

THE DOCTRINE OF
THE HOLY SPIRIT

**GEORGE
SMEATON**

Foreword by
W. J. GRIER



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THE BANNER OF TRUTH TRUST

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Foreword

GEORGE SMEATON was ordained to the ministry of the Church of Scotland at Falkland in the Presbytery of Cupar in 1839. He was among those hundreds of ministers who came out at the Disruption in 1843 to form the Free Church of Scotland. Later he was appointed by his Church to be professor in her College at Aberdeen (1854) and in 1857 he became professor of Exegetics in the New College, Edinburgh. He died on 14 April 1889. He was one of the brilliant galaxy of men on the staff of the Free Church College in Edinburgh a century ago. Principal John Macleod describes Smeaton as 'the most eminent scholar of the set of young men who with M'Cheyne and the Bonars sat at the feet of Chalmers'. This volume of Smeaton on the Holy Spirit Dr Macleod declares to be 'invaluable within its own range', and adds of him that 'next to Principal William Cunningham he stood as our foremost student of the history of Reformed theology'. Smeaton had a thorough grasp of the historical development of the great Christian doctrines, such as the doctrine of the atonement and the doctrine of the Holy Spirit. In this field, as Dr Macleod informs us, he did 'very fine work indeed'. Dr Macleod adds: 'Dr Smeaton was the master of a very clear and unobtrusive style of expression ... He was as modest and unassuming as he was thorough and painstaking. A man can take his word in regard to any theme that he handles as soon as that of any writer on theological subjects. His talented colleague, James Macgregor, said that Smeaton had the best-constituted theological intellect in Christendom.' The late Dr Alexander Stewart of Edinburgh esteemed Smeaton as 'perhaps the most learned theologian in the Free Church and a man of deep and unaffected godliness'.

THE DOCTRINE OF THE HOLY SPIRIT

Smeaton was a close friend of Dr Hugh Martin and of that doughty champion of the faith, Dr James Begg. When Dr Begg died in 1883, the funeral sermons in his church at Newington were delivered by two of his oldest friends—Dr John Kennedy of Dingwall and Dr George Smeaton of Edinburgh.

Of Smeaton's work on the Holy Spirit, Dr Caspar Wistar Hodge Junior, of Princeton Seminary, had a very high opinion, and Dr Hodge was no mean judge. He recommended it as the best work on the subject. It is surely high time for a fresh edition.

W. J. GRIER

Belfast

Northern Ireland

1 November 1957

Author's Preface

I FOUND it necessary in the preparation of this course of lectures to travel over a field of vast extent. The subject has on this account taken shape in my hands as a survey of theology from the viewpoint of the doctrine of the Holy Spirit. To this course I was shut up by the fact that attention could not be limited to one or two departments of the subject, and because a selection could not well be attempted. I have endeavoured, therefore, to take a survey of the doctrine of the Holy Spirit from the various points of view commended to our attention by the testimony of Scripture on the one hand, and by the results of theological discussion, as well as by the history of the doctrine, on the other. This has given a threefold division to the work.

To bring out these three aspects of the topic, it seemed necessary, IN A FIRST DIVISION, to survey the biblical testimony in the Old and New Testament, or to furnish such a sketch as would show that the doctrine of the Holy Spirit was exhibited and apprehended from the first dawn of revelation, though fully displayed only on the day of Pentecost. Then follows, IN A SECOND DIVISION, a brief outline or sketch of the positive truth accepted by the church, or the form in which the church dogmatically holds the doctrine. This is contained in the six lectures which required to be formally prepared. As this was still felt to be incomplete without a historical survey of the discussions connected with the doctrine of the Holy Spirit, I have subjoined, IN A THIRD DIVISION, a condensed history of the doctrine from the apostolic age to the present time.

May the Holy Spirit, whose personality and work this treatise is intended to exhibit, condescend to accept and bless it to the glory of a Three-One God.

Author's Preface to the Second Edition

I RESPOND with pleasure to the call for a second edition of this volume. The additions interspersed here and there, with a view to make it more full on several points, leave the great body of the work as it was.

One of the most hopeful signs of the times is the growing interest in the doctrine and work of the Holy Spirit. This is evinced by the religious conferences, by the concerts for prayer, and by the desire for further statements and expositions on the great theme. If this new edition shall in any measure tend, by God's blessing, to satisfy the interest and guide the inquiries of many Christian minds, I shall be very thankful.

