

The Teaching of Jesus



CONCERNING
THE
HOLY SPIRIT





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Teachings of Jesus
concerning the ...

THE TEACHINGS OF JESUS
Edited by JOHN H. KERR, D. D.

THE TEACHING OF JESUS
CONCERNING
THE HOLY SPIRIT

LOUIS BURTON CRANE, A. M.

THE TEACHINGS OF JESUS

CONCERNING

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THE TEACHING OF JESUS

CONCERNING

THE HOLY SPIRIT

By
Louis Burton Crane, A. M.

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TO MY MOTHER

PREFACE

THE application of the results of the study of psychology to the Biblical writings has opened up a most interesting field for the student of religion. It is profitable to consider the origin and growth of religious sanctions from the point of view of the individuals who cherished them, and to mark the order in which the various impressions which in their sum constitute authority came to their own in the human heart. I can but think, however, that only a partial view is gained when the great fact of revelation is disregarded in these attempts. It is one thing to ask how, God and His message assumed, men regarded

Him, how much they comprehended of His will and how they conceived themselves to be doing His will as spoken ; and quite another thing to assume that all the efforts of men to feel after God if haply they may find Him are on the same plane with the instructed beliefs of those who were within the sphere of revealed truth. It may be admitted without question that revelation was at first partial, and that it was from the first progressive. But unless all real authority is to be denied to the religion which issued in Christianity the first fact to be recognized in the study of Bible doctrine is God.

Consequently we are not considering in this brief study the psychology of the Holy Spirit or of His influence upon men. It is no especial concern of ours, for our present purpose, how men conceived of Him who were outside the circle wherein He caused His name to be known. Did the primitive seeker after God derive the idea of the Spirit of

God from his own spirit, thus reasoning from the less to the greater? Or did he argue from the name "spirit" which in both Hebrew and Greek languages means also "wind," that God was therefore like the wind "unsearchable in origin" and "immaterial in essence"? These are interesting questions to the student of the origin of religion but they are not the immediate concern of Biblical Theology. Did men at first generally ascribe all that was unusual and surprising in their experience to the Spirit of God? Perhaps so, where they were without definite knowledge of Him. But the Old Testament describes how God chose out of the world certain individuals and afterward a people to whom to make Himself known and we cannot therefore attribute to them such ignorant and superstitious conceptions.

If we desire to know what was the origin of the notions of power and mystery which were from the first attached

to the term "Spirit of God" we shall probably not go astray in deriving them, not from the idea of "spirit" but from the descriptive phrase "of God." God had revealed Himself as powerful and awe-inspiring. Hence His Spirit must naturally be above the limitations of the finite. Our task, however, is to discover, on the basis of a belief in an authoritative revelation, what was actually revealed. Of course we must not neglect the element of progress. We dare not attribute Paul's conception of the truth to Moses nor need we expect to find even in Isaiah the teachings of Jesus. That we do find some of the later doctrines anticipated in the earlier writings is for us a proof of the unity of revelation.

What did Jesus teach concerning the Holy Spirit? We find the phrase upon His lips early in His ministry. He feels no necessity for its definition. He consequently uses the term conscious that it had already a definite connotation, and

without express correction of any previous erroneous teaching. We must therefore begin with the Old Testament in order to discover what is there taught about the Spirit of God. Jesus uses the phrase or its equivalents at intervals throughout His teaching activity, according to the record of all four evangelists. We assume as not needing justification in this place that all four are equally authoritative as witnesses to what He said, and that they present a trustworthy record of His teachings. It is hardly necessary to state that it is the apostles to whom we must go for the mature truth about the Holy Spirit. Jesus taught in full view of the fact that He was entrusting the development of His teaching to those men whom He had chosen, whose writings with their records of the Master's words and deeds make up our New Testament. It is in the epistles, particularly of Paul, that we find the ripe, completed doctrine. The historical reason

for this fact we will try to unfold in the course of our treatment.

This study is offered to Christians with the prayer that the Spirit of the Truth with whom it is concerned may make effective whatever in it is His work, and overrule for the truth's sake whatever is inspired by the spirit of error.

CONTENTS.

	PAGE
I. THE SPIRIT OF GOD IN THE OLD TESTAMENT	1
II. THE DISTRIBUTION OF THE TEACH- ING	24
III. THE EQUIPMENT OF THE MESSIAH .	35
IV. THE SPIRIT AND THE KINGDOM .	42
V. THE SIN AGAINST THE HOLY SPIRIT.	53
VI. THE FATHER'S CHIEF GIFT . . .	62
VII. THE PROMISE OF THE PARACLETE: HIS MISSION TO THE TWELVE .	70
VIII. THE PROMISE OF THE PARACLETE: THE CHRISTIAN LIFE	102
IX. THE PROMISE OF THE PARACLETE: THE CONVICTION OF THE WORLD.	120
X. THE PROMISE OF THE PARACLETE: HIS RELATION TO THE FATHER AND TO THE SON	130
XI. THE GREAT COMMISSION	143
XII. SUMMARY	152
XIII. INDICES	159

CHAPTER I

The Spirit of God in the Old Testament.

THE allusions in the Old Testament to the Spirit of God fall naturally into three classes: First, those which refer to the Spirit's activity in creation; second, those which indicate the relation of the Spirit to the redemptive purpose of God; and third, those which express the superintendence of the Spirit over the spiritual lives of individuals.

The Spirit and the Cosmos

The Spirit is first revealed in the Old

Testament as the power of God working in creation. In Gen. i. 2 it was the Spirit of God that moved upon the face of the waters. The word by which this activity is described is an interesting one. It is found also in Deut. xxxii. 11, where it refers to the brooding of the mother bird over her young. So here we may understand that this action of the Spirit of God is not only that of protecting but that it produced results in the order and life of the Cosmos. God works in creation, according to the writer of Genesis, by the agency of His Spirit. Not only the inanimate and the brute creation but man himself must look to the Spirit as the source of being. We read that God breathed into man's nostrils the breath or the Spirit of life and he became a living soul (Gen. ii. 7).

This creative energy of the Spirit is the general belief of the Old Testament writers. "Thou sendest forth thy Spirit, they are created"; referring to the brute

creation (Ps. civ. 30). "By his Spirit the heavens are garnished" (Job xxvi. 13). "The Spirit of God hath made me and the breath of the Almighty giveth me life" (Job xxxiii. 4).

The truth seems to be that God works by His Spirit in the creation and preservation of His world. There is no distinction in person between God and His Spirit such as one familiar with the New Testament would expect. The Spirit of God in the Old Testament is rather God at work. God worked in the creation of the world and in establishing its order. God works since creation in the continual preserving of the order and harmony of His creation, in maintaining its life and in providing for the sustenance of His creatures. All this He does by His Spirit.

The Spirit in the Theocracy

A second and much more frequent employment of the phrase "Spirit of God" in the Old Testament is in relation

to the purpose of God to make for Himself a people. Many of the uses of the term which seem otherwise difficult to explain become on this view plain enough. Why should it be said of Gideon and of Samson and of Saul that the Spirit of God came upon them, causing them, unworthy instruments perhaps, to triumph in battle, to display surprising feats of strength before the Philistines, to prophesy with the prophets? (Judges vi. 34; xiii. 25; I Sam. x. 6). Simply because these men were in the theocratic line, being the agents of God in the establishment of His great redemptive purposes. The lesson that they teach is not that God in the Old Testament record is indifferent to personal character, but that He can and does use even wicked and careless men as the agents of His theocratic kingdom, to accomplish His almighty will. So then in the historical development of the redemptive purpose of God the Spirit of God was the agent. He

was known even by Pharaoh to have possessed Joseph in Egypt (Gen. xli. 38). He was characteristic of Moses during the days of his leadership of the people, and He inspired the seventy men who assisted Moses in administering the laws to the people (Num. xi. 17, 25-30).

The Spirit came upon Bezalel to endow him with wisdom and understanding and knowledge, and skill in all manner of workmanship; to work in metal and stone and wood for the tabernacle, the cradle of worship for the infant people of God (Ex. xxxi. 3). Whether we are to regard this endowment as a special and new thing, so as to make Bezalel able for kinds of work of which he knew nothing before, as some hold, or whether it simply acted so as to enhance his own natural powers, as others believe, we are not told. Nor is it of much moment. The point is that Bezalel's fitness for this special service for the theocracy was due to God acting by His Spirit

upon him. The lesson to be impressed upon Israel through all the history was that the nation was what it was because God had by His own grace chosen to call a people to Himself, and give them laws and provide them a home. The tabernacle was God's thought not Israel's. His Spirit used men to make it but it was His gift for their communion with Him which was their highest good.

The Inspiration of the Prophets

The guidance of the events which made history in the days of the old covenant, we are taught on every page of the Old Testament as well as in the New Testament, was due to God. That guidance was made concrete in the persons of an especial order of men called prophets. The prophet might be a fore-teller, but according to Old Testament belief he was preëminently a for-teller. He might and often did predict the future in the course of his prophetic work. But to

be a prophet was to be the spokesman of God, to be God's representative on the earth, to declare His will. He knew God's thought—in part. He was in direct communion with Him—at times at least. To obey him was to obey God; to reject him was to reject God.

Now the prophets were regarded as the peculiar recipients of the Spirit of God. Our word inspiration is our record of the strength of the impression gained from the Bible that the prophets were breathed into by the Holy Spirit and that what they said they said under the impulse of God. This was not only the case with the prophets who lived and worked before the time from which we have written prophecy. It is no less true of those who have left us the records of their activity. We may say then that the oral and written guidance of Israel during all the time of their national life was directly due to the Spirit of God. It may not yet be perfectly clear to us

just what effect the influx or efflux of the Spirit had upon a man selected to be a prophet. What hints Scripture gives us are evidently not given for the purpose of satisfying our curiosity. They are meant to conserve the facts, not to add to the data for abnormal psychology. Yet we may believe that these men, faulty men of their time, were so acted upon by the Spirit of God as to make them different, as to make them the mediators of truth which had it been heeded would have caused a new history of Israel to be enacted.

The Spirit and the Messianic Age

But these men not only sounded forth a futile warning to Israel under the influence of the Spirit of God. They testified of a new era coming to Israel and to the world. They were the heralds of a new day which should succeed the night of national apostasy. A personal Messiah was to appear. A Messianic

age was to dawn when a king should rule in righteousness. And from the beginning that new day was associated in a very peculiar manner with the Spirit of God. Isaiah (xxxii. 15) connects the time of the regeneration of Israel, when the wilderness should become a fruitful field, with the outpouring of the Spirit of God as from on high. "Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever" (xxxii. 16, 17). Again, "Fear not, O Jacob my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed and my blessing upon thine offspring" (Isa. xlv. 2, 3). The time of revival when all the evil effects of the sin and apostasy of the old Israel should be forgotten and overcome

in the obedience and joy of the new Israel, was to be preëminently a day of the Spirit of God. The Spirit was to be the agent and accompaniment of this glorious work of restoration and renewal. Ezekiel (xxxvi. 27) makes the advent of the Spirit a time of moral and spiritual renewal in Israel. "I will sprinkle clean water upon you, and ye shall be clean . . . a new heart also will I give you. . . . And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them" (see also xxxvii. 14). The well-known passage in Joel (ii. 28 ff.) expresses the same thought. In this case, however, we have the New Testament's express identification of the time of Jesus with the time of which the prophet spoke (Acts ii. 16).

So that we may freely say that the glorious era of Israel's history when their backsliding should be healed and the redemption long promised should be real-

ized was to be brought about by the Spirit of God. He was to be the agent of the change.

The Spirit and the Messiah

But we can go still further; for this new day was made still more definite by these old men of God. They were given to see not only a new epoch for the nation when all their sorrows should be passed and the days of their weeping should be ended, but they were given the vision of the One by whom and through whom all this was to be accomplished. For the redemption of Israel was to be effected by a Redeemer. The course of the development of the conception of the personal Messiah is familiar to all Bible students. We know how this figure in prophecy at first dim and shadowy gradually became to the vision of the seer more definite until in the later days of the great prophet there stood before the nation the presentment

of the suffering Saviour, the One who was to be led as a lamb to the slaughter—“wounded for our transgressions, bruised for our iniquities.” But the significant thing for our study is that the same Scriptures represent this personal Messiah as in a very peculiar and sympathetic relation to the Spirit of God. If Isaiah tells of the shoot out of the worn-out stock of Jesse and the fruit-bearing branch out of his roots, he adds as quite in natural order, “and the Spirit of Jehovah shall rest upon Him,” which is “the spirit of wisdom and of understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of Jehovah” (xi. 1). That is, the equipment of the Messiah for His great work shall be due directly to the Spirit of Jehovah.

In the latter part of the book of Isaiah where we read of the Servant of Jehovah the same combination is found (xlii. 1). There is of course no doubt that the Servant is in some passages not thought of

as a single person, that He is identified so to speak with the Messianic people, but from the whole drift of the teaching concerning the Servant we gather that the Messianic people were to be gathered up in one personal representative. What He does, He does as the idealized head of the true Israel, the Servant of Jehovah as Israel will come to be in Him, in the new time of which the prophet speaks. So also the Servant speaking in the 48th chapter of Isaiah in a remarkable passage whose meaning is not altogether clear, claims the accompaniment of the Spirit in a work of judgment upon the enemies of Jehovah and of chastening for Israel. "Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction. . . He whom Jehovah loveth (Israel) shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans. . . Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time

that it was, there am I: and now the Lord Jehovah hath sent me and his Spirit" (vv. 10, 14-16). We are probably to take "his Spirit" here as object and not as subject of the sentence, and if so it simply corroborates our previous findings as to the relation between the Servant and the Spirit of God.

The Spirit and the Individual

The third function of the Spirit in the Old Testament was the promotion of fellowship with God and the cherishing of the spiritual life of the individuals whom God called to Himself. That there was a personal religious life taught and practiced by the Old Testament saints it is impossible to deny without disregarding the plain teaching of the Psalms and much of the prophets. There are passages which indicate that the Spirit was the guide and helper of the man who was ambitious after holiness. "Cast me not away from thy

presence; and take not thy holy Spirit from me" (Ps. li. 11). "Teach me to do thy will; for thou art my God: thy Spirit is good" (Ps. cxliii. 10). This sanctifying agency of the Spirit is not yet fully developed. It needed the fuller teaching of Jesus and His apostles to bring it to maturity; but as surely as sanctification was possible under the old covenant so surely was it the Spirit who effected it. Much could not be revealed about the way of sanctification until its means were provided for all men. God's sacrifice for sin must first be offered, and the Old Testament from first to last is primarily concerned with the preparation for a Redeemer. We must expect therefore, to find that the function of the Spirit of God on which most stress is laid is the function which is most intimately related to the purpose of God to provide a Redeemer.

What then have we found as to the teaching of the Old Testament about the

Spirit? Chiefly this. That the Spirit is God active in the world. That He is especially the divine principle working for the redemption of men. God in the Old Testament works, at least from within, on the hearts of men, by His Spirit. We should doubtless find that He exercised His rule from without, by external manifestations, by the Angel of Jehovah. But the redemptive agent that worked in men's hearts was His Spirit, His good Spirit, His holy Spirit, as it is variously called. From the beginning of the manifestations of the Theocracy, in the life and work of Moses, in the building of the tabernacle, in the work of the prophets of Judah and of Israel, and lastly and most gloriously in the mission of the Messiah and in the promised wonders of the Messianic age, it is the Spirit who is God active, equipping lawgiver and artificer, prophet and king to do God's work to prepare Israel and the world for the great work of re-

demption through the Messiah of Jehovah.

