. We do not find in the New Testament any term which directly sanctions the phrases current in theology concerning the Holy Spirit's office as **the Redeemer's Representative**. The Lord does

not speak of Him as His Successor, or Deputy, or Agent, or Administrator. But, though these words are not used, what they signify is plainly to be gathered from the tenour of the final discourses in St. John. These enlarge upon the vicarious relation of the Spirit generally; and that particularly in regard to both the Person and the Work of Christ.

I. The Saviour's departure was expedient in order to His coming. He was *Another Comforter*; and to be sent in the Redeemer's Name: *The Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* He is therefore the Representative of Christ Himself, in His prophetic office as the Teacher and the Truth; hence He is *the Spirit of the Truth*. He is the Interpreter of the mystery of the Person of Jesus: *He shall glorify Me; and no man can say that Jesus is the Lord but by the Holy Ghost.* Moreover, the promise of the Comforter is the promise of our Lord's everpresent Self; *I will not leave you comfortless; I will come to you.* The Spirit's teaching was to be still no other than the teaching of Jesus: recalled to remembrance, expounded and enlarged. As the Son spoke what He heard of the Father, so the Holy Ghost should speak what He hears of the Son: *He shall not speak of Himself: but whatsoever He shall hear that shall He speak: . . . He shall receive of Mine and shall show it unto you.* The doctrine of the mediatorial Trinity, one in essence and distinct in office, affords the explanation: *All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you.* The Spirit of Christ in the Prophets is the Spirit of Christ in the Apostles. *He that hath an ear, let him hear what the Spirit saith unto the Churches* follows the injunction to write which the Evangelist received from Jesus: a singular instance of the identity in difference and difference in identity between the Lord and the Holy Ghost. He is also the Spirit of Christ in all true Christians: *ye have an unction from the Holy One and ye know all things.* He is the only Vicar of Christ.

II. The Person and the Work of Jesus are one. The Spirit is the Representative of the Redeemer generally, and in His several offices; in His relation to the world, and in His special relation to His people. Through Him alone He acts as the Saviour.

Vicarious.

John xiv.

16.

John xiv.

26.

John xiv.

17.

John xvi.

14.

1 Cor. xii.

3.

John xiv.

18.

John xvi.

13, 14.

John xvi.

16.

Rev. ii. 17.

1 John ii.

20.

The Work

of Christ.

- John xix. 30. 1. When our Lord cried *It is finished*, He declared that His work of atonement was accomplished. But it was accomplished only as a provision for the salvation of men. The application of the benefit remained for the administration of the Spirit from heaven; Whose sole and supreme office it is to carry into effect every design of the redemptive undertaking. As *the Spirit of the Christ* had from the foundation of the world administered the evangelical preparations, so now He acts on behalf of the fully revealed Christ. Through Him our Lord continues His prophetic office: the Holy Ghost is the Inspirer of the new Scriptures and the Supreme Teacher in the new economy. Through Him the priestly office is in another sense perpetuated: the ministry of reconciliation is a *ministration of the Spirit*. And through Him the Lord administers His rega^l authority.
- To the World. 2. The Spirit represents Christ to the world. While the Incarnate Lord was not yet glorified He was limited to one sphere: and, though the world was in His heart, His feet ran not so fast as His desire. But now the Spirit presents Jesus and exhibits His claims to all men. *And when He is come He will reprove the world of sin, and of righteousness, and of judgment*. The sin of which He convicts the world has its formal character in the rejection of Christ; the righteousness of which He convinces the world is the finished righteousness of the absent Lord as the only ground and the only source of human acceptance before the law; and the judgment with which He threatens it is the separation between all that belong to the Prince of this world and those who belong to Jesus its true Lord. Thus the whole work of the Convincer is the ascended Redeemer still pleading His own cause.
- To the Church. 3. He is the representative of Christ to His people. To them He is the Paraclete: ὁ Παράκλητος, the Advocate, Helper, and all-sufficient Comforter in the name of Jesus, our other Παράκλητος in heaven. Through His agency our Lord is with us *always, even unto the end of the world*. As He said *He that hath seen Me hath seen the Father*, so we may add that all who receive His Spirit receive Him: *I and My Spirit ARE ONE*. The day will come that He will cease to be the Representative of an absent Lord. Till then, the presence of the invisible Spirit is the real presence of the Redeemer in His Church. What His various functions are as
- 1 Pe. i. 11.
- 2 Cor. iii. 8.
- John xvi. 8, 9, 10, 11.
- 1 John ii. 1.
- Matt. xxviii. 20.
- John xiv. 9.
- John x. 30.