EDINBURGH

February 1889

The Doctrine of the Holy Spirit

First Division

THE topic on which we enter is by no means superfluous at this time. We may safely affirm that the doctrine of the Spirit is almost entirely ignored. The representatives of modern theology, it is well known, have almost wholly abandoned it. Many of them deny the Spirit's personality in the most open and undisguised manner. Some affirm that a dogma on this topic is not essential either to religion or to theology, and that we may altogether dispense with it. On the contrary, wherever Christianity has become a living power, the doctrine of the Holy Spirit has uniformly been regarded, equally with the atonement and justification by faith, as the article of a standing or falling church. The distinctive feature of Christianity, as it addresses itself to man's experience, is the work of the Spirit, which not only elevates it far above all philosophical speculation, but also above every other form of religion.

In this day it is impossible to divest the mind of the impression that, among those who take religion in earnest, a disposition exists, in no small measure, to pass over the supernatural agency of the Holy Spirit, and to speak and write upon religious truth as if the gracious intervention of the Son of God came more impressively home to men's business and bosom when disencumbered of any reference to another Person as the great Applier of redemption. In many cases that tendency may rather be called a sentiment than a formal dogma; with others it is a system. But in either case it betrays the most defective views of the relations of the Trinity. By

maintaining silence on this doctrine, one of the grand provisions of the gospel for meeting the wants of mankind is omitted.

But it may be asked, not without reason, can any man in the nineteenth century from the entrance of Christianity be in any doubt as to the personality, deity, and work of the Holy Ghost? Does not the church declare her belief in it as an elementary and fundamental truth in every administration of the ordinance of baptism? Is it not inserted in all the church creeds? Have not theologians discussed and vindicated it from Patristic times and since the Reformation so copiously, that many pages might be filled with a mere enumeration of the writers' names, and with the titles of their works? The answer is: Unsettled opinion and doubt prevail upon this point, to a surprising degree, abroad and at home, even among those who profess to accept as authoritative the words of prophets and apostles, and the sayings of our Lord. One explains them in one way, and another explains them in a different way, in order to exclude this doctrine.

No one, it is true, has attempted, in reference to the doctrine of the Spirit, to show that the Lord's own teaching differed, in essential points, from that of his apostles. The harmony is so unquestionable and so obvious, that it gives to all a sufficient ground of confidence. Moreover, less is said than formerly of accommodation; for reverent minds are ready to admit that deception, however subtle and refined, is still deception; and that this is an element which is not to be endured in a divine revelation. Theological opinion has taken a forward step in this respect, though not much is really gained, while the language of Scripture—which a natural interpretation would make conclusive as to the personality and work of the Spirit—is explained away as figurative, or as a mere personification, by many modern divines.

To set forth the doctrine of the Spirit EXEGETICALLY, according to the programme which I have sketched, is not an unnecessary task in the present state of theology; and, in carrying out this undertaking, my object is truth, and truth alone, without the

bondage of any artificial system, past or present. So far as the outline of Scripture testimony is concerned, I shall largely content myself with the results of investigation, and often hold the statement of the process in abeyance. And where the word is silent, I shall accept its silence as well as its declarations without hesitation or reserve. The Jewish church was formed by a special education to receive Christianity when it should come. It was the issue of a long development, meant to lead them to comprehend the import of Christ's instruction.

As we come in contact, in the course of this discussion, with the doctrine of the Trinity at every point, it may be fitting to refer to that great theme at the outset, so far at least as concerns the relation which essentially belongs to the Holy Spirit. This will pave the way for the consideration of the other doctrines which we have to discuss. Though every attempt to comprehend or to unfold the mystery of the Trinity has failed, and must fail, from the ineffable nature of the subject, we may affirm that in the five following propositions the faith of the church is satisfactorily exhibited, viz:

1. That there is one God or divine essence.
2. That the same numerical divine essence is common to three truly divine Persons, who are designated Father, Son, and Holy Ghost.
3. That between these three divine Persons there obtains a natural order of subsistence and operation: that the first Person hath life in himself (John 5:26); and that the second and third Persons subsist and act from the first.
4. That this order of the divine Persons belongs to the divine essence prior to, and irrespective of, the covenant of grace.
5. That this natural order of subsistence and action is the ground and reason of the several names, Father, Son, and Spirit; the Son being begotten of the Father, and the Spirit by spiration proceeding from both.

And as to the divine WORKS, the Father is the source FROM WHICH every operation emanates (ἐξ οὗ), the Son is the medium

THROUGH WHICH (δι' οὗ) it is performed, and the Holy Ghost is the EXECUTIVE BY WHICH (ἐν ᾧ) it is carried into effect.

