

expressly called holy, is described as giving the fear of the Lord (Isa. xi. 2-5), judgment and righteousness (Isa. xxxii. 15-17), devotion to the Lord (Isa. xlii. 3-5), hearty obedience (Ezek. xxxvi. 26, 27), penitence and prayer (Zech. xii. 10). But the general bestowal of the spirit as the source of holiness is spoken of as a thing of the future, one of the blessings of the promised reign of God over His people. In the theocracy in Israel, the spirit of God had been given to certain chosen men as leaders and rulers of the nation, and doubtless wherever there was genuine godliness, that was due to the working of the spirit; but there is no indication that the mass of the nation, though the professed people of God, was filled with the spirit, in the sense in which the Christian Church after the Pentecostal gift was so.¹

Andrew Murray, in his classic work, The Spirit of Christ, states:

God has revealed Himself in two great dispensations. In the Old we have the time of promise and preparation, in the New that of fulfilment and possession. In harmony with the difference of the two dispensations, there is a two-fold working of God's Spirit. In the Old Testament we have the Spirit of God coming upon men, and working on them in special times and ways, working from above and without, inwards. In the New we have the Holy Spirit entering them and dwelling within them, working from within, outwards and upwards. . . .

According to the lack of knowledge, or of faith, or of faithfulness, a believer may even in these days get little beyond the Old Testament measure of the Spirit's working. The indwelling Spirit has indeed been given to every child of God, and yet he may experience little beyond the first half of the promise, the new spirit given us in regeneration, and know almost nothing of God's own Spirit, as a living person put within us. The Spirit's work in convincing of sin and of righteousness, in His leading to repentance and faith and the new life, is but the preparatory work.²

We regard them (the apostles) as regenerate men before our Lord's death; it was only at Pentecost that the promise was fulfilled, "He shall be in you." What was seen in them, just as in the Old and New Testaments, -- the grace of the Spirit divided into two separate manifestations, -- may still take place in our day. When the standard of spiritual life in a Church is sickly and low, when neither in the Preaching of the word nor in the testimony of believers, the glorious truth of

¹James S. Candlish, The Work of the Holy Spirit (Edinburgh: T. & T. Clark, n.d.), p. 17.

²Andrew Murray, The Spirit of Christ (New York: Fleming H. Revell Company, n.d.), pp. 14-15.