



COLLECTED WORKS OF R. A. TORREY

**THE PERSON AND WORK OF THE
HOLY SPIRIT**

**THE FUNDAMENTAL DOCTRINES
OF THE CHRISTIAN FAITH**

HOW TO BRING MEN TO CHRIST

HOW TO SUCCEED IN THE CHRISTIAN LIFE

Collected Works of R. A. Torrey

Reuben Archer Torrey was an American evangelist, pastor, educator, and writer. He aligned with Keswick theology.

He died at home in Asheville, North Carolina, on October 26, 1928, having preached throughout the world and written more than 40 books.

Dr. R. A. Torrey was the well-known American evangelist, whose name will long be held in regard by thousands of Christian workers in all parts of the world.

- 1. The Person and Work of the Holy Spirit*
- 2. The Fundamental Doctrines of the Christian faith*
- 3. How to bring men to Christ*
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The Person and Work of the Holy Spirit

As Revealed in the Scriptures

And in Personal Experience

Chapter I. 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." 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 marvellous 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.

There are at least four distinct lines of proof in the Bible that the Holy Spirit is a person.

1. All the distinctive characteristics of personality are ascribed to the Holy Spirit in the Bible.

What are the distinctive characteristics, or marks, of personality? Knowledge, feeling or emotion, and will. Any entity that thinks and feels and wills is a person. When we say that the Holy Spirit is a person, there are those who understand us to mean that the Holy Spirit has hands and feet and eyes and ears and mouth, and so on, but these are not the characteristics of personality but of corporeity. All of these characteristics or marks of personality are repeatedly ascribed to the Holy Spirit in the Old and New Testaments. We read in 1 Cor. ii. 10, 11, "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Here knowledge is ascribed to the Holy Spirit. We are clearly taught that the Holy Spirit is not merely an influence that illuminates our minds to comprehend the truth but a Being who Himself knows the truth.

In 1 Cor. xii. 11, we read, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as *He will*." Here will is ascribed to the Spirit and we are taught that the Holy Spirit is not a power that we get hold of and use according to our will but a Person of sovereign majesty, who uses us according to His will. This distinction is of fundamental importance in our getting into right relations with the Holy Spirit. It is at this very point that many honest seekers after power and efficiency in service go astray. They are reaching out after and struggling to get possession of some mysterious and mighty power that they can make use of in their work according to their own will. They will never get possession of the power they seek until they come to recognize that there is not some Divine power for them to get hold of and use in their blindness and ignorance but that there is a Person, infinitely wise, as well as infinitely mighty, who is willing to take possession of them and use them according to His own perfect will. When we stop to think of

it, we must rejoice that there is no Divine power that beings so ignorant as we are, so liable to err, to get hold of and use. How appalling might be the results if there were. But what a holy joy must come into our hearts when we grasp the thought that there is a Divine Person, One who never errs, who is willing to take possession of us and impart to us such gifts as He sees best and to use us according to His wise and loving will.

We read in Rom. viii. 27, "And He that searcheth the hearts knoweth what is *the mind of the Spirit*, because He maketh intercession for the saints according to the will of God." In this passage mind is ascribed to the Holy Spirit. The Greek word translated "mind" is a comprehensive word, including the ideas of thought, feeling and purpose. It is the same that is used in Rom. viii. 7 where we read that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." So then in this passage we have all the distinctive marks of personality ascribed to the Holy Spirit.

We find the personality of the Holy Spirit brought out in a most touching and suggestive way in Rom. xv. 30, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the *love of the Spirit*, that ye strive together with me in your prayers to God for me." Here we have "*love*" ascribed to the Holy Spirit. The reader would do well to stop and ponder those five words, "*the love of the Spirit*." We dwell often upon the love of God the Father. It is the subject of our daily and constant thought. We dwell often upon the love of Jesus Christ the Son. Who would think of calling himself a Christian who passed a day without meditating on the love of his Saviour, but how often have we meditated upon "*the love of the Spirit*"? Each day of our lives, if we are living as Christians ought, we kneel down in the presence of God the Father and look up into His face and say, "I thank Thee, Father, for Thy great love that led Thee to give Thine only begotten Son to die upon the cross of Calvary for me." Each

