

George Smeaton's The Doctrine of the Holy Spirit, published in 1882, also asserts this reality in Old Testament times. In commenting on John 7:37-39, he writes:

When John says that Christ spoke of the Spirit which believers should receive, he explains why Jesus used the future tense and not the past. . . . He does not mean that the Spirit did not yet exist, -- for all Scripture attests His eternal pre-existence, -- nor that His regenerating efficacy was still unknown, -- for the countless millions had been regenerated by His power since the first promise in Eden, -- but that these operations of the Spirit had been but an anticipation of the atoning death of Christ. . . . The apostle speaks comparatively, not absolutely, as is always done when the old and new economy are contrasted.<sup>1</sup>

These two writers may be taken as representative of both the early and the later Puritan tradition.

#### THE VIEWS OF CERTAIN OLD TESTAMENT THEOLOGIANS

Two Old Testament theologies pre-dating Kuyper may be taken as representative of the differing views held during the nineteenth century.

Gustave Oehler, in discussing salvation in the Old Testament, writes:

The Old Testament certainly teaches by word and fact -- by the latter in the history of the nation as well as in the experience of godly individuals--that Divine forgiveness is imparted to the sinner who turns in penitence and faith to God. . . .

This experience of salvation, however, still remains but relative, and decidedly differs from that of the New Testament. In the first place, it does indeed afford peace of mind concerning individual sins, nay, for the moment, concerning the whole standing of the sinful subject before God; but not resting on an objective and permanent atonement obtained for the church, it does not establish any permanent state of reconciliation. . . . But, in the second place, there was not in him (in the Old Testament individual) until the anthropos pneumatikos appeared in Christ, an indwelling of this Spirit, in virtue of which a subversion of the old foundations of his life was effected, and the sperma of a new and spiritual personality, of a spiritual man, implanted

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<sup>1</sup>George Smeaton, The Doctrine of the Holy Spirit, (Grand Rapids, Michigan: Kregel Publications, 1954), pp. 123-25.