Other functions of the Spirit are not dwelt upon. The cosmic Spirit is given his true place and left in order to describe his more important function of guiding the progress of the Kingdom toward Jesus Christ. So also we have found the Spirit to be the agent of God in sanctification, but as already indicated this function could not as yet be revealed in its maturity. The Old Testament looks toward Christ. It is therefore natural that the chief function of the Spirit of God should be the superintendence of the plan of salvation whose preparatory stages it was the purpose of the Old Testament to describe.

We have found also that there was foretold a time when the Spirit then working within limits which were prescribed by the historical necessities of the case, would be poured out without measure. This thought of the two eras

of the Spirit's power and influence we must keep clearly in mind as it is not possible to understand the teaching of Jesus without giving it its full weight.

The Trinity in the Old Testament?

But what shall we say as to the Trinity in the Old Testament? Merely this, that the doctrine is not therein revealed. The Spirit is God active in the hearts of men to accomplish His glorious purposes, chiefly of redemption. In the same way the doctrine of the Son of God is not specifically revealed in the Old Testament. This does not affect our attitude to the very explicit teaching of the New Testament concerning the eternal Sonship of Christ. We can by the aid of the later teaching trace His working in the days of the older revelation and find a fine harmony between the dim and shadowy outlines of the past and the clearly defined presentation of the present era. So with respect to the

doctrine of the Spirit. There were no doubt reasons which we cannot fathom why God chose so to unfold His nature step by step to His people. The weak and faulty minds of men could not receive the whole truth at once. Particularly in Israel where there was so much inclination to idolatry He no doubt revealed Himself in His unity rather than in His triune nature to save His people from further temptation to this sin.

There are, however, not lacking indications which in the light of the later teaching we may translate into manifestations of the advanced doctrine of the nature of God. There are passages where God and the Spirit are distinguished. The Spirit is sent from God as if it were a distinct entity. Men are said to grieve the Spirit of God. Further, God in creation speaks in the plural, "Let us make man in our image." Some have held this to be an indication of the other persons in the Godhead.

Others have regarded it as a plural of majesty. But God never hesitates to say "I." Others again have thought that it was addressed to the angelic host. But we lack any other hint that the angels were God's agents in creation or that we are made in their image. The first interpretation is therefore the safest. Finally, the passage which we have already quoted contains, if our reading of it is the true one, a grouping of the persons of the Trinity which in the light of later teaching is most striking. The Servant of Jehovah says (Isa. xlvi. 16) "Now the Lord Jehovah hath sent me and his Spirit."

The so-called "historical" interpretation of the Old Testament will of course reject these discoveries of latent New Testament truth in the older writings. Its advocates insist that we are to find nothing in the Old Testament but what was currently known and believed at the time of the composition of the books.

But on the contrary, it is the view of the New Testament that these "holy men of old" were frequently used by the Spirit to utter truth which they did not themselves fully grasp (I Pet. i. 10-12). If indeed the prophets themselves are competent witnesses as to their relation to the Spirit of God we need not be surprised to find them far in advance of their day in the teachings that they utter.

No doubt we are to treat these intimations, if they are such, as nothing more. We are not to seek for the full-rounded teaching of the New Testament in these preparatory days, but nevertheless it is instructive to one who believes in the progress of revelation to find that the Old Testament has left room for the more specific teaching of the New.

If you go into a modern printing office where the full-color illustrations for one of our great magazines are prepared you will find that as many plates are required as there are primary colors. First, the

yellow values of the artist's conception are printed. A little here and a little more there, deep or pale according to the degree of intended combination with other colors to be later applied. Then the red values are added in the same way, superimposed upon the first printing so as to furnish all the red and yellow tones which will exist in the finished proof. What the picture will be like no one except an expert can tell. But when the blue values are applied in the third process and the lines are more perfectly defined by the black ink of the fourth process, the full glory of the artist's idea appears.

It is somewhat the same with the picture of the Spirit's nature and work in the successive revelations of the Old and New Testaments. It is not easy to read the final state of the doctrine from the first impression. The first values to be applied are necessary to the full and final form. But they can only be perfectly understood by a glance at the finished

truth made complete at the hands of the Christ and His apostles. For when with delicate and sure articulation those later hues have been applied we gain the full-rounded and mature idea of the Master Artist.

CHAPTER II.

The Distribution of the Teaching.

WHEN we come to examine the four Gospels which are the main sources of our knowledge as to the teaching of Jesus, we are struck with a significant fact. We discover that in the Synoptic Gospels there is little if any advance upon the teaching of the Old Testament. We know little more about the Spirit of God when we have read the first three Gospels than we do when we have studied the passages of the Old Testament which refer to the Spirit. There are only two or three passages in these Gospels in which appreci-

able progress is made and these would not be intelligible had we not other sayings of Jesus by which to interpret them. The new teaching is almost all found in the Gospel of John and in that Gospel almost all in the last discourses of Jesus which are characteristic of it.

The Teaching of the Synoptic Gospels

In the Synoptic Gospels we have emphasized with some force the relation which we marked in our review of the Old Testament doctrine, of the Spirit to the Messianic age and to the personal Messiah. Jesus appears at Nazareth and claims to be the one foretold in the prophecy of Isaiah. "The Spirit of the Lord is upon me, because He anointed me" (Luke iv. 18) to do the things which from of old have been promised of the Messiah (Isa. lxi. 1). In a controversy with the Pharisees in which they ascribe His power to cast out demons to the spirit of evil He replies, "If I by the

Spirit of God cast out demons, then is the kingdom of God come upon you " (Matt. xii. 28). These are simply identifications of the predictions of the Old Testament concerning the relation of the Spirit to the Kingdom and the Messiah. They point to the fulfillment of prophecy.

Likewise the passage in regard to the sin against the Holy Spirit, which follows in the same connection in Matthew's Gospel. As we shall attempt to show, (ch. v.) the sin of the Pharisees was against the Spirit as the superintending agent of redemption. It was not that the Holy Spirit was more inviolable in His person than the Father or the Son, but because His work was the preparation of a salvation for men, and rejection of that salvation was therefore peculiarly sin against Him. He was the accompaniment of the kingdom of God—to oppose it was to oppose Him, and this was the climax of ingratitude to God.

We have also the corroboration of Jesus of the Old Testament view of the source of the power of the prophets. He attributes the prediction of David in which he testified of the Messiah, to the Spirit (Ps. cx. 1 ; Matt. xxii. 43, 44 ; *cf.* Mark xii. 36). This simply reiterates the earlier teaching that when the Old Testament prophets worked and wrote it was in the power of the Spirit of God. We find therefore thus far no advance upon the former conceptions of the Spirit.

Transition to the later Teaching

A connecting link between the earlier and the later teaching is, however, probably to be seen in the passage in Matt. x. 19, 20, (*cf.* Mark xiii. 11 ; Luke xii 12). "When they deliver you up, be not anxious how or what ye shall speak ; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speak-

eth in you." Here is continued the earlier idea that God's called servants are equipped with the Spirit for the work which is given them to do. But the passage contains the further notion which we have not as yet seen that there was a day coming in which the Spirit would be the personal helper and guide of God's messengers. No explicit mention is made of His personal character to be sure. But the sort of help which is here promised would be unintelligible unless this speaking Spirit were personal. As such the passage becomes a foregleam of the Johannine promise of the Paraclete or Advocate who should plead their cause before men. It is at least an intimation of the time when the Spirit should be revealed in His personal and sympathetic character.

The two remaining references in the Synoptic Gospels to the Holy Spirit were spoken by Jesus after His resurrection. We should naturally expect them to be

tinged with the thoughts of the last discourses uttered just before His crucifixion. One of them is indeed couched in language in which direct allusion is made to the promise of the Paraclete (Luke xxiv. 49; Acts i. 4). The other could not be understood except on the basis of that promise (Matt. xxviii. 19).

The Teaching of John's Gospel

Turning now to the Gospel of John we find that the teaching that is characteristic of that Gospel is that which we have found by allusion only in these last three passages of the Synoptic Gospels. Especially in the chapters which contain the farewell discourses of Jesus is it particularly developed (xiv-xvi). "He shall give you another Paraclete, that He may be with you for ever, even the Spirit of truth. But the Paraclete, even the Holy Spirit . . . He shall teach you all things," etc. This Comforter, Advocate, Paraclete, is to take Jesus' place;

is to be the personal helper and friend of the disciples ; is to be the superintendent of the work which Jesus introduced and founded ; is to convince the world of the truth of the claims which He made, and in general to be the power of God in developing and carrying on the gracious work which Jesus had begun in the world.

It is just at this point that the teaching of the apostles concerning the Holy Spirit begins. We should be at a loss to account for the advanced truth which these men, and particularly Paul, utter concerning the loving, tender and thoroughly personal aid and comfort of the Spirit, were it not for these precious words which the apostle John records for us in his Gospel. Do we need any explanation of this fact? Is it not plain for us on the face of the Gospel record that Jesus was leading these men step by step as they could grasp His teaching? He was teaching them not only by His words, but by His example and by His life. That

teaching could not be finished until the supreme act of His life by which He made all the rest intelligible, was accomplished.

The prophets had joined the new era of the Spirit to the Messianic age, but according to their custom they did not, even if they were able, distinguish between near and far. The Messianic day for them was the day of the regeneration of the world through the Messiah. But the Messiah came in the course of history. His life had to be lived among men. His teachings about the Father must go forth. The wonderful credential which His miracles furnished had to be presented to the world, culminating in the stupendous sign of the resurrection, before the world was ready for the outpouring of the Spirit of God. The Spirit was intended in the divine economy and according to the teaching of Jesus to carry on the redemption of the Father, but He could only do so when redemption was accomplished.

These twelve men were human, faulty and imperfect. Their minds were incapable of receiving the whole teaching at once. It was necessary therefore for Jesus to lead them by a gradual unfolding to the necessity of His sacrifice before He could show them how that sacrifice was to become effectual for the sin of men and the redemption of the world. Consequently, until the death of Jesus was imminent and they had begun to look into the future with apprehension in view of their impending bereavement, the revelation of the Spirit's nature and work could not naturally be made. And although the Synoptic Gospels do not contain the discourses in which this revelation is made, yet we do find in their record of words of Jesus which were uttered after that teaching was given that they knew of it.

In short, Jesus in Matthew and Luke and the Acts assumes the previous teaching in John's Gospel. How much more

the Great Commission means to us when we reflect that He had already given the promise of the Paraclete and had taught them His mission in the scheme of redemption! How much more it means to us when we read in Luke the promise of the power from on high, to know that the nature of that power had already been revealed to these waiting men!

*The New Era explains the Distribution of
the Teaching*

The New Era of the Spirit—that was the secret of the progress of the teaching of the Lord about the Holy Spirit. The Messianic age must be fully inaugurated before the outpouring which had been connected with it in the promise could be effective. “If I go not away the Paraclete will not come.” The work which the Paraclete is sent to do must be ready for Him. He is sent to make effective the sacrifice of Christ. That

sacrifice must therefore have been accomplished.

The three years of Jesus' ministry though immensely important to us for the glimpse they give us of His person, and for the historical record they afford of the manner in which God fulfilled His promises to provide a salvation, are not after all the greatest years in the history of redemption. They were necessary, for without them the further history could never have been enacted. But the Messianic age as an age of salvation actually began at Pentecost when in the outpouring of the Spirit the promise of the Father began to be *realized*. The history of the work of the Holy Spirit can never therefore be fully written for it is yet in course of accomplishment.

CHAPTER III

The Equipment of the Messiah.

THERE has been much discussion of recent years among certain Biblical critics as to whether Jesus actually claimed to be the Messiah during the first part of His ministry. Some have even dared to doubt that He possessed so early the consciousness that He was the Messiah. It is not in our province to attempt to answer these doubts but in speaking of the equipment of the Messiah for His work we immediately touch upon Scripture which ought to be conclusive against them. At Jesus' first

visit to Nazareth after His public ministry had begun, we find Him participant in a scene which seems conclusively to show that He was not only thoroughly conscious that He was the long promised One, but that He intended others to know what exalted claims He was making (Luke iv. 18).

Here Jesus appropriates the passage from Isaiah (lxi. 1), where the Servant of Jehovah is in the first place the subject of the prophecy. It was a definite claim that He was about to fulfil that which had originally been promised of the Servant. Let us see what is the content of the utterance and estimate its value for our purpose. "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." The quotation

Equipment of the Messiah 37

is essentially the same as the passage in Isaiah, the Septuagint version being the source of the Greek words. As such it is Jesus' own testimony to the authority of His mission. He deliberately identifies Himself in words which were originally spoken by the prophet in the person of Jehovah's ideal servant as the one who should bring release from captivity and a return to the restored Jerusalem. The joy of that glad time is compared to the joy of the year of Jubilee when all slaves were set free. What admirable figures these were to describe the work of Jesus as Messiah and Redeemer is evident to us when we have comprehended the meaning of His life and death. That they were not understood by those who heard them in the synagogue at Nazareth is not strange when we consider the false notions of the manner in which the Messiah was to come which had grown up in Israel. For the attempt to kill Him which followed His address we must at-

tribute rather to anger at the refusal to work signs in their midst than to outraged feelings that such a one should claim to be the Messiah.

But the main point in the claim is that the Holy Spirit, or the Spirit of Jehovah, was upon Him. It was through the power of the Spirit that He expected to fulfill His mission. It was by the power of the Spirit that the delivery of the captives was to be accomplished, and that the whole of the Messianic work described with so much of tenderness and sympathy by the prophet was to be carried on. It is a significant thing for our study that Jesus in coming before His own people among whom He had been brought up should choose just this prophetic passage with which to assume and claim His place in the plan of God. Notice the words by which that assumption and claim are made. The word "anointed" is in the aorist tense—the tense of definite action in past time. As if He

Equipment of the Messiah 39

would say, Once for all in the past I was set apart by the anointing of the Spirit of God for my definite work. The word translated "sent" is on the other hand in the perfect tense. As if to say, He sent me and here I am on His mission.

The Baptism of Jesus

What was this definite action in the past to which Jesus refers and by which He had been consecrated for His work? Luke means us to ask the question and he has so arranged his material that the answer is plain. For we read in the same chapter the story of the Temptation in which "full of the Holy Spirit" Jesus was "led in the Spirit" into the wilderness. Following back still further this reference to the Spirit we find in the previous chapter the account of the way in which the Spirit came upon Him for His mission. In other words, Luke apparently reads the answer to the question in the account of the Baptism, and means

us to do the same. The reference of Jesus to the anointing of the Spirit was to His baptism when the Holy Spirit descended upon Him and the voice came out of heaven, "Thou art my beloved Son; in thee I am well pleased." Jesus nowhere makes direct reference to His baptism but we are certainly justified in thinking of Him as here sanctioning the historical account of the descent of the Spirit at His baptism.

But can we go further than this?