Christ AMONG us and Christ WITHIN us will be more fully unfolded as we proceed.

THE AGENT IN PERSONAL SALVATION.

As the Intermediary between the Saviour and the individual soul the Spirit has two classes of office : one more external and one more internal. And these functions He discharges in respect to two orders of men : those not yet in Christ and those who are by faith united to Him.

Offices in
Personal
Salvation

1. His external function is that of bearing witness, or applying the truth to the mind : to the unconverted for the conviction of sin, the awakening of desire for Jesus and His salvation, and the revelation to penitence of the promises of grace ; to the believer for the assurance of acceptance, the unfolding of the knowledge of Christ, the application of the several promises of grace, and all that belongs to His personal instruction and guidance through the Word. These administrations will reappear in detail.

External

2. His internal function is the exercise of Divine power on the heart, or within the soul : to the unconverted in infusing the grace of penitence and the power of faith, issuing in an effectual inward conversion ; to the believer in renewing the soul by communicating a new spiritual life, and carrying on the entire work of sanctification to its utmost issues, as we shall hereafter see.

Internal

3. This distinction rules the phraseology of the New Testament : a large class of passages refer to the Holy Spirit's communications TO the spirit, and an equally large class to His operations WITHIN it. In the former He is rather the administrator of the words of the New Covenant spoken to man, in the latter the administrator of the grace of that covenant within his soul. But it is obvious that the two are really one, especially in the case of the believer. As to those who are without, the Spirit's appeals may fail to enter the heart so as to be permanent. But when true faith effects the union with Christ the Comforter is an indwelling Spirit : the Paraclete, or external Advocate, becomes an intercessory Presence within. The Scriptural references to the distinction and the unity may be reserved for the future detail of the Spirit's administration.

Distinction
and
Unity.

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IN THE CHURCH.

- In the Church.** The Spirit's administration is closely connected with the institution of the Christian Church. This also must have its appropriate place in the sequel. Meanwhile it is necessary and sufficient to indicate its bearing on the offices of the Holy Ghost generally.
- First, the Spirit.** 1. The order of this connection must be noted. It is not first the Church, and then the Spirit; but, conversely, **the Spirit forms the Church as the sphere and organ of His working**: a distinction which, as will be seen, is of great importance. There is a sense in which the Redeemer prepared the body for the Spirit's inhabitation; even as the Spirit prepared His body for the inhabitation of the Son of God. The Day of Pentecost found the disciples waiting for the Third Manifestation of the Trinity. From that time the Church is the body of Christ which His Representative animates. But in its increase that Body is gathered out of the world by the Holy Ghost, whose general office is Vocation, which calls men into the congregation of the Called, the ἐκκλησία or Church. UBI SPIRITUS IBI ECCLESIA.
- Supreme.** 2. In that body **He is supreme, as the Representative of the Holy Trinity and of Christ its Head**. From the time when the interval of interregnum ended, and the little company, who had waited ten days without the Lord and without His Successor, were filled with the Holy Ghost, He has been in the Christian fellowship what Christ was in the midst of His disciples. He gave to its keeping the New Scriptures written under His inspiration. He calls, and consecrates, and orders its various ministry. He regulates and animates all worship. He dispenses His various gifts to all classes according to His own will. **He is not the Head of the Church, but the Representative of its Head**.
- His Organ.** 3. That body is the instrument of His agency in general. It is true that He is not limited to this one organ. Wherever His word is He is, and that word is never without His influence. And, even beyond the written word, and beyond the visible community, He is a Divine Presence everywhere. But it is in the congregation of Christ, in the Church of God, that He has set up the means of grace efficacious in His hands for the conversion of sinners, for the sealing and sanctifying of the saints, and for the

spread of the kingdom of heaven upon earth. As the Spirit Who applies the work of Christ His field is the world, but His agents are His called and chosen and faithful people. This view of His indwelling and agency runs through the New Testament from Pentecost, the day of the Holy Ghost, down to the last reference in Scripture, when *the Spirit and the Bride say, Come*, uniting as one voice in invoking the Saviour. And it is this which warrants our including the Christian Church under the department of the Administration of Redemption.

