

The Grace Proclamator and Promulgator (USPS Standard Mail Permit Number 876) is published monthly (subscription free) by the Central Baptist Church, PO Box 876, Grenada, MS. Postage paid at Grenada, MS 38902.

POSTMASTER: Send address changes to The Grace Proclamator and Promulgator PO Box 876, Grenada, MS 38902-0876

Editor: Pastor Bill Lee

billandjan@cablone.net

Assistant Editor: Laurence A. Justice

PLANNING TO MOVE?

If at all possible, please notify us three weeks in advance of your change of address so that we may keep your paper coming. It costs approximately 49 cents to get your new address from the Postal Service and that may take long enough that two papers are returned at a cost of up to \$1.50 before we get the correction. This will mean you miss one or two papers.

Non-profit Org.
Presorted Standard
US Postage Paid
Grenada, MS 38901
Permit No. 876

The Grace Proclamator & Promulgator
PO Box 876
Grenada, MS 38902-0876

Address Correction Requested

(Justice—continued from page 12)

is inscrutable and ineffable! This doctrine must not be the subject of speculation but, because it is revealed in God's word, it must be received by faith and confessed as fact! ♦

(Pink—continued from page 13)

we *are* what we are. There is always a rigid consistency between *character* and *conduct*. The thin coating of "civilized" varnish has worn off—and twentieth-century *character* stands exposed. ♦

Note: *One can only imagine what Mr. Pink would write if he were alive today!* You may want to read the whole of Pink's interesting 17 page article, "The Destruction of Dagon".



The Grace Proclamator and Promulgator

To testify the gospel of the grace of God.. Acts 20:24

Published as a mission project of
Central Baptist Church Grenada, Mississippi

November 2019

Page 1

BELIEVING THE BIBLE FROM THE VERY FIRST VERSE

RON CRISP

Bible students know Hebrews 11:1-40 as the "faith chapter." The purpose of the inspired writer was to strengthen the sorely tried and faltering faith of his readers. He reminds them of the nature of faith, surveys the Old Testament examples of faith, and assesses the value of faith. The Hebrew Christians must remember that we serve God, endure afflictions, and please God by faith.

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Hebrews 1:1-3)

The chronicle of Old Testament believers in Hebrews 11 has been called "faith's hall of fame,"

and those included in it are the "heroes of the faith." Some may question the validity of this description, seeing that it is the nature of faith to glorify not the believer but the One believed and trusted.i

In Hebrews 12:1, the Old Testament people of faith are referred to as *a cloud of witnesses*. The idea is not so much that they observe our race but that their lives bear witness to us of the power and possibilities of faith.

As we enter our subject, we ask the reader to note that over half of the "faith chapter" is drawn from or connected with the book of Genesis. This calls to our at-



tention an aspect of Genesis too often overlooked. Everyone is quick to agree that Genesis is a literary gem. As history it alone is the book of beginnings. In the history of redemption it is the first chapter. As theology it is the seedbed of Bible doctrine. But we must not overlook this fact: inasmuch as Hebrews 11 is rightly called the “faith chapter,” so the book of Genesis may with equal propriety be called the “faith book” of the Bible.

Genesis reveals the very bedrock of faith. Genesis 3:15, known as the protoevangelium or “first gospel,” sets forth the Object of saving faith. *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* In Abel we read the first recorded example of faith in the promised Redeemer. In Abraham we see the doctrine of imputation and justification by faith so clearly revealed that he is known as the father of the faithful (see Romans 4:11, 16), a prototype of faith in God. Many of the saints described in Genesis give us examples of service to God rendered by faith. Others demonstrate the enduring quality of faith in the face of opposition and suffering. Can anyone doubt the accuracy of calling Genesis the “faith book” of the Bible? Certainly other New Testament books besides Hebrews look to Genesis for confir-

mation concerning the subject of faith. Consider Romans 4:1-3 and Galatians 3:13-29.

Let us now briefly note the connection between the “faith book” and the “faith chapter.” Comparing the two, we see that Hebrews 11 gives a veritable survey of Genesis chapters 4-50. Indeed Hebrews 11 follows the exact chronology of Genesis.

