

THD-029 and 030
Galatians 5:16-21
The Deity of the
Holy Spirit

*“Blessed [happy] are they
that hear the word of God,
and keep it.” (Luke 11:28)*

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, *"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."*

Gal. 2:21, *"I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."*

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

*I am come that they might
have life, and that they might have it more
abundantly. John10:10*

Peter 1:2-3 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue...

“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” – John 15:9-11 ESV

Galatians 4:15
*What has happened to all your
happiness?*

The answer, for the Christian, lies herein:

16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.

18 But if you are led by the Spirit, you are not under the law.

This answer, the text of this verse, indicates that there is some power, some ability to be elevated above the life of the "Flesh", Chafer calls it "The Divine Enablement."

"A supernatural power is provided for the exact and perfect execution of the superhuman rule of life under grace. There is no aspect of the teachings of grace which is more vital than this, or which so fully differentiates these teachings from every other rule of life in the Bible. Under grace, the all-powerful, abiding, indwelling, and sufficient Holy Spirit of God is given to every saved person.

The superhuman manner of life under grace is not addressed to some spiritual company alone within the whole Body of Christ; it is addressed to all believers alike. The imposition of this superhuman manner of life upon all believers alike carries with it the revelation that all have the supernatural power by which to live according to the superhuman standards. This, it is evident, is according to the teaching of the Word of God.

The character of pure grace is destroyed when the reception of the Spirit into the individual heart is made to depend on any human merit, goodness, or personal consecration whatsoever. In 1 Corinthians 6:19–20 it is written: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” The law element is excluded here. Under the law, it would have been written: “Glorify God in your bodies and spirits and ye shall become temples of the Holy Spirit.”

Under grace, believers *are* temples of the Spirit without reference to merit; and this is true of every aspect of their salvation. The fact that they *are* temples of the indwelling Spirit is the basis of this appeal for a holy life. A consideration of 1 Corinthians 5:1–2, 13; 6:1–8 will give abundant evidence of the meritless condition of the Corinthian saints at the time the Spirit addressed this appeal to them through the Apostle Paul. The earnest supplication is for a daily life which corresponds to the wonderful fact that they are *already* temples of the Spirit.

"There is an important distinction to be noted between the *indwelling* and the *infilling* with the Spirit. No Scripture asserts that all believers are filled with the Spirit. The filling with the Spirit, [Walk by means of the Spirit] which is the requirement for an experience of blessing and the exercise of divine power, is an issue which should be considered wholly apart from the revelation concerning the indwelling Spirit." - Chafer

In our last lessons together we looked at the exegesis by Wuest of verse 16 and *The Person of the Holy Spirit*, from Chafer and Torrey. Some highlights follow:

Wuest:

Galatians 5:16-21:

The subjection of the saint to the personal control of the indwelling Holy Spirit, is the secret of victory over sin and of the living of a life in which divine love is the motivating impulse (5:16–26).

The Holy Spirit will suppress the activities of the evil nature as the saint trusts Him to do so, and cooperates with Him in His work of sanctification (5:16–21).

16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

Verse sixteen. The words ["But I say,"] throw emphasis upon the statement which they introduce.

Paul now introduces a statement intended to counteract the erroneous impression held by the Galatians, possibly at the suggestion of the Judaizers, that without the restraining influence of the law, they would fall into sin.

Instead of an attempted law obedience in their own strength motivated by the terrors of the law, Paul admonishes them to continue to govern their lives by the inward impulses of the Holy Spirit.

Counteract

16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

The type of life and the method of living that life which he here speaks of, Paul had already commended to them in 5:5, in the words “For we through the Spirit wait for the hope of righteousness.”

Thus, the secret of victory over sin is found, not in attempted obedience to a law that has been abrogated, but in subjection to a divine Person, the Holy Spirit, who at the moment the sinner places his faith in the Lord Jesus, takes up His permanent residence in his being for the purpose of ministering to his spiritual needs.

16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

The word walk is from peripateo (περιπατεο) which means literally “to walk about,” but when used in a connection like this, refers to the act of conducting one’s self, or ordering one’s manner of life or behavior.

**ordering one’s
manner of life**

6 *But I say, walk by the Spirit, and you will not gratify the desires of the flesh.*

The word [Desires] lust is from epithumia (ἐπιθυμία) which refers to a strong desire, impulse, or passion, the context indicating whether it is a good or an evil one.

6 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

The word flesh refers here to the totally depraved nature of the person, the power of which is broken when the believer is saved.

Therefore, the lusts of the flesh refer to the evil desires, impulses, and passions that are constantly arising from the evil nature as smoke rises from a chimney.

The evil nature is not eradicated.

Its power over the believer is broken, and the believer need not obey it.

6 *But I say, walk by the Spirit, and you will not gratify the desires of the flesh.*

But it is there, constantly attempting to control the believer as it did before salvation wrought its work in his being.

The word fulfill [gratify] is from teleo (τελεο) which here means “to bring to fulfillment in action.”

The verb is future, and is preceded by two negatives. Two negatives in Greek do not, as in English, make a positive assertion.

They strengthen the negation.

6 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

We have here an emphatic promissory future. It does not express a command, but gives a strong assurance that if the believer depends upon the Spirit to give him both the desire and the power to do the will of God, he will not bring to fulfillment in action, the evil impulses of the fallen nature, but will be able to resist and conquer them.

6 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

We must be careful to notice that Paul puts upon the believer, the responsibility of refusing to obey the behests of the evil nature by conducting himself in the power of the Holy Spirit, and under His control. The will of the person has been liberated from the enslavement to sin which it experienced before salvation, and is free now to choose the right and refuse the wrong.