Luke tells us not only of the operation of the Spirit at His baptism but he describes in a most circumstantial way the agency of the Spirit in the appearance of Jesus upon earth. To him the prophecies of the relation of the Spirit to the plan of God for redeeming men and to the Messianic day which Luke saw dawning for the world meant something, and he did not hesitate to ascribe to the Spirit of God the conception of Jesus and

the whole course of the supernatural history by which the Son of the virgin was born and protected during His infancy and equipped for His unique work. The supernatural conception was never the subject of Jesus' own teaching. But the author of this Gospel evidently understands Him to join in a most significant way His own testimony to the Spirit's agency in His Messianic work to the facts which the evangelist has gathered from other sources as to His origin and preparation for the assumption of that work. And as we see it develop and come to its culmination we can do no other. The Spirit of God, or to speak by the New Testament name, the Holy Spirit, was the agent who made possible the work that Jesus did.

CHAPTER IV

The Spirit and the Kingdom.

IN the last chapter we found Jesus making the claim that He was the Messiah and asserting that He had been anointed by the Holy Spirit for His work. We find now a passage in the Gospel of Matthew in which this assertion receives a still further emphasis. Matthew does not record the scene in Nazareth, but when we know from Luke's Gospel that it had taken place we gain help in the understanding of the passage before us. "If I by the Spirit of God cast out demons, then is the

kingdom of God come upon you” (Matt. xii. 28). Luke has the same passage in the same connection but substitutes the phrase “finger of God” for the “Spirit of God” (Luke xi. 20). This is quite in accordance with the ideas of the Spirit of God which prevailed in Old Testament times and which persisted in the time of Christ, before the more explicit teaching about the nature of the Spirit was given. The Spirit of God was God active for the redemption of men—God working. Luke simply gives us an equivalent for the term “Spirit of God”—one which brings out more plainly the activity of God. The Spirit of God and the finger of God might well be equivalent terms in this case. Matthew on the other hand consistently set forth Jesus as the fulfillment of Old Testament prophecy and, as we have seen, it was a commonplace of prophecy to connect the Spirit of God with the Messianic time. To suppose that Luke has here the orig-

inal phrase and Matthew the explanatory one is to reverse the natural order.

*The Power of the Spirit a Sign of the
Kingdom*

This was the occasion when after the healing of a demoniac the Pharisees charged that He casts out demons by the power of Beelzebub, the prince of the demons. Jesus shows by a very simple argument that this could not be the case, and then makes the sublime assertion that His dispossession of demons is the natural effect of His Messianic power. The Spirit of God was the promised accompaniment of the Messianic time and the power by which the Messiah was to do His work. A claim of casting out demons by the power of the Spirit was equivalent to a claim to be the Messiah. But He makes it even clearer than this inference would be. He says, The Spirit as you all know and believe is to furnish the power and energy for the kingdom

of God which God has promised to establish. Now when I by the Spirit do these wonderful works it is a sign that the Kingdom is at hand,—the Kingdom of God is come upon you.

It would be easy to show from the teaching of Jesus about the Kingdom that it was regarded as both present and future. That it was looked upon by Jesus as established potentially on the earth during His ministry and at the same time that it was to be gloriously fulfilled in the future. We have already seen how in the prophetic writings of the Old Testament the Spirit was to be the energizing power of the Kingdom (p. 9). Jesus simply emphasizes this promise. He makes the claim that since the Spirit is revealing Himself by His signs it is an un failing indication that the Kingdom is at hand. It was a claim to be that one who was anointed by the Spirit (at baptism), who had been conceived by the Spirit (perhaps), at least whose whole life

according to the historians of the Gospels was lived by means of the Spirit and in the sphere of the Spirit. This very working of Jesus was a sign of the Messiah's kingdom, for it had been foretold that the Kingdom would be accompanied by the coming of the Spirit and that the Messiah would be endowed with the Spirit in an especial manner.

Entrance to the Kingdom

If we turn now to the Gospel of John we will find that this relation is still further emphasized. It is true that John does not attribute the phrase "Kingdom of God," or "Kingdom of Heaven" to Jesus very frequently. He uses more often equivalents of the term. But in chapter three he has furnished us with the key to his variation. Here we find the assertion to Nicodemus "Except one be born anew, he cannot see the Kingdom of God" (iii. 3). And again, "except one be born of water and the Spirit,

he cannot enter into the Kingdom of God" (iii. 5). The Kingdom is here the chief good to be desired. But in the further development of the thought it is not the Kingdom but *eternal life* which is the chief good for men (iii. 15, 16, 36).

We can therefore treat these two terms as equivalent in John's Gospel. We have found the Kingdom's progress everywhere marked by the presence of the Spirit of God. The presence of the Kingdom is to be detected by the signs of the Spirit's presence. From the Synoptic representation we should be more likely to think of the Kingdom as an external manifestation in the world. But we here receive the descriptive idea that the Kingdom is in progress only as men are born again, or born of the Spirit. Not only is the casting out of demons a sign of the Kingdom but dispossession must be followed by possession by the Spirit of God. Nicodemus is represented as being blind to the spiritual realities of

life. He comes to Jesus with the confession that Jesus is some heaven-sent teacher because of the miracles which He worked. In this observation Nicodemus meant more than the words imply and Jesus, as His frequent custom was, answered the thought rather than the words. Nicodemus meant that like other bearers of a divine commission in the past Jesus had His credentials. Jesus answers that to receive the real benefit of His mission one needed not simply eyes and ears, but a new life, a new creation through supernatural birth, and a growth fostered by heavenly impulses.

The rest of the discourse merely enforces upon Nicodemus' blindness the same truth in different aspects. No man can expect to enjoy the fruits of Jesus' mission, that is, the Kingdom, or eternal life, who is earth-born. Spiritual goods require spiritual faculties to appropriate them. This supreme spiritual good was to come to men through being born of

water and of the Spirit. Jesus further explains that it comes through faith. "The Son of man must be lifted up; that whosoever believeth may in Him have eternal life." Entrance to the Kingdom therefore is obtained by the agency of the Spirit. It comes also through faith. Jesus does not attempt the harmony of these two statements. It does not seem to have occurred to Him that there was need of adjustment. We need the later teaching of Jesus and His apostles to make the articulation between these two aspects of the truth. What we are concerned with here is the agency of the Spirit in the new birth.

"Born of Water and of the Spirit"

Jesus says, "Except a man be born anew," or "from above." Which of these two renderings is the true reproduction of our Lord's words we shall not attempt to decide. For our purpose it is of little importance. For it is abun-

dantly evident that the source of that new birth is heavenly. The agent of it is the Spirit (John iii. 5). But the new birth is described as being "of water" as well as "of the Spirit." The preposition here means "out of" which suggests the baptism "*in water*" and "*in the Holy Spirit* to which reference is made in the preaching of John the Baptist (Matt. iii. 11). As the water was the cleansing agent of the body so the Spirit would be the cleansing agent of the soul.

But to be born "of water" signified here more than this. Why is it coupled with the Spirit as necessary to the new birth? Is there anything more intended than that the new birth must be an awakening of the spiritual nature? John the Baptist has already furnished us with the answer to the question. He has contrasted the two baptisms in a way to call attention to their essential differences (Matt. iii. 11; John i. 32, 33). John's baptism was "in water." It was also a

baptism "unto repentance." Water is symbolical of cleansing, washing away of sin, putting away the past. The baptism of the Spirit is "in fire." Fire was the symbol by which the presence of the Spirit was made known at Pentecost. It stood for the energy, the fervor and the contagion which should characterize the disciples of the Kingdom. It rested upon every disciple's head. This was a sign that the new ardor would spread from disciple to disciple until the glow of the new life should have filled the world. The new birth must then contain the two elements. It must wipe out the past and it must furnish the living principle of future love and service.

Jesus is not here referring to Christian baptism but He is emphasizing the same truths which were afterward embodied in it. No man enters the Kingdom until he has been cleansed of sin and the holy principle of life has been implanted within him. John the Baptist was the

embodiment of the Old Testament. His testimony to Christ was the witness of the old dispensation to the new. He was the forerunner, the crown and representative of that forerunning revelation which had prepared the way for Christ all through the history of the people of Israel. His baptism was an Old Testament rite. It was the utmost that the Old Testament could do toward the new life. It could preach righteousness, it could advocate cleansing, it could demand repentance. But that baptism to be truly effectual needed the new principle of life. This could only be supplied through the work of Christ, the symbol of which was the Spirit's fire. John's baptism was not unnecessary. On the contrary, every candidate for the Kingdom must experience that cleansing which was the characteristic of John's baptism. But he must also experience that which was the peculiar feature of the Christian era. He must be born of water *and* the Spirit.

CHAPTER V

The Sin Against the Holy Spirit.

IN the Gospels of Matthew and Mark the passage about the unpardonable sin follows the ascription to Jesus of demonic power by the Pharisees because He cast out a demon. By these two evangelists the saying is placed in close connection with this incident and is evidently intended by them to describe Jesus' further words on the same occasion. Luke has the former passage essentially as it is given by the other two (*cf.* Matt. xii. 22-32; Mark iii. 19b-30; Luke xi. 14-26), but the passage about

the sin against the Holy Spirit he has recorded in another connection (xii. 10). Luke's habit in this portion of his Gospel is topical, and he has here collected a number of sayings of Jesus which will be helpful when persecution comes.

“Be not afraid of them that kill the body. . . . Fear him, who hath power to cast into hell.” Your Father careth for you. The sparrows are not forgotten and ye are of more value than many sparrows. Confession of Christ will be followed by His confession of you. On the other hand, it is possible by denying the divinity (asserting the demoniacal character) of Jesus' work and mission to offend the Holy Spirit. But you need not fear lest you will do this unawares when you are brought before councils, for the Holy Spirit will Himself help you to bear a good testimony and will even give you words to speak in the hour of trial.

Matthew's and Mark's Order Chronological

It is possible that this saying was uttered twice by our Lord. But if not then there can be no question that Matthew and Mark have the true historical setting. In its context according to these Gospels we get a strong light on the meaning of the words. It has long been matter for controversy what the saying is intended to teach. But a closer study of the passage in its connection reveals its true meaning and delivers us at the same time from any morbid fear lest by some means or at some time unknown to us we may have committed the sin.

What was the Unpardonable Sin?

Notice that the sin whatever it may be, is closely connected with the denial of Jesus' mission as the Messiah. These Pharisees had attributed to Him demonic power in working His miracles. That is, they had so far repudiated God their

Father in His great redemptive purpose as to blaspheme His Son. A more awful example of ingratitude, of utter abandonment can hardly be imagined. It was railing at the sovereignty of God. It was insulting His fatherhood. It was contemptuously disregarding His almighty purpose to save men from sin and to restore them to His favor. It was a slight upon His grace. When we consider how the successive acts of grace and love had been performed by God for this people, and how all in succession had been rejected or at least undervalued and forgotten by them, we begin to see how wicked was this attitude of the Pharisees. This was by no means the first act of the kind in their history. It was rather the beginning of the crowning act of ingratitude and wicked spite by which they rejected God in crucifying His Son. It was in the same series with their successive rejections of God under the old covenant to which Jesus Himself later refers and to

which Stephen alludes in his defence (Matt. xxiii. 29-39 ; Acts vii. 51).

Now this rejection of God was the rejection of His purpose to redeem Israel. It was the slighting of His promises. It was disobedience to His commands. But these commands and these promises were all vitally connected with the Kingdom of God and the Kingdom was, according to the prophets, to be the special care of the Spirit of God. The Spirit was still the agent of redemption now that the personal Redeemer was manifested. He was active in the conception of Jesus ; He was present at and effective at His baptism ; the Spirit led Him into the wilderness to receive His representative trial by Satan ; and the Spirit was the power by which He was enabled to perform His gracious acts of healing. To reject Jesus therefore, to repudiate utterly and irrevocably the purpose of God in Jesus Christ, was to insult and blaspheme the Holy Spirit.

Jesus does not say that these Pharisees had committed the great sin, but He certainly intimates that they were in danger of it. We know indeed that they had many other invitations to accept Jesus, and that even on the cross He prayed for their forgiveness, implying that by repentance they might be saved. The apostles after the resurrection preached to the Jews,—perhaps even to some who had been active in the crucifixion, and besought them to repent. So that we can see that no isolated act on the part of these men could be construed as the sin against the Spirit.

On the other hand, the consistent attitude of opposition against God which these men—this nation—had manifested revealed a disposition which must at this time have become fixed. An omniscient mind could therefore read the inevitable end of their opposition and characterize their attitude as the sin against the Spirit even though that sin was not yet made

complete. In fact from man's point of view their sin was not yet inevitable. But the Son of God knew that this blasphemy was part of that final act by which they would refuse the offer of mercy of their Father and insult their covenant God. He therefore characterizes it as the sin against the Holy Spirit, for the Spirit had been the promised accompaniment of that offer of mercy in its historic manifestation—had been indeed the agent of God in its preparation and actual appearance.

Can we commit the Unpardonable Sin?

When we come to translate this language of our Lord into the religious life of to-day and ask, What is the sin against the Holy Spirit? we have accordingly no other answer than this. It is the persistent and irrevocable rejection of the offer of mercy in Christ. The Spirit is revealed as especially concerned with the redemption of men. In promise and in

fact God by His Spirit set out to save men. Jesus Christ was the special object of the Spirit's activity on earth and after His ascension according to His own words it is the office of the Spirit to reveal Him and to apply His gracious work to the hearts of men.

To reject Christ therefore is to repudiate God's Spirit. To persist in that rejection until that subtle line has been crossed beyond which character is set for good or bad, is to commit the blasphemy for which there is no forgiveness. The apparent contrast between the sin against the Spirit and sin against the Son of man must have reference to the appearance of Jesus in the form of a man. So long as men had not refused finally the salvation which God by His Spirit had prepared they were in the line of forgiveness. A sin against Jesus as Son of man, as a prophet, as the worker of miracles, could be forgiven, for they were not yet conscious that the power by which He

worked was the Holy Spirit. But now they had been warned that Jesus was the embodiment of God's redemptive purpose. They had been expressly told that His miracle working was the evidence of the Spirit of God. He was now for them identified with the promised Kingdom in which the power of the Spirit was to be supreme. Sin against that Spirit was unpardonable because it involved so much. Separation from God must follow the final refusal to enter His Kingdom and presence.

CHAPTER VI

The Father's Chief Gift.

IN the eleventh chapter of Luke's Gospel (v. 13) we find a saying of Jesus which is particularly illuminating for our study of the Holy Spirit. "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."

This saying closes a section in which Luke gathers together some of our Lord's teaching about prayer. The disciples come to Him and ask Him to

teach them to pray. He responds by giving them the model which we call the Lord's Prayer. The author is then led by the likeness of subject to narrate further teaching of Jesus about prayer. He records a parable which is found nowhere else, in which persistence in prayer is taught—the parable of the Friend in Bed. “I say unto you, . . . because of his importunity he will arise and give him as many as he needeth.” Then follows the manifest teaching of the parable. “Ask . . . seek . . . knock.” Be importunate in your prayers. God would have you reveal your sincerity by your persistence. After this we have a third saying of Jesus on the same subject. One which teaches the *disposition* of our Father to answer prayer shown from His Fatherhood. This is the passage in question.

The Promise in Matthew

Matthew has the passage almost ver-

batim from the words "Ask, . . . seek, . . . knock . . ." An important change, however, is that he substitutes "good things" for "Holy Spirit," reading, "how much more shall your Father who is in heaven give good things to them that ask Him" (Matt. vii. 7-11).