The Christian church, from the beginning, believed in the doctrine of the Trinity with unhesitating faith. It was not a conclusion formed gradually in the consciousness of the Christian community, partly by reflection, partly by biblical inquiry. The church found in the baptismal formula an emphatic allusion to Father, Son, and Holy Ghost, and simply accepted it as her doctrine of the Trinity. It was brought within the scope of every Christian mind, learned and unlearned, as the fundamental and the primary truth, of which no Christian disciple could plead ignorance. The substance of the doctrine is that God is one, and that the Persons are distinct; and after all the investigations that have confounded and fatigued the acutest understanding, we only return to the same simple formula of baptism, which is level to the capacity of the humblest.

The doctrine of the Trinity is not so much a point among many as the very essence and compendium of Christianity itself. It not only presents a lofty subject of contemplation to the intellect, but furnishes a repose and peace which satisfies the heart and conscience. *To explain this mystery is not our province.* All true theologians, who have trained their minds in the right school, whether in expounding positive truth or in combating erroneous views, have uniformly accepted it as their highest function simply TO CONSERVE THE MYSTERY, and to leave it where they found it, in its inscrutable sublimity, or, as the poet expresses it, 'dark though excessive bright'. Leibnitz happily said, If we could bring it within the terms of any humanly constructed definition, it would be a mystery no longer. The zeal and erudition of the Fathers, accordingly, were mainly employed to retain and preserve the mystery.

And when we look at the doctrine from the practical point of view, a belief of this great truth is absolutely essential to the Christian man and to the Christian church. Without it, Christianity would at once collapse. As this doctrine is believed on the one hand, or challenged on the other, Christian life is found to be affected at its

roots and over all its extent. Every doctrine is run up to it; every privilege and duty hangs on it. It cannot escape observation that scarcely a heresy ever appeared which did not, when carried out to its logical results, come into collision with the doctrine of the Trinity at some point. Through the whole history of opinion, the ever-recurring fact presented to us is, that however a man may begin his career of error, the general issue is that the doctrine of the Trinity, proving an unexpected check or insurmountable obstacle in the carrying out of his opinions, has, to a large extent, to be modified or pushed aside; and he comes to be against the Trinity because he has found that the doctrine of the Trinity was against him.

The attacks on the Trinity, menacing though they might be for a time, have commonly been the occasion of real benefit to the church. The church might have been less on the alert than was found to be imperatively necessary when asked, for instance, by the Sabellian to allow within her pale a mere modal distinction in the Trinity, or when asked by the Arian to give a certain amount of liberty to such as questioned or denied the supreme deity of the second or third Person of the Trinity. By varied discipline and experience, she has been schooled to apprehend the doctrine of the tri-personal God, or the threefold personality in unity, as the most fundamental, vital, and practical of doctrines; that it forms the ultimate ground of every truth; that it is absolutely intertwined with the essential provisions of the gospel; and that the plan of salvation cannot be left standing entire, if this great doctrine, the keystone of the arch, is either loosened or displaced.

The church, accordingly, has always posted herself here as in the Thermopylae, where her last stand is to be made. She knew that, without this doctrine, the Creed would have no coherence, nor her members have any solid peace. The enlightened Christian in this field neither expects nor wishes to find that which will not baffle his comprehension by its vastness, nor dazzle him by its splendour. Nay, the appeal to the ADORING WONDER of the finite mind becomes more powerful when its limited capacity fails to comprehend the

theme in all its magnitude. We cease to comprehend and begin to adore. The Christian church, feeling that she has to believe what God has condescended to declare, is alive to the fact that there is no loyalty greater than the loyalty of the intellect; and she calls for the submission of the finite reason. Hence everyone feels the force of these beautiful words of Gregory Nazianzen in reference to the Trinity. In his sermon on baptism he says: οὐ φθάνω τὸ ἔν νοῆσαι καὶ τοῖς τρισὶ περιλάμπομαι· οὐ φθάνω τὰ τρία διελεῖν, καὶ εἰς τὸ ἓν ἀναφέρομαι. 'I cannot think of the ONE but I am immediately surrounded with the splendour of the THREE: nor can I clearly discover the three, but I am suddenly carried back to the One.'

The objection to the Trinity on the ground of the unfathomable mystery has been repeated in every successive age. And it may not be out of place to say that if there had been no mystery, an opposite objection might not improbably have emanated from the very same parties. Had there been no inscrutable doctrines beyond the sounding line of man's reason, no profound mysteries in the revealed account of God's being, purposes, and works—if such a thing were conceivable in a revelation communicated from God to man—the objectors might have decried and depreciated it from a wholly different point of view as a stale, flat, and unprofitable message, which had nothing in it worthy of the claims which it made on men's minds, because it had nothing beyond the discovery of the human understanding. When we reach the manhood of our being, we may understand what we cannot now fathom. Addison and Swift both conjectured, not unwarrantably, in connection with these very mysteries, that new faculties might be given in the life to come to apprehend what is now incomprehensible and unknown.