6 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

The Holy Spirit has been given him as the Agent to counteract the evil nature, but He does that for the saint when that saint puts himself under His control, and by an act of his free will, says a point-blank positive NO to sin.

In other words, there must be a cooperation of the saint with the Holy Spirit in His work of sanctifying the life. The Holy Spirit is not a perpetual motion machine which operates automatically in the life of the believer.

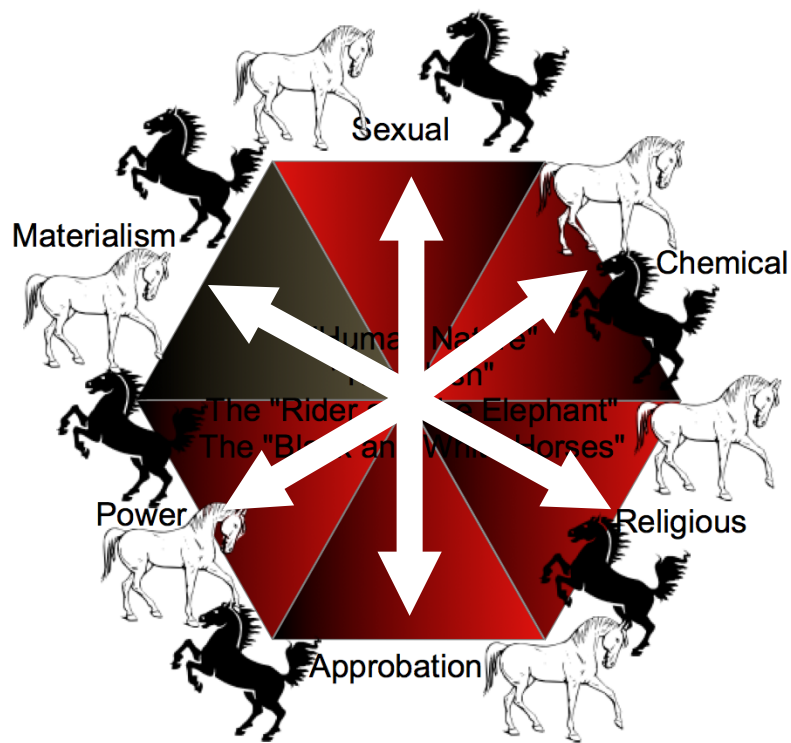
He is a divine Person waiting to be depended upon for His ministry, and expecting the saint to cooperate with Him in it.

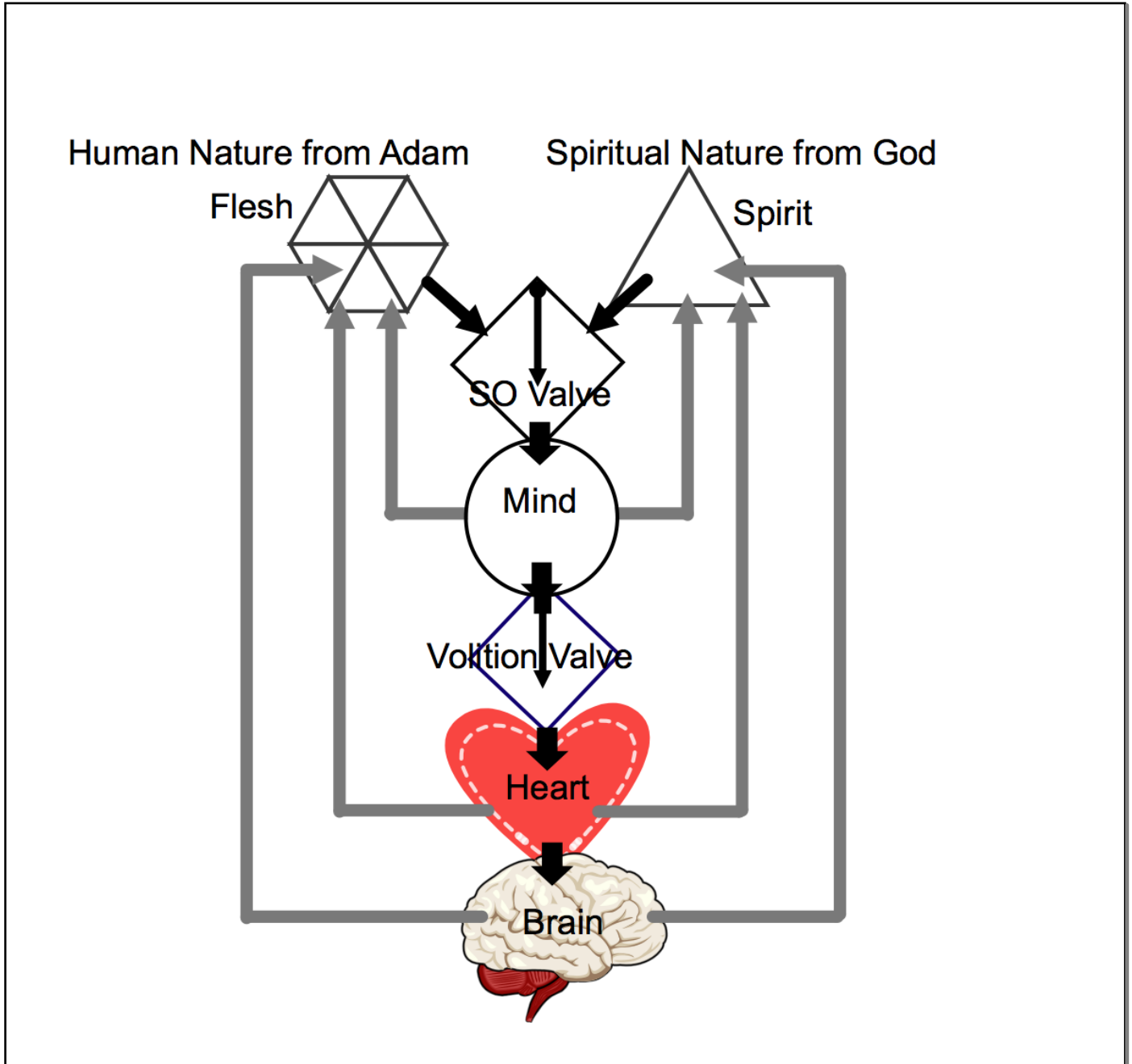
Thus the choice lies with the believer as to whether he is going to yield to the Holy Spirit or obey the evil nature.

