

ly there are some passages where it is rather difficult to determine whether it is the Giver of His gift which is in view, whether the reference is to the person of the Spirit or to His gracious operations, the one being so inseparably connected with the other. In such cases, this writer includes both.

The word spirit is sometimes used as expressive of such mental states and acts as the new nature brings forth in the believer yet under the influence of the Holy Spirit. Thus we read of the "spirit of meekness" (I Corinthians 4:21), the "same spirit of faith" (II Corinthians 4:13), the "spirit of your mind" (Ephesians 4:23). On the other hand when we read of the "Spirit of truth" (John 15:26), the "Spirit of holiness" (Romans 1:4), the "Spirit of Christ" (Romans 8:9) it is obvious that the person of the Spirit is in view. But when we are told, "The fruit of the Spirit is love, joy, peace," and so on (Galatians 5:22), what are we to understand?

In the context Paul has described some of the "works of the flesh," or old nature (Ephesians 5:19-21). Therefore we conclude that the products of the new nature, or "spirit," are set over in contrast with the products of the flesh. Yet, since the new nature bears fruit only as it is energized by the indwelling Spirit, He is the real Author of that fruit and is to be acknowledged as such.

Thus, this writer would give the twofold meaning to "the Spirit" in Galatians 5:22, namely, what the Spirit of God produces through the principle of grace in the regenerate. And it is thus he regards the expression in the verse now before us.

It is true that the saint received the "spirit of wisdom" at the time of his regeneration (symbolized by the case of the one described in Mark 5:15), and it was the Holy Spirit who imparted that wisdom to him and who was also the Author of its development and activities.

But something more than the spirit of wisdom is here included, namely, revelation, which cannot be understood as an inherent gift. Had the verse only named the "spirit of wisdom" we would have regarded it as referring to a principle infused into Christians. But "revelation" necessarily implies a Revealer, for revealing is an act of one without us, of a person distinct from us, and Scripture leaves us in no doubt as to who that person is. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit . . . "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Corinthians 2:9-10, 12).

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