

# “YE KNOW HIM”

Or What Is the Holy Spirit to You?

John 14:17

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By

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Sixth Edition

PRINTED IN THE U. S. A.

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THE W. & M. PUBLICATIONS

Box 7035, Kansas City 2, Missouri

## PREFACE

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This message concerning the Holy Spirit seems to be needed at the present time. The Person of the Spirit is greatly neglected in much of our public preaching and many of God's people are occupied only with the gifts which He gives, rather than with Himself.

It is my desire in this short book to bring to the reader's attention the great value of this wonderful Person of the Trinity. I shall seek to stress Himself and our relationship to Him and His to us, rather than His work, which is so ably covered in books by others.

May the Truth presented here lead each heart to honor the Holy Spirit equally with the Father and with the Son. May each believer give the Holy Spirit the place He should have in the heart and life.

Chapter XI has been added in this edition because the book, "Rock of Ages," is out of print and it seems most essential that the message of this chapter should be kept before God's people. Here, Mr. Bickersteth has set forth, in a most able manner, the teaching of the Scripture concerning the Person of the Holy Spirit. Let the reader peruse his presentation with godly fear and happy anticipation.

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# "YE KNOW HIM"

## CHAPTER I

### *The Need of This Ministry*

In most Christian circles, little reference is made to the Holy Spirit and only an obscure place is given to Him in public ministry, personal life and private conversation. He is often referred to as "It," and treated as an influence, or a power, or an indescribable, intangible something.

The Lord's people go forth on their errands of mercy and ministry without speaking to the Holy Spirit about the work, or looking to Him for success in the labor. The expressions used in regard to Him indicate, in many cases, that he is regarded as a subsidiary person with no authority of His own, no initiative and no privileges. It is easy to see that He is not expected to work except as He is instructed to do so by God the Father. One Christian, a leader in a church on the West Coast said, "The Spirit is God's messenger. He goes on errands for God, but has no part in the errand himself and no responsibility. I treat the Holy Spirit like the telegraph messenger boy. I am glad he brought me the message, but I certainly do not discuss the message with him. The Spirit is an office boy for the Father."

The ministry of this gentleman, like the ministry of many others, was unfruitful and unprofitable. It could not be otherwise. He was serving with energy and constancy, but his service was unfruitful. He was denying the Holy Spirit His place as the Lord of the Harvest, and therefore the Spirit was grieved and could not work. He had never been taught to make the Spirit the Lord of his life. Unless the Spirit is Lord, results will fail to follow labor, except as He may sovereignly work without being recognized. On another occasion a lady, who was a prison worker in one of our great cities, re-

proved me for a message I had given concerning the exalted place the Spirit must have in the life. As she talked with me concerning the matter, she referred to the Spirit quite a number of times as "It." I listened patiently for some indication that this friend knew the Holy Spirit as a Person, and loved Him as a Person of the Trinity.

When it became evident that she did not have this knowledge of the Spirit, I said to her, "May I have an imaginary conversation with Mrs. Price who is sitting on her porch down the street a little way?" She gave me her permission and I began as follows: "Mrs. Price, I am happy to tell you that Mrs. Schwartz came to the conference. It came last Monday morning and It has stayed all week. I asked It if It was saved and It said that It was." At this point my friend looked around at me greatly astonished and said "I cannot understand why you would call me 'It.'" I said, "Pardon me, but you interrupted my conversation." I then continued this imaginary visit with Mrs. Price, saying "I asked It to tell me how It was saved, and It replied, 'I believed that It died for me at Calvary and that It bore my sins away by shedding It's blood for me on the Cross.'" My friend was so shocked at my references to Christ as "It" that she turned to me in great indignation and said, "That is blasphemy! How can you refer to our Lord Jesus in such a way, and why are you doing it?"

Of course, the reaction was just what I wanted and at once I called her attention to the fact that she had been referring to the Holy Spirit as "It" during our entire visit together. This brought to her heart the revelation which I had hoped she might receive. Her face blanched with fear and she said, "O God, please do not strike me dead for insulting the Spirit as I have done." Then turning to me, she said, "I see clearly that the Holy Spirit has never been a real person to me, but here, and now, I acknowledge Him as my God, my Lord and God's gift to me."

Because this state of mind exists among many of

God's people, it has seemed to me that the presentation of some vital truths concerning the Spirit of God will bring blessings to many and glory to our blessed Lord.

## CHAPTER II

### *My Personal Testimony*

The first seventeen years of my life, after meeting the Saviour were years of much Bible study, much activity and no fruit. I had been taught that it was wrong to expect any fruit. Teachers had also instructed me to not speak to the Holy Spirit in prayer nor commune with Him about the work of God but to go to the Father with every matter. The bareness of my ministry and the lack of results in my service was the cause of no little sorrow and regret.

One day the Lord graciously sent across my path a man of God who said to me, "What is the Holy Spirit to you?" I replied that He was one of the persons of the Godhead. The servant of God answered that this was a true statement but did not answer his question, "What is the Holy Spirit to you, what does He mean to you?" This inquiry produced a deep heart searching and I replied, "He is nothing to me at all. I know who He is, but I have no personal relationship with Him." My friend assured me that my life was barren and my ministry fruitless because of this neglect. I had been treating the Holy Spirit as a servant of mine. I would ask Him to come and help me when I would teach a class. To be more explicit, I really asked the Father to send His Spirit to help me. This left the Spirit as a servant subject to my call and request. He was never more than an agent of the Godhead to serve me whenever I felt His need and asked the Father for His ministry.

The message which this Christian brought to my heart roused within me a great desire to know the Spirit and to serve Him successfully. I had a fear,

however, of doing the wrong thing and felt that perhaps the Father and the Lord Jesus would be offended if I should go directly to the Spirit about any matter. About this time the Lord very graciously sent a devoted minister from Chicago who brought a wonderful message on Romans 12:1. Having finished his address on the subject, he leaned over the pulpit and said, "It is the Holy Spirit to whom you are to give your body. Your body is the temple of the Holy Spirit and you are requested in this passage to give it to Him for His possession. Will you do this tonight?"

I left the service deeply impressed with the thought that no doubt here was the answer to my deep need and the relief from my barren life. Upon arriving home I went to my study, laid myself flat on the carpet with my Bible open at Romans 12:1. Placing my finger on the passage, I said to the Holy Spirit, "Never before have I come to you with myself: I do so now. You may have my body, my lips, my feet, my brain, my hands and all that I am and have. My body is yours for you to live within and do as you please. Just now I make you my Lord and I receive you as my own personal God. I shall see your wonderful working in my life and I know you will make Christ very real to my heart. I thank you for accepting me for you said the gift is "acceptable." I thank you for this gracious meeting with yourself tonight."

Upon rising the next morning I said to my wife, "This will be a wonderful day. Last evening I received the Holy Spirit into my life as my Lord and gave Him my body to use for His glory and for the honor of the Lord Jesus. I know He will do it and He will use me without a doubt." She replied, "If anything unusual happens today, call me on the 'phone. I will be anxious to know." About eleven o'clock I had the joy of 'phoning home that the Spirit had spoken through my lips to the hearts of two young women, sisters, who had entered my office on business. Both of them trusted the Saviour. This was the beginning of new days of victory, bless-

ing and fruitfulness which have continued since that time. I ceased to neglect and ignore this gracious Person who had come to live with me. Now He was free to use me in His service for the glory of the Lord Jesus.

Your days, too, will be transformed and your life made fruitful if you will give to the Holy Spirit the place He should have in your life.

### CHAPTER III

#### *The Holy Spirit is a Person*

Scripture in both the Old Testament and the New always refers to the Holy Spirit as a Person. He is to be distinguished from the Father and the Son. He exercises the powers of a person because He loves (Romans 15:30); He curses (Isaiah 40:7); He guides (John 16:13); He teaches (John 14:26); He hinders (Acts 16:6). He may be grieved (Eph. 4:30); He may be quenched (I Thess. 5:19). We may pray to Him and have fellowship with Him (Luke 10:2; II Cor. 13:14).

He is a person because He is referred to by personal pronouns. Christ said, "When He is come He will guide you into all Truth" (John 16:13). The Savior also said, "I will send Him unto you" (John 16:7). Again, He said, "Ye know Him" (John 14:17). Jesus said further, "But the Comforter, which is the Holy Ghost whom the Father will send in my name, He shall teach you all things" (John 14:26).

We read about the love of the Spirit in Romans 15:30 and love comes only from a person. We read about the comfort of the Spirit in Acts 9:31 and comfort comes from a loving heart. We read about the fellowship of the Spirit (Phil. 2:1) and we have fellowship only with those with whom we may have interchange of thoughts and affections. No one but a person would have this.

The Spirit of God reveals the things of God to human hearts (I Cor. 2:11). The gracious Spirit

gives gifts to men according to His good pleasure and only an intelligent Being could do this. The Spirit gave instructions to Philip in Acts 8:29 and then when his task was finished caught him away to another field of service (Acts 8:39). Only a person could carry out such a program. The Spirit gave definite instructions to Cornelius concerning the coming of Peter (Acts 10:19). This same Spirit gave instructions to Peter to go to Cornelius (Acts 11:12). Only an intelligent person could convey definite thoughts and give specific instructions as the Spirit did.

The Holy Spirit of God revealed to David the plans for building the Temple. Such complicated details could only be revealed and such instructions could only be given by One who had a great mind and infinite knowledge (I Chron. 28:12). The Spirit instructed Ezekiel concerning his mission to Israel (Ezek. 2:2, 3). He also instructed Ezekiel to go to his own house and to remain silent (Ezek. 3:24-27). It must be admitted that such conversations, counsel and advice could come only from a blessed Person with supreme authority, infinite knowledge and wonderful power.

The Holy Spirit is to be honored personally in baptism (Matt. 28:19). The Holy Spirit bestows His blessing on the people of God (Rev. 1:4). The communion, or the fellowship of the Holy Spirit is granted to us in II Cor. 13:14. In all of this we see the actions and the attitudes of One who could not be otherwise than a blessed Person who is to be honored and recognized.