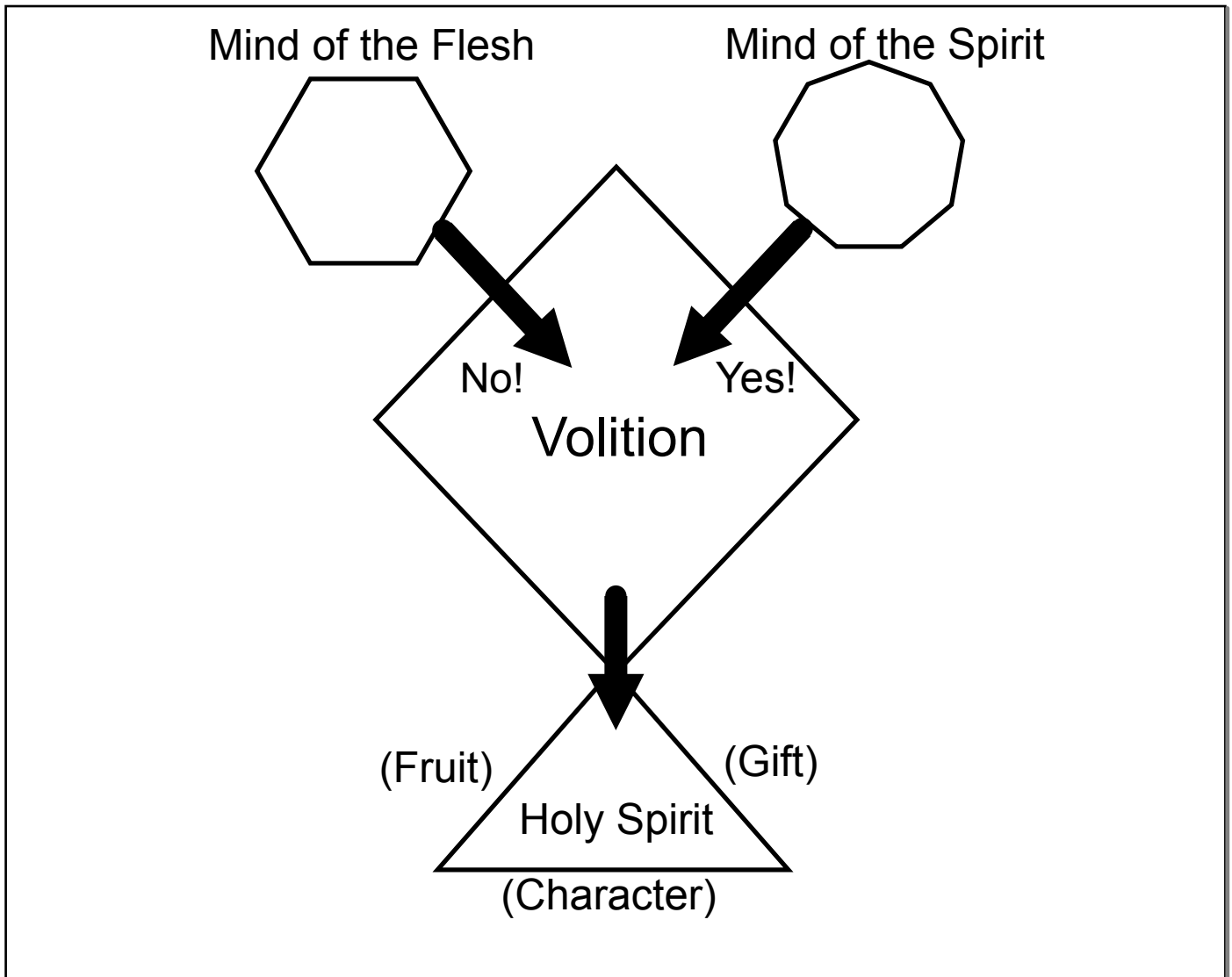
The Spirit is always there to give him victory over that nature as the saint says a point-blank NO to sin and at the same time trusts the Spirit to give him victory over it.

Translation. But I say, Through the instrumentality of the Spirit habitually order your manner of life, and you will in no wise execute the passionate desire [impulses] of the flesh.

The "Passionate desires [impulses] of the flesh"