The Two Promises Identical

At first sight these good things seem to be material goods, and if this were the case we should discover a lack of harmony between the two passages which we should find it difficult to resolve. But on closer examination it will be seen that Jesus in Matthew also is teaching the willingness of the Father to care for the spiritual good of His children, so that the passage becomes identical with Luke's version. We should remember that Matthew's record of the Sermon on the Mount is to some extent topical, part of the sixth and much of the seventh chap-

ters being arranged under the heading of the Sermon, because they, like it, were characteristic of the *kind* of teaching which He gave during the Galilean ministry. The account of the Lord's Prayer in Matthew belongs to this class of sayings. There is of course no reason for thinking that Luke's occasion for the Prayer is more *chronological* than Matthew's. His arrangement is topical also, but the occasion itself is more probably the true occasion than is Matthew's. He collects sayings about prayer which are bound together by that common thought and so much more likely to have been spoken in the same circumstances. So taken we may use some of Luke's sayings to interpret the others. Making use of this method we find that the subjects of the prayers have not been predominantly material but spiritual. Jesus has to be sure bidden them pray for daily bread. But He has also charged them to plead for the coming of the Kingdom (which

we have seen was to be specially marked by the presence and power of the Spirit). They are to ask also for forgiveness of sins—the victory of the will of God on earth—all spiritual gifts. This is no less true in Matthew's Gospel than in Luke's. Indeed in a later verse in the sixth chapter (v. 33) Jesus has named the chief objects of seeking for a child of God. "Seek ye first His Kingdom and His righteousness." When therefore in the seventh chapter Matthew records the words of Jesus "seek and ye shall find," we inevitably conclude that the Lord is still referring to the Kingdom, and means—seek the Kingdom and ye shall find it.

In later teaching He still further develops this thought and represents the Kingdom as the chief object worth striving for. He devotes two parables to the enforcement of this idea, The Hidden Treasure and the Pearl of Great Price. So that we may fairly say that He is still speaking of the spiritual life—of the

Kingdom. Still further, when He says "Knock and it shall be opened unto you," he means, Knock at the door of the Kingdom and it will not remain closed against you. So that the words in Matthew though they are probably divorced from their connection may be seen after all to refer to spiritual things no less than in Luke. When Jesus promises in Matthew "good things" it is the same promise as when in Luke He promises the "Holy Spirit." The saying in both places is relevant to the willingness of the Father to bestow spiritual gifts. The Kingdom is the realm of the Spirit's activity. When one evangelist reports Jesus as saying that the Father will give the goods things of the Kingdom to them that ask Him, and the other records that it was the Holy Spirit that was promised, we need not go far for an explanation. One simply gives Jesus' exact phrase and the other interprets it for us. In both the teaching is the same.

The Meaning of the Promise

What then does Jesus mean to say? Just this. You who are parents do not mock at the natural requests of your children for food. It is indispensable to their life. Shall then your heavenly Father mock at your pleadings for that which is equally necessary for your spiritual life? The Holy Spirit represents in the parallelism—food—the sustenance of the body. Jesus therefore teaches the necessity of the Spirit for that life which is life indeed. The Father is its source and He is disposed to give it to those who show willingness to receive. The Holy Spirit is the “good thing” which embraces every other good thing. It is the foundation of our relation to God as Father. As food is the first thing and the indispensable thing which we give to our children, so this chief gift the Father will not withhold if we ask Him.

Here is not simply the Old Testament

idea that the Spirit of God is the necessary equipment for God's service. It is an advance upon that idea. The Spirit is not here the uniform of the messenger ; it is the very means of his life. How this is to be is not yet explained. The full doctrine of sanctification is not yet revealed. It would therefore not be fitting to detail the Spirit's agency in that spiritual process. But we have certainly a hint of what Jesus was afterward to teach in the Fourth Gospel and which the apostle Paul was still further to develop in his epistles.

CHAPTER VII

The Promise of the Paraclete : His Mission to the Twelve.

THERE is a passage in the Synoptic Gospels which may well serve to introduce this subject though it is not expressly concerned with the Paraclete. It is recorded by the three evangelists in three different connections. Matthew presents it in the original charge to the twelve (x. 20). Mark includes it in the discourse of Jesus on the Last Things (xiii. 11). While Luke as we have already noticed collects it with the others which are apparently intended

to represent our Lord's teaching about behavior under persecution (xii. 12). Luke's use of the passage has therefore no bearing upon its chronological relations. It is uncertain whether Matthew or Mark has the historical connection of the passage. Matthew is frequently topical in this part of his book. He presents his material according to its subject rather than with reference to its historical relations. This leaves us with a prejudice in favor of Mark's order and yet as has been remarked by competent critics there is no reason why such a saying as this may not have been uttered twice by our Lord. It would be equally applicable to the situation in Matthew and Mark. In the former Gospel the occasion of its utterance was the first mission of the twelve, in the latter it forms part of the final charge to the same men.

The Promise of the Paraclete Anticipated

Assuming then that whether or not

they were spoken at any other time, they were at least part of the instructions given to the twelve; in view of the impending departure of Jesus they form a very interesting introduction to the Johannine teaching. When the apostles are brought before magistrates they are not to be anxious about the witness which they shall bear to Christ. They are not to fear lest on the one hand they shall unworthily represent their Master, or on the other lest they shall needlessly bring their lives into jeopardy. It shall be given them in that hour what they shall say. "For it is not ye that speak but the Holy Spirit." The Spirit is to say for them just the things which will worthily represent them before the rulers as followers of Jesus and yet in such a way that they will not be rashly exposing their lives to danger. They are to refrain from worry and anxiety. Their Advocate is a mighty one who has their case upon His heart. As such the passage is a remarkable fore-

gleam of that other teaching which was so soon to follow, according to John's record, when after supper He began, "Let not your heart be troubled." He was to leave them. They were to be left to bear the brunt of the persecution without the comfort of His bodily presence, but the Paraclete from the Father, the Advocate, the Comforter, would be in them and would speak for them.

The New Teaching

But this precious doctrine was to receive a much more definite and express emphasis and its truth was to be made more reasonable in the teaching about the nature and work of the Spirit which was now to follow.

The four chapters of John's Gospel beginning with xiv. 1 contain very many precious thoughts and have become most naturally the inner sanctuary of the Christian's Bible. But for no part of their teaching are we more indebted to

our Lord than for the very wonderful words which describe to us the mission of the Paraclete.

Meaning of Paraclete

The word *paracletos* (παράκλητος) so frequently used in these chapters needs perhaps a word or two of comment. Neither the translation “comforter” in John’s Gospel, nor “advocate” in the First Epistle (ii. 1) expresses the full content of the Greek word. The verb from which the noun here used is derived means not only to comfort, but in the first place, to call to one’s side for aid. It then means to speak to, to address, to call on; and then as modifications of this general idea, it may mean to admonish, or to exhort, or to beseech, or to comfort, or even to teach. The noun *paracletos* therefore may be used with any or all of these ideas clinging to it. A *paracletos* may be a helper before a judge, technically an advocate; or an interces-

sor in any sense, formal or informal ; or simply a helper or assistant. It is a pregnant word for which we have no adequate equivalent in English. The German word "Beistand" or our colloquial term "standby" comes near to giving the sense of the expression.

We are not however at a loss to interpret the meaning of our Lord even though we have no adequate word to reproduce it. The thought of the situation in which these men stood will help us to realize what were the various ideas which the word was intended to convey to their minds. "Comforter" is no doubt the first sense which the expression was intended to bear. Jesus began—"Let not your heart be troubled." He Himself was to be taken away but they were to be comforted with the promise of the Spirit who would take His place, to do for them that which even He had been unable to do. They feared for the future. They were oppressed by their

great responsibilities, but Jesus promised them the Spirit to be their guide and teacher. They had been entrusted with the interests of the Kingdom but He who was the Kingdom's special sponsor and superintendent would be to them not only a personal friend and helper but also continue to fulfill His historic mission with respect to the Kingdom. As representatives of the faith that was to transform the world into the paradise of God, they stood in a new and responsible position toward that world now lying in wickedness. But they were now taught that He would convince the world with respect to sin and righteousness and judgment. With Him was the power and they were to be the instruments in His hands.

So much and more we may believe lay enwrapped for these men in this wonderful word *Paracletos*. And for us there is no other way of interpretation. We are to read the meaning of the word in

the revelations of the nature and mission of the Spirit as given to us in these chapters. Our happiness and usefulness as Christians will depend upon how fully we understand and appreciate our possibilities as instruments of this same Spirit.

The New Era

For we must remember that Jesus was now announcing the advent of that new reign of the Spirit which the prophets had long ago foretold as the sure accompaniment of the Messiah's Kingdom. That Kingdom had, to be sure, been already inaugurated, but the ministry of Jesus in His earthly life was in a very real sense preliminary to the work of saving the world by means of His life and death, and this could only be accomplished after He had arisen and gone to His Father. He said to His disciples, "It is expedient for you that I go away; for if I go not away, the Paraclete will not come unto you" (John xvi. 7). The

manner of His going was the secret of the meaning of this sentence. His departure was through suffering and death and the Spirit was given for the purpose of making that sacrificial work effective in the hearts of men. The Spirit could not come until all was ready. Now however we see Him on the verge of His trial and before He goes He must tell the disciples the meaning of His death and His provision that it should not be in vain. The plan of God for us men and our salvation embraced three stages: First, the era of preparation, which is described in the Old Testament. Second, the era of realization, which includes the earthly life of our Lord, His death, resurrection and ascension. Third, the era of application, which embraces the story of the conquest of the world by Christianity from Pentecost on. In the first was the *promise* of the salvation, in the second the *fact* of salvation, and in the third is the gradual *appropriation* of the

fact. The first was the Father's day in which He was the one revealed person of the Godhead ; the second was the day of the Son of God ; the third is the day of the Spirit of God.

We find our Lord therefore at the close of His brief time making preparations for the dawn of a new day, when all the promises of God were to be fulfilled.

The Promise for Personal Comfort

It is a sign of the close human friendship of Jesus for these men—a token of the reality of His humanity that there was a personal message in the promise of the Spirit for these twelve disciples, or rather for the eleven, for if Judas heard any of the promises they must have fallen on deaf ears. The first word about the Paraclete was uttered to relieve their very natural despair at the thought of His departure from them. They had companied with Him for two years. They had

come to depend upon Him and to trust and love Him. He was the head of the movement and at the thought of His separation from them very natural feelings of grief and loss and bewilderment possessed them. Jesus did not rebuke this attitude. He understood it and felt that the time had come to assuage their grief by the revelation of the necessity of His departure. Not that they would or did fully comprehend it, but now henceforth they would have the *means* of comfort or at least of explanation when they should be brought into the position of witnesses for Him to the people. And so He says to them, "Let not your heart be troubled: believe in God." Do not fear that He who has already fulfilled His promises to His people will fail at this point of critical significance. Our relations which have been so sweet and intimate will not be disturbed by my going but rather they will assume an even more tender and intimate character.

And if you are in despair because the works which seem to you so important will stop—let not this affect your faith; for if you maintain this relation of faith in me, fully trusting in what I have been and am to you, “greater works than these shall ye do, because I go unto the Father,” and the new era of the Spirit’s power will have been inaugurated. “And I will pray the Father and He will give you another Paraclete.” As I have been with you during these years, these two precious years, teaching, correcting and comforting you and revealing the will of the Father unto you, so this new and other Paraclete will do for you after I am gone.

It was a promise of a real substitute, not a temporary makeshift, but a real compensation for the losses which they were to sustain. So He bids them not even to mourn when they considered the nature of the provision which the Father was to make for them. The promise

must be taken at its face value. It was no attempt of Jesus to lessen the force of a personal loss by pointing out unreal partial compensations. The Paraclete was to undertake no tentative work. Their heart was not even to be troubled, for did they but know it the substitute would be to them as real a Paraclete as He Himself had been.

It was also a Promise to the Heralds of the Kingdom

But we must not lose the force of this promise by making it altogether or even chiefly a personal one. Jesus did have compassion on their human weakness and did cheer their human grief but they must presently have divined more than a personal message of comfort in His words. His teaching about the Kingdom and their relation to it had been too explicit for them not to realize that they were soon to have enormous responsibilities upon their shoulders. The King-

dom coming and the King departing! The Messianic reign to commence and the Messiah dead and gone! How can we estimate the effect of the scene at Cæsarea Philippi (Matt. xvi. 15 ff.) without imagining some such thoughts as these in their hearts. Surely part of the burden that oppressed them was due to perplexity amounting almost to despair for those new true principles whose force as taught and lived by Him had begun to dawn upon them. Apart from Him how could they win their appropriate victory over the world?

Jesus answers this unspoken but inevitable apprehension. "I will not leave you orphans: I come unto you." I will be with you as truly after my bodily departure as when you could see and touch me. Through the Spirit you will have me with you and will be able to communicate with me as truly as you do now. "We will come unto him and make our abode with him" (the man who loves

Christ and keeps His word). In other words, Jesus promises His presence with true disciples after His bodily separation just as truly as before. The communion will however not be by means of sense but through the Spirit.

Still further notice the second clause of this verse: (16) "He will abide with you forever." Here was another ground of superiority of the new relation over the old. The old bodily intercourse was limited to times and seasons. At the most it must be bounded by the ordinary limits of human life. But the other Paraclete was to abide forever. Jesus would come to them through the Spirit and His coming thus would be for always. No more separations would disturb them. There is also here a sign of the world mission of the disciples. This was spoken to these men as representative of their class. They would pass away but other disciples would take their places. Disciples as such there would

always be and their support—their Paraclete—would be this other one as Jesus had been the Paraclete of the first disciples.

The Spirit of the Truth

One other aspect of the promise to these chosen friends and helpers of the Lord must be noticed. This other Paraclete was the Spirit of the truth. It is no doubt true that the individual Christian may claim this promise for himself. So also he may expect to be taught by the Spirit and to have his memory quickened as to the life of Jesus and its reference to his own salvation just as truly as these first disciples of our Lord (xiv. 26).

But there is surely a special reference of these words to the apostolic circle. For they were the first representatives of the truth whom the Father was to send out into the world. It was they who needed most the comfort of this promise

that when He who was the truth incarnate should be withdrawn, truth would still prevail in their hearts and in the world; and that when He who had taught them all they knew of spiritual things should be separated from them their education would not cease but would go on until they should know all things and in the presence of their glorified Lord receive His "Well done."

We must seek the meaning of the phrase in the customary usage of the apostolic writers. John who here records the word "truth" uses it almost invariably in its absolute sense. It is truth, not as opposed to falsehood; not as equivalent to the credibility of a fact or series of facts; not truth as sincerity as of a man, for example; but truth as embodying the highest realities that man can grasp; the nature and character of God, the duty and destiny of man and the relation of God to man. That is, the truth is the essence of the Gospel. (*Cf.* Gal. ii. 5.