I shall endeavour to bring out the testimony of Scripture to the doctrine of the Holy Spirit as contained in the Old and New Testaments. As my object in this division is to set forth the place which the doctrine of the Spirit occupies in contrast with the modern Sabellianism, I shall rather state the cumulative import

of the Scripture testimony, than launch into a full or exhaustive exegesis of all the passages. And in fulfilling this task it will be my aim, except where some elucidation is necessary, to mix with it as little of my own as possible, lest foreign elements should invalidate the evidence which is so conclusively furnished by the harmonious testimony of the Scripture itself from first to last. I shall try to evolve what the Scriptures say; and for that end transplant myself into the circumstances in which the writers of the different ages were placed. To penetrate, as far as possible, into the teaching of inspired prophets before the coming of Christ, and of inspired apostles subsequent to his resurrection, it will be necessary to bring out, in a condensed outline, their scope and harmony.

That the Scripture testimony about to be adduced in reference to the Holy Spirit may also be readily applied to the refutation of modern errors, it may not be out of place to mention the Sabellian postulate, and the deduction from it to which Schleiermacher has given expression in this century. According to the view stated by Schleiermacher in his own ingenious way, all that is intimated by the names SON OF GOD and SPIRIT OF GOD did not exist before the work of redemption, and before the founding of the Christian church respectively. It was held by him that God is Father as he creates, Son as he redeems, and Holy Spirit as he unites himself to the Christian church, but without the personality which the church doctrine ascribes to each of them. Sabellianism was always at a loss to explain the biblical truth that all things were created by God through the Son and the Holy Spirit; for the divine Persons must manifestly have existed before they could act. That was the argument which of old the Patristic writers adduced with invincible force against the Sabellian theory; and neither Sabellius in former days, nor the Schleiermacher school in recent times, have done anything to meet or answer it. The Jewish church, though carefully trained, failed at the decisive moment, from this same Unitarian bias which had come to predominate in it. And many have, in all ages, been engulfed by opinions which impugned the Spirit's personality on

the one hand, or questioned his supreme deity on the other. Of those who deviate from church doctrine in our day, the majority are led by a strong Sabellian bias, which, while it admits that predicates of deity are undoubtedly ascribed to the Spirit, interprets these allusions as descriptive of a mere influence or energy, or as attributes and manifestations of deity without the personal distinction in any form. This Sabellian view is at present a theological current of immensely greater force and wider diffusion than is commonly suspected by theological readers in this country.

We shall endeavour in the present dissertation, introductory to the six dogmatic lectures afterwards given in proper form, to give an outline of the biblical testimony to the doctrine of the Holy Spirit. This will supply an exegetical foundation.

INTRODUCTORY DISSERTATION

We shall first keep the Old Testament doctrine of the Spirit full in view; and in tracing the stream of history, we shall consider (1) the testimony to the spirit of prophecy in the books of Moses and Job; (2) in the time from Moses to David; (3) in the period from David to the exile; (4) from the exile to the close of the Old Testament. But underneath this mere chronological division, we shall have occasion to notice the Spirit's operations in nature and in grace; in the supernatural gifts conferred upon gifted men, and in the prophecies relating to the Messiah prior to the Pentecostal economy.

THE BOOKS OF MOSES AND JOB

'The Spirit of God moved upon the face of the waters' (Gen. 1:2). The term Spirit (*Ruach*) denotes a BREATH, a WIND, and also an intelligent thinking being. The designation 'the Spirit of God' denotes two Persons—God and the Spirit of God, like the analogous title 'the Son of God'. It implies distinct personality, and indicates that he is from God, or of God. The action here ascribed to him, in connection with the creation of all things, seems to be a metaphor

taken from the incubation of a bird, and sets forth how the Spirit, dove-like, sat brooding o'er the dark abyss, and made it pregnant.¹

'By his spirit he hath garnished the heavens' (Job 26:13). He is called God's Spirit ('his spirit') to show that he is of the same essence with God and from him. When it is said that he who garnished the heavens is the Spirit of God, we are not warranted to interpret the words in any other way than as a declaration that the personal Spirit—elsewhere called the finger of God and the power of God—adorned the heavens, and framed them to display the divine glory.

'The Spirit of God hath made me,' says Elihu, *'and the breath of the Almighty hath given me life'* (Job 33:4). The reference to a personal agent standing in a unique relation to God—that is, from God, but personally distinct—is too express to be evaded by any subterfuge.

'Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth' (Psa. 104:30). There the psalmist speaks of God's manifold works according to their order. He shows that God gives the animals their food; that he hides his face and they are troubled; that he takes away their breath and they die; that he sends forth his Spirit, and a fresh succession or race of animated beings is created. The title 'thy spirit' distinguishes between the uncreated and the finite Spirit, and proves that the Spirit of God is the fountain of life; and that creation, amid all its necessary changes, receives from him its renovating or rejuvenating power. The blossom and decay of vegetation; the succession of races on the earth's surface; the bias impressed on various minds; the skill in arts; the manifold gifts which hold society together—are all the workmanship of the Spirit.

MAN MADE TO BE THE TEMPLE OF THE HOLY GHOST

We come to the indwelling of the Spirit in primeval man, which may be called the deep ground-thought of all right anthropology, as appears from these words: *'The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life'* (Gen. 2:7). When God breathed into man the breath of LIFE (OR LIVES, for

¹ Milton, i. 21 and vii. 233.

it is plural), WE must understand life in the Holy Spirit as well as animal and intellectual life. Calvin, and the mass of commentators since his day, have interpreted the words of the physical life, as if they intimated nothing more than the animation of the clay figure. The Patristic writers, Athanasius, Basil, Ambrose, and Cyril, refer the words to the occasion when God communicated the Spirit, the breath of the Almighty, the giver of the HIGHER as well as of the lower form of life. If further proof of the correctness of this interpretation were necessary, it is furnished by the contrast of death threatened in the penalty, which certainly cannot be limited to natural death. Adam had the Spirit in the state of integrity, not only for himself, but for his seed; and he walked after the Spirit as long as he stood in his integrity. I must here refer a little more fully to the Spirit's work in connection with the first Adam.

From the narrative of creation, brief but suggestive, which is given in Genesis, the great thought is derived that, according to the constitution which God was pleased to give to the first man among the creatures of his hand, not only was a federal unity assigned to him as the head of the race, but a relation to the whole Trinity which comes to light, in his being made in the image of God. That he not only bore a likeness to God's perfections in his mental, moral, and religious constitution, but that he was placed in a peculiarly CLOSE RELATION TO ALL THE PERSONS OF THE TRINITY—nay, in a conscious personal relation to all the divine Persons—is clearly intimated in the words: 'Let us make man in our image, after our likeness' (Gen. 1:26). The use of the plural number in the pronoun us is not to be reduced, according to the evacuating principle of nationalism, to a mere mannerism in style. Dr Owen has well remarked that God, having manifested by other parts of creation his existence, nature, and perfections, designed in the creation of man to manifest himself in a trinity of persons; a remark setting forth a momentous truth only too little pondered. For the right interpretation of many passages of Scripture in their coherence and meaning, it is necessary to take this thought along with us.

The question now raised in theological circles in reference to man is: Did he, as God's creature, realize in any measure God's idea? And was he the object of divine complacency not only as the partaker of a pure nature, but as a son who was then replenished, just as redeemed men are again replenished, with the Holy Spirit? Or, on the contrary, was he, according to the Rationalistic theory, formed in a low and rude condition, though capable of advancing in an ascending scale, and necessarily requiring even in his creation state some further intervention to make him correspond to God's idea? On exegetical grounds as well as on the ground of analogy, we must hold that man as he was formed not only corresponded to God's idea as a son within the sphere of creaturehood, but was the temple of the Holy Ghost. This is a view so essential to all right conceptions of our primeval relationship that without it no sound anthropology can be maintained. The deep ground-thought presupposed by Christianity is that Adam had the divine image and life from the Spirit of Life. It follows, accordingly, that the elements were already deposited in him by which he was in a position to reach the full perfection of his being, as he was. He needed only to have further developed that which was already in him, and to abide the probation under which he was placed.

The advocates of the Rationalistic conception of man—however variously it may be modified, and however imposing some aspects of it may at first sight appear—describe man's original state as commencing with a low grade or type, and rising to a higher. But of all the forms in which this baseless theory has been presented, by far the most attractive is the novel theory supported, in our day, by many able men, that an incarnation would have entered to complete the idea of man even though no sin had ever entered to disturb the harmony of the universe. This favourite speculation¹ of modern German theologians has no biblical ground, but has a tendency to introduce a wholly different conception of man's original state. It gives a false idea of his original integrity or perfection. According to this theory, they

¹ See Dorner's *Doctrine of the Person of Christ*, Liebner, Martensen, Ebrard.