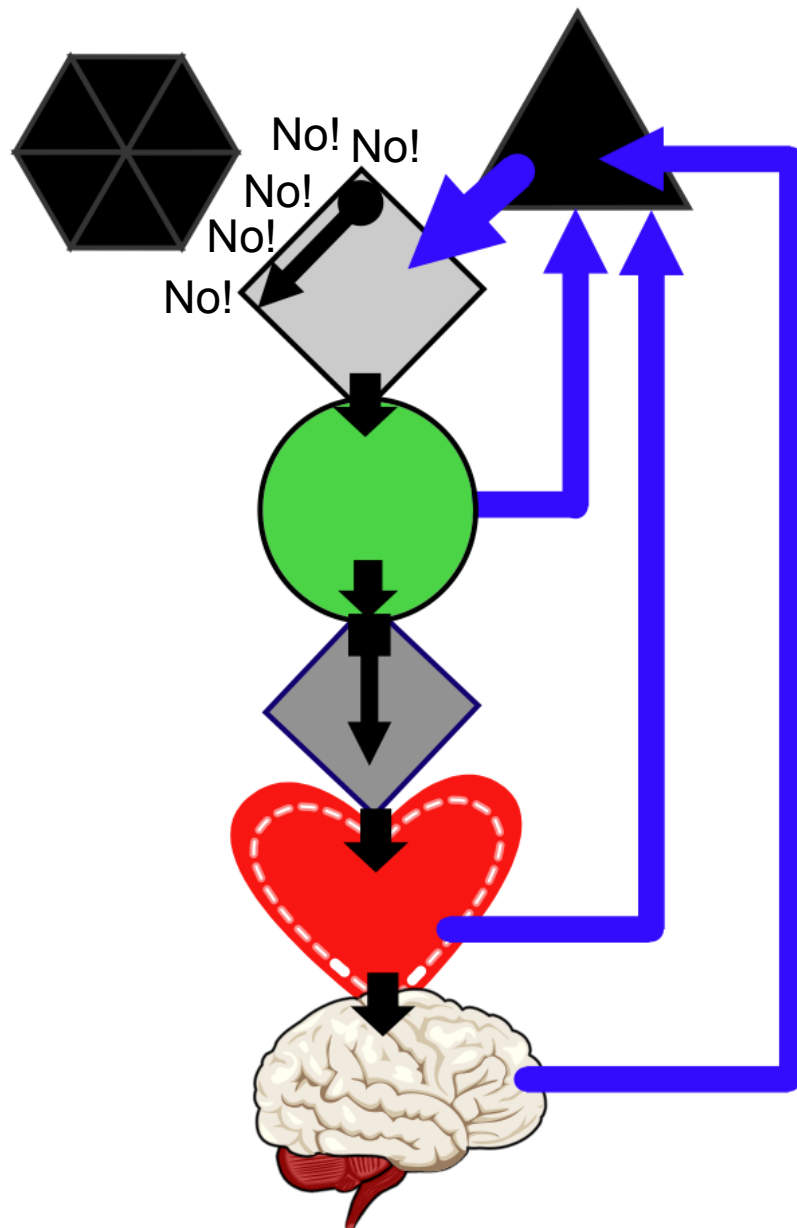






6 *But I say, walk by the Spirit, and you will not gratify the desires of the flesh.*

Romans 8:6
(Continued)
...but to be
spiritually
minded is life
and peace.



THIS, FROM CHAFER'S Conclusion OF HIS STUDY OF THE DOCTRINE OF THE HOLY SPIRIT AS A MEMBER OF THE GODHEAD, EMPHASIZES THE IMPORTANCE OF OUR KNOWLEDGE OF THE HOLY SPIRIT:

"Though strangely slighted, neglected, and unrecognized, the Spirit is the adorable, majestic, ever glorious, equal member of the Godhead Three. That He is disregarded cannot be due to any failure on the part of the Bible to declare His Person, or to set forth the boundless character and infinite importance of His work."

"Naturally, human thought begins with the First Person and extends to the Second Person, and it is highly probable that, having contemplated these, the point of saturation is so nearly reached there is little ability left that might respond to the proper claims of the Third Person in the Godhead.

It becomes the solemn duty of every student of God's Word to correct, so far as possible, every tendency to ignore the truth concerning the Spirit, and by prayer and meditation to come into a deeper realization of His Person and presence."

"Reprovable indeed is the Christian who does not know some facts concerning the One whose temple he is. It is true that it is the Spirit's ministry to glorify Christ, but there is no warrant from the Word of God for the indignity which a common disregard for the Spirit imposes on Him." -- L.S. CHAFER Systematic Theology volume 2

**AND THIS, FROM Chapter 1
OF R.A.TORREY'S
The Person and Work of the Holy Spirit:**

The Personality of the Holy Spirit

Before one can correctly understand the work of the Holy Spirit, he must first of all know the Spirit Himself. A frequent source of error and fanaticism about the work of the Holy Spirit is the attempt to study and understand His work without first of all coming to know Him as a Person.

"It is of the highest importance from the standpoint of worship that we decide whether the Holy Spirit is a Divine Person, worthy to receive our adoration, our faith, our love, and our entire surrender to Himself, or whether it is simply an influence emanating from God or a power or an illumination that God imparts to us. If the Holy Spirit is a person, and a Divine Person, and we do not know Him as such, then we are robbing a Divine Being of the worship and the faith and the love and the surrender to Himself which are His due."

"It is also of the highest importance from the practical standpoint that we decide whether the Holy Spirit is merely some mysterious and wonderful power that we in our weakness and ignorance are somehow to get hold of and use, or whether the Holy Spirit is a real Person, infinitely holy, infinitely wise, infinitely mighty and infinitely tender who is to get hold of and use us. The former conception is utterly heathenish, not essentially different from the thought of the African fetich worshipper who has his god whom he uses. The latter conception is sublime and Christian."

"If we think of the Holy Spirit as so many do as merely a power or influence, our constant thought will be, "How can I get more of the Holy Spirit," but if we think of Him in the Biblical way as a Divine Person, our thought will rather be, "How can the Holy Spirit have more of me?" The conception of the Holy Spirit as a Divine influence or power that we are somehow to get hold of and use, leads to self-exaltation and self-sufficiency. One who so thinks of the Holy Spirit and who at the same time imagines that he has received the Holy Spirit will almost inevitably be full of spiritual pride and strut about as if he belonged to some superior order of Christians."

One frequently hears such persons say, "I am a Holy Ghost man," or "I am a Holy Ghost woman."

[OR, TODAY, "I AM BAPTIZED IN THE SPIRIT."]