“The truth of the Gospel” means the truth which is the Gospel.) The Spirit of the truth then is the Spirit whose function in the divine economy is to superintend and to guide the action of the truth; who is the truth’s agent because He is the truth’s essence. If Jesus were the truth incarnate, the Spirit was the same truth in disembodied form. As God’s Son Jesus had revealed the truth; as spiritual agent of the same truth the Paraclete was to come to men. It is on account of this spiritual quality that the world cannot receive Him (xiv. 17), as it was on account of the same quality in Jesus’ claims and person that the world as such did not receive Him. It was a spiritual work that Jesus came to do, that is, the Gospel is the satisfaction of spiritual needs and the world is material and so cannot feel those needs as real (John viii. 47). But the disciples have seized the Gospel—they are therefore of the truth and they know the Paraclete

already though they have not understood that he was a different person. "He abideth in you." Already He was in them though He was to be manifested in power when Jesus had gone. "He shall be in you." In verses 18-24 of this chapter we have described in most wonderful manner the effect of the Spirit upon them as the Spirit of the truth. He will open their eyes to see things of which they have never dreamed. He will cause them to see Jesus in a light which should be brighter than Transfiguration even. "I will not leave you desolate; I come unto you." Yes, and in that coming the scales will fall from your eyes and you will see me as I have never appeared to you. "Yet a little while and the world beholdeth me," that is, from now to resurrection, by the eye of flesh. "But ye behold me"—in a different fashion both now and then. He speaks of the spiritual vision which the eleven were beginning to have of

Him and which in the reign of the Spirit should be made so much clearer.

He proceeds, "Because I live," that is, because I am absolute life which cannot be disturbed by the death of the body, "ye shall (so) live also," and so in the Spirit shall ye "behold me." Still further, "In that day ye shall know that I am in my Father." This should be interpreted to mean not the day of resurrection, nor of Pentecost alone, but that long day which is daytime indeed, which began with the return of Jesus to the Father when they should know Him by the Spirit. When the Spirit of truth shall possess you ye shall then know the truth about my relation to the Father, which is a relation which embraces you also. Jesus in the Father; His own in Him and He in them. That wonderful union takes place in the realm of the Spirit. It cannot occur while He is still on earth, for God is Spirit. It must occur in that sphere in which the

Spirit can come unhampered to His rights.

This is part of the truth which the Spirit of truth is to mediate to them as disciples of Jesus. Verse 26 of the same chapter (John xiv.) continues the same assurances of the work of the Spirit of truth upon these men. Here we find the phrase "Holy Spirit" for the first time in these last discourses of Jesus. This is the name which is so common in Christian experience and in theology. The adjective "holy" here as elsewhere in this Gospel denotes not only moral purity, but, with a retrospective glance at the original meaning of the Hebrew word which it represents, "complete separation from all that is of the world and complete consecration to all that is spiritual and heavenly." This Holy Spirit is to be sent in the "name" of Jesus (v. 26). *Name* in Scripture means character. The Father therefore sends the Spirit on the ground of what He has

in Jesus revealed Himself to be. Jesus was the Father's revelation of redemption. Just because He was that must the Father send the Spirit.

The Holy Spirit as Teacher

“He shall teach you all things, and bring to your remembrance all that I said unto you.” Jesus spoke incompletely to His disciples because they were hindered by His bodily presence from receiving the full spiritual vision. It was not until He had laid down the body of His flesh in sacrifice that they could appreciate the full meaning of His mission and His person. “I have yet many things to say unto you, but ye cannot bear them now” (xvi. 12). But after His departure the Spirit was to continue and complete their education. He is the Spirit of the truth. He would therefore cause them to know the truth. “He shall teach you all things.” This must refer to the truth of the Gospel and mean that the

whole bearing of the message of salvation in Christ would be revealed to these men. We cannot hope therefore to add anything to what was known by these disciples about the Gospel. Their words are as final—if they spoke what they were taught—as those of Christ Himself.

The promise in the latter half of the verse is also of special importance. “He shall bring to your remembrance all that I said unto you.” These are promises which deal particularly with the function of these men as workers for the Kingdom. Their human frailties were to be swallowed up in the new capacities which were to be given to them. Their human inabilities were to be replaced by spiritual power. It was only those who had actually heard Him who could have their memories of Him made perfect. So that this promise must refer to these men in a direct and particular sense. It must be a promise of equipment which only His apostles were to enjoy. As such

how much force are we to allow to it? It is a significant thing that John, the accuracy of whose memory has been so often challenged, should be the one of the evangelists to record this saying of Jesus. He seems to have realized that what he told of Jesus must seem to his readers to be too detailed and circumstantial to be the product of pure human memory; that his reports of the sayings and doings of Jesus carried a claim of greater accuracy than was possible. So he tells on what grounds he claimed to be able to narrate the whole truth. One may indeed hesitate to say just what degree of accuracy in the recalling of Jesus' teaching this promise may imply. But it certainly may be pressed so far as to make the apostles credible witnesses, even beyond that which the ordinary unaided human powers could compass, of the truth of the Gospel.

The Allusion to the Paraclete in Luke

Another passage may be cited to show what effect this coming of the Paraclete was intended to produce upon these men. It is found in the last chapter of Luke's Gospel. "Behold, I send forth the promise of My Father upon you: but tarry ye in the city, until ye be clothed with power from on high" (v. 49). This promise is repeated and enlarged upon in the first chapter of the book of Acts. The fourth verse may indeed be a repetition which Luke gives in his second book, taking up the subject where he had left off. The eighth verse of the same chapter, however, must have been spoken at a subsequent time, probably at the Ascension. Both verses form a commentary upon the passage in Luke and must be studied with it. Luke represents it as having been spoken at one of the appearances of our Lord during the forty days which, as he

tells us, intervened between the Resurrection and the Ascension. Jesus had just been teaching them what were the great fundamentals of the Gospel message which they were going out into the world to proclaim: the fulfillment of the Old Testament revelation concerning Himself; the necessity of His suffering and death and resurrection; repentance and remission of sins to be preached in His name to all the nations. They were to be witnesses of these things. These were the truths they were to proclaim. He thus specifies the central doctrines which they were to preach and for this great work He gives them the promise—the expectation that the long-heralded promise of the Father will be fulfilled in them. It was the promise of the new era of the Spirit. Here is direct reference to such predictions as Isa. xlv. 3; Ezek. xxxvi. 27; Joel ii. 28; Zech. xii. 10. It was a renewal of the promise of the Paraclete with special reference to themselves.

The "promise" means the thing promised. That which had been joined inseparably to the Messianic Kingdom in the prophetic vision was now that the Kingdom had been inaugurated by the death of the King to receive its fulfillment also. There is no doubt here a use of the Spirit in the manner of the Old Testament. The Spirit was to equip them for special service. Jesus says to them, If you are disheartened at the magnitude of the task which is committed to you, be assured that you have not to go to your work alone. He will be with you—the Father's promised presence. He will furnish you for what is before you. More than this He will be the power actually at work. It is a promise of the establishment of the Kingdom of God through them by the Spirit who was the invariable accompaniment and agent of the Kingdom in prophecy and in fact. The Father's promise that in those days He would pour out His Spirit

upon all flesh ; the Father's promise that He would pour His spirit upon His spiritual Israel and that they should spring up among the grass as willows by the water courses ; the Father's promise that the Lord Jehovah would come as a mighty One and that His arm would rule for Him ; that He would come with His reward and would " feed His flock like a shepherd . . . gather the lambs in His arm, and carry them in His bosom and gently lead those that have their young " (Isa. xlv. 3 ; xl. 11).

It was a reminder of what almighty forces were conspired together that their labors should not be in vain. We know by the succeeding events how the promise was fulfilled. To them however it must have seemed simply like a reiteration of the glorious prophecies of the Old Testament about the Messianic Kingdom—summed up and represented by that one phrase, the promise of the Father.

Indeed in the passage in Acts, they ask in words that betray their blindness to the spiritual import of His teaching: "Dost thou at this time restore the Kingdom to Israel?" (i. 6). This shows that the promise of the Father was to them synonymous with the establishment of the Kingdom.

The Allusion in Matthew

It is to be remembered that Matthew also in a passage which we have yet to discuss records a saying of Jesus which in the light of our previous exegesis becomes one with the present one. After the commission which He gives to His apostles in Galilee He reminds them of His presence and power which are to be with them. "Lo, I am with you all the days, even unto the consummation of the age" (Matt. xxviii. 20 Am. R. V. mg.). Just as the promise of Jehovah's coming was fulfilled by the setting up of Messiah's Kingdom by the Spirit in the per-

son of Jesus (Isa. xl. 10), so the words of Jesus promising that He would be with them are to be fulfilled by the descent of the Holy Spirit to abide in power with them forever. We shall have occasion to cite this passage again but it is worth while in passing to note how rapid and unexplained are the changes in person in the prophecies of the Messianic time both in the Old and New Testaments. We should be hopelessly confused if we were not elsewhere given the explanation in the triune nature of God.

One other clause in the verse in Luke calls our attention. "Tarry ye in the city, until ye be clothed with power from on high." See also the passage in Acts (i. 8), "Ye shall receive power when the Holy Spirit is come upon you." In the Old Testament the Spirit of God is synonymous with superhuman power. "Not by might nor by power (human might and power) but by my Spirit, saith Jehovah of hosts" (Zech. iv. 6). The

Spirit in the Old Testament was Jehovah in action in the hearts of men. Because He was God His Spirit was omnipotent. The command was therefore to tarry until God's equipment made them invincible. The promise of the Father in its many expressions took no account of human insignificance. In some of them it was represented as clothing the children of the true Israel with supernatural powers (*e. g.*, Joel ii. 28). This charge is to wait the definite moment when those prophecies should be fulfilled in their case. Their natural hesitation will then all be overcome, their natural weakness will all be swallowed up in the power from on high. It was the definite prediction of the Pentecostal miracle. It was the announcement of the imminence of the new era of the Spirit's power. He had been in the world before, for creation, for the superintending of the preparation for the Kingdom, for the sanctification of individual believers.

But now at the end of the ages He was to be revealed in power to establish the Kingdom in the earth, to make effective in the hearts of His people everywhere the benefits of the Father's supreme act of redeeming love.

CHAPTER VIII

The Promise of the Paraclete: The Christian Life.

IT is but natural that the relation of the Spirit to the individual believer should be little developed in the teaching of Jesus. We should expect to find that the apostles to whom the Spirit was given to teach them all things would be left to define more closely the work of the Spirit in sanctification. God's method is the natural one with men and He has revealed to them as they were fitted to receive them the various stages of His plan for their redemption. So in

this respect we should expect to find that until the Christian church was formed and the training of Christians actually begun, not much would be revealed about the specific work of the Spirit in affecting the growth of the holy life.

Accordingly we are prepared for the discovery that it is in the writings of the apostles, especially of Paul, that the teachings of our Lord with respect to the work of the Holy Spirit in the Christian life are developed and supplemented.

But we need not go so far to find the seeds of the teaching. There are in the Gospels, particularly in the Gospel of John, hints which in the light of the later developments are very significant.

The New Birth revealed by the New Life

We have already seen that Jesus in the conversation with Nicodemus has represented the entrance into the Kingdom under the figure of the new birth.

That is to say, that the service of Christ is so revolutionary in its effects upon the standards and ideals of men that some such phrase is necessary to describe it. But a new birth issues in a new life. And if the new birth can be effected by the Spirit alone, so the new life can be lived only in the sphere of the Spirit. As the Spirit is the agent who calls into new being the dead soul and introduces him into the more abundant life, eternal life, to use John's phrase, so the same Spirit it is who is the sole effective power that enables the newborn soul to live. The implanted life must bring forth its appropriate fruit.

Two elements are involved in the new birth. Putting off and putting on. The latter unavoidably carries with it the idea of permanence. The new life is eternal life. Does therefore the Spirit's work apply only to the initiation of that life or not rather to the whole course of it? Unmistakably the latter. The chief pas-

sages which teach this truth are of course in the verses which describe the promise of the Paraclete, but before we discuss their bearing on this topic there are several places in which we find their teaching anticipated.

Jesus and the Samaritan Woman

The fourth chapter of John's Gospel contains a conversation of Jesus with a Samaritan woman in which He reveals some of the most fundamental truths of the Christian life. The woman of Sychar like Nicodemus at first understands Jesus literally—in the material sense—and her material, formal notions of religion appear throughout the chapter. Jesus uncovers to her what is the essence of religion, in what consists eternal life and what is the true relation of man to God. The Holy Spirit is not mentioned by name, but there can be no doubt that the figure of the living water which will quench the deepest thirst of the soul,

which will be in every one who drinks a fountain of eternal life, is intended to stand either for the Holy Spirit or for some larger idea of which the conception of the Holy Spirit is a part. Notice the wording of the separate verses. Jesus seated on the well waits for the return of His disciples who have gone into the village to purchase food. The woman comes to draw water. Jesus uses her common bodily need to direct attention to the greater needs of her soul. When she wonders at His having addressed her, a Samaritan, Jesus replies that if she had been truly cognizant of God's universal gift she would not have thus recognized a fictitious barrier between them. Samaritan and Jew have that in common which makes void all the external man-made social and national divisions. It is their common destiny as possible recipients of the gift of God. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou

wouldest have asked of Him, and He would have given thee living water.”

Is the “Gift” the Holy Spirit or Jesus Himself?

What was the gift of God here referred to? Is it Jesus Himself or is it the familiar promise of the Old Testament to which Jesus is alluding—the gift of the Holy Spirit? The structure of the sentence seems at first to point to the former alternative. For the “gift of God” seems to be parallel with “Him who saith to thee.” We find Jesus also in the conversation with Nicodemus, or the evangelist’s comment upon it, referring to God’s only begotten Son as the Father’s gift to men (iii. 16). Paul also once uses the same word which is here translated “gift” to refer to the gift of Christ (II Cor. ix. 15). But on the other hand we have seen that Jesus alludes to the Holy Spirit as the Father’s chief gift to man. The word here used to mean

“gift” is never employed elsewhere in the Gospels, but it is the regular word in the Acts for the gift of the Spirit of God (Acts ii. 38 ; viii. 20 ; x. 45 ; xi. 17). We may therefore just as reasonably read the passage in this light. “If thou knewest the gift of God,” that is, what provision God has made for supplying your spiritual thirst ; “and who it is that saith to thee, etc.,” that is, that One is here who can mediate the gift to you ; “thou wouldest have asked of Him, and He would have given thee living water,” which is the description of the gift by its effects. The evangelist himself, in the other place where Jesus speaks of the living water, understands Him to refer to the Holy Spirit (John viii. 39). This thought therefore should have the preference here.

The Perpetual Fountain

Accordingly, we have the figure of the

perpetual fountain which once sprung forth from within the life of the individual becomes a never-failing source of blessedness and joy. This is the same truth which the Lord expressed in the conversation with Nicodemus but it is adapted to the different circumstances in which it was uttered. There eternal life is set forth under the figure of the new birth. But birth is the entrance to new life. One enters by regeneration into a blessed state. We not only enter but we continually possess eternal life. The new birth implies a continuous life under the influence of the same forces which effected the birth. This new life we call in theological language, sanctification, as we call the act of entrance, regeneration, or the new birth. So here the initial act of taking the living water may be paralleled with the new birth, while the perpetual fountain of blessing that is introduced into the life may be set over against the continuous, upward, progressive, sanctify-

ing process that is worked in our hearts when we have entered the Kingdom.