Gen. 4	Abel	Heb. 11:4
Gen. 5	Enoch	Heb. 11:5
Gen. 6-10	Noah	Heb. 11:7
Gen. 11-24	Abraham	Heb. 11:8-16
Gen. 21	Sarah	Heb. 11:11
Gen. 27-28	Isaac	Heb. 11:20
Gen. 49	Jacob	Heb. 11:21
Gen. 50	Joseph	Heb. 11:22

Little wonder that a noted author once said concerning the writer of Hebrews 11 that “The Book of Genesis was obviously in his hand, or in his heart, while he wrote: for he appeals to the transactions there recorded, in the very order, and often in the very words, of Moses.”ⁱⁱ

We might also point out that even though the record concerning Moses in Hebrews 11:23-29 comes from the book of Exodus, the writer of Hebrews may still have been thinking of Genesis inasmuch as

many affirmed) with a three-corded whip, giving me there with thirty strokes.” - (Backus, i. 94. Newton.) Such was the charity of New England Congregationalists of that day. Gov. Joseph Jenks has left on record the following: “Mr. Holmes was whipped thirty stripes, and in such an unmerciful manner that in many days, if not some weeks, he could take no rest, but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay.”

(Crisp—continued from page 5)
God? Is it a small thing when we, who live in an age that worships the creation, unflinchingly declare the glory of the Creator? Is it nothing to rebuke the madness of those who would replace the infinite Architect of this universe with the “fortuitous concourse of atoms”? Those who think it small have never been in the number of those who tried it!

Before closing, allow me to address those who wish to be known as Christians yet dare not confess faith in the literal creation account. You wish to be seen as a person of faith, yet your faith stumbles at the gate. You falter where true faith must begin. Faith is based on God’s Word, yet you refuse to credit His very opening statements!

Mr. Holmes soon after removed to Newport. In 1652 he was ordained to preach the gospel, and took Dr. Clarke’s place as pastor of the Baptist church in Newport. He died in 1682. He left eight children, one of whom, Obadiah, was a judge in New Jersey. ♦

[From William Cathcart, editor, *The Baptist Encyclopedia*, 1881; reprint, 1988. Scanned and formatted by Jim Duvall.]

To such ones, my advice is, *Examine yourselves, whether ye be in the faith* (2 Corinthians 13:5). Does not the teaching of the “faith chapter” cast a suspicious shadow over your claims of faith? Can a faith that does not start right end well? May God help you to believe the Bible from the very first verse!

“In the beginning God created the heaven and the earth.” (Genesis 1:1)

“Through faith we understand that the worlds were framed by the word of God...” (Hebrews 11:3) ♦

ⁱ This is why salvation by “grace alone” is received by “faith alone.” *Therefore it is of faith, that it might be by grace* (Rom. 4:16).
ⁱⁱ John William Burgon, *Inspiration and Interpretation*, p. 23.
ⁱⁱⁱ Ibid., pp. 23-24. Emphases his.

OBADIAH HOLMES

PERSECUTED AMERICAN BAPTIST

Obadiah Holmes, was born at Preston, Lancashire, England, about 1606, and came to this country, as is supposed, about 1639. His religious connections were with the Congregationalists. At first, in Salem, Mass., from which he removed to Rehoboth, where for eleven years more he continued in the church of his early choice. He there became a Baptist, and united with the Baptist church in Newport, R. I. In the month of *July*, 1651, in company with Dr. John Clarke and Mr. Crandall, he made a visit to William Witter, a Baptist, who resided at Lynn, Mass., about twelve miles from Boston. The day after their arrival being the Sabbath, they arranged to have a religious service at the house of their host. In the midst of the discourse which Dr. Clarke was preaching two constables presented to him the following warrant: "By virtue hereof, you are required to go to the house of William Witter, and to search from house to house for certain erroneous persons, being strangers, and them to apprehend, and in safe custody to keep, and to-morrow morning at eight o'clock to bring before me. Robert Bridges." The three "erroneous persons, being strangers," were at once arrested and carried, first to "the ale-house or ordinary," and then forced to attend the

meeting of the day. At the close of the meeting they were carried back to the "ordinary."

The next morning they were taken before Mr. Bridges, who made out their *mittimus*, and sent them to prison at Boston. Having remained a fortnight there, they were brought before the Court of Assistants for trial, which sentenced Dr. Clarke to pay a fine of twenty pounds, Mr. Holmes thirty pounds, and Mr. Crandall five pounds, and in default of payment they were to be publicly whipped. Unknown to Mr. Clarke someone paid his fine, and Mr. Crandall was released on promise that he would appear at the next court. Mr. Holmes was kept in prison until September, when, his fine not having been paid, he was brought out and publicly whipped. Mr. Holmes says, "As the strokes fell upon me I had such a spiritual manifestation of God's presence as the like thereof I never had nor felt, nor can with fleshly tongue express; and the outward pain was so removed from me that indeed I am not able to declare it to you; it was so easy to me that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength (yea, spitting in his hand three times, as

Moses, who was conspicuous for faith, was the writer of the book of Genesis.