But if we once grasp the thought that the Holy Spirit is a Divine Person of infinite majesty, glory and holiness and power, who in marvelous condescension has come into our hearts to make His abode there and take possession of our lives and make use of them, it will put us in the dust and keep us in the dust. I can think of no thought more humbling or more overwhelming than the thought that a person of Divine majesty and glory dwells in my heart and is ready to use even me.

It is of the highest importance from the standpoint of experience that we know the Holy Spirit as a person. Thousands and tens of thousands of men and women can testify to the blessing that has come into their own lives as they have come to know the Holy Spirit, not merely as a gracious influence (emanating, it is true, from God) but as a real Person, just as real as Jesus Christ Himself, an ever-present, loving Friend and mighty Helper, who is not only always by their side but dwells in their heart every day and every hour and who is ready to undertake for them in every emergency of life.

"Thousands of ministers, Christian workers and Christians in the humblest spheres of life have spoken to me, or written to me, of the complete transformation of their Christian experience that came to them when they grasped the thought (not merely in a theological, but in an experimental way) that the Holy Spirit was a Person and consequently came to know Him."

Next, we will investigate the Deity of the Holy Spirit:

"Whatever is true of the triune God is true of the Holy Spirit. This averment may be made with equal justification of the Father or the Son, and, if heeded in regard to the Third Person, will go far toward the right understanding and estimation of the Person and work of the Holy Spirit." - Chafer

A strange neglect of the Holy Spirit's full identity is, and ever has been, abroad, which neglect is deplored by all attentive expositors.

For want of extended and constructive teaching with respect to the Holy Spirit, the Christian church is, for the most part, in the same position as the twelve disciples of John the Baptist whom Paul found at Ephesus.

Their statement—sincere and free from pretense—was, “We have not so much as heard whether there be any Holy Ghost” (Acts 19:2).

Doubtless some natural causes lie behind the fact that Christians generally are so little informed regarding this great theme. (1) There is no lack of plain revelation regarding the Holy Spirit; yet neglect, ignorance, and error are transmitted from teacher to pupil as freely and effectively as is the truth.

“Like people, like priest” (Hos. 4:9) is a principle which may be extended to read *Like teacher, like pupil*.

Of this the wider range of its outworking as a principle Isaiah writes: “And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him” (24:2). If the teacher is given to neglect, ignorance, and error respecting any point of doctrine, the pupil could hardly be expected to correct these impressions—excepting in rare instances when, having repudiated the narrow mold into which he has been run, the pupil reaches out for a larger understanding of the revelation God has given.

Such, indeed, has been the experience of the men who, under God, have been accorded the high honor of adding something to the generally accepted body of recognized truth. Did not Christ refer to this when He said: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52)? Judging from the scant notice which the doctrine of the Holy Spirit has received at the hands of those who have assayed to write works on Systematic Theology, a reason is easily discovered to explain why their pupils give so little consideration to it. Almost every error or disproportionate emphasis upon some aspect of doctrine on the part of a few is caused by the neglect of that truth on the part of the many.

The Pentecostal errors with their misuse of Biblical terms and their assumptions would never have developed to any extent had the full and right doctrine of the Holy Spirit been taught generally in its right proportions. Similarly, those cults which live solely by an emphasis upon healing of the body would not have arisen had the church recognized and defended that which is true in that field of doctrine.

Again, a reason for the general failure to recognize the Person and work of the Holy Spirit is due to the fact that, within the range of the usual comprehension of revealed truth, the Spirit is not set forth as an object of faith as are the Father and the Son. Salvation is not said to depend upon faith in the Holy Spirit as it is in the case of the Father (cf. Rom. 4:24), or the Son (cf. John 3:16). It is only as the deeper truths related to the power of the Holy Spirit within the believer are approached that the thought of dependence upon the Third Person of the Godhead is brought into view.

Thus it has come about as a general effect that the Father and the Son are really esteemed the objects of saving faith and the Holy Spirit is lost somewhat from consideration. (3) Similarly, the Father and the Son are constantly associated with one another in the text of the New Testament. This is due to the fact that in a large portion of the Gospels, which four books occupy two-fifths of the whole New Testament, the Son is speaking and that as One sent out by the Father and doing the will of the Father (cf. John 14:10).

Likewise, personal declarations are not recorded as directly proceeding from the Holy Spirit (John 16:13); nevertheless, a considered perusal of the Sacred Text yields an impression that the Holy Spirit is the mighty executive of the Godhead and by so much His relation to both Father and Son is a theme of great proportions. (4) Lastly, there is a reason for the general neglect of the doctrine of the Holy Spirit to be found in the fact that His work as executor of the Godhead is often attributed in a more or less impersonal way to God.

Thus the precise truth that certain things are wrought specifically by the Holy Spirit are lost in a generalization. Of these four factors which together account, for the most part, for the failure to give due consideration to the Person and work of the Holy Spirit, the first—that of neglect, ignorance, and error all of which is passed down from teacher to pupil—is the most prolific source of the difficulty. Men in the pulpits would preach and teach this great line of doctrine had they themselves been so taught, and none can measure the loss in practical daily living on the part of the people of God that has come about by the withholding of these truths from them.

The situation recognized by all who know these doctrines—that almost none of the limited number of hymns of the church which bear on the doctrine of the Holy Spirit are Scriptural—is to be explained by the fact that attention has not been given to this subject. Nothing much is gained by a mere deploring of unfortunate conditions. Constructive teaching is needed, and pastors and teachers would do well to measure the amount of emphasis that should be given to this theme in accord with the extent to which it appears in the New Testament text, rather than to fall into and become party to the prevailing neglect of these portions of vital truth.