What then does Jesus say about the Christian life? Just this. That to become a Christian one needs but a draught of the living water. That the Holy Spirit is to us what water is to the bodily thirst. It is living, fresh, and invigorating water flowing ever to satisfy the thirst of our souls. No aspiration of our souls for what is highest and best need ever go unsatisfied. No longing for holiness and likeness to Christ but may, through this living self-perpetuating fountain, have its appropriate response. The gift of the Spirit is once for all. This fountain is not intermittent. We may grow in capacity for the living water. We doubtless will learn to appreciate its health-giving qualities, but when we have once truly partaken of its refreshing stream it will be in us a well or fountain of water springing up unto eternal life. The Holy Spirit is ours. Nothing is required for

His perpetual and inspiring presence but the willingness to call upon His ever present aid. New thirst will send us anew to the fountain. But now we have learned the path which leads to its side. Jesus therefore teaches here the sure, inevitable progress of the true Christian in the ways of God. He uses a figure which without undue straining leads us to the conclusion that the Christian has not to agonize in prayer for the gift of the Spirit. The Spirit is in our hearts. It was He who brought us to Christ and He will not leave us, but will inhabit us with ever more pervading power as we yield ourselves up to Him. It is certainly a real comfort to the discouraged man who sees his desires for holiness continually thwarted, who feels the obstacles to righteousness in his own heart, who has known the agony of battle with the old man of sin within him, to know that our Lord has likened his growth in the things of the Kingdom to the upspring-

ing of a perpetual fountain which shall truly flow until his whole nature has been purified and cleansed.

A Life-giving Fountain

But we have more than this on the word of Jesus. There is a further promise in the passage in the seventh chapter to which we have already referred. "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water" (vii. 37, 38). Every true Christian longs to be of service in the Kingdom. He feels the desire to live no longer unto self, but unto Him who for his sake died and rose again (II. Cor. v. 15). But there comes inevitably the thought of unfitness. The world's notions of material equipment are apt to discourage his endeavor. Others have more of wealth and talent. But Jesus answers such a thought. These rivers of living water will flow not from within

him who has much of this world's treasures of gold or of talent, but from within him who believes in Him.

Here John expressly identifies the living water with the Holy Spirit. "But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not glorified" (v. 39). By this John does not mean that there was as yet no gift of the Spirit but only that the new era of the Spirit had not yet arrived, for the peculiar period of His activity was not yet come. The promise awaits the glorification of Jesus. His death, resurrection, and ascension to glory are logically prior to any participation in their benefits. John therefore understands Jesus to mean that whoever, on the basis of His sacrifice, receives the Holy Spirit into his life, whoever has tasted of the living water, shall become himself a fountain of blessedness and service, cheering, uplifting everyone with whom he comes

in contact. He will receive through his belief in Jesus a vital impulse, an interpretation of the meaning and the purpose of life so new and revolutionary that it can only be compared to the bursting forth of a flowing spring of water out of a dry and desert place. He will himself become a source of eternal life.

The Significance of the Figure

This figure had special appropriateness here just as it had at the well of Jacob. Every morning during the feast of Tabernacles the priest went down to the pool of Siloam and drew from it water which he carried in a golden urn and poured out before the Lord. This was a sign of the manner in which the Lord had graciously supplied their thirst in the desert wandering. It looked backward. But as we learn from the Talmud the Jews also connected the ceremony with the promise in Isaiah (xii. 3) "With joy shall ye draw water out of the wells of salvation."

It consequently looked forward as well. It was a peculiarly typical act—typical of God's former leading of them and of His promised outpouring of the Holy Spirit in the glad Messianic time. Jesus says to them practically :—Henceforth this ceremonial act need no longer look forward, for the promise which it celebrates has already come to pass. I am the fulfillment both of the type and the promise. The type looked forward to me ; the promise was a prediction of the blessing which should come into the world when the promised Messiah should appear. The rivers from the desert ground are ready to spring forth. Just as it took only an act of faith on Moses' part to cause your thirst to be supplied, so now it takes only an act of faith on the believer's part to cause his spiritual aspirations to be satisfied. Such a fountain will flow forth from within him as will not only be the satisfaction of his own desires but it will extend and increase its life-

giving so long as it flows and be the means of life to other desert lives. The life that is dead in sin, fruitless, unhelpful, becomes through this living water poured into it, that is, through the Holy Spirit, not only itself new and living, but a missionary force spreading the refreshing influences on every hand.

The Paraclete Chapters confirm these Promises

But these blessed truths of Jesus were but hints given in the case of the Samaritan woman in secret, and at Tabernacles in veiled form because those who heard were not yet ready for the fuller teaching of the new era of the Spirit. In the Paraclete chapters Jesus makes plain to the minds of His disciples what He had before spoken in parable. They said, "Lo, now speakest thou plainly, and speakest no dark saying" (*παροιμία*, xvi. 29).

So we find in these chapters abundant teaching about the Spirit's place and func-

tion in the Christian life. Much of what we have said in the previous chapter about the Spirit and the apostles may be applied with equal force to the individual believer. For though some of these promises were no doubt meant for the apostles in a special sense yet they have for us also their undoubted application. Just as the Paraclete was given to recall to the minds of the apostles what they had actually heard Him say, so we may believe He is given to us to make real in our minds the words and the person of Jesus. When we are in deepest discouragement with the result of our labors, either for self or for the Kingdom, it is the Spirit who recalls us to the Saviour.

So the Spirit is also our teacher. We may on the strength of this promise rely upon Him to open our eyes and show us the truth. The Spirit of the truth is our Paraclete no less truly than He was theirs, though the special functions which we may be called upon to perform are dif-

ferent. So also though we have not been with Christ from the beginning in the flesh as were the twelve (xv. 27), yet have we also personal experience of His power in our lives of which through the Spirit we may testify to others.

These three chapters of John's Gospel (xiv., xv., xvi.), are utterly incomprehensible without the teaching of the Paraclete. That is the central part of them. The disciples' comfort in view of His departure is the Spirit. Prayer for whatever they shall need is answered because the Holy Spirit helps them to pray and guides their judgment (xiv. 13). The peace which is definitely promised (xiv. 27) and which radiates through all the chapters is a possibility because of the promise of the Spirit and only so. The charge to abide in Him as the branch in the vine is only possible to the disciples after His departure or ever for us through the Holy Spirit. Fruit-bearing for Him is only possi-

ble if the fountain of life-giving water has entered our lives. Persecutions for His sake will follow, but the Holy Spirit will furnish in that hour the words for our testimony. More than this He will convince the world, the unsympathetic, persecuting world, of sin and of righteousness and of judgment. Your labor though apparently in vain will be vindicated by that same Spirit. So that the result for the Christian of the Lord's teaching about the Paraclete is to give him the notion, the precious promise of a great and all-powerful helper for every time of discouragement and trial. A guide in difficulty, peace in trouble, and a leader and advocate who shall make the Christian's cause His own and whose pleading will not be in vain.

CHAPTER IX

The Promise of the Paraclete: the Conviction of the World.

THE “world” in the writings of John is the world of human beings considered apart from God. Apartness from God naturally flows into the thought of separation from God. These human beings are fallen beings and they naturally impress their character upon the order which is their field of activity. The world then is the present evil world as opposed to God. It is God’s rival in working out His glorious plan to redeem men (John i. 10 ; xvii.

25 ; I. John iii. 1). Yet God loved it and sent His Son to bear away its sin (John i. 29), who also became its Saviour (xii. 47). The world was separated into two portions by the coming of Christ. Some were chosen out of the world by Him and some hate Him (xv. 19). So Christ and His disciples on the one hand are opposed by the world.

John therefore uses the word to denote the evil forces as a whole that are opposed to Christ. It is the rebel world to which He refers when He uses the term. And yet it is important that those who belong to the world may become reconciled to God and may cease to be of the world by becoming united to Christ. The rebels may lay down their arms. This is the mission on which the disciples are sent into the world (xvii. 16-23).

It was important, therefore, that the apostles and through them the Christian church should have some notion of the relation in which the Spirit would stand

to this world as opposed to God. They were utterly insufficient for its conquest. The world hated them—they were not of it. They were left in it for a specific purpose. What should be their attitude towards it? Jesus makes a part of His teaching about the Paraclete to bear upon His relation to the world, the rebel world opposed to God and to the plan for its redemption.

Jesus' Departure was Necessary

It is necessary to observe in the first place, that all this later teaching is dependent upon what He has already made plain to them—that He must go away. He reiterates that His departure is necessary (xvi. 5, 7). The disciples must be made to realize that Jesus' life on earth was but the preparation for that era of the Spirit when the glorified Christ should through the Spirit win men to Himself. That era was the real climax of the history of God's purpose to re-

deem men. As John the Baptist said, "He must increase but I must decrease," so in a real sense Jesus must renounce the personal adherence of His disciples to His bodily presence in order that they might truly receive His spiritual presence. It was no longer to be Jesus in the flesh. Henceforth it was to be the glorified Saviour. And this glorified Saviour it was the Spirit's mission to reveal to men. Jesus came to be the Saviour of the world. He was the first to break this untried path. The end of His course was not incarnation but glory. Thus does He become the "first-born among many brethren." The truth that He came to utter was a spiritual one, the Kingdom that He came to found was spiritual. It was a spiritual relation that He came to make possible. Hence anything that called attention to the material must be removed. Any possible misconception of the spiritual character of His mission must be averted. Any attempt to localize Christianity must

be guarded against. His work was for the world and was to continue throughout the age. His human life must therefore become glorified and spiritualized and so be made a matter of faith for unborn millions, who could not otherwise know Him than as a spiritual presence.

Then too, it was as a crucified Saviour that He was to fulfill His mission. In God's plan the death of Jesus was necessary to complete His work. Not until His work *for* men had been finished on the cross could His work *in* men be carried forward. So that the disciples not only could not become witnesses of Him as Son of God until His work as incarnate Son had been done, could not become heralds of salvation until salvation was accomplished, but they could not themselves enjoy the fullness of the hope in Christ until He had departed, *via* Calvary, for He died for them as well as for the world. And so He says again in this chapter, "It is expedient for you that I go

away, for if I go not away the Paraclete will not come."

Meaning of the Word "Convict"

"When He has come, He will convict the world in respect of sin, and of righteousness, and of judgment:" This word "convict" (ἐλέγχω) means more than reprove, or convince. The translation in the Revised Versions is not too strong. It implies that what the Spirit says, the world will recognize as just. It alludes to the answer of conscience to the voice of God which concurs in the judgment and makes every man his own judge as well as the object of the justice of God. But notice also that conviction does not carry with it conversion. Some individuals out of this rebel world the Spirit will undoubtedly win to Himself. Indeed we may believe that there will be many and that there have been innumerable multitudes not only convicted but converted, but the world as John uses the

term is and will be still hostile. The promise is that the world shall stand self-condemned before these men, the heralds of the Kingdom. There is no other promise now. There is no other excuse for the man who is striving to reach the world through "the foolishness of preaching."

Conviction of Sin

"In respect of sin." Jesus Himself interprets the meaning of these phrases (vv. 9-11). "Because they believe not on me." Can we still proclaim the old-fashioned truth that rejection of Jesus is the crowning sin? Jesus makes the daring statement that the world was all astray concerning the nature of sin. The world conceived of sin as residing in the infraction of commandments. Jesus says the Spirit will show men that it consists not in sinful act, but in sinful attitude—attitude to God—to truth. So that the chief, the determinative sin of Jesus' day

and, shall we not say, of our day also, was in maintaining an attitude of indifference to Him who was the crowning revelation of God and the truth incarnate. It was no arbitrary condition which was thus set up, but one which was in the nature of the case absolutely significant. Sin is opposition to God—to truth. God has manifested Himself—truth has been revealed. Attitude to God and to truth is revealed by attitude to the manifestation of God—as the revelation of the truth. So there is no need to mention other sins. It is not *sins* but *sin* with respect to which the world needed conviction.

Conviction of Righteousness

“In respect of righteousness.” No less than in respect of sin did the world entertain false notions in respect of righteousness. Conformity was the world’s standard and the world of that day boasted of its righteousness by conformity. Jesus had already said that it was worthless

(Matt. v. 20). His mission had been to provide a righteousness by which men could be pronounced righteous in the sight of an all-holy God. Hence when His work has been done and He has gone to His Father with that righteousness provided, the work of the Spirit will be to convince the world that it is God's gift and not man's achievement.

Conviction of Judgment

“In respect of judgment, because the prince of this world hath been judged.” Jesus was at that moment under the adverse judgment of the world represented by the Sanhedrin. The next day they would put Him to death in the execution of it. But they were exulting prematurely. That act was really the act of Satan, the prince of this world. It was to be the moment of his potential defeat and not of victory. The prince of this world had already been judged and condemned, and from that cross would begin

and continue to go forth the power of the Spirit of God—the influence that should undermine the prince's apparent power and make actual the victory now already pronounced and potential. With such words as these does Jesus reassure His half-halting disciples as they tremble at the thought of facing the hostile world. No more than when He Himself was present with them in the body were they to be left alone. The great heathen as well as the Jewish world, rebellious and wicked, was to be convicted of its sin, taught a true righteousness, and made to tremble before the just judgment of a holy God. And so He could sincerely tell them to be of good cheer for He had thus overcome the world (xvi. 33).

CHAPTER X

The Promise of the Paraclete: His Relation to the Father and to the Son.

WE have neglected certain aspects of the promise of the Paraclete in view of the inevitable question which arises in our minds as to the nature of the Spirit. One who had such exalted offices to fulfill must in His person, if we may so say, be also highly exalted. If we had not explicit teaching and direct references of Jesus to the personality of the Spirit we must have inferred it from the mission He was given

to perform. But we are not left to conjecture upon so important a subject.

The Holy Spirit a Distinct Person

And we are led first to affirm that in the teaching of Jesus the Spirit is a person distinct from the Father and from the Son. Not all the passages in which reference is made to the Spirit teach this truth plainly. For this reason some have denied it, holding that the Spirit is either simply an influence which comes from God or that the Spirit is the personal presence of the glorified Jesus. Such passages are those which speak of the Spirit as coming upon one, or of one being anointed by the Spirit, born of the Spirit or the like. But there are other references which make both of these interpretations impossible if the plain meaning of words is not to be disregarded.

1. Actions are attributed to Him and functions ascribed to Him which would be almost if not quite meaningless if He

were not a distinct person. "It is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. x. 20 and parr.). "He shall convict the world of sin, etc. (John xvi. 8 ff.). "He shall teach you all things," "He shall bear witness of me" (John xiv. 26; xv. 26). These are actions requiring for their performance a sentient, willing personality.

2. The personal pronoun "he" is used to describe the Spirit. The word which we translate "spirit" is in Greek of the neuter gender. It is a sign therefore that special emphasis is intended to be laid upon the masculine personal nature of the Paraclete when in several instances the masculine personal pronoun is used in referring to the Spirit and to the neuter relative, both of which precede (John xvi. 13, 14; xiv. 26; xv. 26).

3. He is joined with the Father and the Son, both conceived of as separate persons, so that the reasonable conclusion is that the Spirit is also a distinct person

(Matt. xxviii. 19 ; Matt. xii. 31, 32). In the latter passage we have also a further confirmation in the words of the reference to the Spirit. Blasphemy against the Spirit is blasphemy against a person. You cannot blaspheme an influence.