Now we come to the special concern of this brief study. Thus far we have connected twenty-six of the forty verses of the "faith chapter" with the book of Genesis. As the chart above reveals, the individuals mentioned in Hebrews 11 begin with Abel in Genesis 4. However, we must carefully note two things: (1) Genesis 4 is not the first chapter of the Bible mentioned in Hebrews 11, and (2) Abel is not the first believer mentioned in Hebrews 11. This great "faith chapter" begins with a reference to Genesis 1, and we who believe the Bible from the very first verse are at the head of the list of believers recorded in Hebrews 11.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Is the reader shocked? Who is set forth as Exhibit A in God's chronicles of faith? It is not the patriarchs of Genesis 4 and following, rather it is we who believe in Genesis 1!

This amazing truth is well stated by Dean Burgon:

"But with them [i.e. Abel,

Enoch, Noah, Abraham, Sarah, Isaac, Jacob and Joseph], the Holy Ghost proposes to associate *us*. Moreover, He gives *us* the place of honor. Before mentioning one of *their* acts of Faith, He mentions one of *ours*. We come first, then they. And the particular field in which *we* shine out so conspicuously, the special province which is assigned to us, that portion of the inspired Narrative wherein *you and I* are supposed to show a degree of undoubting faith which entitles us to rank with those "Fathers of old time"—is found to be *the first chapter of the Book of Genesis*. "Through faith we understand that the worlds were framed by the Word of God." " iii

How, you ask, can we be listed with believers who built an ark, forsook homes, conceived children in old age, and saw the miraculous? What is our faith compared to one who turned his back on a palace, preferring to be numbered with slaves?

The answer is this—the faith that embraces God as Creator is really the bedrock of all other manifestations of faith. In his sinful imagination, man has created a Pantheon of gods, but true faith recognizes the Creator alone as the living and true God. While the world worships demons, we by faith in Genesis Chapter 1 worship the God who spoke

the universe into existence.

“Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD: for he commanded, and they were created.” (Psalm 148:1-5)

Do you doubt the assertion that Genesis 1 provides the bedrock of all true faith? Consider the ministry of Paul. When he preached the gospel message in places where Genesis 1 was unknown, he proclaimed the work of God as Creator before speaking of His work as Redeemer.

“And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercu-

rius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.” (Acts 14:8-18)

“Then Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is

THE BREAKDOWN AND BREAKUP OF “CIVILIZATION”

ARTHUR W. PINK

The “*march of progress*” from 1920 onwards, was, if measured by the standards of righteousness and decency, is steadily *downwards*. Those with the least sense of decency were determined to drag the whole generation down into the gutter. An orgy of licentiousness was widely entered into. Night-clubs were multiplied, gambling spread like wild fire, and debauchery abounded on every side. The beaches lowered their bathing restrictions--and *modesty* became a thing of the past. Youth was allowed to have its fling, unrestrained.

The *novels* and *magazines* of the last decade have been filled with obscenities and blasphemies. A friend of ours in the publishing business recently wrote to us, “Today we have shops stacked with books which, had they been published when we were boys--the authors and publishers would have been put in jail!” Censorship has long since been reduced to a farce. The great majority of our children have had their ideas formed by the pictures they saw at the “movies” and the debasing productions of a degenerate press. As a recent writer has said, “The best-sellers of today, are often books whose *morals* are of the barnyard,

whose *language* is of the sewer and whose *ethics* are of the pit!”

The breakdown and breakup of “Civilization” appears in such things as the decay of the sanctity of marriage--as evidenced by the multiplication of divorces, and the abandonment of large numbers of babies; juvenile delinquency and immorality among the young; the vandalism which is now so rife; such widespread pilfering--and the flimsy efforts of the authorities to deal with such evils! Thousands of culprits who ought to be sent to prison, are given nominal fines. Law and order is almost reduced to a farce!

No matter in which direction we turn, it is the *ugly* and the *vulgar*--which is preferred to the beautiful and refined. What a commentary on our so-called “progress.”