It is earnestly desired that this volume may serve to teach some who in turn may teach others also. This treatise in the course of its development will follow a fivefold division: (1) the Holy Spirit and the Trinity, (2) types and symbols of the Holy Spirit, (3) the Holy Spirit and prophecy, (4) the Holy Spirit in relation to Gentiles and Israel, i.e., in the Old Testament, (5) the Holy Spirit in relation to Christians. Because of its immediate bearing on the believer's life and service, the last division will receive the major consideration.

The Name of the Holy Spirit

Proof of the Deity and personality of the Holy Spirit is found alone in the divine attestation to be seen in the Word of God. No information is available elsewhere respecting the character and personality of any one of the Three who comprise the Godhead. Whatever conclusions may be drawn from an induction of the Bible witness respecting the Deity or the personality of either the Father or the Son, the same are to be drawn from an induction respecting the Holy Spirit. It is possible that the designation *Spirit* which He bears has influenced men in all generations to suppose He is no more than an influence emanating from God, or an attribute of God, or a periphrasis for Deity.

Such suppositions, however, serve to reveal the fact that men either do not consider the Word of God, or, if considering it, are not amenable to it. Writers have employed many pages in proving the Deity and personality of the Holy Spirit. The task is not difficult, for every reference to Him is directly or indirectly a witness to His personality and essential Deity. It is sometimes asserted that the same arguments which demonstrate the Deity of Christ the Son serve to demonstrate the Deity of the Spirit, and that is true to a marked degree; but there is, nevertheless, a difference: for the Deity of the Second Person is involved with His assumption of humanity through the incarnation, while the Deity of the Holy Spirit is not thus involved.

The Spirit ever sustains a mode of action which is altogether within the sphere of what belongs alone to God. Three lines of proof respecting the Deity and personality of the Holy Spirit are to be presented in this and the following chapter: (1) the Holy Spirit bears the names of Deity, (2) the Holy Spirit exhibits the attributes and perfections of Deity, and (3) the Holy Spirit accomplishes the works and exercises the prerogatives of Deity.

I. The Threefold Name of Deity

Right views of God—such as can be gained alone from the Holy Scriptures—are essential to every step in human life and progress. While it is true that God has revealed Himself through both the Written Word and the Living Word and that His essential character is reflected in all His words and works, He is also revealed through the appellations which He has published as distinctions of title representing Himself.

It is important to recognize that God has revealed His own titles, that they are in no way mere human inventions or ideals; and to the satisfaction of Infinity these cognomens, though but partially comprehended by man, speak forth the truth respecting God. Neither a mortal man, nor combination of men, nor an angel has been called upon to select names for God. In the height of his unfallen state and while in closest relation to God, Adam was called upon to name the newly created things of earth; but never did he presume to confer a designation upon God.

It need be added that, while in the Old Testament various titles are recognized as pertaining to the Persons of the Godhead, the full and complete name—not, names—of God is revealed in the New Testament. He is there styled *The Father and the Son and the Holy Ghost*. At once the baffling truths related to God as One whose subsistence is threefold are confronted.

Writing in his *Principles of Theology* (p. 24), Dr. W. H. Griffith Thomas declares regarding the Trinity as taught in the New Testament:

"When we have approached the doctrine by means of the personal experience of redemption, we are prepared to give full consideration to the two lines of teaching found in the New Testament.

(a) One line of teaching insists on the unity of the Godhead (1 Cor. 8:4; James 2:19); and
(b) the other reveals distinctions within the Godhead (Matt. 3:16, 17; 28:19; 2 Cor. 13:14).

We see clearly that

(1) the Father is God (Matt. 11:25; Rom. 15:6; Eph. 4:6);

(2) the Son is God (John 1:1, 18; 20:28; Acts 20:28; Rom. 9:5; Heb. 1:8; Col. 2:9; Phil. 2:6; 2 Pet. 1:1);

(3) the Holy Spirit is God (Acts 5:3, 4; 1 Cor. 2:10, 11; Eph. 2:22);

(4) the Father, Son, and Holy Spirit are distinct from one another, sending and being sent, honouring and being honoured.

The Father honours the Son, the Son honours the Father, and the Holy Spirit honours the Son (John 15:26; 16:13, 14; 17:1, 8, 18, 23).

(5) Nevertheless, whatever relations of subordination there may be between the Persons in working out redemption, the Three are alike regarded as God. The doctrine of the Trinity is the correlation, embodiment, and synthesis of the teaching of these passages. In the Unity of the Godhead there is a Trinity of Persons working out Redemption. God the Father is the Creator and Ruler of man and the Provider of redemption through His love (John 3:16). God the Son is the Redeemer, Who became man for the purpose of our redemption. God the Holy Spirit is the "Executive of the Godhead," the "Vicar of Christ," Who applies to each believing soul the benefits of redemption.

We see this very clearly in Heb. 10:7–17, where the Father wills, the Son works and the Spirit witnesses. The elements of the plan of redemption thus find their root, foundation, and spring in the nature of the Godhead; and the obvious reason why these distinctions which we express by the terms “Person” and “Trinity” were not revealed earlier than New Testament times is that not until then was redemption accomplished.

A renewed discussion of the right trinitarian views will not be introduced here. The objective in view at this point is to center conviction upon the truth that the Holy Spirit is a rightful and equal member of the Godhead Three. In that sense which is true of the Father and the Son, the Holy Spirit is a Person. It must be acknowledged, however, that the term *Person* (*ὑπόστασις*—cf. Heb. 1:3) as used of any one of the divine Three is employed under necessary and revealed limitations.

These Persons are not three separate and independent Beings; rather, the thought of personal identity marks an indefinable distinction in the Godhead—indefinable because it is not fully defined by God in His Word. Attempts which have been made by men even to illustrate what is true in the trinitarian mode of God's Being have, in earlier pages, been repudiated and declared to be more conducive to confusion and the engendering of misunderstanding than to advantage.