day of our lives we also look up into the face of our Lord and Saviour, Jesus Christ, and say, "Oh, Thou glorious Lord and Saviour, Jesus Thou Son of God, I thank Thee for Thy great love that led Thee not to count it a thing to be grasped to be on equality with God but to empty Thyself and forsaking all the glory of heaven, come down to earth with all its shame and to take my sins upon Thyself and die in my place upon the cross of Calvary." But how often do we kneel and say to the Holy Spirit, "Oh, Thou eternal and infinite Spirit of God, I thank Thee for Thy great love that led Thee to come into this world of sin and darkness and to seek me out and to follow me so patiently until Thou didst bring me to see my utter ruin and need of a Saviour and to reveal to me my Lord and Saviour, Jesus Christ, as just the Saviour whom I need." Yet we owe our salvation just as truly to the love of the Spirit as we do to the love of the Father and the love of the Son. If it had not been for the love of God the Father looking down upon me in my utter ruin and providing a perfect atonement for me in the death of His own Son on the cross of Calvary, I would have been in hell to-day. If it had not been for the love of Jesus Christ, the eternal Word of God, looking upon me in my utter ruin and in obedience to the Father, putting aside all the glory of heaven for all the shame of earth and taking my place, the place of the curse, upon the cross of Calvary and pouring out His life utterly for me, I would have been in hell to-day. But if it had not been for the love of the Holy Spirit, sent by the Father in answer to the prayer of the Son (John xiv. 16) leading Him to seek me out in my utter blindness and ruin and to follow me day after day, week after week, and year after year, when I persistently turned a deaf ear to His pleadings, following me through paths of sin where it must have been agony for that holy One to go, until at last I listened and He opened my eyes to see my utter ruin and then revealed Jesus to me as just the Saviour that would meet my every need and then enabled me to receive this Jesus as my own Saviour; if it

had not been for this patient, long-suffering, never-tiring, infinitely-tender love of the Holy Spirit, I would have been in hell to-day. Oh, the Holy Spirit is not merely an influence or a power or an illumination but is a Person just as real as God the Father or Jesus Christ His Son.

The personality of the Holy Spirit comes out in the Old Testament as truly as in the New, for we read in Neh. ix. 20, "Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst." Here both intelligence and goodness are ascribed to the Holy Spirit. There are some who tell us that while it is true the personality of the Holy Spirit is found in the New Testament, it is not found in the Old. But it is certainly found in this passage. As a matter of course, the doctrine of the personality of the Holy Spirit is not as fully developed in the Old Testament as in the New. But the doctrine is there.

There is perhaps no passage in the entire Bible in which the personality of the Holy Spirit comes out more tenderly and touchingly than in Eph. iv. 30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Here grief is ascribed to the Holy Spirit. The Holy Spirit is not a blind, impersonal influence or power that comes into our lives to illuminate, sanctify and empower them. No, He is immeasurably more than that, He is a holy Person who comes to dwell in our hearts, One who sees clearly every act we perform, every word we speak, every thought we entertain, even the most fleeting fancy that is allowed to pass through our minds; and if there is anything in act, or word or deed that is impure, unholy, unkind, selfish, mean, petty or untrue, this infinitely holy One is deeply grieved by it. I know of no thought that will help one more than this to lead a holy life and to walk softly in the presence of the holy One. How often a young man is kept back from yielding to the temptations that surround young manhood by the thought that if he should yield to the

