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crowned with the stars . . . Till you can sing and rejoice and delight in God, as misers do in gold, and kings in sceptres, you can never enjoy the world."

Now this may sound like nonsense, but we may presume that it would have made sense to St. Paul when, enumerating the things of the world, he said, "All things are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii. 21-23).

To sum up: Mysticism, apart from the revelation of God in Christ, may end in a blind alley. It is infinitely better than materialism, and so like music, poetry and art, may be refuge for this modern materialistic age. But at its highest, even when it has brought man into a realised union with the life force of God, it has provided less than has the simple faith of a Christian who has come to the personal knowledge of the Father in Christ. But God is to be known not once, but continually; and in the means of grace, namely the Bible, prayer, and public worship, which includes the Sacraments, He reveals Himself more fully to the soul that seeks Him. Mysticism is right in asserting that the only hope for the present age is a vital experience of God. If the Evangelical message loses this experience, it will be bankrupt. But let us be sure, by keeping closely to what God has revealed of Himself in Scripture, that our experience is based upon God revealed in Christ, and not simply upon God manifested in ourselves. We may achieve the latter by several methods, but the former is the work of the Holy Spirit alone, and this work of the Holy Spirit cannot be separated from faith in the Lord Jesus Christ.

The Holy Spirit and Christian Conduct

BY THE REV. R. E. HIGGINSON, M.A.

SPEAKING generally, *Romanism* neutralizes the operation of the Holy Spirit in Christian conduct. He is replaced by the Hierarchy of the Roman Church. In claiming to be "the Vicar of Christ" the Pope usurps the prerogative of the Third Person of the Blessed Trinity, who is the true deputy of Christ in the era of grace. As a consequence the Holy Spirit is virtually ruled out of the Roman conception of Christian conduct. "Remember," writes P. T. Forsyth, "that catholicism is the christianity of the *natural* man."¹

Sacramentalism is concerned with the efficacy of the divine ordinances as the channels of grace to the soul. Christian conduct is guided by an elaborate system of moral theology, without much reference to the Holy Spirit as a personal guide and teacher.

Moralism is concerned with the good life. Its energies are directed to the study of right and wrong in human conduct. There is the firm belief that at the higher levels the will unfailingly chooses the right. "People need to be reminded," said Dr. Samuel Johnson, "more often than they need to be instructed."² This conviction eliminates the need in a large measure for the work of the Holy Spirit within the

¹ *Positive Preaching and the Modern Mind*, p. 110. P. T. Forsyth.

² *Christian Behaviour*, p. 16. C. S. Lewis.

soul. It is surprising to find so few references in the normal text book on Christian ethics to the operation of the Holy Spirit on the believer's acts of choice and mode of life.¹

Manticism is the opposite extreme from Moralism. The prophetic, ecstatic, emotional, and irrational element is predominant. Sometimes the tendency is toward escapism. The duties and demands, the tensions and toils, of the work-a-day world are counted irrelevant to the soul. When, however, the rational element has a place, as in Wesley's doctrine of "Perfect Love," this type of Christianity may be a good replica of New Testament holiness. But that balance has not always been evident in such mantic movements as Montanism, Anabaptism, and present day Pentecostalism. Cruder conceptions of the Spirit of God have arisen and led to excesses in conduct and worship.

Barthianism has an antipathy toward anything which savours of mysticism.² Such piety is regarded as sentimental and a deification of all that is misdirected in Christianity. Karl Barth is the prophet of the majesty of God, Who is the "Wholly Other." Humble and adoring prostration is man's true position before this Transcendent Righteousness. While acknowledging the need for this aspect of the Truth after a generation of unashamed Humanism in Christendom, it is not the whole truth. What of the joy of intimate communion with Christ, the Lord and Saviour of the soul?