Rev. xxii.
17.

THE SPIRIT A DIVINE AGENT.

What has been again and again directly or indirectly asserted must be made emphatic in conclusion : that the Holy Ghost, in the unity of the Father and the Son, is a personal, Divine agent in all His offices. In the economical Trinity subordinate, and administering the covenant of redemption which originated in God as the Father and was ratified by God as the Son, He is **nevertheless Himself the Fulness of God**. As Christ is that fulness **BODILY**, so the Holy Ghost is that fulness **SPIRITUALLY**. This must be remembered in the interpretation of many passages in which there are seemingly opposite statements.

A Divine
Person.

Col. ii. 9.

I. There is a class of texts which assign to the Third Person a **peculiar relation to each of the other Persons of the Trinity** : these must always be connected with passages which contain predicates of **His Divine Person as Subject, so to speak, independent** of those other Persons. Under the doctrine of the Godhead the Personality and Deity of the Holy Ghost has been discussed : it is introduced here only in reference to His Mediatorial relation to the Christian economy. Though we believe, with the ancient Church, that there was, or rather is, an eternal procession from the Eternal Father, the Head of the Holy Trinity, and from the Eternal Son, the Only-begotten God, we have most to do, in the present section, with the Temporal Mission corresponding on earth to the Eternal Procession in heaven.

Within
the
Trinity.

1. **The Holy Ghost is the Spirit of the First Person**, proceeding *from the Father* and given through the mediation of Jesus ; *the Spirit of His Son* sent forth to those who through Him are sons ;

A Person
John xv.
26.
Gal. iv. 6.

- Passim. *the Spirit of God* generally; and *the Spirit of the Christ*. Now it may be said by the opponent that such passages simply mean the mode of the Divine operation thus described, and sometimes even personified: just as, in human relations, we might speak of the spirit of any eminent teacher. The most violent instance of such personification is said to be the reference to *the Spirit of the Truth* as a personal agent.
- 1 Pe. i. 11.
- John xvi. 13.
2. But with these must be connected other passages in which He is named *the Spirit or the Holy Spirit, absolutely*, and in such a way as to distinguish Him both from the Father and from the Son: and some of them in such connections as to imply His essential and not merely relative or subordinate Deity. Where the Saviour predicts His own departure He speaks of its necessity in order to the coming of *Another Comforter*; and a careful study of the context of the final discourses will show that He could not mean a personified influence. The same may be said of the sin against the Holy Ghost, which proves both His personality and His essential Deity; and, though those first hypocrites in the Acts might not commit that sin, they *agreed together to tempt the Spirit of the Lord, to lie to the Holy Ghost*, and lied not *unto men, but unto God*. That passages so seldom occur in which the Third Person is mentioned as God is to be explained on the same principle which explains the infrequent assertion of the supreme Divinity of the Son: the Holy Ghost may be reverently said to share the exinanition and subordination of the Second Person of the Mediatorial Trinity. **But, in the intercommunion, interaction, or *μεταξύσπουρος* of the Trinity, He is interchangeably God, the Spirit of God, the Spirit of the Father, the Spirit of the Son, or the Holy Spirit absolutely.**
- Passim.
- John xiv. 16.
- Acts v. 3, 4, 9.
- A Gift. II. There is a large class of texts which refer to the Holy Ghost as a gift and an influence sent down through the mediation of Christ and as its most comprehensive result.
- Symbols. 1. The great majority of the testimonies of Scripture are of this order. The Old-Testament predictions, whether of symbol or of promise, speak of the future gift as the searching effect of fire, as water poured out, as a rushing wind, and, in special relation to the Christ, as an oil of unction. These four symbols were merged into the great Personal Gift of the Pentecost; but they

govern the language of the entire New-Testament, from the baptising *with the Holy Ghost and with fire* of the Baptist's promise down to the *renewing of the Holy Ghost which He shed on us abundantly*. The symbols and their meaning must be more fully considered hereafter in relation to the blessings they symbolise: it may suffice now to indicate the fact that the Spirit is constantly spoken of as a gift poured out upon the world and into the hearts of believers.