The Holy Spirit joins with the believer in his ministry (I Peter 1:12). The Holy Spirit joins with the believer in his witnessing (John 15:26, 27). The Holy Spirit selects workers by His own personal intervention and claim (Acts 13:2). An "influence" or an "idea" could not possibly speak such words as these, nor make a definite request, nor call men by name. Only the blessed Person of the Holy Spirit could do this. The Spirit sent the Disciples on their mission, (Acts 13:4). It was the Spirit who said,

“their sins and iniquities will I remember no more” (Heb. 10:15-17). No one except a person who could think and who could speak with authority could utter such words as these.

The Spirit was seen descending as a dove when Jesus was baptized. This blessed One who descended and rested upon Jesus (Matt. 3:16) is certainly to be distinguished from the Son who was coming up out of the water, and the Father whose voice came out of Heaven. He is a separate Person, coming from the Father and resting on the Son. It was the gracious Spirit of God who came upon Mary and in some mysterious way implanted in her that Holy Seed. This was not some system of thinking, for thinking affects the head, not the womb. It was a real person who visited that lovely virgin and in God’s mysterious way brought about the wonderful Body of our wonderful Lord.

The Spirit may be grieved as we read in Ephesians 4:30, and only one with a heart can be grieved. The Spirit leads the believer in his walk. (Gal. 5:18). The Holy Spirit prays for the believer with groanings (Rom. 8:26). None but a person could do so. The Spirit bears witness concerning the saved condition of the Child of God (Rom. 8:16). None but a person could be a witness bearer. We are told to “sow to the Spirit” (Gal. 6:8). Christ instructed the Disciples to ask for the Spirit (Luke 11:13). The Spirit of God led the Lord Jesus into the wilderness to be tempted of the Devil (Mark 1:12). This is the act of an intelligent person acting with a purpose in view and looking for results to be accomplished.

Thus we see from these passages and from many more which might be quoted that the Spirit of God, who is also called the “Spirit of Christ” and the “Spirit of Life” is a real Person, occupying a place in the Godhead equal to the Father and to the Son. Do you treat Him like a Person?

## CHAPTER IV

### *The Holy Spirit Is To Be Recognized*

It should be noted carefully that men of God all through the Scripture gave credit to the Holy Spirit for the things that He did. Micah gave the Holy Spirit credit for the power that He had in service (Micah 3:8). Luke records that it was by the Holy Spirit that Jesus gave commandments unto His apostles (Acts 1:2). Stephen accused Israel of resisting the Holy Spirit (Acts 7:51). Paul testified that it was the Holy Spirit who bore witness to Him as he traveled (Acts 20:23). Agabus announced that it was the Holy Spirit who sent warnings to Paul (Acts 21:11). Paul confessed freely that it was the Holy Spirit who refused him permission to preach in Asia, or to go to Bithynia (Acts 16:6, 7).

In ministry, generally, you will hear Christians say, "I was led to do this," or "Something told me to go there." Thus the Holy Spirit is ignored, His leading is denied and He is grieved. You will sometimes hear a Christian say, "I found a wonderful truth in John today." Thus the teacher is ignored and the One who guides into all truth is slighted. He should be given credit for His teaching, His leading and His guidance. If you were riding in an auto with a friend and one of the tires punctured, would it not be only fair and right that your friend should give you credit for getting out in the mud and rain and changing the tire, if you did so for him. We usually give credit to our friends for acts and deeds of kindness which they do for us. Very rarely do we hear a Christian give any credit to the Holy Spirit for the things that happen in his life.

Luke wrote, "It seemed good to the Holy Ghost and to us" (Acts 15:28), and thus identified the personal presence of the Spirit with the counsels of the Disciples. Do you not think that the Spirit is greatly grieved when we deliberately omit Him from our conversations and give Him no credit for

that which He accomplishes? It is recorded that the Holy Spirit was that Lord to whom Isaiah said, "Here am I, send me" (Isa. 6:8 with Acts 28:25). Paul was careful to give the Spirit of God credit for speaking when and as He did.

If you claim to be led by the Spirit of God, as in Romans 8:14, is it not proper that you should give Him credit for leading you, when He does so? If the gracious Spirit unfolds the wonderful truths of the Word to your heart, should you not, in telling the story, say that He opened up the Scriptures to you? (I Cor. 2:10). If some man of God has ministered the Holy Spirit to your heart, should you not be filled with praise and thanksgiving for the gift thus brought to you? (Gal. 3:5).

Very frequently we hear the people of God pouring out their hearts in gratitude and thanksgiving to the Father for the gift of His Son, and this is right and proper. Very rarely, however, do we hear the saint of God rejoicing, worshiping and praising God for the gift of this other wonderful Person, the Holy Spirit. We are not quick to recognize that He is present, that He is Lord, that He is here to keep us from being orphans. We treat Him usually as a person of no consequence. Request is made of God to do certain things "by His Spirit" as though the Spirit had no right, nor authority, nor privilege to minister and serve except as God the Father commanded Him to do.

If you were given the privilege of testifying, would you not be more happy in acknowledging that you belong to the Christ in the Glory than in confessing that you were walking in fellowship with the Holy Spirit down here? There is no jealousy in the Godhead. Each Person of the Trinity exalts the others. Each Person of the Trinity acknowledges the place and the power of the others. Each Person of the Trinity informs of the ministry of the others and their personal glories. Do not be afraid at all, my friends, to acknowledge the personal presence and the wonderful ministry of this Person who has been sent from Heaven to earth to minister to us and for

us; with us and through us during the absence of our Lord Jesus.

As you give Him His place, and as you recognize Him in His ministry and personal presence, your own life will be enriched, your service will be richly blessed and He will use you in a new way.

## CHAPTER V

### *The Holy Spirit and Communion*

In the benediction verse (II Cor. 13:14) we read about "The communion of the Holy Spirit." (Let me remind the reader that the word "Ghost" should never be used. It is an unfortunate translation and the correct word is "Spirit," as shown in the revised versions.) Communion is that blessed interchange of thoughts, ideas and affections which occurs between two hearts that are in fellowship with each other. This blessed Person of the Godhead has come to us, to be to us as much as the Lord Jesus was to His disciples when He was on the earth.

We have a *Guide* whom we may trust and follow, and upon whom we may depend for guidance. We have a *Teacher* with whom we may converse concerning the meaning of the Scripture and the lessons to be learned from the Word of God which He wrote. We have a *Comforter* to whom we may go in our sorrows, disappointments and griefs and receive from Him that sweet solace which only He can administer to a broken heart. You will remember that the Savior said, "The Spirit of the Lord is upon me, because He (the Spirit) hath annointed me to preach the Gospel to the poor; He hath sent me to bind up the broken hearted" (Isaiah 61:1 and Luke 4:18). Is it not strange that our own blessed Lord Jesus Christ gave credit to the Holy Spirit for the ministry of comfort which He Himself was about to administer?

Since the Spirit is Lord of the Harvest (Matt. 9:38) we may talk with Him about the harvest field.

the need of sinners, the place of service, and the message to be given. Since the Spirit is to teach us all things (John 14:26) then we may commune with Him about the mysteries of His Word, the wonderful types in the Old Testament and the marvelous revelations of prophecy.

We are plainly told in Romans 5:5 that it is the Holy Spirit who pours out the love of God into our hearts. If, therefore, that love is seeming to get cold, we may go to Him about this gracious ministry for a new outpouring. Because it is this wonderful Spirit who convicts men of sin (John 16:9) therefore, we may commune with Him about the needs of those to whom we minister and with whom we deal.

Much damage has been done in the church of God because of the unhappy and unfortunate translation given in John 16:13. Preachers have often remarked that "the Spirit never talks about Himself; He always exalts the Lord Jesus and hides Himself." They then offer this verse to support that statement. Plainly enough the verse does not teach any such matter. The word "of" is really the word "from." The passage reads in the correct versions, "He shall not speak from Himself." Jesus used the same expression about Himself in John 12:49 and again in John 14:10. No one would ever think of saying that Jesus never talked about Himself, but only exalted God the Father and kept Himself in obscurity.

In this passage (John 16:13) our Lord is telling us that the Spirit will not bring a new, strange doctrine which will differ from that which He Himself had taught the Disciples, but rather that the ministry of the Spirit will coincide exactly with the teachings of the Father and of the Son. It will be readily admitted that the Holy Spirit wrote the Bible and referred to Himself many hundreds of times in its pages. We would not know the Spirit if He did not make Himself known to us. He does talk with us about the Lord Jesus and does exalt Christ. But He also communes with us about every

other matter. He tells us about Satan and about sin. He reveals ourselves to ourselves. He makes known the Father to us. He informs us about creation. He instructs us about the future. There is nothing in the spiritual realm that He does not tell us. Feel quite free, beloved Christian, to enjoy this communion so blessedly offered to us in the benediction verse.

In I Cor. 1:9, we are "called unto the fellowship of His Son, Jesus Christ, our Lord." In II Cor. 13:14, we are called to enjoy in the same way the sweet communion of the Spirit of Life, the Spirit of Christ. I trust that each of you will enjoy this priceless privilege and begin at once a happy fellowship with this lovely Person of the Trinity.

## CHAPTER VI

### *The Holy Spirit is Lord*

The Holy Spirit is called "Lord" quite frequently throughout the Scriptures. Paul refers to Him as "Lord" constantly throughout his Epistles. Please observe that in II Cor. 3:16 we are told that Israel must "turn to the Lord." At once the mind is led to question what Lord is referred to. We do not need to misunderstand at all for the next verse explains fully, saying "now the Lord is that Spirit." This passage should be quite sufficient to show the exalted place of authority and honor given by Paul to the Spirit of God. There are, however, many other passages which may be noted. Please observe II Thess. 3:5. The Lord who directs our hearts is the Holy Spirit. He directs our hearts into the love of God and into the waiting for Christ. One of the Persons of the Trinity, the Spirit, directs us to the other two Persons of the Godhead.

In I Thess. 3:12 the Lord mentioned here is the Holy Spirit. The Father and the Son are both mentioned in verse 11. In verse 12 the other Person of the Trinity is shown in that blessed service wherein He pours out the love of God into our hearts (Romans 5:5). In I Thess. 3:13, the Spirit is the

One who establishes the heart before God the Father at the coming of the Son. Again we see that the three Persons of the Trinity are found in action for the blessing of the child of God.