This question introduces, what the writer believes is, the balance in New Testament teaching on the subject of the Holy Spirit and Christian conduct. Christianity is Christo-centric religion or else it is eccentric! "For me to live is Christ" (Phil. i. 21). "It is no longer I who live, Christ lives in me: the life I now live in the flesh I live by faith in the Son of God" (Gal. ii. 20, Moffatt). John Bunyan allegorised it in his book *The Holy War*. When Emmanuel had captured Mansoul and ousted Diabolus, He appointed as His deputy the mysterious, nameless Person, spoken of as the Lord Secretary. "He is a Person," said Emmanuel, "of no less quality and dignity than My Father and I. Indeed, He is one with Us in nature." For practical purposes Mansoul was governed by this Nameless Person, but the allegiance was to Emmanuel. Without such a focus on Christ the Holy Spirit tends to become less than personal in the believer's mind. Schleiermacher was surely right when he wrote in *The Christian Faith*, "The fruits of the Spirit are nothing but the virtues of Christ." The Holy Spirit is only seen in Christian conduct when the character of Christ is reproduced in the Christian. The secret of such a moral miracle is the union of the soul with Christ in humble, obedient faith. Such is the key to unlock the theme in hand. It is no new discovery, neither is it the denial of any traditional doctrine of the Faith. It is rather the old familiar truth spoken with a new accent.³

¹ Cf. *The Problem of Right Conduct*, Canon Peter Green, with *Perfect Freedom*, T. C. Hammond, on this point.

² Cf. Deissmann on the two types of mysticism—"acting and reacting"—in *A Man in Christ*. J. S. Stewart.

³ The writer is indebted greatly to Dr. J. S. Stewart's treatment of Paul's doctrine of "Union with Christ."

I

"He shall not speak of His own accord . . . He will glorify Me." (John xvi. 13, Moffatt). The term "Holy Spirit" has no personality in the English language and leads many professing Christians to regard the Spirit as an influence. Even in the New Testament the term lacks individuality apart from the Christ He came to replace, reveal, and reproduce. The child who replied "The Twin Brother of Jesus" to his teacher's question, "Who is the Holy Ghost?" was taught of God as truly as Peter at Caesarea Philippi. The Disciples after Pentecost recognized the lineaments of the Glorified Christ in the Indwelling Presence of the Holy Spirit. "Lo, I am with you all the days" (Matt. xxviii. 20). "He dwelleth with you, and shall be in you" (John xiv. 17). Theology has treated the doctrines of the Christ and the Spirit under different heads, and divided asunder for thought and doctrine what is united in the believer's experience. Indeed, there is the closest relationship of the three Persons of the Trinity in the redemption, regeneration, and renewal of the Christian soul. To say "God" in the New Testament sense means "By Christ we have access by one Spirit unto the Father" (Eph. ii. 18). In a similar way the relationship of Christ and the Spirit are inseparable. This is not to deny that they are not two Personalities. They are clearly distinguishable in the Word of God, but hardly so in experience. Dr. Wheeler Robinson has suggested that only in the acceptance of Jesus as Lord and Saviour by the soul does the personality of the Spirit of God become real and understandable. His holiness also becomes ethical and realizable. "If the Lord gave personality to the Spirit," he declares, "the Spirit gave ubiquity to the Lord."¹

The acceptance of the Redeemer by the repentant sinner inaugurates the new creation by the Holy Spirit. When the sinner enters Christ, Christ enters the sinner. "If any man be in Christ, he is a new creation" (2 Cor. v. 17). "Christ in you, the hope of glory" (Col. i. 27). The "last Adam" is also the "life giving Spirit" (1 Cor. xv. 45, Greek), just as St. Paul in 2 Cor. iii. 17 describes the Lord as the Spirit; while in Romans viii there is the identity stated of the Spirit which belongs to God, and that which is the bestowal of the glorified Christ (Rom. viii. 9). In the light of a parallel truth this aspect may be grasped simply. "The glory of God" is revealed "in the face of Jesus Christ" (2 Cor. iv. 6) because "the Son is the brightness of the Father's glory and the express image of His Person" (Heb. i. 2). It follows therefore that "only in the light of Christ can the Spirit's true nature be understood."² Conformity to the image of Christ is the divine purpose for man in his being justified and sanctified. "For He decreed of old that those whom He predestinated should share the likeness of His Son, that He might be the first born of a great brotherhood" (Rom. viii. 29, Moffatt). Christ is therefore central in the believer's vision of the goal God has planned. He is also to become central in his experience in order to realize the goal. As Browning wrote, "The acknowledgment of God in Christ solves all

¹ *The Christian Experience of Holy Spirit*, pp. 136 and 19. H. Wheeler Robinson.

² *A Man in Christ*, p. 311.

questions in the earth and out of it." This solution is presented here as the solvent of such a controversial theme as the Holy Spirit and Christian conduct.