His Relation to the Father

In John xv. 26 a phrase is used which has been much discussed in its bearing upon inter-Trinitarian relations, "which proceedeth from the Father." The Greek church has used it as a proof text for one of their chief differences with other Christian churches. They have held from early times that the passage means that the Spirit proceeded from the Father and not from the Son. They consequently rejected on the basis of this text the clauses of the Athanasian and later creeds in which confession was made of a belief in the procession of the Spirit from the Son. But a closer glance at the words used will show that no

teaching is here intended as to the mutual relation of being between the persons of the Godhead. The word translated "from" does not mean *out of* but *away from* in the sense of being sent on a mission. The phrase refers to the official relation of the Spirit to the Father and not to the essential relation. It is intended to teach that just as Jesus had come from the Father to accomplish His great redemptive purposes so the Spirit was to come from the Father on a mission of equal definiteness. The words are part of the message of comfort to the disciples. Through the Spirit their relation to the Father will not be less close than when Christ was with them.

We are no doubt to see in this statement a revelation of a relation to the Father which is in some sense subordinate. Whether this subordination is a real one or whether we are to look upon it as simply an economical inferiority we cannot say from these words of Jesus.

But the latter is implied in the other places where the Father and the Spirit are joined. The Son will pray to the Father and He will send another Paraclete. That is, the Spirit is to come from God as Jesus had come and to do the same things for men that Jesus had done, *i. e.*, to take His place. Again, He is called the Spirit of the truth. Not *a* spirit or agent of the truth, but He is by reason of His nature the very truth itself in spiritual form. Jesus proclaimed Himself to be the truth, a declaration that was in itself a claim to divinity. So the Spirit of the truth as the revealer and agent of absolute truth, of the very essence of things could be no less than God. Still further, His work is a divine work. He convicts of sin. He begets a new and supernatural life. As the author of life He performs the functions of Deity. The sin against the Holy Spirit is also represented to be sin against a person of divine value. All sin is against God; hence to sin

against the Holy Spirit is to sin against God. When, finally, Jesus brings the Father and the Son and the Holy Spirit into a single expression and commands a baptism into one name, *the name*, not *the names* of the Father, etc., He simply expresses naturally and with apparent unconsciousness the essential Deity not only of the Father and of the Son but of the Spirit also.

Relation to the Son

We have already in the preceding section attempted to unfold the teaching of Jesus about the *essential* relation of the Spirit to the Son. Jesus is God—the Spirit is God. But there is a relation also of *office* which is very definitely drawn out in these chapters which have for their chief subject the promise of the Paraclete. The first mention of the Spirit in this connection is a definite promise that He will take the place of Jesus. “I will pray the Father and He shall give you

another Paraclete" (John xiv. 16). That is, whatever of help and of comfort I have been to you will hereafter be supplied by Him who comes to be in my place. Throughout these chapters we find Him referred to by Jesus as intended to be His real representative after His glorification. He is not to supersede Jesus but to carry on and bring to fulfillment the work which Jesus had already begun with them. They had been associated with Jesus in many precious hours and had learned from Him many precious lessons. The Spirit would cause that none of those experiences should fail of its intended effect. For through Him not one should be lost to them; He would bring to their remembrance all that He had said to them (xiv. 26). We may even say that the work of the Spirit as revealed to these men would be more important than the work of Jesus had been, as the work of making the seed fruitful and germinant is of more

importance than the sowing of the seed. For He is to bear witness of Christ. He is not to speak of Himself. But He shall take of the things of Christ and show them unto His own (xvi. 14).

Jesus in other words intrusts the entire work of carrying on His influence in the world and of making it persistent and effective to that same Spirit, the Paraclete. What men have known of Jesus from that day to this, that is, what they know of His work and His revelation of the Father's love, and by experimental knowledge of His gracious redemption, they have known by the Holy Spirit.

“ He shall glorify me ” (John xvi. 14). Here is one further reference to the relation of the Paraclete to the Son. Jesus could wait in simple patience for His glory. He could go to a shameful death, confident that though the spite of men was being wreaked upon Him and His name was not respected but rather hated, yet in the new era of the Spirit of God

He would come to His own. Glory would be His through the agency of the Paraclete. And so it is, wherever the name of Jesus has received its appropriate homage, wherever He has been honored as God's incarnate Son, wherever He has been glorified, there we may see the graciously effective work of the Paraclete. As Christ is the truth so the Paraclete is the truth's agent to make that truth effective in the world (xiv. 17 ; xvi. 13 ; see also I. John v. 7).

*The Spirit the Medium of Fellowship with
God*

Jesus makes it abundantly plain throughout these chapters that whatever of fellowship with the Father or with the Son men were hereafter to enjoy they were to enjoy through the Spirit of God, for their intercourse was henceforth to be spiritual. Jesus said to the woman at the well, " God is a Spirit : and they that worship Him must worship Him in spirit and

in truth" (John iv. 24). That is, worship being communion with a spiritual being must take place in the sphere of the Spirit. Heretofore men had received many material manifestations of God: the theophanies of the Old Testament; the presence of specially inspired and delegated men, the prophets; and now at the last His own Son in the flesh; but henceforth men were to know Him and approach Him in the Spirit. One great purpose of Jesus' coming into the world was to reveal the Father, and no other news about Him was more important than the knowledge that He is a spiritual being and must be worshipped and served in the sphere of the Spirit. So that "spirit with spirit may meet." This takes out of worship all perfunctoriness, banishes the possibility of hypocrisy and deceit, and opens up a real and vital union with God. And all this according to Jesus is accomplished by the Paraclete.

Judas asks, "What is come to pass

that thou wilt manifest thyself unto us, and not unto the world?" (John xiv. 22). Jesus answers, "If a man love me he will keep my word: and my Father will love him, and we will come unto him (by the Spirit), and make our abode with him." Devotion to the will of Jesus, keeping His word, will admit a man to this spiritual union with the Father and with the Son. In the day of the Spirit's power God is with us not less really but rather more so, than when Jesus was present in the flesh.

We can see therefore a relation of the Spirit to the Son, in some respects apparently subordinate, being sent at His prayer and in His name and even by Him (xiv. 16, 26; xvi. 7); nevertheless we see Him associated in a relation of absolute equality with the Son, associated in the work of redemption just as vitally as either the Father or the Son. The secret of this intimacy of relation we cannot fully grasp. We may, how-

ever, express it to ourselves by the term which has served the church for many hundred years as the confession of her faith. The Trinity, the Triune God, the three Persons in the Godhead,—the same in substance, equal in power and glory.

This conclusion is confirmed by the last word of Jesus on the subject of the Spirit which we shall discuss in the next chapter. The Great Commission (Matt. xxviii. 19) ends with the command to baptize in the name of the Father and of the Son and of the Holy Spirit. In the light of what has been said by Jesus about Himself and about the Spirit these words become intelligible. They associate the Three in one phrase as the conjoint trustworthy sponsors for the act of baptism. Because of this God, Father, Son and Spirit, men are given the privilege of baptism, and because of such a God comes the certainty that the holy symbol will not be wholly symbol, but will stand for a real and blessed fact.

CHAPTER XI

The Great Commission.

THE last interview of Jesus with His disciples in Galilee before His ascension was marked by an event which for magnificent daring, for splendid presumption must have revealed Him as an impostor had He been less than He claimed to be. On the eve of His departure from His little band of disciples He bids them go out and make converts of all nations and adds the command to baptize them in the name of the Father and of the Son and of the Holy Spirit.

It is not necessary to suppose that in these words Jesus prescribes a formula to be used in baptism. It is, however, natural that they should soon be elevated into a formula by those who loved Him. And this was what actually occurred. Jesus is not just now teaching men what is their relation either to the Father or to the Son or to the Spirit. He is assuming what He has previously taught. The point of the passage is that it is a command to preach truths which they had already learned. They had been the recipients of His instruction for two years and more. In this interview He is telling them what was the purpose of that closeness of personal relation which they alone had enjoyed. They were being trained for the work of discipling the nations. What they had learned they were now to teach. So Jesus does not expressly say what relation should subsist between the Father and the believer, between the Son or Spirit and the believer.

That has already been made sufficiently plain. He simply alludes to the fact that there are relations which should exist and allows their memories to prompt the thoughts which should fill the gap. He says, "In the name of." The "name" stands for the thing or person named. It alludes to character. "In the name" of a person means in virtue of all that that person is. "The name of Jesus," for example, in the New Testament is a short and pregnant expression to denote all that He is. So here, instead of saying fully that those who were to be baptized must be in a relation of love to the Father, penitently accepting His gracious pardon for sin; and of trust with respect to Jesus Christ, whose sacrifice on their behalf has made that pardon possible; and of hospitality toward the Holy Spirit who by His work in their hearts has made the world's Redeemer their Redeemer; instead of saying this which they had been taught many a time, He simply

names the three persons to whom the new disciples were to confess allegiance as one God. Jesus does not expressly define the necessary relation of the believer to each of the Three. For this was the ceremony of entrance to the Kingdom. Admitting men to the Kingdom "in the name" of these Three was admitting them in virtue of the relation which each of the Three bore to the Kingdom. Jesus has proclaimed God as Father. He shall be confessed therefore as Father by those who seek admission to the Kingdom. This implies repentance for all the old rebellious, unfilial manner of life. Jesus has claimed to be and has shown Himself to be the only begotten Son of the Father and by His death has fulfilled the mission of the Father to save men. He therefore is the mediator of this new fellowship with God. The Spirit who has been steadily promised as the accompaniment of the Messianic age has been further defined

as the originator of the new life and the personal friend and advocate of the candidate for admission to the Kingdom. Confession of Him also must therefore be made in baptism. None of these elements is unnecessary. Without this three-fold equipment their admission to discipleship would be a meaningless form. This is doctrine reduced to its lowest terms. Without it baptism would be empty and without significance. Jesus therefore binds the Spirit to the Father and the Son in a necessary unity.

These words have been challenged in recent years on the ground that they are not conceivable in the circumstances. Of course this view generally depends also on the rejection of John's records of the teaching of Jesus. For it is difficult to receive at its face value what Jesus said as recorded by John with respect to His relation to the Father, and with respect to the relation of the Paraclete to Father and to Son, and at the same time to be

surprised at this intimate association of the Three under one name.

But the words as they stand are consistent with the majesty of the scene. They cannot be a reflection of a later age. This was a commission which our Lord was giving to His church through her representatives. He is revealing to His followers of every age their mission to the world. He is announcing the reality of the truth which He earlier foretold in parables like that of the Leaven and of the Mustard Seed. Was it not, therefore, harmonious with the character of the scene that He should thus gather up all that He had taught about God into one living and glowing phrase, in one sentence preserve and proclaim the full significance of the message they were going out to herald? Is it altogether out of keeping with the nature of the case that He should connect that sentence with the very act by which converts were to be initiated into the Christian brother-

hood? Jesus was never willing to gain followers at the expense of principle. He never wanted disciples who were not willing to accept the doctrinal significance of the step they were taking. This last address was no less exacting than His former habit. Men were to be disciplined, taught to believe upon Him, but they were to be instructed that discipleship with Him would necessarily involve acceptance of His teachings about God in His person as Father, in His person as Son and in His person as Holy Spirit.

We may even say that some such words as these must have been used by Jesus before He left the earth. We cannot explain on any other supposition the immediate and general use of Trinitarian language by the writers of the New Testament epistles, nor can we account for the early Trinitarian formula for baptism, nor the presence of the idea at least in the Apostles' Creed. There is not only not the least improbability that these

words were spoken by Jesus as recorded by Matthew, but if they had not been recorded we must have known that some revelation of this character was given, or else have been at a loss to explain how all these things came to pass. We should have guessed at the fact had it not been recorded.

But now if this be the case what definite teaching of Jesus concerning the Holy Spirit have we in the Great Commission? It is the confirmation of what we have found to be the fact in John's Gospel. Namely, that now that Christ has risen we are in the new era of the Spirit's power and that His work is necessary to make effective what Jesus has done. We see that at a time when attention is called to the actual work of the extension of the Kingdom of God in the world on the basis of the sacrificial work of the Saviour, it was necessary for full statement of the truth to join the Spirit with the Father and the Son as directly

co-responsible with them for the progress of the Kingdom. This is not dwelt upon. That has already been done. As was natural, Jesus simply alludes to former teaching and in this summary manner testifies again to its importance.

CHAPTER XII

Summary.

TO sum up in brief our findings as to the teaching of Jesus concerning the Holy Spirit, we find that—
First, in the Old Testament the Spirit was revealed in His cosmic, in His theocratic, and in His individual relations. That the second of these relations is by far the most prominent. That the Spirit was the divine superintendent, *ab intra*, in the work of redemption, filling prophet and judge, artificer and king for their work of preparation for the Kingdom.

That even in Old Testament times

there was promised a Messiah whose age should be marked by a mighty outpouring of the Spirit when new and strange forces should possess men and the knowledge of God should be spread abroad in new and wonderful measure.

That as yet the Spirit was not revealed in His personal character, but was always spoken of as the power or energy of God working in the world and particularly in His chosen ones to accomplish His wise and holy purposes.

Second, that the secret of the peculiar distribution of the New Testament teaching about the Spirit is due to the peculiar relation of Jesus' earthly work to the object of His mission, being in a sense preparatory and having to be completed by His death and resurrection, when first the world could enter into the full benefit of His life and death through the Spirit.

Third, that according to Jesus Himself He had been prepared for His Messianic work by an anointing of the Holy Spirit

as the Old Testament prophets had predicted. That this possibly carries with it the sanction of Jesus upon the New Testament accounts of His conception and birth, and almost certainly involves His testimony to the Spirit's activity at His baptism as recorded by the evangelists.

Fourth, that with respect to the Kingdom of God Jesus also reiterates the teaching of the prophets as to the close connection of the Kingdom with the Spirit and in dependence upon it rebukes the Pharisees because they had not argued the presence of the Kingdom and hence of the Messiah from the signs which He wrought in the power of the Spirit. That entrance into the Kingdom is effected by the transforming power of the Spirit, so revolutionary that it may fairly be called a new birth.

Fifth, that the sin against the Holy Spirit was a sin against the redemptive purpose of God. It had reference to the Spirit because of His activity in the

plan to redeem men. That the sin probably consisted in the persistent and final rejection of Jesus as the impersonation of a redeeming God.

Sixth, that Jesus in one place at least makes explicit confirmation of this view of the importance of the Spirit in the Christian life, by assuming that it is God's chief gift to men, by which all other heavenly gifts are received and appreciated.

Seventh, that both the Synoptic Gospels and John record that Jesus announced the imminence of the new era of the Spirit when the wonderful promises of the Old Covenant should be fulfilled. The name He gives to the Spirit in John is the Paraclete, a pregnant expression to indicate the climax of helpful power. That this promise had special reference to the twelve apostles and was intended in the first place to comfort their natural sorrow at the prospect of His death. That it was then intended to reassure

them in the face of the enormous responsibilities which were upon them. The church was safe for the Paraclete would abide forever. As the Spirit of truth He would also quicken their faculties and guide them in the perception and in the transmission of the truth.

Eighth, that Jesus taught also the importance of the work of the Spirit in the life of the individual Christian. That a new birth implies a new continuous life, is in order to eternal life. That the water of life implies continual supply of increasing soul-thirst. That participation in this eternal life, possession of this Spirit, issues in service, and admits to the peace which the world cannot give.

