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trained teacher, is to be the education of the future.

Mr. Watts is not afraid of his principles. He believes in the co-education of the sexes. 'We consider that there exists sufficient evidence for believing that systems which unnaturally segregate the sexes during the years of growth and maturity are productive of the greatest mischief. The life of the male or female who is compelled to live entirely apart from the "opposite" sex becomes emotionally impoverished, and is the seed-ground for the cultivation of most of the pathological forms which the reproductive instinct may take.'

Messrs. Watts, the Rationalist Press Publishers, have entered on a new series of biographies to be called 'Life-Stories of Famous Men.' The first two (issued in paper covers at 2s. net each) are *Thomas Henry Huxley*, written by Leonard Huxley, LL.D., and *Auguste Comte*, by F. J. Gould. They (subject and author) are chosen of course for their anti-religiousness; but there is nothing in either volume to take offence at. The idea is to make the private life as estimable as it can be made—an easy enough accomplishment in the case of Huxley, not so easy in the case of Comte.

The Communication of the Spirit.

BY THE RIGHT REVEREND G. H. S. WALPOLE, D.D., BISHOP OF EDINBURGH.

THERE is an old story that tells of a great gift and how it was bestowed. Two men, master and disciple, were taking their last walk together. Both were conscious of an immediate parting, and for good and all. The elder was afraid that the suddenness of this separation might terrify his young friend, and he earnestly and more than once bade him depart, but the younger only clave to him the more resolutely. At last the master, bending affectionately over his friend, asked him to make any request that was near to his heart before he was taken away. 'What could he do for him?' Elisha, for he it was on whom this honour was conferred, did not hesitate. He needed many things—wisdom, guidance, fortitude, patience, and a hundred others—but one supreme wish was uppermost: he wanted his master's spirit. Having that, he had everything. To be strong, fearless, loyal, and faithful as Elijah had been was the most coveted gift. And as elder son placed over a large family of younger prophetic brothers it was natural that he should crave for the exercise of this larger responsibility of the elder son a double portion.

It is this that every disciple naturally desires from the master he follows. The young artist imitating as he can a Turner or a Watts does not crave so much his technical skill as that spirit which gives colour and life to the canvas: the musician who has been fired by new ambitions since he entered

the circle of the great master's pupils seeks to catch the spirit that gives tone and warmth to every piece that is played: the man of letters does not covet so much Shakespeare's gift of language or his power of expression as the spirit that creates the immortal characters of his plays. Or still more common is the feeling that so many have on reading some great biography. They do not desire so much their hero's talents and gifts, his scholarship, accurate memory, quick intelligence, scientific power, mathematical cleverness, for they feel they might have them and yet be selfish, mean, vain, lazy, and self-indulgent; but what they covet is the fine spirit which lay behind all that he had and which gave life and power to all he did. And this feeling was pre-eminently that of the disciples of Christ. It was not His miraculous power nor His singular gift in speaking, so that the common people heard Him gladly. They craved the Spirit that ennobled every movement, every action, every word. To say things as He said them and to do things as He did them—they could hope for nothing better than that. And had he asked them, as Elijah asked Elisha, what they would like to have before He left them, they would have said with one voice, 'Thy Spirit.'

But this gift seems incommunicable. Elijah virtually confessed that it was when he not only told his friend that he had asked an hard thing, but that its communication depended not so

much on his own request for it as the ability of Elisha to receive it. 'Thou hast asked an hard thing'—he might have added, 'an impossible thing.' And yet one way lay open. 'Nevertheless, if *thou see me* when I am taken from thee, it shall be so; but if not, it shall not be so.' Spirit is spontaneous and free: it cannot be handed about like a money gift, nor imitated by careful and painstaking labour. However much you may wish, if you have it, to give it away, it is not in your power. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth: so is every one that is born of the Spirit.' And yet, free though it is, it is not arbitrary. It will always fall where the ground is ready to receive it. It has no partialities: neither youth nor age debar it, neither wisdom nor ignorance attract it. It is independent of sex, race, nationality. The African native and the European citizen may alike receive it. There is no colour question nor franchise test. The only condition is the capacity to receive it. And this is measured by vision: 'If thou see me when I am taken from thee, it shall be so.' The translation of Elijah was not visible to the ordinary eye; the chariots and horses of fire could only be seen by the inner perception. 'The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' The ability, then, in Elisha to receive the spirit of Elijah depended on the power he possessed to penetrate the unseen, to see what lay behind the outward phenomena, to know spiritual realities. We may well believe that the main purpose of the education which he received from his master had this in view. He was being trained to see what lay behind the veil that stood between the ordinary man and the kingdom of God. Elijah could not be sure that his disciple had learned the lesson, and therefore could not be sure whether he could receive his spirit. For spirit, we say again, depends on vision. We can well imagine Shakespeare telling one who coveted the power he wielded in creating characters, 'If you see as I do, you can create, but it depends on your seeing.' Beethoven might say, 'Do you hear with the inner ear?—all depends on that'; or Turner, to one who complained that such colouring as he gave was never seen in nature, 'I can see it and so portray it; and you will never inherit my spirit, never really know what I am about, till you so see it.'