temptation that now assails him, his holy mother might hear of it and would be grieved by it beyond expression. How often some young man has had his hand upon the door of some place of sin that he is about to enter and the thought has come to him, "If I should enter there, my mother might hear of it and it would nearly kill her," and he has turned his back upon that door and gone away to lead a pure life, that he might not grieve his mother. But there is One who is holier than any mother, One who is more sensitive against sin than the purest woman who ever walked this earth, and who loves us as even no mother ever loved, and this One dwells in our hearts, if we are really Christians, and He sees every act we do by day or under cover of the night; He hears every word we utter in public or in private; He sees every thought we entertain, He beholds every fancy and imagination that is permitted even a momentary lodgment in our mind, and if there is anything unholy, impure, selfish, mean, petty, unkind, harsh, unjust, or in anywise evil in act or word or thought or fancy, He is grieved by it. If we will allow those words, "Grieve not the Holy Spirit of God," to sink into our hearts and become the motto of our lives, they will keep us from many a sin. How often some thought or fancy has knocked for an entrance into my own mind and was about to find entertainment when the thought has come, "The Holy Spirit sees that thought and will be grieved by it" and that thought has gone.

II. Many acts that only a Person can perform are ascribed to the Holy Spirit.

If we deny the personality of the Holy Spirit, many passages of Scripture become meaningless and absurd. For example, we read in 1 Cor. ii. 10, "But God hath revealed them unto us by His Spirit: for *the Spirit searcheth* all things, yea, the deep things of God." This passage sets before us the Holy Spirit, not merely as an illumination whereby we are enabled to grasp the deep things of God, but a Person

who Himself searches the deep things of God and then reveals to us the precious discoveries which He has made.

We read in Rev. ii. 7, "He that hath an ear, let him hear what *the Spirit saith* unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Here the Holy Spirit is set before us, not merely as an impersonal enlightenment that comes to our mind but a Person who speaks and out of the depths of His own wisdom, whispers into the ear of His listening servant the precious truth of God.

In Gal. iv. 6 we read, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, *crying, Abba, Father.*" Here the Holy Spirit is represented as crying out in the heart of the individual believer. Not merely a Divine influence producing in our own hearts the assurance of our sonship but one who cries out in our hearts, who bears witness together with our spirit that we are sons of God. (See also Rom. viii. 16.)

The Holy Spirit is also represented in the Scripture as one who prays. We read in Rom. viii. 26, R. V., "And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but *the Spirit Himself maketh intercession* for us with groanings which cannot be uttered." It is plain from this passage that the Holy Spirit is not merely an influence that moves us to pray, not merely an illumination that teaches us how to pray, but a Person who Himself prays in and through us. There is wondrous comfort in the thought that every true believer has two Divine Persons praying for him, Jesus Christ, the Son who was once upon this earth, who knows all about our temptations, who can be touched with the feeling of our infirmities and who is now ascended to the right hand of the Father and in that place of authority and power ever lives to make intercession for us (Heb. vii. 25; 1 John ii. 1); and another Person, just as Divine as He, who walks by our side each day, yes, who dwells in the innermost depths of our being and knows our

needs, even as we do not know them ourselves, and from these depths makes intercession to the Father for us. The position of the believer is indeed one of perfect security with these two Divine Persons praying for him.

We read again in John xv. 26, "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." Here the Holy Spirit is set before us as a Person who gives His testimony to Jesus Christ, not merely as an illumination that enables the believer to testify of Christ, but a Person who Himself testifies; and a clear distinction is drawn in this and the following verse between the testimony of the Holy Spirit and the testimony of the believer to whom He has borne His witness, for we read in the next verse, "And ye *also* shall bear witness because ye have been with Me from the beginning." So there are two witnesses, the Holy Spirit bearing witness to the believer and the believer bearing witness to the world.

The Holy Spirit is also spoken of as a teacher. We read in John xiv. 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, *He shall teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you." And in a similar way, we read in John xvi. 12-14, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, *He will guide* you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." And in the Old Testament, Neh. ix. 20, "Thou gavest also Thy good Spirit to instruct them." In all these passages it is perfectly clear that the Holy Spirit is not a mere illumination that enables us to apprehend the truth, but a Person who comes to us to teach us day by day the truth of God. It is the privilege of the humblest believer in Jesus Christ not merely to have his mind illumined to

comprehend the truth of God, but to have a Divine Teacher to daily teach him the truth he needs to know (cf. 1 John ii. 20, 27). The Holy Spirit is also represented as the Leader and Guide of the children of God. We read in Rom. viii. 14, "For as many as are *led by the Spirit* of God they are the sons of God." He is not merely an influence that enables us to see the way that God would have us go, nor merely a power that gives us strength to go that way, but a Person who takes us by the hand and gently leads us on in the paths in which God would have us walk.

