

have received saving grace. And since saving grace is out of the question without an inward working of the Holy Spirit, it follows that He was the Worker of faith in Abraham as well as in ourselves.

The difference between the two operations is apparent. A person outwardly wrought upon may become enriched with outward gifts, while spiritually he remains as poor as ever. Or, having received the inward gift of regeneration, he may be devoid of every talent that adorns man outwardly.¹

THE VIEWS OF VARIOUS NON-DISPENSATIONAL WRITERS TO THE PRESENT

Since Kuyper's great work on the Holy Spirit, various writers have expressed themselves on the doctrine of the Holy Spirit in the Old Testament. A sampling of their views on the question in hand will perhaps suffice.

J. R. Cumming, writing at the close of the 19th century, stated:

What shall we say, then, that Pentecost was in relation to the past Revelation and working of God? . . .

It cannot be maintained that, in respect of personal holiness, there is any radical difference between the saints of Old Testament and New Testament times. The best men of the older economy have no reason to fear comparison in that respect with the best of the later. Abraham is surely at no disadvantage as compared with St. Paul; David with St. Peter; Enoch with St. John; while for Moses, Joseph, Daniel, Samuel, Joshua, we fail to find New Testament characters whom we may set beside them. ~~With~~ the Spirit of God did in those men of old was a work not less gracious than that which He did in men of New Testament times.²

James Candlish, in his book The Work of the Holy Spirit, declares:

In the later portions of the Old Testament we also find the spirit of God more and more associated with moral qualities. . . . It is clear, therefore, that latterly at least the spirit of God was recognised as the source not only of power, and wisdom, and prophecy, but of moral goodness as well; and that this aspect of it becomes gradually the most prominent. There are many places in which the spirit of God, though not

¹Ibid., p. 119.

²James Elder Cumming, Through the Eternal Spirit (New York: Fleming H. Revell Company, 1896), p. 91.