The Lord Jesus gave the Holy Spirit a wonderful place of exaltation as Lord when He said, (Matt. 12:32) "Whosoever speaketh a word against the Son of Man (The Lord Jesus) it shall be forgiven him: But, whosoever speaketh against the Holy Spirit, it shall not be forgiven him." The Spirit is called "The Lord of the Harvest" in Matt. 9:38 and again in Luke 10:2. The question may be raised as to the Lordship of the Spirit in this case. It is easily established by Scripture. Note that Isaiah called Him Lord in Isaiah 6:8. This is understood by Acts 28:25. Paul tells us there that the Lord who instructed Isaiah to go and preach was the Holy Spirit.

Let us observe also that He is the One who called Paul and Barnabas into His service. The Scripture does not say that God called Saul "by His Spirit." The Spirit Himself did the calling. We do not read that God sent them forth by His Spirit. The Spirit Himself sent them forth (Acts 13:2-4). It was the Spirit who instructed Cornelius to send for Peter, and it was the Spirit who told Peter to go to Cornelius (Acts 10:19-30). It was the Spirit who told Philip which chariot he should approach (Acts 8:29). The Disciples were told that they should not go out in the service of their Lord until after that blessed day when the Holy Spirit would fill them and they would be empowered for that service (Luke 24:49 and Acts 1:8). These Scriptures are quite sufficient to show that the Holy Spirit has charge of the harvest field, directs the worker to the work, and brings the servant of God in touch with the seeking soul.

It is because He is Lord that He can pronounce a curse upon disobedient men, as we find in Isaiah 40:7. It is because He is Lord that Ananias was stricken with death when he lied to Him (Acts 5:4, 5). It is because He is Lord that Paul could

bring blindness on Elymas; for we read in Acts 13: 9 that Saul was filled with the Holy Spirit when He brought the curse upon this wicked man. It is because He is Lord that He is able to exalt Christ as Lord in I Cor. 12:3, and is able to baptize believers into the Body of Christ (I Cor. 12:13).

We should honor Him as our Lord, acknowledge Him as our Lord, and obey Him as our Lord. If we will do this, then He will be unhindered in guiding and directing us for the glory of God.

## CHAPTER VII

### *The Holy Spirit and Prayer*

It is quite generally taught that prayer should not be addressed to the Holy Spirit. An endeavor is made in this chapter to help the people of God to see that it is their blessed privilege to hold sweet converse with this wonderful Person of the Godhead.

Reference is made to the fact that in no place is permission granted to address the Spirit. Neither is there any permission given for speaking to the Lord Jesus when He was on the earth, nor since He has gone to Heaven. Certainly it is never necessary to extend permission to speak to one who is with you, in your own company, and is there as a friend, a helper, a companion, or a servant. Personal presence automatically carries with it privileges of conversation.

Would it not be strange indeed if one of the Persons of the Godhead who loves, cares, comforts and administers should hold Himself aloof from the believer and forbid the sweet privilege of communion. Of couses, this is not the case. That One who has come to comfort us may hear our story of sorrow. The One who has come to share and bear the load and lighten the burden of our lives may hear that tale of trouble from our lips.

‘In John 4:24 you will note that the word “is” is in italics and should not be there. The article “a”

does not appear in the original. In verse 23 the Lord Jesus is telling us to worship the Father, but in verse 24 He is telling us that God is not only the Father, but He is also the Spirit. Therefore, the Spirit should be worshiped as God, in the same manner as the Father is worshiped in verse 23. Christ is directing worship to the Father and also to the Holy Spirit in these two verses. Worship entails speaking to the Spirit or to the Father in terms of adoration, reverence and praise.

In Matt. 9:38 the Lord Jesus instructs us to pray directly to the Spirit for those matters which are concerned with the harvest field. In Luke 10:2 again the Lord Jesus told the Disciples to address their prayer to the Holy Spirit who is the Lord of the Harvest. When the Savior gave the Spirit as He promised in John 14:17 it was in order that the Disciples might not be left without comfort, as orphans, but might know the sweet fellowship and personal care of this other Lord, the Spirit. It can hardly be conceived that the Spirit would dwell with us to keep us from being orphans and yet would not permit us to talk with Him about our problems.

Paul did not hesitate to pray to the Spirit. He addresses the Holy Spirit as Lord in I Thess. 3:12, and again in II Thess. 3:5. Paul was so close to the Spirit and walked with Him in such intimate communion that He did not call upon the Spirit to send grace and peace as he wrote to the various churches, knowing that the Holy Spirit was present to give that precious blessing Himself.

Feel quite free, Christian friends, to talk with the Holy Spirit about the work of the Lord, the sending forth of Christian workers, the ministry of the Word and all of the many matters connected with the work of God in the harvest field.

## CHAPTER VIII

### *The Holy Spirit is to be Trusted*

When the Lord Jesus included the Holy Spirit in the blessings of baptism (Matt. 28:19), it was in order that we might know that we are to trust the Holy Spirit in our path of separation and consecration. When the Savior breathed on His disciples and told them to take the Holy Spirit (John 20:22), it was because (verse 21) they would need to trust the Spirit for the great work of winning men from their sins to the Savior. That one who knows the Spirit personally will be directed by Him to the very ones to whom He intends to reveal Christ. He will keep us from wasting our time dealing with those who are not ready for the Gospel message.

The disciples learned to trust the Spirit in their counsels as we find in Acts 15:28. Peter trusted the ministry of the Spirit for his new experience with the Gentiles, as he related in Acts 11:12. Paul trusted the Spirit for a life of goodness and Godliness as he confesses in Romans 8:5. Peter relates that the early ministers in the church depended upon the Holy Spirit for power in preaching (I Peter 1:12). Paul assured the Ephesian Christians that they must depend upon the Spirit for that imprint and impress of Heaven which would mark them out as belonging to God (Ephesians 1:13). Again Paul reveals to us that it is because of the presence of the Spirit that we may be conscious of the presence of God (Eph. 2:22).

Since the Holy Spirit is the One who appointed the elders in the church at Ephesus, as we read in Acts 20:28, surely we may believe that the Christians of that day and of our day may trust in this same gracious Spirit to continue to exercise that needful authority. Who would dare to say that we should not trust the Holy Spirit to give gifts today, as in I Cor. 12:4-8? Who would presume to teach that this blessed One who has come from Heaven to minister comfort to the sorrowing, guidance to the wandering, and knowledge to those who inquire

after truth, should not be trusted to do that blessed work fully? Paul was evidently trusting Him in this regard, as he wrote the saints at Corinth in I Cor. 12:11. Since the Spirit sovereignly gives gifts to the members of God's church, is it not reasonable that we should trust Him to do it?

The revelation to our hearts of all the truths of the spirit-realm comes from this gracious Spirit of God. In I Cor. 2:10-11, it is quite evident that we are to trust the Spirit for the knowledge of God and all other things connected with the Spiritual life. In verses 13 and 14 it is plainly stated that we are utterly dependent upon this wonderful Person for any knowledge of God. The Psalmist reveals his dependence upon the Spirit for the blessings of his daily life. (Ps. 51:11). Even the Lord Jesus Himself gave credit to this other Person in the Trinity for His ministry of blessing and comfort to men (Luke 4:18). The great prophet Isaiah indicated how much in the life of our Lord was connected intimately with the presence of the Spirit of God (Isaiah 11:2-3).

It is one of Satan's clever devices to hide this blessed Spirit in a mist of superstition and a fog of misconception in order that we may not trust Him to do anything. For this reason many lives are barren and much service is fruitless. Fear not, beloved, to trust Him fully.

## CHAPTER IX

### *The Holy Spirit and His Work*

If we know the work which the Spirit accomplishes in the Godhead, then we shall be intelligent in trusting Him and praying to Him. Frequently God's people ask God the Father to do those things which the Spirit has come to do. Each Person of the Godhead has a work to do. The Father did not die for sinners, that was the work of the Son. The Son did not come to teach the Scriptures and to anoint for service His willing children. The Spirit came to do that. Let us learn to recognize

those blessed ministries which the Father and the Son have entrusted to the Spirit.

On the Mount of Transfiguration the Father spoke out of Heaven saying, "This is my Beloved Son, hear Him." After the Lord Jesus went back to Heaven He spoke out of Heaven saying, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:11). It is the Spirit who instructs the people of God in those great and wonderful things revealed to the Church through the Scriptures. Let us depend on the Spirit as we open our Bibles so that He may teach us the true meaning of the passages. As you open your Bible tell the Holy Spirit that you are sitting at His feet to hear His word and to understand the things of God.

In Rev. 2:7 the Lord Jesus said, "He that hath an ear, let him hear what the Spirit saith to the churches." While He was on the earth, He instructed the people concerning the will of God. He explained the Scriptures. He made known the things of eternity. After ascending to heaven, He committed that ministry to the Spirit as we see in the Scripture just quoted. As the Son exalted the Father and the Spirit, while He was on earth, so now the Spirit exalts the Father and the Son. Now Spiritual secrets are unfolded to us by the Spirit (I Cor. 2:10).

The Spirit is free to do His work when we hand ourselves over to Him for His occupation and service. It is for this reason that we read in Romans 12:1, "present your bodies." The body is to be given to the Spirit by a definite act of faith so that He may have a human body wholly His own. In such a body the Spirit will have no opposition and no competition. The feet will go where He may wish to go. The lips will speak His message. The eyes will see those things in which He is interested. The mind will be His for thinking His thoughts. The heart will be His to love as He may wish to love. This is the secret of a successful and victorious Christian life.

It is not for us to ask the Spirit to "help" us, for when we ask someone to come and help us do a bit of work, we remain the master and the helper is only a servant. If someone helps you clean house, wash the car or file letters, that one is your servant, doing as you command. The Spirit does not work in this manner. He is Lord. We are to be His helpers. When once you hand your body to Him in definite abandonment, then He takes charge and does as He pleases. This insures and assures a successful life according to the will of God. It is our privilege to say, "Holy Spirit, we are now going out to our work together. I shall expect you to work in me and through me. I shall be so happy to watch you and see the wonderful things you will do today through my body which is yours."