The Holy Spirit is also represented as a Person who has authority to command men in their service of Jesus Christ. We read of the Apostle Paul and his companions in Acts xvi. 6, 7, "Now when they had gone throughout Phrygia and the region of Galatia, and were *forbidden of the Holy Ghost* to preach the Word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Here it is a Person who takes the direction of the conduct of Paul and his companions and a Person whose authority they recognized and to whom they instantly submit.

Further still than this the Holy Spirit is represented as the One who is the supreme authority in the church, who calls men to work and appoints them to office. We read in Acts xiii. 2, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work where unto I have called them." And in Acts xx. 28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." There can be no doubt to a candid seeker after truth that it is a Person, and a person of Divine majesty and sovereignty, who is here set before us.

From all the passages here quoted, it is evident that many acts that only a person can perform are ascribed to the Holy Spirit.

III. *An office is predicated of the Holy Spirit that can only be predicated of a person.*

Our Saviour says in John xiv. 16, 17, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; Even the Spirit of truth: whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." Our Lord had announced to the disciples that He was about to leave them. An awful sense of desolation took possession of them. Sorrow filled their hearts (John xvi. 6) at the contemplation of their loneliness and absolute helplessness when Jesus should thus leave them alone. To comfort them the Lord tells them that they shall not be left alone, that in leaving them He was going to the Father and that He would pray the Father and He would give them another Comforter to take the place of Himself during His absence. Is it possible that Jesus Christ could have used such language if the other Comforter who was coming to take His place was only an impersonal influence or power? Still more, is it possible that Jesus could have said as He did in John xvi. 7, "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," if this Comforter whom He was to send was simply an impersonal influence or power? No, one Divine Person was going, another Person just as Divine was coming to take His place, and it was expedient for the disciples that the One go to represent them before the Father, for another just as Divine and sufficient was coming to take His place. This promise of our Lord and Saviour of the coming of the other Comforter and of His abiding with us is the greatest and best of all for the present dispensation. This is *the* promise of the Father (Acts i. 4), the promise of promises. We shall take it up again when we come to study the names of the Holy Spirit.

IV. *A treatment is predicated to the Holy Spirit that could only be predicated of a Person.*

We read in Isa. lxiii. 10, R. V., “But they *rebelled and grieved* His Holy Spirit: therefore He was turned to be their enemy, and He fought against them.” Here we are told that the Holy Spirit is rebelled against and grieved (cf. Eph. iv. 30). Only a person can be rebelled against and only a person of authority. Only a person can be grieved. You cannot grieve a mere influence or power. In Heb. x. 29, we read, “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath *done despite unto* the Spirit of grace?” Here we are told that the Holy Spirit is “done despite unto” (“treated with contumely”—Thayer's Greek-English Lexicon of the New Testament). There is but one kind of entity in the universe that can be treated with contumely (or insulted) and that is a person. It is absurd to think of treating an influence or a power or any kind of being except a person with contumely. We read again in Acts v. 3, “But Peter said, Ananias, why hath Satan filled thine heart *to lie to* the Holy Ghost, and to keep back part of the price of the land?” Here we have the Holy Spirit represented as one who can be lied to. One cannot lie to anything but a person.

In Matt. xii. 31, 32, we read, “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” Here we are told that the Holy Spirit is blasphemed against. It is impossible to blaspheme anything but a person. If the Holy Spirit is not a person, it certainly cannot be a more serious and decisive sin to blaspheme Him than it is to

blaspheme the Son of man, our Lord and Saviour, Jesus Christ Himself.