Ninth, that the Paraclete has also a mission to the world, the hostile rebel world, which shall relieve His disciples of the responsibility of the world's reception or rejection of Jesus. Their duty is to present; His function is to convict. That this conviction is to render the

world without excuse, as it consists in so awakening conscience as to make the world its own judge.

Tenth, Jesus teaches that the Holy Spirit is a person distinct from the Father and from the Son. That while for economic reasons He is represented as subordinate to the Father and to the Son yet that He is to be regarded as co-equal with them in substance and in authority. That the Father sends the Spirit as He sends the Son and yet the Spirit's work is peculiarly His own. That the Son prays the Father for the Spirit's descent and yet that the Son's work must be carried on and applied by the Spirit.

Eleventh, that Jesus joins the Three in one summary phrase which indicates that a relation to each of the three persons of the Godhead is implied in the acceptance of Jesus and in entrance upon the Christian life. That the symbol which stands for admission to discipleship had Father, Son and Spirit indelibly inscribed upon

it to call attention to this threefold relation. That this is the promise of the permanence of the disciples' work and the sure pledge of the victory of the Kingdom in the hearts of men.

THE END

INDEX OF SUBJECTS

A

- Abiding in Christ—through Holy Spirit, 118.
Admission to Kingdom, 146.
Advocate, 29.
Apostles credible witnesses to Jesus, 93.
Apostles' Creed, 149.
Apostles teach mature doctrine of Trinity, 22, 23,
30, 149.
Apostles' teaching final, 92.
Artificers, equipped by Spirit, 16.
Athanasian Creed, 133.

B

- Baptism—admission to the Kingdom, 146.
by fire, 52.
Christian, 51.
in name of Trinity, 136, 142, 144, 147.
of Jesus, 39, 45, 57.
of John, 52.
Beistand, 75.

- Believer, a source of eternal life, 114.
 Blasphemy against Holy Spirit, 26, 53, 57.
 Blindness of Apostles, 98.

C

- Cæsarea Philippi, Scene at, 83.
 Chief Gift of the Father, 62 ff.
 Christian Baptism, 51.
 Claims of Jesus to Messiahship, 35.
 Comforter, 29, 75.
 Communion with Father and Son through Paraclete,
 83, 89, 118.
 Confession of Holy Spirit in Baptism, 147.
 "Convict," meaning of, 125.
 Cosmos, Spirit and the, 1, 17.
 Creation, Agency of Spirit in, 2, 3.
 Crowning Sin, Rejection of Jesus, 126.
 Crucifixion must precede Spirit's coming, 124.

D

- David's predictions of Messiah, 27.
 Death of Jesus logically prior to its benefits, 113.
 Demons, Dispossession of by Jesus, 42.
 Departure of Jesus necessary, 122 f.
 Disposition of the Father to answer Prayer, 63, 68.

Index of Subjects 161

Distribution of Teaching concerning Holy Spirit,
24 ff.

Doctrine of Trinity, Development of, 19 ff.

E

Education of the Twelve by the Spirit, 91.

Entrance to the Kingdom, 46.

Equality of Holy Spirit with the Father, 135.

Equality of Holy Spirit with the Son, 141.

Eternal Life a continuous gift, 109.

F

Faith required for entrance to Kingdom, 49.

Father's chief gift, The, 62 ff.

Fellowship with God, Spirit the medium of, 83, 89,
139 ff.

"Finger of God," Meaning of, 43.

For-teller, Prophet a, 6.

Fore-teller, Prophet a, 6.

Fountain, Perpetual, 108.

Four Gospels, Sources for Teaching of Jesus, 24.

Friend in Bed, Parable of, 63.

Fruit-bearing, through the Spirit, 118.

G

Gideon, 4.

162 *Index of Subjects*

- Gift, Father's Chief, 62 ff.
"Gift" in New Testament, 107 f.
"Gift of God" is Holy Spirit, 107.
God in Old Testament Works by His Spirit, 16.
Gospels, Sources of Teaching of Jesus, 24.
Gospel, John's, Teaching concerning Spirit in,
 29, 73 f.
Gospels, Synoptic, Teaching concerning Spirit in,
 24 ff.
 Johannine Teaching assumed
 in, 32.
Great Commission, 33, 142 f.
Greek Church on "Procession of the Spirit," 133.

H

- Hidden Treasure, Parable of, 66.
Historical Criticism and Intimations of Trinity in
 Old Testament, 20.
Holy Spirit, a permanent Gift, 110 f.
 and dispossession of demons by Jesus,
 42 f.
 and Sanctification, 102 ff.
 and Peace, 118.
 and Prayer, 118.
 and the Baptism of Jesus, 39, 45, 57.
 and the Christian Life, 102 ff.

- Holy Spirit and the Cosmos, 1, 17.
and the Individual, 14, 117 ff.
and the Kingdom, 42 ff.
and the Messiah, 11, 35.
and the Messianic Age, 8, 21.
and the New Birth, 49 ff.
and the Plan of Salvation, 17.
and the Prophets, 6 ff.
and the Supernatural Conception of
 Jesus, 40, 45, 57.
and the Tabernacle, 5.
and the Theocracy, 3 ff.
assures Christian Service, 112 f.
as Teacher, 91.
Confession of in Baptism, 147.
Conviction of World by, 120 ff.
Distribution of Teaching concerning,
 24.
Equality of, with Father and Son, 141.
Father's Chief Gift, 62 ff.
God active in the World, 16.
in Education of the Twelve, 91.
in Old Testament, 1 ff.
in Persecution, 24, 54, 119.
is "Living water," 107.
Meaning of, 90.

164 *Index of Subjects*

- Holy Spirit, Medium of Fellowship with God, 83,
89, 139.
Name of, 16.
Personality of, 131 ff.
"Procession" of, 133.
Regeneration by means of, 46 ff.
Sanctifying agent in Old Testament,
14 f.
Sin against, 26, 53 ff.
Spirit of the Truth, 85, 91, 117.
Subordination of, 134, 141.
Teaching concerning, in John's Gos-
pel, 29, 73 f.
Teaching concerning, in Synoptic
Gospels, 24 ff.
Two eras of manifestation, 17 f., 33.

I

- Importunity in Prayer, 63.
Individual, Spirit and the, 14, 117 ff.
Inspiration of Prophets, 6 ff., 27.
Intimations of Trinity in Old Testament, 19 ff.
"In the Name of," 145.

J

- Jesus Christ, a crucified Saviour, 124.

- Jesus Christ, desire of instructed disciples, 149.
mission to reveal the Father, 140.
Rejection of, 126.
- John's Gospel, Teaching concerning Spirit in, 29,
73 ff.
- Joseph, 5.
- Judas, not Iscariot, 140.
- Judgment, Conviction in respect of, 128.
of Satan, 128.

K

- Kingdom, Entrance to, 46, 146.
The, a Spiritual one, 123.
of God, Spirit and the, 26, 42 ff.
- Kings of Israel equipped by Spirit, 16.

L

- Lawgivers of Old Testament equipped by Spirit,
16.
- Leaven, Parable of, 148.
- Life-giving Fountain, 112 ff.
- Living Water, 106 ff.
- Localization of Christianity guarded against, 123.
- Lord's Prayer, 63, 65.

M

- Mark's Gospel, Order of, 55, 71.
Matthew's account of Sermon on Mount, 64 f.
 Gospel, Order of, 55, 71.
Messiah, 8.
Messiah, Development of Doctrine of, 11 ff.
 Equipment of, 12, 35 ff.
 The Spirit and the, 11 ff.
Messianic Age, The Spirit and the, 8, 31, 34.
 People, The, 13.
 Prophecy, 8 ff., 99.
Ministry of Jesus preliminary, 77.
Mission, Jesus' testimony to His own, 37.
Mustard Seed, Parable of, 148.

N

- "Name in Scripture," 90.
"Name in Jesus," 90.
Nazareth, Jesus at, 25, 36.
New Birth by Spirit, 49 ff.
 by water, 49.
 revealed by new Life, 103 ff.
New Era of Spirit, 17 ff., 33.
Nicodemus, 46 ff., 103.

O

- Old Dispensation witness to New, 52.
Old Testament, preparation for Redeemer, 15.
 Teaching concerning Spirit in,
 1 ff.
Order of Mark's Gospel, 55, 71.
 Matthew's Gospel, 55, 71.

P

- Parable, of Friend in Bed, 63.
 of Hidden Treasure, 66.
 of Leaven, 148.
 of Mustard Seed, 148.
 of Pearl of Great Price, 66.
Paraclete, 29.
 chapters, 29, 73, 116, 118.
 Foregleams of later Teaching, 28, 72.
 in Luke's Gospel, 94 ff., 99.
 in Matthew's Gospel, 98 ff.
 in Synoptic Gospels, 70 ff.
 Meaning of, 74 ff.
 Personal Helper of Disciples, 30, 70 ff.,
 73, 76, 118, 119.
 Promise of, to the Twelve, 79 ff., 85, 92,
 93.

168 *Index of Subjects*

- Paraclete, Relation to the Godhead, 130 ff.
Relation to the Father, 133 ff.
Relation to the Son, 136 ff.
Substitute for Jesus, 29.
Superintendent of work of Redemption,
 30, 31.
 to convict the world, 30, 119, 120.
- Peace through the Spirit, 118.
- Pearl of great Price, Parable of, 66.
- Pentecost, Prediction of, 100.
- Persecution, Spirit's Help in, 27, 54, 119.
- Personality of Holy Spirit, 131.
- Pharaoh, 5.
- Pharisees and unpardonable Sin, 58.
- Pharisees, Controversy of Jesus with, 25, 42, 53.
- Plan of Salvation, Stages in development of, 78.
- Pool of Siloam, 114.
- Prayer, Jesus' Teaching about, 62 ff.
 Lord's, 63, 65.
 through the Spirit, 118.
- "Procession of the Spirit," 133.
- Promise, Meaning of, 96.
- "Promise of my Father," 94 ff.
- Prophecy, Messianic, 8 ff., 99.
 Oral, 7.
 Written, 7.

- Prophets equipped by Spirit, 16.
Inspiration of, 6 ff., 27.
of Judah and Israel, 16.
Representative of God, 140.
Psychology, Scriptures not to teach, 8.

R

- Redeemer for Israel, 11.
Redemption Agent, Holy Spirit, 16, 18.
Regeneration by Holy Spirit, 46 ff.
of Israel, 9.
Rejection of Jesus, crowning Sin, 126.
Sin against Holy Spirit, 60.
Religious Life of Old Testament Saints, 14.
Righteousness, Conviction in respect of, 127 ff.
God's gift, 128.

S

- Samaritan woman, 105, 116, 139.
Samson, 4.
Sanctification, Work of Spirit in, 102 ff.
Sanctifying agency of Spirit in Old Testament, 15,
17.
Satan, author of Jesus' Condemnation, 128.
Saul, 4.

- Sermon on Mount in Matthew's Gospel, 64 f.
 Servant of Jehovah, 12 ff., 36.
 Servants of God equipped with Spirit, 28.
 Service, Christian, assured by Spirit, 112 f.
 Sin, Conviction in respect of, 126 f.
 Sonship of Christ in Old Testament, 18
 Spirit of God (see Holy Spirit).
 Spirit of Truth, 85 ff., 91, 117.
 Spiritual Kingdom, 123.
 Stages of Plan of Salvation, 78.
 Subordination of Holy Spirit, 134, 141.
 Suffering Saviour, 12.
 Superintendence of Redemption by Spirit, 17.
 Supernatural Conception, 40, 45, 57.
 Sychar, 105.
 Synoptic Gospels, Johannine Teaching assumed in,
 32.
 Teaching concerning Spirit in,
 24 ff.

T

- Tabernacle, Building of, 5.
 Tabernacles, Feast of, 114, 116.
 Talmud, 114.
 Teacher, Holy Spirit as, 91.

- Temptation of Jesus, 39, 51.
Testimony of Jesus to His own Mission, 37.
“That Day,” meaning of, 89.
Theocracy, Spirit in, 3 ff.
Theophanies of Old Testament, 140.
Three Years of Jesus’ Ministry, Importance of, 34.
Topical character of Luke’s Gospel, 54, 71.
Transition in Gospel Teaching concerning Spirit,
27.
Trinitarian baptismal formula, 149.
 language in epistles, 149.
Trinity in Christian Doctrine, 142.
Trinity in Old Testament, 18 ff.
“Truth” in John’s Gospel, 86 f.
Truth, Spirit of, 85 ff., 91, 117.
Two elements in New Birth, 104.
Two eras of Spirit’s Power, 17 ff.

U

- Unpardonable Sin, 26, 53 ff., 59.

W

- Well of Jacob, 114.
Wicked men, God’s use of, 4.

172 *Index of Subjects*

World, Conviction of, by Spirit, 120 ff.
“ World ” in writings of John, 120 ff.

Y

Year of Jubilee, 37.

INDEX OF TEXTS

Genesis i. 2	2		Psalms cx. 1	27
i. 26	2		cxliii. 10	15
ii. 7	2			
xli. 38	5		Isaiah xi. 1	12
			xii. 3	114
Exodus xxxi. 3	5		xxxii. 15-17	9
			xl. 10	99
Numbers xi. 17	5		11	97
xi. 25-30	5		xlii. 1	12
Deuteronomy xxxii. 11	11		xliv. 2, 3	9
	2		3	97
			xlviii. 10	13
Judges vi. 34	4		14-16	13, 14
xiii. 25	4		16	20
1 Samuel x. 6	4		lxi. 1	25, 36
Job xxvi. 13	3		Ezekiel xxxvi. 27	10, 95
xxx. 4	3		xxxvii. 14	10
Psalms li. 11	15		Joel ii. 28-30	10, 95,
civ. 30	3			100

Zechariah iv. 6	99	Luke xi. 20	43
xii. 10	95	xii. 10	54
		12	27, 71
Matthew iii. 11	50 (<i>bis</i>)	xxiv. 49	29, 94
v. 20	128	John i. 10	120
vi. 33	66	29	121
vii. 7-11	64	32, 33	50
x. 19, 20	27	iii. 3	46
20	70, 132	5	47, 50
xii. 22, 23	53	15-17	47
28	26, 43	16	107
31, 32	133	iv. 1	105
xvi. 15 ff.	83	24	140
xxii. 43, 44	27	vii. 37, 38	112
xxiii. 29-39	57	39	113
xxviii. 19	29, 133, 142	viii. 39	108
20	98	47	87
		xii. 47	121
Mark iii. 19b-30	53	xiv-xvi.	29, 73, 116,
xii. 36	27		118
xiii. 11	27, 70	xiv. 13	118
		16	84, 137, 141
Luke iv. 18	25, 36	17	87, 139
xi. 13	63	18-25	88
14-26	53	22	141

Index of Texts

175

John xiv. 26	90, 132,	John xvii. 25	121
	137, 141		
27	118	Acts i. 4	29
xv. 19	121	6	98
26	132, 133	8	99
27	118	ii. 16	10
xvi. 6, 7	122	38	108
7	141	vii. 51	57
8 ff.	132	viii. 20	108
9-11	126	x. 45	108
12	91	xi. 17	108
13	139		
13, 14	132	II Corinthians v. 15	112
14	138	ix. 15	107
26	85		
29	116	Galatians ii. 5	86
33	129		
xvii. 16-23	121	I Peter i. 10-12	21

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