II

"If any man be in Christ, he is a new creation" (2 Cor. v. 17). What is this Christo-centric experience within the believing soul? Older theologians called it the justification of the sinner and the sanctification of the saint. Modern writers prefer the less technical and more devotional expression—union with Christ. In this phrase two common pitfalls are avoided.

(i) The fiction whereby justification and sanctification are divorced from each other. Generally in theology, and even in devotion, they are conceived of as two separate states, with disastrous results in two directions. (a) Emphasis placed on justification at the expense of sanctification ends in Antinomianism. The peril is always present whenever security in grace is separated from sanctity through grace. (b) Emphasis laid upon sanctification to the forgetfulness or under-rating of justification often leads to extreme forms of holiness teaching and excesses in conduct and worship. Whatever lies behind the terms justification and sanctification is an indissoluble whole, as Christ and His Spirit are one yet distinct. It is unfortunate that there is no inclusive and satisfactory theological or biblical term to describe the bestowal and the renewal of spiritual life.

Justification is more than a legal fiction. It ought never to have been classed as such. As Samuel Chadwick was fond of repeating, "Justification by faith is not a legal fiction, it is a moral anticipation." The end of grace is to make men holy. "For God has done what the Law, weakened here by the flesh, could not do; by sending His own Son in the guise of sinful flesh, to deal with sin, He condemned sin in the flesh, in order to secure the fulfilment of the Law's requirements in our lives, as we live and move not by the flesh, but by the Spirit" (Romans viii. 3-4, Moffatt). Justification is more than the pronouncing righteous of the guilty sinner by the grace of God. The very act of accounting makes the soul something it was not before. This is true both of the soul's standing before God and of its condition spiritually. Two incidental references in St. Paul's epistles indicate it clearly: "Justification of life" (Romans v. 11); "Had there been any law which had the power of producing life, righteousness would really have been due to law" (Gal. iii. 21, Moffatt). These illuminating verses reveal that it is justification which imparts life, and consequently it is synonymous with sanctification in the birth of the spiritual life. "In Paul's terminology *dikaiosis* (*δικαιωσις*) is *Zoopoiesis* (*ζωοποιησις*)."¹ Justification is not a mere prerequisite of blessing, or even a blessing, but the whole blessing is given with it. Sanctification is the unfolding of the life already received, the evolution of grace within the Christian soul, not necessarily in an upward sweep of the graph but undulating as life is lived on the carnal or the spiritual level. The new spiritual status is marked by a new spiritual state, which proves its existence by daily moral miracles. "And all of us,

¹ *Grace in the New Testament*, p. 220. James Moffatt.

with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit " (2 Cor. iii. 17, Weymouth).

(ii) The second pitfall is the tendency to regard sanctification solely as a relationship between the soul and its God. When sanctification means communion with Christ, varying in degree with each Christian and at every stage in the Christian life, this relationship exercises a patent influence on every other relationship in life. Union with Christ stresses the actual participation of Christ's atoning work by the soul, whereby it is reconciled to God in the deed that reconciles God to the soul. This experience issues in daily communion with Christ, which is central to any sound view of the nature of sanctification. Likeness to the character of Christ as depicted in the Gospels is the only valid test of its reality. In its true nature sanctification is the unfolding of Christ's own character within the believer's life. In this way religion and ethics are blended and balanced perfectly. " Life for me means Christ " (Phil. ii. 21, Moffatt). Christ is the redeemed man's new environment, and his natural environment must therefore become like his spiritual one. " See that you apply among yourselves in your community life, the spirit which has been born in you by union with Christ."¹

The charge has been made that the doctrine of Justification by Faith cuts the nerve of moral endeavour. Paul himself faced this situation in Romans vi. 1 : " Shall we continue in sin that grace may abound ? " A free forgiveness, it is said, encourages moral laxity. Spiritual security withers the desire for the development of the soul. It is no idle charge. Christianity may become a private luxury in a similar manner to the way retired ladies at Health Spas are interested in Christian Science or modern Evangelism as a form of religious entertainment ! How different is St. Paul's experience of union with Christ—to be identified with Christ in His attitude towards sin, whatever form it takes in sinner or in society. This is an ethical incentive of the first order. Fellowship with Christ permits no compromise with doubtful matters, no choice of second bests, and no surface fulfilment of moral obligations. All that is embraced by the natural man in his endeavour " to put on face " spiritually without due reality in his profession stands condemned. Such motives would sever partially the blessed and growing intimacy with Christ. And the goal before the Christian in this relationship is " the perfect man, the measure of the stature of the fulness of Christ " (Eph. iv. 13). St. Paul counted all things but loss that he might win Christ and be found in Him. His master passion was to press toward the mark for the prize of the high calling of God in Christ Jesus. This is not the language of a man who has ceased to strive after a perfection which is to be realised in ethical conduct. It indicates that the Damascus road experience of Justification by Faith in Christ had placed within his reach the power to translate the moral ideal into practical experience. " In Christ who strengthens me I am able for anything " (Phil. iv. 13, Moffatt). Such is the accent of the Christ-Christian re-