Here then we have four distinctive and decisive lines of proof *that the Holy Spirit is a Person*. Theoretically most of us believe this but do we, in our real thought of Him and in our practical attitude towards Him treat Him as if He were indeed a Person? At the close of an address on the Personality of the Holy Spirit at a Bible conference some years ago, one who had been a church-member many years, a member of one of the most orthodox of our modern denominations, said to me, "I never thought of *It* before as a Person." Doubtless this Christian woman had often sung:

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

Doubtless she had often sung:

"Glory be to the Father, and to the Son, and to the Holy Ghost,
As it was in the beginning, is now, and ever shall be,
World without end, Amen."

But it is one thing to sing words; it is quite another thing to realize the meaning of what we sing. If this Christian woman had been questioned in regard to her doctrine, she would doubtless have said that she believed that there were three Persons in the Godhead, Father, Son and Holy Spirit, but a theological confession is one thing, a practical realization of the truth we confess is quite another. So the question is altogether necessary, no matter how orthodox you may be in your creedal statements, Do you regard the Holy Spirit as indeed as real a Person as Jesus Christ, as loving and wise and strong, as worthy of your confidence and love and surrender as Jesus Christ Himself? The Holy Spirit came into this world to be to the disciples of our Lord after His departure, and to us, what Jesus Christ had been to them during the days of His personal companionship with them (John xiv. 16, 17). Is He that to you? Do you know

Him? Every week in your life you hear the apostolic benediction, "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all" (2 Cor. xiii. 14), but while you hear it, do you take in the significance of it? Do you know the communion of the Holy Ghost? The fellowship of the Holy Ghost? The partnership of the Holy Ghost? The comradeship of the Holy Ghost? The intimate personal friendship of the Holy Ghost? Herein lies the whole secret of a real Christian life, a life of liberty and joy and power and fullness. To have as one's ever-present Friend, and to be conscious that one has as his ever-present Friend, the Holy Spirit and to surrender one's life in all its departments entirely to His control, this is true Christian living. The doctrine of the Personality of the Holy Spirit is as distinctive of the religion that Jesus taught as the doctrines of the Deity and the atonement of Jesus Christ Himself. But it is not enough to believe the doctrine — one must know the Holy Spirit Himself. The whole purpose of this chapter (God help me to say it reverently) is to introduce you to my Friend, the Holy Spirit.

Chapter II. The Deity of the Holy Spirit

In the preceding chapter we have seen clearly that the Holy Spirit is a Person. But what sort of a Person is He? Is He a finite person or an infinite person? Is He God? This question also is plainly answered in the Bible. There are in the Scriptures of the Old and New Testaments five distinct and decisive lines of proof of the Deity of the Holy Spirit.

I. *Each of the four distinctively Divine attributes is ascribed to the Holy Spirit.*

What are the distinctively Divine attributes? Eternity, omnipresence, omniscience and omnipotence. All of these are ascribed to the Holy Spirit in the Bible.

We find *eternity* ascribed to the Holy Spirit in Heb. ix. 14, "How much more shall the blood of Christ, who through the *eternal* Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

Omnipresence is ascribed to the Holy Spirit in Ps. cxxxix. 7-10, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."

Omniscience is ascribed to the Holy Spirit in several passages. For example, we read in 1 Cor. ii. 10, 11, "But God hath revealed them unto us by His Spirit: for the Spirit *searcheth all things*, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? *Even so the things of God knoweth no man, but the Spirit of God.*" Again in John xiv. 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall *teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you." Still further we read in John xvi. 12, 13, R. V., "I have

yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He shall *guide you into all the truth*: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come."

We find *omnipotence* ascribed to the Holy Spirit in Luke i. 35, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the *power of the Highest* shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

II. *Three distinctively Divine works are ascribed to the Holy Spirit.*

When we think of God and His work, the first work of which we always think is that of creation. In the Scriptures creation is ascribed to the Holy Spirit. We read in Job xxxiii. 4, "The Spirit of God *hath made me*, and the *breath of the Almighty* hath given me life." We read still again in Ps. civ. 30, "Thou sendest forth Thy Spirit, *they are created*: and Thou renewest the face of the earth." In connection with the description of creation in the first chapter of Genesis, the activity of the Spirit is referred to (Gen. i. 1-3).