We may live a life of expectation and anticipation when once we realize the blessedness of being owned by the Spirit. When it was recorded, "Your body is the Temple of the Holy Spirit" (I Cor. 6: 19 and I Cor. 3: 16), it was in order that we might, without hesitation, hand over that temple to the Spirit for His own use and occupancy. With this joy in our hearts we begin to expect Him to do marvelous things and to work miracles. We do not need to continue asking Him to use us, but rather begin to expect Him to use us, and we shall not be disappointed. We do not need to ask Him to be present in our ministry, nor to go with us in our service, because we have the assurance that He does and He will. For this reason we thank Him in anticipation of a wonderful time experiencing miracles as He shall perform them.

There is no jealousy in the Godhead. Each one of the Persons of the Godhead exalts the others and magnifies the position and the work of the others. The Father in Heaven was not jealous of the attention the Disciples gave to Jesus when He was on the earth. The Father and the Son in Heaven will not be jealous of the place and position you give the Spirit on the earth. Since the Spirit

does exalt Christ and does unfold the Scriptures and does magnify the Father, therefore, the more liberty He has in us and the more freedom we give Him in our life, the more wonderfully will He administer His office.

It does not lie within the scope of this little book for me to describe the multiform character of the work of the Spirit in creation, in preservation, in recording Scripture, in inspiring men, in leadership and in inspiration. I can only urge you, beloved Christian friend, to treat the Holy Spirit as one of the mighty and wonderful persons of the triune God. Treat Him as a royal Person should be treated. Make Him Lord in your life. Go to Him personally and directly as the One who is here in place of the Lord Jesus. Treat Him as you would treat the Savior if He were on the earth. Feel at home in His presence. Come to Him in all of His wonderful offices as your own personal God. Worship and adore Him.

## CHAPTER X

### *The Picture in the Old Testament*

It is generally agreed among Bible students that the story of Abraham, Isaac and the servant Eliezer makes a beautiful picture of the truth we are considering. Abraham is a type of the Father; Isaac is a type of the Son; Eliezer is a type of the Spirit. You will find the story related in Genesis 24.

The teaching of the story and its application will enrich our hearts as we make the comparisons. Eliezer met with Rebekah and told her of the greatness of Isaac. She believed the words of the servant as we believe the revelation of Christ which the Spirit brings to us. Then the servant gave gifts to her as the Spirit gives gifts to the believer today. After this, these two started the journey towards Isaac and His home as we start toward heaven and the Son after believing the Spirit and His Word.

Along the journey the servant no doubt told her much about the one she was to meet and marry. So the Spirit tells us along the way about our wonderful Lord whom we shall meet some day. It was the servant whom Rebekah heard and with whom she went. No doubt they conversed together and talked together and she was quite conscious of his presence and care and fellowship. He must have told about himself. He probably described his position and office. He related the instructions he had received. He mentioned in detail the greatness of Abraham. There was a very delightful relationship between these two until the end of the way.

So it is in relation to our fellowship with the Spirit. He walks along the way with us. He tells us of the Father and of the Son and of Himself. He reveals all we may know about that future home. He goes with us all the way until we meet our Bridegroom, the Son. We can hardly conceive of these two traveling that long way with no interchange of thoughts. No one would for a moment suggest that she did not say a word to him. Nor would any one think that he did not say a word about anything except Isaac.

Let us be assured that God the Father and God the Son have not sent to us One with whom we are to have nothing to do. Let us walk and talk with Him in sweet communion as these two did in this story.

Another interesting illustration of our subject is found in the incident recorded in Joshua 5:13. The Man whom Joshua saw was no doubt the Holy Spirit. There are those who think that this heavenly visitor was the Lord Jesus, but, in my judgment, this is not the case. Joshua expressed the sentiments of most of God's people when he asked, "Art Thou FOR us?" Christians generally think of the Spirit as a helper rather than as the Lord who is to take charge of the battle.

The reply of this blessed Lord is the secret of all victory in the Christian life. He said, "Nay; but as Captain . . . am I now come." Not as a helper

but as the Master of the battle. Beloved, when we cease asking Him to help us in our plans and begin to recognize that He wants us to help Him, then will we see the walls fall without very much effort. Joshua had no doubt laid out his plan of attack against Jericho very carefully and efficiently. But the Spirit had a much easier and better way. He did not help Joshua. He displaced him and took the leadership Himself.

Just as our Lord Jesus is the Savior, so the Holy Spirit is the Lord of the Harvest to direct the affairs of God and His people on the Earth. Go to Him freely and consult with Him often about all your ministry and service. He will make all your efforts less arduous and so much more fruitful. He GIVETH us the victory instead of enabling us to fight for it.

## CHAPTER XI

### *"The Scriptures About Him"*

From "The Rock of Ages" (Chapter VII)

By Henry Edward Bickersteth, M. A.

And now I must seek to draw this treatise, which has extended far beyond the limits I designed, to a conclusion. I would therefore state my last proposition in these words:

*That Scripture, in the Old and the New Testament alike, assures us that in the trustful knowledge of One God,—the Father, the Son, and the Holy Ghost,—is the spiritual life of man now and for ever.*

The Lord grant that we may continue to bring to the study of his word, that humble spirit which prays— "That which I see not teach thou me." (Job 34: 32)

(1) To one who receives with meekness the engrafted word which is able to save our souls, the Scriptures already adduced prove beyond contradiction that as the Father is God, so is Jesus Christ God, and so the Holy Spirit is God. This truth, how-

ever, must be combined with another, which is revealed with equal clearness and enforced with equal solemnity: "I am Jehovah, and there is none else, there is no God beside me." (Isaiah 45:5) The combination of these truths establishes the doctrine of the Holy Trinity, for "these Three must together subsist in one infinite Divine essence, called Jehovah or God; and as this essence must be indivisible, each of them must possess not a part or portion of it, but the whole fulness or perfection of the essential Godhead forming, in an unity of nature, One Eternal Jehovah, and therefore revealed by a plural noun \* as the Jehovah Elohim, which comprehends

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\*— The reader will observe, throughout this treatise, that I have given no prominence to the argument derivable from the plural form of Elohim, and to the yet more suggestive language used by God, "Let us make man in our image, after our likeness." (Gen 1:26) and again, "Who will go for us?" (Isaiah 6:8) But I should be doing injustice to my own convictions if I did not state, that I believe this language was intended to foster when kindled, and to awaken when dormant, the persuasion that there subsisted a plurality in the essential unity of Jehovah. Thus far, I think, the following extracts from Dr. P. Smith's essay abundantly bear me out:

"The most usual appellation of the Deity in the original Scriptures of the Old Testament is *Elohim*, which is constantly translated "God;" but it is the regular plural of *Eloah*, which also occurs, though much less frequently than in the plural form, and is always translated in the same manner.

"This plural appellative is generally put in agreement with singular verbs, pronouns, and adjectives, as in Gen. 1:1, *Elohim created: —creavit Dii;—les Dieux crea*. This is the ordinary construction through the whole Hebrew Bible.

"But sometimes the apposition is made with verbs, pronouns, and adjectives, in the *plural* number likewise, and sometimes singulars and plurals are put together in the same agreement: as Gen. 20:13, God (plural) caused me to wander— *vagari me fecerunt Dii; —les Dieux m'ont fait egarer*. Deut. 5:26, heard the voice of the living God (plural)— *audivit vocem Decorum viventium; —Des Dieux vivans*, etc.

"To these may be added the similar expressions, though without the word Elohim:—

Psalm 149:2, Israel shall rejoice in his Maker (plural) —*in Creatoribus suis—; de ses Createurs*.

Isaiah 54:5, For thy Maker (plural) is thy husband (plural).

Eccles. 12:1, Remember thy Creator (plural).

"The fact which principally requires our attention, is the constant use of Elohim, to designate the one and only God. It is not a little remarkable that, in the sacred books of a people who were

these Three; but with this solemn qualification, that the Jehovah Elohim is in truth but one Jehovah, a Triune God, Father, Son, and Holy Ghost."

This supreme mystery must transcend all the powers of human thought; and the question must recur again and again, What saith the Scripture? Our imaginations must be counted as the small dust of the balance. Thus do you conceive that the very names "the Father, the Son" imply a certain point in duration beyond which the Father inhabited eternity alone? Your conception cannot countervail the assertion of Scripture, that the goings-forth of the Saviour have been from everlasting; (Micah 5:2) or the words of Christ himself, adopting the formula which declares the Divine self-existence from eternity to eternity, "I am the first and the last." (Rev. 1:11)

The illustration, before adduced, of the sun, its beams of light, and its vital heat, may offer some faint resemblance of this great mystery; for the beams of light are generated by the central orb; and yet the sun could not have existed, so far as we know, for a moment without emitting its radiance, nor the radiance have existed without diffus-

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separated from all other nations for this express object, viz that they should bear a public and continual protest against polytheism—the ordinary name and style of the only living and true God should be in a plural form. Did some strange and insuperable necessity lie in the way? Was the language so poor that it could furnish no other term? Or, if so, could not the wisdom of Inspiration have suggested a new appellative, and for ever abolish the hazardous word? None of these reasons existed. The language was rich and copious. Besides "that glorious and fearful name, Jehovah," the appropriated and unique style of the true God, there was the *singular* form "Eloah" of the very word in question.

