

HIDDEN TREASURES

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THE PERSONALITY OF THE HOLY SPIRIT

"And that one (Greek, *ekeinos*) having come," are the words with which Jesus introduced the greatest preachment which He himself made concerning the Holy Spirit. The passage is recorded in John 16:8-11, and was uttered on the evening before his betrayal. It pertains to the personality and work of the Holy Spirit, but it is the subject of His personality which engages us here.

A Personality

One of the most fundamental requisites to an appreciation of the Holy Spirit and His work is a recognition of His personality.

The subject of the above clause, *ekeinos*, is the masculine form of the demonstrative Greek pronoun, first person singular. The verb, *elthon*, is the second Aorist participle, from *ercromai*, to come, and means having come. He, a person, having come.

The Holy Spirit is not a mere influence, nor is He even a personification. Neither should He be spoken of in the neuter gender, as an "it." Sun, moon, rivers, cities, lakes, trees, and mountains are personified, but the Holy Spirit is not in the category with them.

The Holy Spirit is spoken of as a person, endowed with the powers of personality; intellect, sensibility, and will. To Him all attributes of personality are ascribed. Among the things predicated of Him are these:

1. He is a person, for He can speak. *Laleo* is the Greek word here, John 16:3.
2. He is a person, for He can teach. *Didasko* is the verb, John 14:26.
3. He is a person, for He guides, Greek *hodageo* (John 16:14).
4. He is a person, for He can be grieved, *lupeo* (Eph. 4:30).
5. He is a person, for He testifies, *matureo* (John 15:26).
6. He is a person, for He intercedes, *entungchano* (Rom. 8:26).

All these verbs, whether in the Greek or English, are used to express acts of persons. Only in a very accommodated sense could they be used in relation to anything other than persons.

In the brief clause cited to introduce our study, as well as in other references, masculine pronouns are used in the Greek New Testament to predicate the things concerning the Holy Spirit. There are several exceptions to this, where the neuter pronoun is found in the original Greek text. John 14:16, 17 and Romans 8:26 are typical passages. The explanation for this is as follows: The imagery from which the word Spirit comes is that of wind, Greek, *pneuma*, which word must be, of course, like the wind, neuter gender. For grammatical reasons, the pronouns which are antecedents of this neuter word, *pneuma*, are employed in the neuter form, but immediately that the imagery gives place to that for which the imagery stands, the masculine pronouns are again employed.

Care should be observed at this point, both by students of the Greek, as well as by those who do not know the Greek, but who would benefit from such a study. An illustration of this is found in a story told of Mr. Moody, whether true or not. As the story goes, Mr. Moody, on one occasion, dogmatically proved

the personality of the Holy Spirit, because, said he, "All pronouns found in the Bible, referring to the Holy Spirit, are pronouns of the masculine gender." This is not the case, as noted above, but for these few pronouns referring to the Holy Spirit, found in the neuter gender, there is a grammatical explanation, and the personality of the Holy Spirit is in no sense militated against by their presence.

Should it be insisted that the Holy Spirit is not a person because He cannot be known or experienced by the coarser set of physical senses, it should be remembered that there is infinitely more to personality than that which can be measured in feet or inches, or weighed upon the scales as so many pounds avoirdupois. In other words, personality is not determined by corporeality.

A Divine Personality

But the Holy Spirit is more than a personality. He is a divine personality. Jesus associates the Holy Spirit with himself, in conditioning the coming of the Holy Spirit upon His own departure. Throughout the Bible, the Holy Spirit is associated with the Father and the Son in every relationship: In the work of creation, in the inspiration of the Scriptures, in the program of redemption, in world-wide evangelism, in the baptism formula, and in the apostolic benediction. Further, all divine attributes are conceded to the Holy Spirit, and divine works are ascribed to Him.

The term Trinity, though not found in the Bible, is nevertheless biblical, and has been coined to express the relation of the members of the Godhead. Much theological discussion has centered around the subject of the Trinity. It is a subject which transcends human philosophizing. It has never been understood, and is not now. Howbeit, Deity is represented to us in three manifestations, and can be best grasped as three distinct Persons, constituting the Godhead. These three are called the Father, the Son, and the Holy Spirit.

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YE'RE A' LAMPLIGHTERS

I was sitting in the gloamin', an' a man passed the window. He was the lamplighter. He pushed his pole into the lamp and lighted it. Then he went to another and another. Now, I couldna' see him. But I knew where he was by the lights as they broke out doon the street, until he had left a beautiful avenue of light.

Ye're a' lamplighters. They'll know where yev'e been by the lights. Ye'll want your son to be a noble man. Let him say wi' pride when you've passed on: "Ma faither lit that lamp."

The first burst of light that the world had was the lamp lit by Jesus, or rather He was the light Himself. He said truly, "I am the Light of the world." Ye're in his succession. Be careful how ye bear yoursel's. — Harry Lauder.

REFLECT!

While walking along the other day, I suddenly saw a brilliant light; it shone like a blazing ruby, and drew me inquisitively on. I thought, maybe, someone had dropped a precious jewel, and here I saw it lie flashing and burning in the sun. Judge of my surprise, on reaching the spot, to discover that an old piece of broken glass had caught the rays of the set-

ting sun, and was thus bathed in a supernatural glow.

We are all reflectors. Many a plain, simple life, like that portion of broken glass, can reflect the light of a noble character, and often, when the scorching, blazing sun of affliction or trial descends, reflect even brighter. Truth and goodness reflected in man or woman will light up the darkest corners of the world in which we live.—Selected.

Take time to work—it is the price of success.
Take time to think—it is the source of power.
Take time to play—it is the secret of youth.
Take time to read—it is the fountain of knowledge.

Take time to worship—it is the highway of reverence.

Take time to help and enjoy friends—it is the source of happiness.

Take time to love—it is the one sacrament of life.

Take time to dream—it hitches the soul to the stars.

Take time to laugh—it is the singing that helps lighten life's load.

Take time to pray—it helps reveal God and cleanses the dust from your eyes.

The Free Methodist.

THE SIGNS THAT NEVER FAIL

I knew him for a gentleman

By signs that never fail;

His coat was rough and rather worn,

His cheeks were thin and pale;

A lad, who had his way to make,

With little time for play;

I knew him for a gentleman

By certain signs to-day.

He met his mother on the street,

Off came his well-worn cap;

My door was shut, he waited there

Until I heard his rap;

He took the bundle from my hand,

And when I dropped the pen

He sprang to pick it up for me,

This splendid gentleman.

He does not push or crowd along,

His voice is gently pitched.

He does not fling his books about,

As if he was bewitched.

He stands aside to let you pass,

He always shuts the door,

He runs on errands willingly

To office, or mill, or store.

He thinks of you before himself,

He serves you if he can,

For in whatever company

The manners make the man.

At ten or forty, 'tis the same,

The manner tells the tale,

And I discern the gentleman

By signs that never fail.

JOY IN THE THORN

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning and began glorying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too good to be lost, and is worth all it costs to learn. Let us learn as swiftly as we may. Time is short.—Maltbie D. Babcock.