postulate the necessity of an incarnation to make man correspond to God's idea; and what does that supposition involve? It necessarily implies imperfection in his very constitution, and in the adaptation of the means to the end designed. It reflects on the perfection of that nature in which our race was made. Assuming that man was formed by the Creator in an imperfect and rude state—that is, without the elements that would have unfolded themselves in the full efflorescence of his being—it takes for granted that the ideal of creation, without a new intervention from above, must have remained unrealized; that with all his natural powers exerted to the utmost, and with all the aids provided for him in his original sphere, he could not have completed his destiny without an intervention wholly new and supplementary. If there still remained a further extraordinary interposition to carry forward to completeness the act of creation which, by the supposition, was left imperfect—or, at least, unfinished—in kind as well as in degree; if nature required no mere development within its assigned sphere into the perfection of its capacities, but was left defective in its structure or mental conformation from the first—then everything most confidently accepted by inspired and uninspired men from the beginning is seen in a cross light and through a distorting medium. If imperfection, at least in the sense of incompleteness, attached in such a degree to creation in its normal state—in other words, if it did not correspond to its idea—reason would be staggered. The moral problem of responsibility—arduous enough as it is—would in that case be insoluble. We could not speak of all as 'very good' in its primordial state, nor could we vindicate the ways of God to men. On the contrary, the representations of man from a biblical point of view are to the effect that he had, from the first, realized and formed within him the divine idea to such an extent that he needed nothing more than the required probation in order to his being confirmed, and then exalted to an immensely higher degree, according to the promised reward.

We naturally ask whether *the first Adam had the Holy Spirit at his creation*. This must be affirmed whether we look at the exegetical

grounds, which we hold to be conclusive (Gen. 2:7), or at the analogy of the second Adam. This has not been denied in any quarter entitled to respect, Patristic or Protestant. Bishop Bull has proved in his sermons, by quotations from the Fathers, that they believed firmly, on the warrant of Scripture, that Adam along with the principle of natural life received also the grace of the Holy Spirit. This is a point that has never been taken up in earnest by any divine of note, with the single exception of Howe, whose *Living Temple* proceeds upon it as a postulate. The explanation of that omission, from which not only anthropology but the doctrines of grace have suffered not a little, may be the following. In a treatise which long passed under the name of Augustine, there was a formal denial of the position that Adam in his state of integrity was in the possession of the Spirit. The great influence of Augustine's name, thus supposed to have pronounced a different judgment, seems mainly to have had the effect of repressing due inquiry, and of blunting statements which might otherwise have been at once clearer, ampler, and less reserved in the direction to which I have referred. That treatise, ascribed to Augustine,¹ contains, however, so many gross mistakes and errors on many different points, and even on the doctrines of grace, on which the views of Augustine were the most pronounced, that any man might have detected the injury done to him by attributing such an unworthy composition to his pen. It is now with a general concurrence of opinion rejected as spurious, and replete with views which Augustine did not hold. The arguments from analogy which go to prove that Adam had the Spirit are conclusive.

The doctrine that man was originally, though mutably, replenished with the Spirit, may be termed the deep fundamental thought of the Scripture doctrine of man. If the first and second Adam are so related that the first man was the analogue or figure of the second, as all admit on the authority of Scripture (τύπος τοῦ μέλλοντος, Rom. 5:12–14), it is clear that, unless the first man possessed the Spirit, the last man, the Healer or Restorer of the

¹ *Vid. Quaest, ex utroque Testamento*, Quaest. 123.

forfeited inheritance, would not have been the medium of giving the Spirit, who was withdrawn on account of sin, and who could be restored only on account of the everlasting righteousness which Christ brought in (Rom. 8:10). Sin separated between the soul and God; and, according to the tenor of God's just and holy moral government, the Spirit was of necessity withdrawn at the moment when Adam lent an ear to the tempter's glozing words. And the privation to which man's nature was subjected, as the term *FLESH* clearly shows (Gen. 6:3), implies that he had forfeited that fullness of the Spirit which he once possessed, and which, but for sin, would have descended as an inheritance to his posterity.

The arguments against the view that Adam had the Spirit are wholly destitute of biblical ground, and have no validity or weight. One ill-understood text has been adduced to prove that Adam was not replenished with the Spirit, viz: 'The first man Adam was made a living soul; the last Adam was made a quickening Spirit' (1 Cor. 15:45). That is the main argument in the spurious treatise ascribed to Augustine. But that passage, when closely examined, is no absolute antithesis; for the apostle aims to show that there is a natural body and a spiritual body, the one before the other; the one inherited from the first man, the other received from him who is the quickening Spirit. But the apostle says nothing against Adam being replenished with the Spirit—nothing in favour of the notion which it was adduced to prove. On the contrary, it is clear that man must have realized God's idea, for God pronounced all very good; and he had only to undergo the necessary probation, which implied that his nature, from the first, was so perfect that it might certainly have come out unhurt. Why, in fact, was there any probation at all, if man at his creation was left without the Spirit to guide and animate him? And how could he be tried if he did not answer God's idea, as one supplied with all that was requisite for the trial, the successful issue of which would have placed him amid the glory and incorruption of the resurrection state?