The impartation of life is also a Divine work and this is ascribed in the Scriptures to the Holy Spirit, We read in John vi. 6, A. R. V., "It is the Spirit that giveth life: the flesh profiteth nothing." We read also in Rom. viii. 11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies *by His Spirit* that dwelleth in you." In the description of the creation of man in Gen. ii. 7, it is the breath of God, that is the Holy Spirit, who imparts life to man, and man becomes a living soul. The exact words are, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils *the breath of life*; and man became a living soul." The Greek word which is rendered "spirit" means "breath" and though the Holy Spirit as a

Person does not come out distinctly in this early reference to Him in Gen. ii. 7, nevertheless, this passage interpreted in the light of the fuller revelation of the New Testament clearly refers to the Holy Spirit.

The authorship of Divine prophecies is also ascribed to the Holy Spirit. We read in 2 Pet. i. 21, R. V., "For no prophecy ever came by the will of man: but men spake from God, *being moved by the Holy Ghost.*" Even in the Old Testament, there is a reference to the Holy Spirit as the author of prophecy. We read in 2 Sam. xxiii. 2, 3, "*the Spirit of the Lord spake* by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."

So we see that the three distinctly Divine works of creation, the impartation of life, and prophecy are ascribed to the Holy Spirit.

III. *Statements which in the Old Testament distinctly name the Lord or Jehovah as their subject are applied to the Holy Spirit in the New Testament, i. e., the Holy Spirit occupies the position of Deity in New Testament thought.*

A striking illustration of this is found in Isa. vi. 8-10, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." In verse five we are told that it was Jehovah (whenever the word Lord is spelled in capitals in the Old Testament, it stands for Jehovah in the Hebrew and is so rendered in the American Revision) whom Isaiah saw and who speaks. But in Acts xxviii. 25-27 there is a reference to this statement of Isaiah's and whereas in Isaiah we are told it is Jehovah who speaks, in the reference in Acts we are told that it was the Holy Spirit who was the speaker. The passage

in Acts reads as follows, "And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." So we see that what is distinctly ascribed to Jehovah in the Old Testament is ascribed to the Holy Spirit in the New: *i. e.*, the Holy Spirit is identified with Jehovah. It is a noteworthy fact that in the Gospel of John, the twelfth chapter and the thirty-ninth to forty-first verses where another reference is made to this passage in Isaiah, this same passage is ascribed to Christ (note carefully the forty-first verse). So in different parts of Scripture, we have the same passage referred to Jehovah, referred to the Holy Spirit, and referred to Jesus Christ. May we not find the explanation of this in the threefold "Holy" of the seraphic cry in Isaiah vi. 3, where we read, "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." In this we have a distinct suggestion of the tri-personality of the Jehovah of Hosts, and hence the propriety of the threefold application of the vision. A further suggestion of this tri-personality of Jehovah of Hosts is found in the eighth verse of the chapter where the Lord is represented as saying, "Whom shall I send, and who will go for *us*?"

Another striking illustration of the application of passages in the New Testament to the Holy Spirit which in the Old Testament distinctly name Jehovah as their subject is found in Ex. xvi. 7. Here we read, "And in the morning, then ye shall see the glory of the Lord; for that He heareth your murmurings against the Lord: and what are we that ye murmur against us?" Here the murmuring of the children of

Israel is distinctly said to be against Jehovah. But in Heb. iii. 7-9, where this instance is referred to, we read, "Wherefore, *as the Holy Ghost saith*, To-day if ye will hear His voice, harden not your hearts, and in the provocation, in the day of temptation in the wilderness: When your fathers tempted *Me*, proved *Me*, and saw My works forty years." The murmurings which Moses in the Book of Exodus says were against Jehovah, we are told in the Epistle to the Hebrews were against the Holy Spirit. This leaves it beyond question that the Holy Spirit occupies the position of Jehovah (or Deity) in the New Testament (cf. also Ps. xcv. 8-11).