In the great commission (Matt. 28:18–20), direction is given to baptize in the *name*—which name is *Father and Son and Holy Ghost*—not in the three names belonging respectively to three loosely related Persons, but the one name belonging to one God whose mode of subsistence is that of Three Persons who are identified as Father, Son, and Holy Ghost. If these distinctions do not seem to represent relationships familiar to men, it may be observed that these are not the relationships peculiar to men. They signify what is true of God.

It is peculiar to God with no parallel in human affairs. The great commission pronouncement is one of the most exalted declarations of the divine designations, and the point to be observed and emphasized at this juncture is that the Holy Spirit is included in this name. The fact that His name is third in the order creates not the slightest suggestion of inferiority, since this sequence of titles does not aim to represent a decreasing degree of exaltation or worthiness.

Naturally, if a series of appellations which are absolutely identical with respect to the character of those indicated is to be named—whatever may be the divine reason for the order in which the names appear, so far as dignity, power, authority, honor, and all divine attributes are concerned—the last could have been named first and the first could have been named last. Thus, also, the second could have exchanged places with either the first or the last.

There is a reason for the order in which these names appear which is wholly apart from the idea of a descending scale of importance. In the eternal counsels of God, and but little revealed indeed to men, the same order is evidently sustained. The order reflects what has been termed the *doctrine of procession*. The idea of procession is based on what seems to be the uncomplicated teaching of the Bible with respect to the relation existing between the Persons of the Godhead.

In recognition of the Scriptures the great creeds have made explicit averments.

The Nicene Creed states: “And I believe in the Holy Ghost, the Lord and giver of life, who *proceedeth* from the Father and the Son, who, with the Father and Son together, is worshipped and glorified” (quoted by Watson, *Theological Institutes*, I, 628).

So, also, the Athanasian Creed declares: “The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but *proceeding*” (quoted by Watson, *loc. cit.*).

Likewise the Thirty-Nine Articles state: “The Holy Ghost, *proceeding* from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God” (quoted by Watson, *loc. cit.*). And the *Westminster Confession* asserts: “In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son” (II. III).

Psalm 104:30, R.V. declares of Jehovah, “Thou sendest forth thy Spirit.”

Likewise Christ said: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: ... Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 15:26; 16:7).

The Holy Spirit is the Spirit of God and of Christ, not merely the spiritual presence of the Father or the Son; He is the Spirit of the Father because He is sent of the Father, and He is the Spirit of Christ in that He is sent of Christ.

As the Son is ever the manifestation of the Father (John 1:18), so the Spirit is sent forth from both the Father and the Son.

These are eternal facts of relationship which, though but little comprehended by men, represent mighty realities within the Godhead.

In an introduction to Dr. A. J. Gordon's book, *The Ministry of the Spirit*, Dr. F. B. Meyer writes:

Christianity is beset with three powerful currents, which insidiously operate to deflect her from her course. Materialism, which denies or ignores the supernatural, and concentrates its heed on ameliorating the outward conditions of human life; criticism, which is clever at analysis and dissection, but cannot construct a foundation on which the religious faculty may build and rest; and a fine literary taste, which has greatly developed of late, and is disposed to judge of power by force of words or by delicacy of expression.

To all of these we have but one reply. And that is, not a system, a creed, a church, but the living Christ, who was dead, but is alive forevermore, and has the keys to unlock all perplexities, problems, and failures. Though society could be reconstituted, and material necessities be more evenly supplied, discontent would break out again in some other form, unless the heart were satisfied with his love.

The truth which he reveals to the soul, and which is ensphered in him, is alone able to appease the consuming hunger of the mind for data on which to construct its answer to the questions of life and destiny and God, which are ever knocking at its door for solution. And men have yet to learn that the highest power is not in words or metaphors or bursts of eloquence, but in the in-dwelling and out-working of the Word, who is the wisdom and the power of God, and who deals with regions below those where the mind vainly labors.

Jesus Christ, the ever-living Son of God, is the one supreme answer to the restlessness and travail of our day. But he cannot, he will not reveal himself. Each person in the Holy Trinity reveals another. The Son reveals the Father, but his own revelation awaits the testimony of the Holy Ghost, which, though often given directly, is largely through the church. What we need then, and what the world is waiting for, is the Son of God, borne witness to and revealed in all his radiant beauty of the ministry of the Holy Spirit, as he energizes with and through the saints that make up the holy and mystical body, the church.

It is needful to emphasize this distinction. In some quarters it seems to be supposed that the Holy Spirit himself is the solution of the perplexities of our time. Now what we may witness in some coming age we know not, but in this it is clear that God in the person of Christ is the one only and divine answer. Here is God's yea and amen, the Alpha and Omega, sight for the blind, healing for the paralyzed, cleansing for the polluted, life for the dead, the gospel for the poor and sad and comfortless.

Now we covet the gracious bestowal of the Spirit, that he may take more deeply of the things of Christ, and reveal them unto us. When the disciples sought to know the Father, the Lord said, He that hath seen me hath seen the Father. It is his glory that shines on my face, his will that molds my life, his purpose that is fulfilled in my ministry. So the blessed Paraclete would turn our thought and attention from himself to him, with whom he is One in the Holy Trinity, and whom he has come to reveal.

Throughout the so-called Christian centuries the voice of the Holy Spirit has borne witness to the Lord, directly and mediately. Directly, in each widespread quickening of the human conscience, in each revival of religion, in each era of advance in the knowledge of divine truth, in each soul that has been regenerated, comforted, or taught. Mediatly his work has been carried on through the church, the body of those that believe. But, alas! how sadly his witness has been weakened and hindered by the medium through which it has come.