¹ Phil. ii. 5 paraphrase by J. S. Stewart.

lationship. The saintly Richard Baxter declared this truth to be "a most practical article of our belief". While Prof. Moberley declared that "the indwelling of the Spirit of Christ is the very essence of the Christian religion."¹

III

"Brethren, I count not myself to have apprehended. This one thing I do . . . I press toward the mark" (Phil. iii. 13). In 1 Corinthians St. Paul speaks of three states of being: *the natural man* (ii. 14), who cannot perceive the unveiling of God by the Spirit, it appears foolish to him: *the carnal man* (iii. 1), who is in Christ, but is immature, existing on the lower level of the Christian life and dominated by the flesh (*cp.* Romans viii. 5-8); *the spiritual man* (ii. 15), who possesses the mind of Christ as he is united with the Lord. The Christian is conscious of passing from the carnal state to the spiritual, and vice versa, as flesh or Spirit is predominant in his experience. As Article 9 asserts, "This infection of nature remaineth, yea in them that are regenerated"; and again in Article 16, "therefore they are to be condemned, which say, they can no more sin as long as they live here." The spiritual man remains victorious over sin as he identifies himself with Christ in the Cross relationship. Romans vi is the *locus classicus* of the doctrine. In some measure the "I" will remain alive, so that the external identity is preserved, but inwardly there is to be self-crucifixion. There is an even deeper stage in the experience, that of being "buried with Christ," whereby the self-effacement is complete. The old ego is out of sight, and Christ has regained the throne usurped by the old Adam. The ultimate aim of this self-mortifying union with Christ is life—Christ's own resurrection life manifested in and through the believer. "I live, yet not I, Christ liveth in me." This relationship is begun by an act of faith—"reckon ye yourselves to be dead unto sin, but alive unto God through Jesus Christ"—and maintained by faith.

There is an "El Alamein" in the Christian life. Christ has declared that the enemy of the soul shall be utterly routed. The Cross is the guarantee of ultimate victory. By faith the believer appropriates that conquest over evil as he enjoys union with the conqueror. If the belief in "sinless perfection" is a dangerous error, then to believe in sinful imperfection is equally dangerous. The tendency to sin remains with the believer to the end, but it is rendered null and void by being put to death in the daily reckoning of self-crucifixion. Union with Christ supplies the dynamic which counteracts and makes inoperative the old nature. The greatest victory in the world is not a military but a moral one—the extension of the new dominion of the Spirit within the sphere of the old life. This is the mainstay of Christianity and the sheet anchor of its ethics.

IV

"For those who are mature this must be the point of view" (Phil. iii. 15, Moffatt). All believers are called toward the goal of perfection in the New Testament. God is satisfied with nothing less in the saints,

¹ *Atonement and Personality*, p. 90. R. C. Moberley.

otherwise His Holiness might be called in question, or His power to achieve it. He is sensitive to every blemish in the beloved and never ceases to will its removal. His dealings include chastisement (Hebrew xiii), testing, and suffering. A great weakness in the treatment of sanctification hitherto has been its limitation to one aspect of the theme, the growth in grace of the individual believer. The Book of Common Prayer is on sounder ground in the General Confession: "that we may hereafter live a godly, righteous, and sober life to the glory of Thy Holy Name." This reverses the order of Titus ii. 12. The Prayer Book regards the divine sovereignty as the first relationship, without which the others are unrealisable. Sanctification faces the vexed problem of relationships, and supplies the answer.