IV. *The name of the Holy Spirit is coupled with that of God in a way it would be impossible for a reverent and thoughtful mind to couple the name of any finite being with that of the Deity.*

We have an illustration of this in 1 Cor. xii. 4-6, "Now there are diversities of gifts, but the *same Spirit*. And there are differences of administrations, but the *same Lord*. And there are diversities of operations, but it is the *same God* which worketh all in all." Here we find God, and the Lord and the Spirit associated together in a relation of equality that would be shocking to contemplate if the Spirit were a finite being. We have a still more striking illustration of this in Matt. xxviii. 19, "Go ye therefore, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*." Who, that had grasped the Bible conception of God the Father, would think for a moment of coupling the name of the Holy Spirit with that of the Father in this way if the Holy Spirit were a finite being, even the most exalted of angelic beings? Another striking illustration is found in 2 Cor. xiii. 14, "The grace of *the Lord Jesus Christ*, and the love of *God*, and the communion of *the Holy Ghost*, be with you all. Amen." Can any one ponder these words and catch anything like their real import without seeing clearly that it would be impossible to couple the name of the Holy Spirit with that of God the Father in the way in which it

is coupled in this verse unless the Holy Spirit were Himself a Divine Being?

V. The Holy Spirit is called God.

The final and decisive proof of the Deity of the Holy Spirit is found in the fact that He is called God in the New Testament. We read in Acts v. 3, 4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men but *unto God*." In the first part of this passage we are told that Ananias lied to the Holy Spirit. When this is further explained, we are told it was not unto men but unto God that he had lied in lying to the Holy Spirit, *i. e.*, the Holy Spirit to whom he lied is called God.

To sum it all up, by the ascription of all the distinctively Divine attributes, and several distinctly Divine works, by referring statements which in the Old Testament clearly name Jehovah, the Lord, or God as their subject to the Holy Spirit in the New Testament, by coupling the name of the Holy Spirit with that of God in a way that would be impossible to couple that of any finite being with that of Deity, by plainly calling the Holy Spirit God, in all these unmistakable ways, God in His own Word distinctly proclaims that the Holy Spirit is a Divine Person.

Chapter III. The Distinction of the Holy Spirit from the Father and from His Son, Jesus Christ

We have seen thus far that the Holy Spirit is a Person and a Divine Person. And now another question arises, Is He as a Person separate and distinct from the Father and from the Son? One who carefully studies the New Testament statements cannot but discover that beyond a question He is. We read in Luke iii. 21, 22, "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Here the clearest possible distinction is drawn between Jesus Christ, who was on earth, and the Father who spoke to Him from heaven as one person speaks to another person, and the Holy Spirit who descended in a bodily form as a dove from the Father, who was speaking, to the Son, to whom He was speaking, and rested upon the Son as a Person separate and distinct from Himself. We see a clear distinction drawn between the name of the Father and that of the Son and that of the Holy Spirit in Matt, xxviii. 19, where we read, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, *and* of the Son, *and* of the Holy Ghost." The distinction of the Holy Spirit from the Father and the Son comes out again with exceeding clearness in John xiv. 16. Here we read, "And *I* will pray *the Father*, and He shall give you *another Comforter*, that He may abide with you forever." Here we see the one Person, the Son, praying to another Person, the Father, and the Father to whom He prays giving another Person, another Comforter, in answer to the prayer of the second Person, the Son. If words mean anything, and certainly in the Bible they mean what they

say, there can be no mistaking it, that the Father and the Son and the Spirit are three distinct and separate Persons.

Again in John xvi. 7, a clear distinction is drawn between Jesus who goes away to the Father and the Holy Spirit who comes from the Father to take His place. Jesus says, "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." A similar distinction is drawn in Acts ii. 33, where we read, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." In this passage, the clearest possible distinction is drawn between the Son exalted to the right hand of the Father and the Father to whose right hand He is exalted, and the Holy Spirit whom the Son receives from the Father and sheds forth upon the Church.

To sum it all up, again and again the Bible draws the clearest possible distinction between the three Persons, the Holy Spirit, the Father and the Son. They are three separate personalities, having mutual relations to one another, acting upon one another, speaking of or to one another, applying the pronouns of the second and third persons to one another.