"Hear, O Israel, Jehovah, our Elohim, one Jehovah!" (Deut. 6: 4) This sentence was proclaimed as a kind of oracular *effatum*,—a solemn and authoritative principle to the Israelites. Had it been intended to assert such a unity in the Divine nature, as is absolutely solitary, and exclusive of every modification of plurality, would not the expression of necessity have been this, 'Hear, O Israel, Jehovah, our Elohim, one Eloah?' But as the words actually stand, they appear to be in the most definite and expressive manner designed to convey the idea, that, notwithstanding a real plurality intimated in the form Elohim, Jehovah is still *one*."

ing its warmth: so that "one is not before another, but only in order and relation to one another." But no creature can adequately image forth the Creator, who asks, "To whom then will ye liken God? or what likeness will ye compare unto him?" (Isaiah 11:18) —*Refer.*

Again, do you imagine that the name of him who is alone Jehovah, cannot comprehend a Trinity in Unity? Your imagination is as nothing in contradiction of the words of Christ revealing the one Divine name, as "the name of the Father, and of the Son, and of the Holy Ghost." Do you asseverate the impossibility of three subsistences in one eternal essence? Remember, I pray you, the words, "Canst thou find out the Almighty unto perfection?" (Job 11:7) What do we know of the essence of created things? The pure white light seems indissolubly one; an unscientific man would, without hesitation, pronounce it uniform, and would utterly deny any plurality subsisting in its transparent simplicity. The colours of the rainbow seem evidently manifold; and the same man might refuse to credit their unity. Science stoops to analyze light; and we are told that—

The prismatic spectrum consists in reality of three spectra of nearly equal length, each of uniform colour; superposed one upon another; and that the colours which the actual spectrum exhibits, arise from the mixture of the uniform colours of these three spectra superposed. The colours of these three elementary spectra, according to Sir David Brewster, are red, yellow, and blue. He shows that by a combination of these three, not only all the colours exhibited in the prismatic spectrum may be reproduced, but their combination also produces white light. He contends, therefore, that the white light of the sun consists, not of seven, but of three constituent lights. —*Refer.*

The unlearned man then, in his incredulity, would have denied an established fact. The unity of that pure white light was not so simple as he affirmed. More constituents than one subsist in its ethereal

essence. But has science now fathomed the mysteries of light? So far from it, we read:

Light is now proved to consist in the waves of a subtle and elastic ether, which pervades all space, and serves to communicate every impulse, from one part of the universe to another, with a speed almost inconceivable. In this luminous ether, matter seems to emulate the subtlety of thought. Invisible, and yet the only means by which all things are made visible; impalpable, and yet nourishing all material objects into life and beauty; so elastic, that when touched at one point, swift glances of light tremble through the universe; and still so subtle that the celestial bodies traverse its depths freely, and even the most vaporous comet scarcely exhibits a sensible retardation in its course:— there is something in the very nature of this medium which seems to baffle the powers of human science, and to say to the pride of human intellect, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Here, indeed, the most brilliant and profound analysts have continually to guess their way, when they would trace out a few of the simplest laws resulting from the existence of such an ether, and unfold their application to the various phenomena of reflected and refracted light. It is a great deep of mystery. Science grows dizzy on its verge when it strives to explore the nature of this subtle, immense, imponderable ocean, which bathes all worlds in light, and itself remains, by its own nature, invisible for ever. —*Refer.*

Is such the modest confession of truth after all the triumphs of human wisdom? Is man only wading with tremulous footstep, into the shallow waters of that unfathomable sea called into existence by the fiat of God, when he said, "Let there be light, and there was light?" Are we so soon out of our depth in seeking to understand one of his works? How much rather may we expect to be humbled as we meditate, and to be baffled if we think we can comprehend, the glorious Creator himself? Is light a mystery? How much rather he who dwells in the light that no man can approach unto! We know him only as he reveals himself.

This self-revelation involves a yet greater self-concealment. There will be the manifestation of God in the voluntary condescension of his love: and

there will be the necessary seclusion within the clouds of his unapproachable glory. When a finite being seeks to understand anything of the Infinite, it must always be so. There will be the fragment of truth which the student has made and is making his own, and the illimitable expanse beneath, above, and beyond him. Thus in the field of nature we read, "The works of the Lord are great, sought out of all them that have pleasure therein." (Psalm 111: 2) Here is our knowledge. But "No man," says Solomon, "can find out the work that God maketh from the beginning to the end" (Eccl. 3:11) There is the limit of our knowledge. We are invited to consider his heavens, to trace his footprints, and to regard the operations of his hands. And yet after all, "Lo! these are parts of his ways; how faint a whisper is heard of him! the thunder of his power who can understand?" (Job 26:14) So, in the majestic course of his patient providence we adoringly acknowledge, "Just and true are thy ways, thou King of saints:" (Rev. 15:3) and yet we must confess, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." (Psalm 77:19)

Humble students are treading an upland path. Their horizon widens with every step they take. The angels of light, standing on a higher eminence, see further than they. Still there must be a boundary line which limits angelic intuition: and whatever lies beyond that line must be a mystery to them, or, if made known to them, made known by revelation. We rebuke the want of modesty in the unlearned peasant who argues from his ignorance against the declarations of science: surely those blessed spirits would rebuke us, if we, through preconceived notions of our own, refused to credit the simple revelations of God regarding his own mysterious Being.

He reveals himself by his names, his attributes, and his acts. And, therefore, if, combined with assertions that God is one, we find three revealed in Scripture to whom the same names, attributes, and acts are ascribed, the same so far as a personal dis-

inction allows; if we look vainly for any fourth Divine one, or any intimation of more than three; if we connect with this the intimate and necessary union affirmed to exist betwixt the Father, and the Son, and the Spirit, as when the Lord Jesus says, "I and my Father are one," and when Paul says, "The Spirit searches the depths of God;" if, then, we find that every Christian is baptized into one Name,— the Name of the Father, and of the Son, and of the Holy Ghost,— we are led swiftly and irresistibly up to the doctrine (call it by what name you will) of the Trinity in Unity.

(2) Hence, at the risk of apparent repetition, I shall bring together again some few Bible testimonies to the Deity of the Father, the Son, and the Holy Ghost; combining them in one view; and adding a further declaration from Scripture of our sole dependence on the alone Jehovah; so that you may see at a glance that we are compelled by the Christian verity, "to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity." (*Collect for Trinity Sunday*)

## I

*The Father, the Son, and the Holy Ghost are eternal.*

1. I am the first, and I am the last. (Isaiah 44:6)  
The everlasting God. (Romans 16:26)
2. I am the first and the last. (Rev. 1:17) Whose goings forth have been from of old, from everlasting. (Micah 5:2)
3. The eternal Spirit. (Heb. 9:14)

*The One Eternal is our trust.* The eternal God is thy refuge, and underneath are the everlasting arms. (Deut. 33:27)

## II

*The Father, the Son, and the Holy Ghost created all things.*

1. One God, the Father, of whom are all things.

(I Cor. 8:6) The Lord . . . it is he that hath made us. (Psalm 100:3)

2. All things were made by him (the Word, etc.) (John 1:3) By him were all things created, etc. (Col. 1:16)

3. Who hath measured, etc. —who hath directed the Spirit of the Lord? (Isaiah 40:13) The Spirit of God hath made me. (Job 33:4)

*The One Almighty is our trust.* Commit the keeping of their souls to him,— as unto a faithful Creator. (I Peter 4:19)

### III

*The Father, the Son, and the Holy Ghost are omnipresent.*

1. Do not I fill the heaven and earth? saith the Lord. (Jer. 23:24)

2. Lo, I am with you alway. (Matt. 28:20)

3. Whither shall I go from thy Spirit? (Psalm 139:7)

*The One omnipresent God is our trust.* He is not far from every one of us; for in him we live, and move, and have our being. (Acts 17:27, 28)

### IV

*The Father, the Son, and the Holy Ghost are incomprehensible and omniscient.*

1. No one knoweth the Father, save the Son. (Matt. 11:27) Known unto God are all his works, etc. (Acts 15:18)

2. No one knoweth the Son, save the Father. (Matt. 11:27. Lord, thou knowest all things. (John 21:17)

3. Who being his counsellor hath taught him? (Isaiah 40:13) The Spirit searcheth all things. (I Cor. 2:10)

*We worship the One all-seeing God. All things are naked and opened unto the eyes of him with whom we have to do. (Heb. 4:13)*

## V

*The Father, the Son, and the Holy Ghost are true, holy, and good.*

1. He that sent me is true. (John 8:28) Holy Father. Righteous Father. (John 17:11, 25) The Lord is good. (Psalm 34:8)

2. I am . . . . the truth. (John 14:6) The Holy One and the just. (Acts 3:14) The good Shepherd. (John 10:11)

3. The Spirit is truth. (I John 5:6) The Spirit, the holy One. (John 14:26) Thy Spirit is good. (Psalm 143:10)

*We adore the One Lord of infinite goodness. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy. (Rev. 15:4)*

## VI

*The Father, the Son, and the Holy Ghost have each a self-regulating will.*

1. Him that worketh all things after the counsel of his own will. (Eph. 1:11)

2. The Son wills to reveal him. (Matt. 11:27) Father, I will (John 17:24)

3. Dividing to every one severally as he wills. (I Cor. 12:11)

*We rest on the will of him who alone is Jehovah. The will of the Lord be done. (Acts 21:14)*

## VII

*The Father, the Son, and the Holy Ghost are the fountain of life.*

1. With thee is the fountain of life. (Psalm 36:9)  
God hath quickened us. (Eph. 2:4, 5)

2. In him (the Word) was life. (John 1:4) The  
Son quickeneth whom he will. (John 5:21)

3. The Spirit is life. (Rom. 8:10) Born of the  
Spirit. (John 3:8)

*We depend on one life-giving God. Love the Lord  
thy God, . . . cleave unto him, . . . for he is thy  
life. (Deut. 30:20)*

## VIII

*The Father, the Son, and the Holy Ghost strengthen,  
comfort, and sanctify us.*

1. Thou strengthenedst me with strength in my  
soul. (Psalm 138:3) I will comfort you. (Isaiah 66:  
13) Sanctified by God the Father. (Jude 1)

2. I can do all things through Christ which  
strengtheneth me. (Phil. 4:13) If any consolation  
in Christ. (Phil. 2:1) Sanctified in Christ Jesus.  
(I Cor. 1:2)

3. Strengthened with might by his Spirit in the  
inner man. (Eph. 3:16) The Comforter, the Holy  
Ghost. (John 14:26) Being sanctified by the Holy  
Ghost. (Rom. 15:16)

*We trust in One God for spiritual power. My  
God, my strength, in whom I will trust. (Psalm 18:2)*

## IX

*The Father, the Son, and the Holy Ghost fill the  
soul with Divine love.*

1. Every one that loveth him that begat. (I John  
5:1) If any man love the world, the love of the  
Father is not in him. (I John 2:15)

2. The love of Christ constraineth us. (II Cor. 5:  
14) If any man love not the Lord Jesus Christ. (I  
Cor. 16:22)

3. I beseech you for the love of the Spirit. (Rom. 15:30) Your love in the Spirit. (Col. 1:8)

*The love of the One living and true God characterizes the saint. Thou shalt love the Lord thy God with all thy heart. (Deut. 6:5)*