It is when we have this in mind that we can better understand why there was no Pentecost for at least three years after Christ began His ministry. The Spirit was present throughout it, abiding in Christ and giving power and character to His mission. 'He is with you,' Christ said, (one day) meaning 'He shall be in you'; the period of probation had not yet passed, for Jesus was not yet glorified. All through the training of the Twelve we note this careful education in the reality of the unseen. 'You shall see greater things than these,' He said quite early to Nathanael, who was expressing great wonder that he had been seen by Christ under the fig tree without Christ being near; 'you shall see the heavens opened, and the angels ascending and descending upon the Son of Man.' And he and the others did see things like that, for later He is able to congratulate them: 'Blessed are your eyes, for they see; and your ears, for they hear.' In this respect they were different from the ordinary folk, whose eyes were closed and whose ears were dull of hearing. They saw what many prophets and righteous men had desired to see, and heard what they had longed to hear. And so, in spite of much that was wanting, they were enabled to receive His Spirit. We read that at the end of His ministry 'He breathed on them and said, Receive ye the Holy Ghost.' And that this gift was His Spirit is plain from the fact that He had before described His particular operations as testifying of Him, bringing all things that He had said to their remembrance, and taking of His and declaring them unto them. He was, as St. Luke calls Him, 'the Spirit of Jesus.'

Now we are not either so familiar with this gift or with its conditions as we ought to be. When Christ speaks of abiding in us and our abiding in Him, and of this intimate union being essential to all progress, we are apt to think that this is one operation and the indwelling of His Spirit another. But they are, of course, as much the same as if we explained the absolute oneness of a man with Shakespeare by saying that he possessed more nearly than any one else we ever met the spirit of Shakespeare, that he thought in the same big way and expressed himself in the same felicitous language. So the man in whom Jesus is has His Spirit: that is, he has His marked characteristics, looks at God and man in the same way, behaves as He did at prayer, shows the same boldness and courage when meeting with opposition and the

same meekness when contradicted, endures physical hardships with the same indifference, cares as little as He did for the outward shows of men, treats the poor and the rich alike with the same dignity and courtesy, meets pain and death with shrinking and yet with supreme confidence, never doubts the success of His enterprise nor the future of His kingdom. And such men are to be found, and always have been. The world is astonished by these repetitions of the character of Jesus. When they see them, as the Sanhedrin did in Peter and John, they marvel, then remember what explains it all: they have been with Jesus, that is, they had caught His Spirit. Now what needs fresh iteration to-day is that this is not acquired by imitation any more than the spirit of a Mozart or a Wagner is caught by imitation. It is not by looking at the image of Christ presented in the Gospels, nor by reading such studies as the *Imitation of Christ*, nor by the endeavour to reproduce in ourselves what we learn therein, helpful as all such efforts are, that this marvellous portraiture of Christ is produced. The Christian writers do not explain it in this way. They say with St. Paul, 'We all mirror the glory (*i.e.* the character, of the Lord) with face unveiled, and are being transformed into the same likeness as Himself, passing from one glory to another (that is, from one image of His character to another), for this comes of the Lord the Spirit.' Yes, 'this comes of the Lord, the Spirit,' who works from within, making us think, feel, and act like Christ. As Mr. Drummond says in *The Changed Life*, 'this is not imitation but a much deeper thing. Mark this distinction, as the difference in the process as well as in the result may be as great as that between a photograph secured by the infallible pencil of the sun and the rude outline from a schoolboy's chalk. Imitation is mechanical, reflection organic. The one is occasional, the other habitual. In the one case the man comes to God and imitates Him; in the other, God comes to man and imprints Himself upon him. That this possibility is a real experience, Mr. Drummond shows

by selecting one from a thousand witnesses and placing it before us. It is the witness, he tells us, of one of the highest intellects this age has known, a man who shared the burdens of his country as few have done and who, not in the shadows of old age but in the high noon of his success, gave this confession (the fuller version may be seen in *The Changed Life*) to the world:—

'I want to speak to-night only a little, but that little I desire to speak of the sacred name of Christ, who is my life, my inspiration, my hope, and my surety. I cannot help stopping and looking back upon the past, and I wish, as if I had never done it before, to bear witness, not only that it is by the grace of God, but that it is by the grace of God as manifested in Jesus Christ that I am what I am. . . . If you ask me precisely what I mean by that, I say frankly, that more than any recognized influence of my father or my mother upon me; more than the social influence of all the members of my father's household; more, so far as I can trace it or be made aware of it, than all the social influences of every kind, Christ has had the formation of my mind, and my disposition. My hidden ideals of what is beautiful I have drawn from Christ. My thoughts of what is manly and noble and pure have almost all of them arisen from the Lord Jesus Christ. . . . I do not perceive that poet, or philosopher or reformer or general or any other great man, ever has dwelt in my imagination and in my thought as the simple Jesus has. For more than twenty-five years I instinctively have gone to Christ to draw a measure and a rule for everything. . . . That is not all. I feel conscious that I have derived from the Lord Jesus Christ every thought that makes heaven a reality to me and every thought that paves the road that lies between me and heaven. All my conceptions of the progress of grace in the soul; all the steps by which divine life is evolved; all the ideals that overhang the blessed sphere which awaits us beyond this world—these are derived from the Saviour. The life that I now live in the flesh I live by faith in the Son of God.'