Someone has said, “The *popular taste* is a good index to the health of society.” Apply that dictum to our own times, and it will quickly appear how the moral health of society has declined.

We *do* what we do--because
(Pink--continued on page 16)

The river proceeding out of the throne speaks of the constant flow of the Spirit from God and from Christ. The life giving Spirit flows continuously from God and from the Lamb.

THE HISTORY OF THIS DOCTRINE

Eastern Catholicism split from Western Catholicism in the year 1054 AD over this doctrine. The Eastern or Greek Catholic Church insisted that the Spirit proceeds from the Father only while the Western or Roman Catholic Church insisted that the Spirit proceeds from **both** the Father **and** the Son. To this very day the main doctrinal difference between the Eastern Orthodox Church and the Roman Catholic Church is the belief by the Eastern Catholics that the Spirit proceeds only from the Father. The Eastern Orthodox Church (Russian and Greek Catholics) considers the doctrine of single procession to be the cornerstone of Orthodoxy. They also consider double procession to be the mother of all heresy.

This is sometimes called the **filioque** controversy. The Latin term **filioque** meaning literally “and the Son” describes the position of the Roman Catholics and others in the controversy over the procession of the Holy Spirit. The Holy Spirit proceeds from God the Father **“and the**

Son” the Western Catholics stated. Most non-Catholics through the ages have believed that the Spirit proceeds from **both** the Father **and** the Son.

CONCLUSION

What does all this mean? The fact of the Comforter’s procession simply helped tell the disciples **who** this Comforter **is** that Christ was about to send. He is the Spirit who emanates eternally from God the Father and from God the Son.

This eternal procession from the Father and the Son establishes the **Deity** of the Holy Spirit. The Holy Spirit is God, **not in spite of** the fact that He proceeds from God but **because** he proceeds from God.

The fact that the Holy Spirit proceeds from Father and Son also points to His divine authority over the apostles and over all followers of Jesus Christ. When the Divine proceeding Holy Spirit commands we are to obey!

We are certainly standing on sacred and mysterious ground when we consider this inscrutable doctrine! The complete meaning of the procession of the Holy Spirit is not intelligible to human minds. As Charles Hodge said, this doctrine is incomprehensible and thus inexplicable. It

(Justice—continued on page 16)

worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (Acts 17:22-31)

To know Christ as Savior we must first know who He is. The Lamb of God who died for our sins is the Creator of heaven and earth.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All

things were made by him; and without him was not any thing made that was made.” (John 1:1-3)

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.” (Colossians 1:16-17)

To believe in the Bible from the very first verse requires that we follow Christ “without the camp.” The one who believes in the literal Genesis account of creation finds himself out of step with his age. Such a one refuses to interpret history, science, ethics and indeed the very meaning of life through the paradigm of Darwinism. The child who believes in Genesis 1:1 is derided by his secular schoolteachers. The Ph.D. who prefers Moses over Darwin and Lyell is scorned and written off by his peers. No matter how profound his scholarship, he is not taken seriously.

Let us never see faith in God’s Word as a small thing. Was it a small thing when Elijah stood before an apostate king, 850 false prophets, and a wavering nation to boldly declare that Jehovah alone is

(Crisp—continued on page 15)

THE PROCESSION OF THE HOLY SPIRIT

LAURENCE A. JUSTICE

John 15:26

Our text is part of our Lord's Paschal Discourse in which he was preparing his disciples for his death and departure to heaven. The words of the Lord in this text were not intended to be philosophical but practical, to comfort and strengthen the disciples in the face of what was coming. The loss of their Lord would be a serious ordeal through which they would soon pass and the Lord promised them that he would send them Another Helper who would take the Lord's place and be to them what He, the Lord, had been to them and do what He had done for them.

In telling them of this Comforter He was about to send in His place, the Lord Jesus mentions something special about this comforter when he says that this Comforter, who is the Holy Spirit **proceeds** from the Father. It is at this proceeding or procession of the Holy Spirit that we shall look in this message.

SOME SPECIAL WORDS I SHALL USE IN THIS MESSAGE

There are four of them. **The first** is **inscrutable** and it means incapable of being understood, incomprehensible. This matter of the pro-

cession of the Holy Spirit is inscrutable, not capable of being fully understood. This doctrine of the procession of the Holy Spirit is obscure even to the best theologians.