## X

*The Father, the Son, and the Holy Ghost gave the Divine law.*

1. The law of the Lord is perfect. (Psalm 19:7) The word of our God. (Isaiah 40:8) Thus saith the Lord God. (Ezek. 2:4)

2. The law of Christ. (Gal. 6:2) The word of Christ. (Col. 3:16) These things saith the Son of God. (Rev. 2:18)

3. The law of the Spirit of life. (Rom. 8:2) Holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:21) The Holy Ghost said. (Acts 13:2)

*The word of One Legislator is the believer's rule. There is one Lawgiver who is able to save. (James 4:12)*

## XI

*The Father, the Son, and the Holy Ghost dwell in the hearts of believers.*

1. I will dwell in them. (II Cor. 6:16) God is in you of a truth. (I Cor. 14:25) Our fellowship is with the Father. (I John 1:3)

2. Christ may dwell in your hearts by faith. (Eph. 3:17) Christ in you, the hope of glory. (Col. 1:27) Our fellowship . . . with his Son Jesus Christ. (I John 1:3)

3. The Spirit dwelleth with you, and shall be in you. (John 14:17) The communion of the Holy Ghost. (II Cor. 13:14)

*The contrite heart receives One Divine guest.*

Thus saith the high and lofty One that inhabiteth eternity, I dwell with him that is of a contrite and humble heart. (Isaiah 57:15)

## XII

*The Father, the Son, and the Holy Ghost are, each by himself, the supreme Jehovah and God.*

1. I am Jehovah thy God. (Ex. 20:2) Thou, Lord, art most High for evermore. (Psalm 92:8)

2. Jehovah our God. (Isaiah 40:3, with Matt. 3:3) The Highest. (Luke 1:76, with Matt. 11:10)

3. Jehovah God. (Ezek 8:1, 3) The Highest. (Luke 1:35)

*The One supreme Lord God is our God for ever and ever. Jehovah, our Elohim, One Jehovah. (Deut. 6:4)*

From this brief comparison, which might be elaborated at far greater length, (if the reader asks for further proof of any statement, I earnestly entreat him to refer back to the more detailed exposition,) Scripture assures us that the Father, the Son, and the Holy Ghost, have *the same Divine attributes*, concur with a mind and will and heart, personally independent but unitedly harmonious, in *the same Divine acts*, and are addressed by *the same Divine names*. And further, we learn that our trust is not dispersed or confused by this co-equal Godhead of the Sacred Three: but that (a way of access being opened in the gospel through the revelation of the Father in Christ by the Spirit) we rest on, we worship, and we love One God. Thus, these Three are One: or, in the language of the first Article of the Church of England—

“There is but One living and true God, everlasting; without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in Unity of this Godhead, there be Three persons of one

substance, power and eternity; the Father, the Son, and the Holy Ghost."

(3) Are you tempted to say, "such a brief article as this enunciated by Christ himself, and recorded by the apostles, would have settled every controversy for ever: why, oh why, was it not contained in Scripture?" Haply, Elihu might quell the rising suspicion, "Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters. For God speaketh once, yea twice, but man perceiveth it not." (Job. 33:12-14) But it is by no means certain that such an article would have settled every doubt. It would have been handed down from age to age: many manuscripts must needs be collated: possibly some obscure variation might be discovered. But even if the text were as impregnable as the opening of John's Gospel, I doubt whether it would have convinced such minds as remain unconvinced of the Deity of Christ, after weighing those transparent declarations. (Eph. 2:8) Saving faith is the gift of God. Granting, however, that it had materially shortened the path by which sincere inquirers attain the true faith, (for Scripture assures us that none, who heartily seek the Lord, stop short of Jesus Christ,) what would have been its effect on the church at large? Permit me here to quote some admirable remarks from "Cautions for the Times."

There is another reason against the providing in Scripture of a regular systematic statement of Christian doctrines. Supposing such a summary of gospel truths had been drawn up, and could have been contrived with such exquisite skill as to be sufficient and well adapted for all, of every age and country, what would have been the probable result? It would have commanded the unhesitating assent of all Christians, who would, with deep veneration, have stored up the very words of it in their memory, without any need of laboriously searching the rest of the Scriptures, to ascertain its agreement with them; which is what we do (at least are evidently called on to do) with a human exposition of the faith; and the absence of this labour, together with the

tranquil security as to the correctness of their belief, which would have been thus generated, would have ended in a careless and contented apathy. There would have been. . . . no call for vigilant attention in the investigation of truth—none of that effort of mind which is now requisite, in comparing one passage with another, and collecting instruction from the scattered, oblique, and incidental references to various doctrines in the existing Scriptures; and in consequence none of that excitement of the best feelings, and that improvement of the heart, which are the natural and, doubtless, the designed result of an humble, diligent, and sincere study of the Christian Scriptures.

In fact all study, properly so called, of the rest of Scripture— all lively interest in its perusal— would have nearly been superseded by such an inspired compendium of doctrine; to which alone, as by far the most convenient for that purpose, habitual reference would have been made in any question that might arise. Both would have been regarded indeed as of Divine authority; but the compendium as the fused and purified metal; the other as the mine containing the crude ore. And the compendium itself being not, like the existing Scriptures, that *from which* the faith is to be learned, but *the very thing to be learned*, would have come to be regarded by most with an indolent, unthinking veneration, which would have exercised little or no influence on the character. Their orthodoxy would have been as it were petrified; like the bodies of those animals we read of incrustated in the ice of the polar regions— firm fixed, indeed, and preserved unchangeable; but cold, motionless, lifeless. It is only when our energies are roused, and faculties exercised, and our attention kept awake by an ardent pursuit of truth, and anxious watchfulness against error— when, in short, we feel ourselves to be doing something towards acquiring, or retaining, or improving our knowledge— it is then only that that knowledge makes the requisite practical impression on the heart and on the conduct.

To the church, then, has her all-wise Founder left the office of *teaching*—to the Scriptures, that of proving the Christian doctrine: to the Scriptures, he has left the delineation of Christian *principles*— to each church, the *application* of those principles, in their symbols or articles of religion— in their forms of worship— and in their ecclesiastical regulations.

How beautiful is the analogy here between the

word of God and the natural creation! Had we been told that the earth was to be so arranged that eight hundred millions of human beings could live thereon, should we not, in thought, have done away with the vast unproductive forests, the superfluous mountains, the exorbitant ocean, and have divided it into so many plots for agriculture, like the veriest pauper field? This was not God's way. The woods, and hills, and seas minister to the clouds, and the clouds drop fatness on the fertile fields and the luxurious plain; and thus he opens his hand and supplies all things living with plenteousness. So is it with the Scriptures of truth. We should, perhaps, have expected definitions, and articles, and formularies, and canons, and creeds. This was not God's method.

There is the incident of touching simplicity, the solemn majesty of law, the flame of patriotic zeal, the heart-experience which speaks to our heart, the grandest poetry, the most magnificent songs of praise, the rapid changes on the prophetic harp, the inimitable story of redeeming love, the calm deductions of logical argument, the echo of angelic joy, the unbarring of the gates of glory, and the reflection of the light of eternity. And yet, amid all these manifold combinations, the simple rule of our faith in the One living and true God— Father, Son and Spirit, the source of creation, redemption and sanctification, is marked out with a precision that "he may run that readeth." (Heb. 2:2)

But, do you ask, is it needful for every believer to pass through such a long process of proof as even this little treatise sets forth? Assuredly not. The Bible is eminently the poor man's book. These things are hidden from the wise and prudent, and revealed unto babes. (Matt. 11:25; 18:3) And to such a child-like mind a very few simple truths generally carry conviction, and with conviction life and peace. "I am God, and beside me there is no Saviour." "Behold the Lamb of God, which taketh away the sin of the world." "I will send the Comforter to you." His

Father, his Redeemer, his Sanctifier, are equally indispensable to him: and he knows that he was baptized into the name of the Father, the Son, and the Holy Ghost. He needs no more. Without any laboured syllogisms, he believes these Three are One. The truths find him. He does not expect to fathom the mystery; but his whole heart embraces that which satisfied his whole necessity.

If, however, doubts and suspicions assail these first principles when implanted, or keep back an inquirer from believing them, then the word of God, reverently consulted, affords a complete answer to every, what I may call, rational objection. The armoury supplies a weapon for every encounter. We are ready to give every man a reason of the hope that is in us. (I Pet. 3:15) Therefore, if held back by these doubts from faith in Christ, you must give yourself, heart and soul, to this momentous inquiry; you must shake off that deadly indifference which would leave this question undecided; you must watch and pray; and then be assured the promise shall never fail— “I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you; and ye shall seek me, and find me, when ye shall search for me with all your heart.” (Jer. 29:11-13)

Mortal life, stretching forth into immortality, is to each man like a precious cabinet stored with priceless jewels. But the cabinet is locked, and to those without Christ the key is wanting. The gospel is that key. It is proffered to all. How many, alas, carelessly thrust it aside! But some, you may think with a modest caution, refuse to make the trial, lest haply they should hamper the lock, until they have been assured by a careful sifting of documents, by a comparing of outlines of the hidden wards with the key, and by other infallible proofs, that the key in question was the one made and designed for the cabinet. This investigation they pur-

sue with untiring assiduity, until, satisfied of the credibility of the evidence adduced, they try the bolt with a trembling hand; it yields to the touch and the cabinet is their own: they are rich for ever. Many others, however, have more trustfulness, and less fearfulness. They feel their poverty; they believe the offer is to be relied on; they know that many of their neighbors have found it so; and without further delay they also try the lock: it yields, and the cabinet is theirs. You can never argue them out of their persuasion that the key they hold in their hands is the key of the cabinet. No other unlocks it; and this does. That is enough for them. They may not have so intelligent a knowledge of the way in which that elaborate key turns back one secret spring after another: that knowledge, whenever acquired, belongs to the patient, pains-taking investigator: but both alike possess the jewels.