Matt. iii.
11.
Titus iii.
5, 6.

2. But two things must be remembered here: over and above the general principle, so often referred to, of a mediatorial subordination of Two Persons in the Holy Trinity.

Phraseology.

(1.) The phraseology used in the New Testament seems to distinguish between the Person and the Gift. The distinction is not constant, but it is nearly so, between τὸ Πνεῦμα τὸ Ἅγιον, the Spirit the Holy One, and Πνεῦμα ἅγιον, Holy Spirit: a distinction which cannot be pressed into dogmatic service, because it is matter of contention among grammatical exegetes, but is nevertheless so marked in the New Testament as to be very suggestive. The former is used by our Lord in His great foreannouncement, as an august appellative standing alone and with the now first-uttered appendage of personality, ἐκεῖνος: *The Comforter, which is THE SPIRIT THE HOLY . . . He shall teach*. Afterwards *He breathed on them, and saith unto them, Receive ye the HOLY GHOST, πνεῦμα ἅγιον*. The same distinction is literally found at those two minor Pentecosts when first the Gentiles and then the relicts of John the Baptist's ministry received the Great Gift. In the narrative of the former *The Spirit the Holy fell on them as on us at the beginning*, according to the promise *Ye shall be baptised with Holy Spirit*. In that of the latter, St. Paul asked if on believing they had received *Holy Spirit*: and, on the laying on of his hands, *The Spirit the Holy came on them*. Nor is the Pentecost proper without its evidence. In the days of preparation for it St. Peter speaks of *The Spirit the Holy* Who spake by the mouth of David; on the day itself *they were all filled with Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance*. Here the personal Spirit as the Giver has the Article and as the gift is without it. The last verse quoted introduces the usage of dropping the τὸ Ἅγιον, the Holy. Without this adjective the Spirit standing

The Person and the Gift.

John xiv.
26.
John xx.
22.

Acts xi.
15, 16.

Acts xix.
2-8.

Acts i. 16.
Acts ii. 4

alone constantly occurs, where personal acts are in question. So in the Apocalypse, *what the Spirit saith unto the churches*. Here it is τὸ Πνεῦμα, but, immediately afterwards, *I was in the Spirit, ἐν πνεύματι*, without the article. Where the personal Spirit in the Trinity is symbolically referred to, as the one sevenfold or perfect Spirit, the phrase is, with the article, τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ, the Seven Spirits of God: the symbolical Fire of the Day of Pentecost returns as *seven lamps of fire burning before the throne*. Pondering this distinction as running through the New Testament we shall—without attributing to it undue importance—find it a preservative against falling into the error of reducing the Holy Ghost to a personified gift. And, the more we ponder it, the more clearly shall we see that there is a strict and impressive and instructive analogy between the variations clustering around the term Son, and those which cluster around the term Spirit. As the One is given and sent, so also is the Other. The same law interprets both.

Giver of Himself.

(2.) The gifts of the Spirit are not always said to be poured out by the Father on the Son, and through Him on the Church: sometimes they are the dispensations of the Holy Ghost Himself. As the Son is both Priest and Sacrifice, so the Spirit is both Gift and Giver. One classical passage is sufficient to illustrate this. *Now there are diversities of gifts, but the same Spirit. . . . The manifestation of the Spirit is given to every man to profit withal. . . . But all these worketh that One and the selfsame Spirit, dividing to every man severally as He will.* The Holy Ghost is here a Person whose will it is to manifest Himself: He has a manifestation even as the Son has. And in the dispensation of the gifts which He imparts He is at once the Administrator of the Trinity, of the *Same God Which worketh all in all*, and the personal Agent of His own will.

1 Cor. xii.
4—11.