The second word I shall define is **ineffable**. This word means incapable of being expressed with words. The doctrine of the procession of the Holy Spirit is ineffable, incapable of being adequately expressed with words. My friends, I am not under any mistaken notion that I can satisfactorily explain this matter. All I can do in a message on this awesome subject is to try to define the doctrine and make a few brief comments.

A **third** word I shall use is **proceed** and the related word **procession**. The first definition of the word proceed given by Webster's New Collegiate Dictionary is to go forward or onward, to advance. This is the ordinary meaning of the word but it is not the meaning of the word as used in our text or as usually used in connection with this great doctrine with which we are concerned



one and same throne. It is the throne of God **and of the Lamb**. The Lamb that was slain on the cross is now sitting on the throne so that God and the Lamb don't have two thrones but one and the same throne. The throne of God **is** the throne of the Lamb and the throne of the Lamb **is** the throne of God. Revelation 7:17 describes Christ the Son as the Lamb in the midst of the throne.

The river proceeding out of the throne speaks of the Holy Spirit of God and all the blessings He in his grace provides. In the scriptures the Spirit of God is often compared to water. Such is the case in John 4:14 where the Lord Jesus says, "But whosoever drinketh of the water that I shall give him shall never thirst; but **the water that I shall give him** shall be in him a well of water springing up into everlasting life." In John 7:37-38 the Lord Jesus again compares the Holy Spirit to water when he says, "If any man thirst, let him come unto me, and **drink**. He that believeth on me, as the scripture hath said, out of his belly shall flow **rivers of living water...**" Water is for quenching thirst, washing stains, cooling heated things, healing wounds, softening hard ground and causing the earth to bring forth fruit. Likewise the Holy Spirit in His various influences and operations is of manifold use to the souls of all His people.

Revelation 22:1 speaks of the river of water of life that proceeds out of the throne of God and of the Lamb. This river involves no less than God himself and all his perfections, Christ Himself and all his fullness, and the Spirit Himself and all his graces, blessings and comforts

But specifically it speaks of the Holy Spirit and all his blessings.

This river has quickening power. It is a pure river of water of **life**. This river of water of life is the living Spirit of God, the Spirit of life that quickens whom he will, that hath life in himself and by Him dead souls are quickened and made to live forever! The living Spirit of God, having and giving all the blessings of everlasting life, proceeds like a pure crystal river out of the throne of God and of the Lamb. God and the Lamb have one and the same throne and the river of the Spirit proceeds from that throne! God and the Lamb have one and the same Spirit. The Spirit of God is the Spirit of the Lamb and the Spirit of the Lamb is the Spirit of God. The river does not proceed out of the throne of the Father only but out of the Son's throne also because the Father and the Son have one and the same throne. This vision symbolizes and pictures the Holy Spirit proceeding from the Father and from the Son. This river of water of life is from the Father and from the Son.

whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.” And in John 16:7 the Lord Jesus says, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, *I will send him unto you*” In several passages in this same Paschal Discourse the Lord Jesus speaks of the Holy Spirit being *sent* by the Father and the Son.

But proceeding from the Father and the Son is quite different from being sent by the Father and the Son. To help clarify this both the mission of the Holy Spirit and the procession of the Holy Spirit are mentioned in our text, indicating a difference in the two things. Our text says, “But when the Comforter is come, *whom I will send* unto you from the Father (there’s the Spirit’s mission), *even* the Spirit of truth, which proceedeth from the Father (and there is the procession of the Spirit), he shall testify of me.”

Also the Spirit’s procession is spoken of in the *present tense* indicating it is a present act while His mission is spoken of in the *future tense* (it was something that would happen in the future at the time the Lord Jesus uttered these words). The Spirit’s mission was future at that

time while his personal proceeding is present tense and had been going on from all eternity. The essential relation involved in procession is prior to the mission and the mission rests on that prior relation which is His procession. So, the procession of the Holy Spirit speaks of the eternal, continuing, inscrutable and ineffable emanation of the Holy Spirit from the Father and from the Son. Next,

THE SCRIPTURES TEACH THIS DOCTRINE

There is not as much material in scripture about this doctrine as there is about most other doctrines but it certainly is taught in God’s word. In Romans 8:9 the Holy Spirit is called *both* the Spirit *of God and* the Spirit *of Christ*. “But ye are not in the flesh, but in the Spirit, if so be that the Spirit *of God* dwell in you. Now if any man have not the Spirit *of Christ*, he is none of his.”