There are two conclusions to which we must come: (1) Man as a creature, but with a certain standing as a son in the beloved Son,

was the object of the divine complacency, though mutable; (2) his soul was inwardly irradiated with the supernatural presence of the Holy Spirit, which might have been retained. That man stood at first related to all the persons of the Trinity, and bore the image of God, though mutably, upon his soul; that the Spirit of Life filled him for a service of holy love, may be accepted as a postulate in all our investigations—a postulate which Christianity, as a restorative or remedial economy, will not permit us to ignore, although it has never received the place to which it is entitled in any system of anthropology—Patristic or Protestant. But it may be affirmed, on the ground of the analogy between the two Adams, that Christ would not have been the medium of giving the Spirit if the first man had not possessed the Spirit. The Spirit departed from the human family when Adam gave ear to the tempter's seducing words; and the restoration by the second man implies the possession of the Spirit by the first. No one, in fact, can read the action of Christ on the first evening after his resurrection, and consider the symbolic breathing on the disciples, and the words which fell from him in conveying a new gift of the Spirit, without an impression that *these two acts were counterparts*—the one the original gift, the other the restoration of what was lost.¹

THE HOLY SPIRIT LOST BY THE FALL

The fall involved three things which must be regarded as presuppositions to the whole doctrine of the Spirit which we are now discussing:

1. The withdrawal of the Holy Spirit from the human heart as one of the penal consequences of sin. Man, destitute of the Spirit, is now called flesh (Gen. 6:3); and they who live the life of sinful nature are designated 'sensual, *having not the Spirit*' (Jude 19). The Holy Spirit, in consequence of the fall, departed from the human heart, which was once his temple, and the frame of which sufficiently proves that

¹ See Basil on the breathing upon Adam and upon the Apostles (*Against Eunomius*, v. 119).

it was at first a fit habitation for the divine presence. Only the ruins can now be traced.

2. The fall involved our captivity to Satan, which he maintained by right of conquest. The evil spirit entered the heart when the Holy Spirit withdrew, and continues to lead men captive, *working* in the children of disobedience (Eph. 2:2).

3. The image of God, in which Adam was created, was replaced by the entire corruption of man's nature (John 3:6). His understanding had been furnished with a true and saving knowledge of his Creator and of spiritual things; his heart and will had been upright; all his affections had been pure; and the whole man holy: but, revolting from God by the temptation of the devil, the opposite of all that image of God became his doleful heritage; and his posterity derive corruption from their progenitor, not by imitation, but by the propagation of a vicious nature, which is incapable of any saving good. It is prone to evil, and dead in sin. It is not denied that there still linger in man since the fall *some glimmerings of natural light*, some knowledge of God and of the difference between good and evil, and some regard for virtue and good order in society. But it is all too evident that, WITHOUT THE REGENERATING GRACE OF THE HOLY SPIRIT, men are neither able nor willing to return to God, or to reform their natural corruption.¹

THE RESTORATION OF THE SPIRIT BY A REMEDIAL ECONOMY

In view of the fall a covenant or method of restoration had been formed, according to which we find the Persons of the Godhead acting their proper part on man's behalf; for no covenant could have been directly formed between God and fallen sinners. The agreement, pact, or covenant was that the Father, holding in his hands the rights of God, should send the Son as the one Mediator between God and men; that the incarnate Son, as the second Adam, should fulfil the law and bear our sins in his own body; and that

¹ See Articles of Dort.

the Holy Ghost should then return with a plenitude of grace and of power to be forfeited no more.

No sooner had sin entered than we find the Mediator carrying out by his Spirit the provisions of the remedial plan by announcing the gospel, viz. that the seed of the woman should bruise the serpent's head, and putting enmity between the seed of the serpent and the seed of the woman. There THE WORD AND THE SPIRIT are already in conjunction—the one filling the mind with truth, the other filling it with spiritual life. From the first we have brought before us the ruin and the remedy; then the two opposite families; then a marked revival in the days of Enos; then as marked a declension. We hold it as antagonistic to all biblical doctrine to represent the first man, as the Rationalistic theory uniformly represents him, as originally made on a lower platform, and as always mounting higher.