(i) *Godly*. A Christo-centric religion meets the godward relationship by union with Christ and a deepening growth into Him. Ego-centric man is the raw material on which Christ works. The divine initiative calls forth the human response. The latter is aided and stimulated by the Word of God, especially that which speaks of Christ. "Christian faith," writes Emil Brunner, "cannot arise, nor can it exist, without a historical picture of Jesus. That is why the Apostles have given us the Gospels, in order that they may kindle in our hearts faith in Christ."¹ Such a pattern is fundamental to faith, though not in the sense which Harnack advocated. To consider Jesus as the supreme ethical teacher without reference to His redemptive work is to make an unbearable demand on the sinner. Man needs a Redeemer to give deliverance from the octopus grip of sin on the soul. Christ supplies that power and calls upon His disciples to follow in the blessed steps of His most holy life.

(ii) *Righteously*. What a hiatus exists between much personal religion and public discharge of duty! "The noble ethic Jesus preached, and His own fulfilment in life and in deed, have laid down the lines for all His friends to follow." What the Gospels fail to supply in this embracing of the whole gamut of human relationships is met by the Epistles. Here the Apostles, possessed of the mind of Christ, apply the Faith to particular situations in the Church. Such principles are of permanent value. There is not a situation within the believing Church which is not anticipated and provided for by the New Testament. Thus the Lord, the Spirit, speaks to-day, in, by, or through the Word of God. In extraordinary cases the Spirit may speak to man apart from the Word, yet at the same time this voice will never be at variance with that Word. As one of the Puritans said, "the light of the Word, and the light in our souls are twins and resemble each other, and agree like brethren."² There is ample light provided therefore for the pilgrim way. And the Epistles with their blend of doctrine and practical precept point the way to the translation of Christ from a pattern to a power within the daily life amid a community of charming pagans. Christianity is relational righteousness.

(iii) *Soberly*. Relational righteousness is the keynote of the ethical Apostle James (ii. 21), whereby faith justifies itself before men by its works. The relational levels are many—physical, social, recreational,

¹ *Revelation and Reason*, p. 283. Emil Brunner.

² *The Holy Spirit in Puritan Faith and Experience*. G. F. Nuttall.

intellectual, and spiritual. In the New Testament they are summarised in three groups—the neighbours, the brother, and the family. At the centre of all these relationships stands the individual believer. What he is in himself determines what he will be to others. The spheres outlined above are comparable to the synchro-mesh gear on a car. Christ supplies the spiritual dynamic to the believer, but his hand regulates the lever that transforms potential energy into practical action. The perfections of divine grace in the gift of Christ for man's complete salvation leave nothing to be desired. Imperfect response to, and relationship with, Christ mar the completeness of the divine work within the soul. "The indicatives of the Christian Faith," declares Dr. L. P. Jacks, "are veiled imperatives." Become what you are!

The Holy Spirit and the Body

Divine Healing

BY THE REV. F. L. WYMAN

ONE of the most significant promises made by Jesus Christ to His disciples was that with the coming of the Holy Spirit they would be guided into all truth. The disciples, under the ministry of the Holy Spirit, would be led into truths that would glorify Jesus Christ (John xvi. 13, 14). All too infrequently, alas, the Church has not availed herself of the teaching ministry of the Holy Spirit in relation to the truth concerning mental and physical restoration, as practised and promised by Jesus Christ.

There can be no reasonable doubt but that it was the absence of the Holy Spirit within the Church that was responsible for this essential part of Christian truth being largely lost, and man-made dogmas substituted in its place. Because there is not always careful recognition of the difference between Truth, as revealed by the ministry of the Holy Spirit, and Tradition, which often boasts no greater authority than time-honoured practice or an Early Father of the Church, a belief concerning sickness has come to be generally accepted by Christian people which bears no relation to the truth declared by Jesus Christ and revealed to the Early Church by the Holy Spirit. Amidst the confusion of beliefs promulgated on this subject we find ourselves having to make the choice between the teaching of the Holy Spirit and the teaching of man.

"He shall glorify Me, for He shall receive of Mine, and shall show it unto you." In that significant passage lies the whole purpose of Christ's desire to heal human minds and bodies—in order that Christ might be glorified. In actual practice it always is so. No man or woman can be healed, manifestly by the hand of Jesus Christ, without very great glory being reflected upon Him.

The question naturally arises, How did men come to omit this divinely provided blessing of mental and physical restoration in their presentation of Christian truth? The answer would appear to be in