So is it with the gospel of Jesus Christ: it exactly fits the intricate wards of the human heart. It unlocks the inestimable treasures of human life. He that uses it is rich indeed; rich towards God; rich for eternity. Whether he has been led to faith in Christ through long and painful inquiries, as may be the case especially with those who have much time for thought, and keen intellectual powers; or whether with a more confiding alacrity, which is the experience of most Christians, (for "God hath chosen the poor of this world rich in faith,") (James 2: 5) he has obeyed the gospel at once, the life-giving efficacy is the same. "As many as received him, to them gave he power to become the sons of God." (John 1:12) The question is one of obedience or of disobedience. "The mystery (of the gospel of Jesus Christ) is now according to the commandment of the everlasting God made known to all nations, for THE OBEDIENCE OF FAITH." (Rom. 16: 25, 26) Obedience is life; "He that believeth on the Son hath everlasting life:" and disobedience is death; for the same Scripture continues, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3: 36)

(4) Do you say, Is not a trustful knowledge of God the Father sufficient? Scripture answers, There is no true knowledge of God the Father, except in God the Son: for Jesus Christ says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14:6) And John writes, "Whosoever denieth the Son, the same hath not the Father." (I John 2:23) And again, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 9) Now Scripture has proved to us the co-essential Godhood of the Son with the Father: and, if once the Holy Spirit convince you of this, you will be the first to ask, what can denial of the Son be, if to deny his Deity be not this negation? With your keen sense of honour, you will then be the first to acknowledge that such denial destroys the glory of his person; tears the crown from his brow; empties the atonement of its virtue; and, however undesignedly, charges the church of Christ with idolatry, and the word of God with equivocation and untruthfulness. For he who denies the Deity of our Lord "believeth not the record that God hath given of his Son." (I John 5:10) There are indeed many, who, professedly believing the Deity of the Son of God, by their works deny him: theirs, perhaps, is an aggravated guilt:— but those who professedly disbelieve his Deity, seeing that such unbelief extracts all saving efficacy from his work, are rejecting the only "name under heaven given among men, whereby we must be saved." (Acts 4:12)

Further, do you say, God is love, and will not visit with eternal condemnation the creatures of his hand? My friends, you are making to yourselves a God of your own imagination, a God of mercy and compassion only, but without holy jealousy and righteousness. Such a one is not the God of creation, or of providence, or of the Bible. He is not the God of creation; for even there, amid the abounding evidence of his goodness, there are things which tell

of his severity; there is not only the sunshine, and the summer, and the dew, and the calm,— but also the terrible darkness, and the wintry blast, and the storm, and the volcano. Such a one is not the God of permissive providence; for there is not only the happy home, and prattling childhood, and the mart of peaceful merchandise, and the honourable senate,—but also the chamber of suffering, and the creeping infirmities of age, and the wail of oppression, and the battle-field strewn with corpses. Nor is such a one the God of the Bible: God is love indeed— but love embraces all his attributes, not mercy only, but righteousness likewise: “for love is strong as death, jealousy is hard as the grave, the coals thereof are coals of fire, which hath a most vehement flame.” (Song of Solomon 8:6) Oh, surely not in vain was the cry of the gospel herald, “Flee from the wrath to come.” (Matt. 3:7) Not in vain the warning of Jesus Christ, “If ye believe not that I am *he*, ye shall die in your sins.” (John 8:24) Not in vain the awakening question of Peter, “What shall the end be of them that obey not the gospel of God?” (I Pet. 4:17)

It is so often asserted that the inflexible righteousness manifested under the old dispensation, as in the deluge, in the destruction of the cities of the plain, in the plagues on Egypt, or in the chastisements on Israel, has been modified by the “milder genius of the Gospel” (Luke 17:36-38) (Rom. 9:17) though they who make the assertion forget, that these cases are adduced as examples in the New Testament, (I Cor. 10:6-11) that I bring before you in the note below \* some portion of the witness of

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\*—*Testimony under the new covenant to the righteous severity of God.*

Matt. 3:7-12. John Baptist warns to flee from the wrath to come.  
Matt. 5:26-29. Jesus speaks of the eternal prison, and of the unholy being cast into hell.

— 7:13. of the broad way leading to destruction; and verse 23. of the hour when he will say, Depart from me. (These last are taken from the sermon on the mount, in which the Fatherly character of God shines as a golden thread interwoven throughout.)

the New Testament to the immutable justice of God. I fully grant you that now God is withholding his judgments: it is the day of grace, it is the time of love, the goodness of God leadeth us to repentance:

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- 8:12, the children of the kingdom cast out into outer darkness.
  - 10:15, more tolerable for Sodom in the day of judgment; and verse 28, "Fear him which is able to destroy both soul and body in hell." (This last in closest connection with filial trust towards God.)
  - 11:20-24, the woes on Chorazin.
  - 12:32, the unpardonable sin.
  - 13:41, 42, 49, 50, the judgment of the wicked.
  - 18:6-9, the end of those who cause offences.
  - 21:44, the stone falling on the disobedient.
  - 22:13, the guest expelled into outer darkness.
  - 23, the woes on the Pharisees.
  - 24, the foretold destruction of Jerusalem, typical of the last judgment.
  - 25:12, the foolish virgins disowned; verse 30 the unprofitable servant cast out; verse 41, the sentence upon those on the left hand— "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."
- Mark 16:16, after the resurrection, the same inflexible law— "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
- Luke 12:46, the unfaithful servant's end.
- 13:28, a scene of future remorse sketched, which the present Christ alone could sketch.
  - 16:22, 23, "the rich man also died and was buried; and in hell he lifted up his eyes, being in torments."
  - 17:26-30, the deluge and the destruction of Sodom, types of the end of the wicked at the second Advent.
- John 3:18, the unbeliever condemned already; and verse 36, "the wrath of God abideth on him."
- John 5:29, the resurrection of damnation.
- 8:24, ye shall die in your sins.
- Acts 3:23, the disobedient soul destroyed.
- 5:1-11, the judgment on Ananias and Sapphira.
  - 13:40, 41, see the peroration of Paul's sermon at Antioch;
  - 28:25-27, and of his address to the Jews.
- Rom. 1:18, the wrath of God revealed against all ungodliness.
- 2:4-11, wrath treasured up against the day of wrath;— indignation and wrath, tribulation and anguish, rendered to every evil doer.

but the season is limited, and "when once the master of the house is risen up, and hath shut to the door." (Luke 13:25) then the last hour of pardoning mercy will have passed away, and he whose

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— 6:23, the wages of sin is death.

— 7:19. "Vengeance is mine; I will repay, saith the Lord."

I Cor. 3:17. If any man, etc. him shall God destroy.

— 6:9. "the unrighteous shall not inherit the kingdom of God."

— 16:22. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

II Cor. 2:16, to them that perish we are the savour of death unto death.

— 4:3. the gospel hid in them that are lost.

Gal. 1:8. the solemn anathema on those who pervert the gospel.

— 6:8. he that soweth to his flesh . . . reaping corruption.

Eph. 2:3. we were children of wrath.

Phil. 3:18, 19. "I tell you, even weeping, that they are the enemies of the cross of Christ; whose end is destruction.

II Thess. 1:7-9, the Lord Jesus shall be revealed from heaven "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with an everlasting destruction . . ."

— 2:12, "that they all might be damned who believed not the truth."

Heb. 2:3. "How shall we escape, if we neglect so great salvation?"

— 10:27-31. "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries . . . It is a fearful thing to fall into the hands of a living God."

— 12:29, "for our God is a consuming fire."

James 2:10, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

I Pet. 2:8. (Jesus Christ) "a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed."

I Pet. 4:17, 18, "what shall the end be of them that obey not the gospel of God? . . . where shall the ungodly and the sinner appear?"

II Pet. 2:17, "to whom the mist of darkness is reserved for ever."

— 3:7, the day of judgment and perdition of ungodly men.

I John 5:19, the whole world lieth in wickedness.

Jude 14, 15, the Lord cometh . . . to execute judgment.

Rev. 6:16, hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

— 19:3, her smoke rose up for ever and ever.

name is love declares, "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." (Prov. 1:28) But if Jesus wept when foretelling judgments on Jerusalem, well may the heart of a pardoned sinner bleed, to gather such cumulative proof of his holy indignation. So terrible is the evidence that, like Moses at Sinai, "I exceedingly fear and quake." (Heb. 12:21) If it were only one isolated passage, you might urge it was figurative language; but here it is written in history, prophecy, sermon, epistle, vision,— all alike proving that our God is a consuming fire, and that of the enemies of the cross the end is destruction. I repeat, you may conceive a God of compassion only, and fall down and worship him, but such a one is not the righteous Judge of all the earth: and you may beautify the name of the Father, whom you adore, with every trait of benevolence, and tenderness, and grace; but it is not the name of the one living and true God, for that is the name of the Father, and of the Son, and of the Holy Ghost.

God forbid that I should write with anything of bitterness or pride. I feel far too deeply for that. You will not accuse me of it. Shipwrecked in one common fall with us, you have adopted principles of your own, and staked your immortality of weal or woe upon them. We have embarked upon that we *know* to be the only true life-boat: and with all the importunity of affection, those kindlings of common humanity which bind us together, we cry to

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- 19:15. "and out of his mouth goeth forth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness and wrath of Almighty God."
  - 20:15, "and whosoever was not found written in the book of life was cast into the lake of fire."
  - 21:8. "but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death . . . ."
  - 22:11. "he that is unjust, let him be unjust still; and he that is filthy, let him be filthy still."

you— “Friends, that raft of your own construction cannot survive the tempest. Come with us. Yet there is room. Yet there is time. Our life-boat cannot sink. Our pilot knows the port.”

Let us recur to our position before God, as sketched from Scripture in the opening of this treatise. The Bible represented us as guilty, strengthless, and in darkness. Whatever moral excellences may adorn us in the sight of man; philanthropy, generosity, tenderness, integrity— still the penetrating law, the law of perfect love, reveals innumerable violations of our nearest and noblest duties. We are sinners; and as sinners, exposed to all this righteous wrath in the day of wrath.

Once realize this, and our false peace is broken up for ever. Our earthly gayety is gone. Life, without our Father's smile, is not worth the living. It is to flit through a mazy labyrinth of pain and pleasure, to foster affections which must wither to their roots, and to cherish hopes which must expire one by one. The irrepressible question rises again to our lips, What must I do to be saved? Where shall we find a hiding-place? “The name of the Lord is a strong tower: the righteous runneth into it, and is safe.” (Prov. 18:10) What is his name?— the same Moses heard in the cleft of the rock— “The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.” (Exod. 34:6, 7)

How then can he clear us, the guilty? For “we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” (Isaiah 64:6)

May the Lord of his sovereign mercy impress his

own reply on my heart and on yours, by the power of the Holy Ghost.

Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference;

For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus. —Rom. 3:19-26.