My spirit shall not always strive with man, for that he also is flesh (Gen. 6:3). With whatever shade of meaning the word rendered strive may be connected, the general import unquestionably is that the forbearance long exercised was about to close, that the antediluvians had rejected the testimony of the Spirit, addressed to them by inspired or Spirit-filled men, and despised every call to repentance and faith. *He who thus speaks of his Spirit is undoubtedly Christ.* This we learn from Peter, the inspired commentator on the words in Genesis, who says that Christ by the Spirit went and preached to these antediluvians or spirits in prison, who were alive when Noah preached to them, but were spirits in prison or hell when Peter wrote his epistle (1 Pet. 3:19). The Spirit of Christ speaking by Enoch and Noah was about to leave that corrupt generation to its doom. The Messiah, having received the Spirit by anticipation for the purposes of his kingdom, on the ground of the coming atonement, preached the gospel to them by the mouth of Noah, and the message was impiously rejected. The Spirit of Christ, who filled and animated all the prophets, not only summoned them to repentance, but testified beforehand the sufferings of Christ and the glory that should follow (1 Pet. 1:11).

THE COVENANT MADE WITH ABRAHAM

We come next to Abraham, who was called to leave his country and kindred. The God of glory appeared to him (Acts 7:2), and vouchsafed to him no fewer than eight theophanies or manifestations of himself. After the days of Noah we find no new revelations till it pleased God by the call of Abraham to work a new thing in the earth, to separate a single family from the rest of the nations, and thus in reality to institute a church, which should serve God apart. This call was accompanied with another great proclamation of the gospel, similar to what had been given to our first parents in the garden. The first promise by which multitudes had been saved was that *the woman's seed* should bruise the serpent's head. The word now announced was that in Abraham's seed all the families of the earth should be blessed (Gen. 18:18; 22:18). Momentous and suggestive as this promise was, we cannot discuss all its elements. The point that demands attention in connection with our theme is that the blessing of Abraham, according to the interpretation of the Apostle Paul, includes in it THE PROMISE OF THE SPIRIT (Gal. 3:14). To make this plain, we have only to notice that when God gives a blessing, it is given in free and unmerited grace to sinful men (Rom. 4:5). The apostle, by divine inspiration, reads into that ancient promise the two things undoubtedly contained in it when the blessing was announced, viz. that faith on the promised seed was counted for righteousness, and that he should receive the promise of the Spirit by faith. Through faith on the promised seed of Abraham, who came in the fullness of time, the Gentiles also are justified by faith as Abraham was, and receive the promised Spirit in all the amplitude of his gifts and grace. All this was in the promise given to Abraham, according to the apostle's authoritative interpretation, and not a jot has failed of its accomplishment.

It may be added that Abraham was called a prophet, and therefore he had the Spirit (Gen. 20:7). The three patriarchs, indeed, who are called the firstfruit and root of the covenant people (Rom. 11:16), evinced in many ways, and especially at the close of life, the

Spirit of prophecy. In Joseph we see the same gift continued, and it was made the means of preserving the Old Testament church; for the language of Pharaoh in reference to him was plainly borrowed from Joseph himself, when he said: 'Can we find such a one as this is, a man in whom the Spirit of God is?' (Gen. 41:38).

THE LAW OF MOSES

It seems hard to find the doctrine of the Spirit when we turn our thoughts to an economy where we meet at the very threshold more of law than promise, more of the letter and of the shadow than of grace. The line between the Abrahamic covenant and the Mosaic economy, it must be owned, has not always been well or rightly drawn. Nay, the widest difference of opinion has prevailed both among churches and individual divines. But we may put all these divergences on one side, and content ourselves with biblical ideas. We find, according to the Pauline description of this difference, that the promise made to Abraham was irrevocable; that the legal economy could not disannul it; and that it entered only as an intervening and temporary dispensation, the scope of which was to convince men of sin, and make them repair to the great promised Seed of Abraham (Gal. 3:15–19). The underlying covenant with Abraham, on which it rested, supported the whole. The blessing of Abraham and the promise of the Spirit were never wanting to them that believed. The Spirit, indeed, was more sparingly imparted; and there were elements of law before every mind, and a covering veil over all.

In reference to Moses, we find explicit statements that he was raised up and qualified by the Spirit of God for his great commission. When the Lord, to relieve his heavy burden, associated seventy elders to bear rule along with him, he said: 'I will take *of the Spirit* which is upon thee, and will put it upon them' (Num. 11:17). We see from that memorable narrative that the Spirit rested upon them as the spirit of prophecy, a fact which accredited their commission. The incident connected with Eldad and Medad made that donation

Wherever Christianity has become a living power, the doctrine of the Holy Spirit has uniformly been regarded, equally with the atonement and justification by faith, as the article of the standing or falling church . . .

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