He has not been able to do many mighty works because of the unbelief which has kept closed and barred those avenues through which he would have poured his glad testimony to the unseen and glorified Lord. The divisions of the church, her strife about matters of comparative unimportance, her magnification of points of difference, her materialism, her love of pelf and place and power, her accounting herself rich and increased in goods and needing nothing, when she was poor, and miserable, and blind, and naked—these things have not only robbed her of her testimony, but have grieved and quenched the Holy Spirit, and nullified his testimony.—Pp. x–xiv

Again, a warning is timely lest the impression be entertained that the doctrine of Procession implies some variation between the divine Persons in exaltation or importance. In Theology Proper an effort has been made to defend the Second Person from the supposition that He, being the Manifester of the Father and having become incarnate in human form, is inferior to the Father. It is also important to note that the Holy Spirit—as His name appears in the full title of the Godhead—though ever sent by Father and Son, is eternally equal to the Father or to the Son.

The great revelations that the Son is begotten of the Father and that the Spirit proceeds from the Father and the Son must be kept unconfused with human relationships; for, while the Scriptures assuredly present the doctrine of procession, these same Scriptures as certainly announce the absolute equality of the Persons within the Godhead.

In the outworking of the divine interrelationships which are manifest in redemption, the Son comes into the world to do the Father's will (Heb. 10:4–7) and the Spirit is subject to both the Father and the Son; yet it will be remembered that Christ made Himself subject also to the Spirit. It is written: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness" (Luke 4:1). Thus the human notion that the greater must be served by the less is wholly foreign to the divine interrelationships.

The Son is no less equal with the Father though He seeks the glory of the Father (cf. John 14:13), and the Spirit is no less equal with the Father and the Son though He seeks the glory of the Son (cf. John 16:14). Dr. William Cooke has written in his *Christian Theology* effectively on the threefold name of God. A portion of his thesis is included here:

In the great commission to preach the Gospel to every creature, God speaks of himself under a threefold designation, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

If in any part of our Lord's teaching special care was requisite in the use of words, in order to give men right views of God, it was here: for here is a declaration of God's Name; here is an authoritative mandate to make this Name known to the whole world; and here is an injunction to perform a solemn ordinance in this Name, as one special means of publishing and perpetuating it among all mankind.

This threefold Name, then, has no human origin; it is applied by our Lord himself to the Godhead, and applied by him as expressive of the Divine Nature; and because expressive of the Divine Nature, he commands it to be proclaimed to the whole world, as the Name by which the Deity should be acknowledged and worshipped by all mankind. To deny this Name is to deny the authority of Christ; to question its appropriateness is to question his wisdom; to withhold it from God is to rebel against the plainest injunction to make it known.

Wherever the Gospel is preached, this threefold Name must be proclaimed as the Name of God; and wherever baptism is celebrated, it must be performed in this as the Name of Him whom we receive and acknowledge as our only God. The Gospel cannot be preached without its publication; for it is expressly specified as a part of the Gospel message. It stands out both as a first and fundamental proposition in the Gospel system.

Other doctrines are doubtless included in the Divine message; but this is not only included, it is *expressed*, and expressed because it is the basis of all other truths, and must, therefore, be made the first element in all evangelic teaching. Such being the importance of this Threefold Name, it is satisfactory to know that the text which embodies it is admitted by men of all creeds to be authentic and genuine.

Here there is no dispute, nor can there be even any diversity of opinion. The text expressing this Name is contained in all copies of the original Greek, ancient as well as modern, however high you ascend in antiquity. It is contained, also, in all the versions, ancient and modern; and the translation of this threefold Name of God in every version is the same. Nor, indeed, can a different translation be given; for the text consists of a few simple terms which admit of only one literal translation. This is so obvious, that no difference of which we are aware has ever been suggested, even by men of opposite creeds and opinions.

Commentators, grammarians, theologians, and critics, though differing on some points wide as the poles are asunder, uniformly agree in the translation of this passage. Even in the Unitarian version of the New Testament, the Name of God as “the Father, and the Son, and the Holy Ghost,” is in this passage rendered precisely as it is in our own version. This unanimity as to the genuineness and the translation of this passage is of the highest importance; for it narrows the ground of controversy, and gives an undisputed standard of appeal.

We have, therefore, only to surrender our understanding to the teachings of acknowledged authority, in order to obtain clear and correct views of God. To this infallible standard, then, we come, and placing ourselves before the sacred oracle, we reverently inquire, “Who is the Christian’s God, and what is his awful Name? Is he an absolute Unity, or a Duality, or a Trinity?” The text before us gives an answer, clear, decisive, and without the least ambiguity —“He is the Father, and the Son, and the Holy Ghost.”

Here, then, three appellations are applied to God; not more, not less. Each Name is distinct and separate from the other, yet connected by the copulative conjunction "*and*." We are sure these three appellations are appropriate; for they are applied to God by the Great Teacher and Saviour of mankind, who came to show men who God is.

But if these three distinct appellations are appropriate, constituting together the Name of the Ever Blessed God, they must be expressive of some distinctions in the Divine Nature. Yet in these distinctions there must, at the same time, be an essential union; for the three appellations constitute together but the Name of the One Living and True God. Guided by this important passage, and the general tenor of the Holy Scripture, we maintain that Jehovah, who is one in essence, has revealed himself to man as subsisting in a distinction of Three Persons, denominated Father, Son, and Holy Ghost.

We do not profess to define or explain precisely the *nature* of this distinction, because God has not revealed it. It is probable, indeed, that the terms of human language are inadequate to express it; and that our capacities in this life are too limited and feeble to receive it."

- Chafer (Systematic Theology)