How blessed, how Divine a salvation! Another has offered an atoning sacrifice for our sins; another imparts his righteousness to all who believe. The claims of the law are satisfied; for a Victim of infinite worth has satisfied them. (Rom. 5:6) Emmanuel, God with us, is surety for us. (I Pet. 3:18) Christ died for the ungodly, the Just for the unjust, that he might bring us to God. "It is the blood which maketh atonement for the soul:" (Lev. 17:11) not the blood of bulls and of goats, (Heb. 10:4) but the blood of Jesus Christ his Son cleanseth us from all sin. (I John 1:7) And now God in Christ reconciles the world unto himself, not imputing their trespasses unto them. And we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God; for he hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him. (II Cor. 5:19-21) O unexampled love!

The Father sent the Son to be the Saviour of the world. (I John 4:14) God the Father loving us with everlasting love: God the Son incarnate, crucified, risen, glorified, intrceding. Here "Mercy and truth are met together; righteousness and peace have kissed each other." (Psalm 85:10)

But once more: "Jesus says, No one can come unto me except the Father which hath sent me draw him. (John 6:44) And yet again: "No one cometh unto the Father, but by me." (John 14:6) It is a circle of light and love. We go round about it. How are we to enter it? Jesus answers, "When the Comforter is come, whom I will send unto you from the Father, he shall testify of me. (John 15:26) . . . he will guide you into all truth . . . he shall receive of mine, and shall show it unto you." (John 16:13-14) Here is the power of entrance. That which is born of the Spirit is spirit.

Oh, blessed new-born soul! washed in the blood of Christ, clothed in his spotless goodness, drawn by his quickening Spirit, it is brought to the footstool of the throne of paternal love. It lives. It loves. All the affections gush forth from a well of water springing up into everlasting life. The Trinity in Unity is no longer an abstract doctrine alone, but it interpenetrates our spiritual being. The Father and the Son have come unto us, and in the communion of the Spirit make their abode with us: and thus dwelling in love we dwell in God, for God is LOVE. (See John 14:23)

(5) God is love. Many, from these words alone, have argued the necessity of a co-eternal and a co-equal plurality in unity, as a deduction from that absolute perfection of the Divine nature which requires every possible excellence: *co-eternal*; —for love implies, at least, that there be One who loves, and One who being loved reciprocates that love; and, therefore, if the Son were not from everlasting (as the Father himself), the first and the last, the beginning and the ending; then before the crea-

tion of our world, or of any worlds, through the receding cycles of a past eternity, they have contended that "the Divine mind would have stood in an immense solitariness," without reciprocity of affection, and without communion of intellectual enjoyment; and *co-equal*;— for love in its perfection requires similarity and indeed equality of nature, (as God records of Adam in Paradise, "there was not found a help meet for him,") (Gen. 2:20) and, therefore, whatever you take away from either the one who loves or the one who is loved, however you disparage either in comparison of the other, you so far destroy the propriety and completeness of the definition "*God is Love.*" \*

The following beautiful extracts from a German treatise, by Sartorius, have been translated and sent me by a friend.

"That which is asserted in theological compendiums with abstract and often negative precision of the Being and attributes of God, is gathered together in a living, comprehensive, and fertile idea, in that great dictum of the apostle, *GOD IS LOVE*. This saying of the Holy Spirit comes from the depths of the Godhead. It is the Divine axiom beyond which we cannot fathom, and from which all flows; the first principle of our science, as well as the basis of our life. The first article of our creed expresses this: God the Father is equal to 'God is love.'

(He then contrasts the two opposites *I* and *thou*, with the false opposites of some modern philosophy, *I* and *not I*.)

"Love presupposes consciousness—personality: in the true sense we cannot love a thing; only persons can love or truly be loved. In the Higher Divine sense, love is the unity or union of two distinct personalities. And this in the Highest sense the Triune God is, the Father, the Son, and the Holy Spirit of Love. . . . 'God is love:'—whatever we may say of God's spiritual, infinite, eternal Being; of his all-might and all-wisdom; of his holiness, justice, and truth; of his glory and blessedness; is it not all gathered up in the idea of absolute love? How little is said in asserting that God is a Spirit, if his mere negative immateriality and invis-

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\*— See Alford's sermons on Divine Love: and P. Smith's Testimony, Appendix III, from which some of the clauses in the above paragraphs are taken.

bility are meant: or when thinking and willing are ascribed to him, without any character to determine the quality of this thinking and willing. Love is spirit, is light, and life; is conscious, personal life, not merely subjectively absorbed in itself, but expanding, and manifesting, and objectively communicating itself; filling all with itself, and gathering all unto itself. Infinite and eternal are mere negative abstractions, if they are not contemplated as filled with love, whose nature it is to have no limits, and 'never to fail.'

"Holiness, what is it but Holy love, which only wills the holy and the good (the God-like), and abhors the evil (ungodly) because it brings ruin? And righteousness, what is it but the order, the law of love and its execution? God is love, not only as Creator and Preserver of the world, but in himself, from eternity, eternal love in person, and surely in more than One person; for love consists in the unity of (at least) two persons. The subject of love is not conceivable without the object, nor personal love without a personal object; without which it would be but self-seeking. The *I* must have a *Thou*: the eternal *I* an eternal *Thou*: eternal love an eternal object."

I give the above fragments for their intrinsic worth, without pledging myself to all the sentiments of an essay which I have not read.

But leaving this most profound mystery, and taking with you those living truths which are necessary to our salvation, I pray you now to return to the study of the sacred volume. You will look in vain for any formal creed: but what is infinitely more valuable to the earnest student and the docile believer, you will find the threefold and yet united work of the ever blessed God,— Father, Son, and Spirit,— on our behalf.

If we ask, Whence came I, and to whom do I belong? the Bible answers we are the creatures of God the Father, of whom are all things; of God the Son, by whom all things were made; of God the Spirit, who gave us life: of these Three who are One in essence, and who in unity of counsel determined, "Let us make man in our image." (Gen. 1:26)

If, feeling our low and lost estate, we cry, What must I do to be saved? Jesus answers, "Ye must

be born again. That which is born of the Spirit is spirit. —For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have eternal life.” (John 3: 6-16)

If now craving that new birth we begin to long for that Spirit with indescribable desire, our Lord assures us, “I will pray the Father; and he shall give you another Comforter, that he may abide with you for ever.” (John 14: 16)

If we ask how this, so great a salvation, was accomplished, the apostle replies, “Christ, through the Eternal Spirit, offered himself, without spot, to God;” and thus “his blood purges our conscience from dead works to serve the living and true God.” (Heb. 9: 14)

If we draw nigh to that great High Priest, crying, Lord, save me or I perish; He answers, “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.” (Isaiah 61: 1, 2)

If we turn to the pages of the gospel histories, and humbly ask for some manifestation of this stupendous mystery, we read— “Jesus 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.” (Luke 3: 21, 22)

If, as we ponder the threefold benediction pronounced on the worshipping Israelites,— “The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace:” —and observe how this threefold blessing mysteriously coalesced in one covenant name, for it

is added, "They shall put my name upon the children of Israel, and I will bless them:" (Num. 6:23-27) if, pondering these things, we cry, Bless me, even me also, O my Father; we shall hear a still small voice saying to us, The blessings of that name into which you were baptized be yours in deed and in truth, and in the power of spiritual life, "the name of the Father, and of the Son, and of the Holy Ghost."

If emboldened, we would now interpret this more plainly, the doctrine drops as the rain, and distils as the dew, in the benediction of the new covenant. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you. Amen." (II Cor. 13:14)

We betake ourselves to prayer; how easy the new and living way! "Through Jesus we have access by one Spirit unto the Father." (Eph. 2:18) And while kneeling at the throne of grace how deep the fellowship: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:16, 17)

If we are ever tempted to draw back from the hope of the gospel, how awful does the provocation of the Triune Jehovah appear when Scripture, warning us of the wrath to come, demands— "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot 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? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord." (Heb. 10:29, 30)

We are stablished in the faith: but we long to see this great mystery in living connection with the communion of saints, with the better covenant of promise, and with all the framework of human society: — this too is vouchsafed: for we read, "There is one body, and one Spirit, even as ye are called in

one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4:4-6)

Now we see that all things are ours, who are "elect according-to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ;" (I Pet. 1:2). for what, in the confidence of faith we ask, shall separate us from the love of God, who "hath from the beginning chosen us to salvation through sanctification of the Spirit and belief of the truth . . . to the obtaining of the glory of our Lord Jesus Christ?" (II Thess. 2:13, 14)

This assurance of faith is no idle self-confidence, for we hear the apostle's earnest entreaty: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 20, 21)

And is now the need of our soul irrepressible for suitable language in which to express the adoring gratitude of our hearts, let us fall low on our faces with the veiled seraphim, and cry, "Holy, holy, holy, is the Lord of hosts. (Isaiah 6:2, 3) Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Rev. 4:8)

Yes, the pure white light which fills the firmament of heaven, and imbues the clouds with brightness, and paints the inimitable beauty of every colour which delights us, is only a faint emblem of that glorious name—the name of the Father, and of the Son, and of the Holy Ghost—which alone can penetrate the depths of the human heart; which alone irradiates the mysteries of time and the darkness of the shadow of death; and which has spanned the throne of the Eternal with the emerald rainbow of everlasting peace.

And here I must close. At the beginning of this essay I ventured to allude to past personal conflicts.

My faith was sorely tried; and I often thought, as many others have done, that Satan exhausted his quiver on my battered shield. But unutterably painful as those days of struggle were to me, I should number them among the most golden of my life, if they taught me to remove one obstacle from the path of those who are feeling after Jesus, my Saviour and my God. I was at times constrained to cry in bitterness of soul, "All thy billows are gone over me," though an unseen hand kept me clinging to Him who was my life, like the limpet to the rock, buffeted by every wave of the fretting sea. But gladly shall I have suffered the tempest, if God may enable me thereby to stretch forth a helping hand to those who are sinking in the deep waters, until their feet are planted on the Rock of Ages. Then shall we shortly stand together in his presence, where is fulness of joy, and cast our crowns before him on whose head are many crowns, and sing the everlasting song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." The Lord, of his infinite mercy, grant this by the power of the Holy Ghost, for Jesus Christ's sake. Amen and Amen.

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