I want us to look closely at Revelation 22:1 in this connection. “And he showed me a pure river of water of life, clear as crystal, *proceeding* out of *the throne of God and of the Lamb*.” *Proceed* in John 15:26 is the same word as *proceeding* here in Revelation 22:1. This verse is part of a vision of paradise in heaven given by an angel to the apostle John. According to this verse of scripture God and the Lamb have

today. The meaning of the term as used by our Lord here in our text and by students of God’s word in studying this great doctrine of the procession of the Holy Spirit is the meaning listed second in Webster’s New Collegiate Dictionary. The meaning is to issue or come forth from a source of origin, to come from.

The *fourth* definition is of the term *emanate*. This is a term often used to describe the procession of the Holy Spirit and it means to issue forth from a source. Fragrance emanates from flowers. The procession of the Holy Spirit is the *emanation* of the Holy Spirit from God and from the Son. It is important to keep these four definitions in mind as we look closely at the doctrine of the procession of the Holy Spirit.

DEFINITION OF THE PROCESSION OF THE HOLY SPIRIT

What does this mean? What are we talking about when we speak of the procession of the Holy Spirit?

First of all this procession speaks of a unique relationship or personal distinction in the Godhead. The Spirit’s procession is an aspect of relations in the Trinity. The procession of the Holy Spirit has reference to the relation that the Third Person has to the First and the Sec-

ond in the Trinity. The Holy Spirit’s peculiar personal and distinctive character is expressed in God’s word as his proceeding from the Father and the Son.

Why do we call it the *procession* of the Spirit? The answer is simply because our text actually uses the term *proceeds* to describe it. Our text in John 15:26 says, “But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:” Now remember the definition I gave earlier of the terms *proceed* and *procession*. To proceed in the sense of our text means to issue or come forth from a source of origin. The procession of the Holy Spirit means that the Holy Spirit issues forth from a source of origin and that source is God. The Holy Spirit *emanates* from God as fragrance emanates from flowers.

The procession, the emanation, the issuing forth of the Holy Spirit is from God the Father *and* from God the Son. The Holy Spirit proceeds from the Father and from the Son. The Son does not proceed from the Spirit and the Father does not proceed from the Spirit but the Spirit proceeds from the Father and from the Son. The Holy Spirit proceeds *equally* from the Father and from the Son. He is the Spirit both

of the Father and of the Son. This **double procession** as we sometimes call it must not be understood to mean that there are two Spirits, one proceeding from the Father and another proceeding from the Son.

The fact is that the one Holy Spirit proceeds from both the Father and from the Son at the same time. This doctrine says that the Holy Spirit is from God the Son as well as from God the Father. The Holy Spirit is called “the Spirit of the Son” and “the Spirit of Christ” because of his procession from them both. I Corinthians 2:12 calls the Holy Spirit “...the Spirit which is **of God**...” In Romans 8:9 the scripture calls the Holy Spirit “the Spirit **of Christ**.” “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not **the Spirit of Christ**, (the Spirit that proceeds from Christ) he is none of his.” Galatians 4:6 calls the Holy Spirit “the Spirit of His Son.” “And because ye are sons, God hath sent forth **the Spirit of his Son** into your hearts, crying, Abba, Father.” Philippians 1:19 calls the Holy Spirit “the Spirit of Jesus Christ.” “For I know that this shall turn to my salvation through your prayer, and the supply of **the Spirit of Jesus Christ**.” And I Peter 1:11 calls the Holy Spirit “the Spirit of Christ.” “Searching what, or what manner of time the Spirit of Christ which was in

them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” Without this procession He could not be properly called “the Spirit **of Christ**.”

This procession of the Holy Spirit from the Father and the Son is an eternal procession. It is the **eternal** procession of the Holy Spirit. The Third Person is eternally proceeding from The Father and from the Son. This is an eternal relationship, this procession of the Holy Spirit. This is seen in our text so let’s look at John 15:26 again. “But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me” Note that the verb tense of the word proceedeth here is the present tense; in modern English, proceeds. The Spirit’s procession from the Father and the Son is present and ongoing! This phrase, “which proceedeth from the Father,” being in the present tense, indicates an internal and ever enduring act in the unchangeable essence of the Godhead. Eternal procession is an accurate phrase that describes the Spirit’s relationship to the Father and the Son. Procession does not involve a beginning of existence but an eternal relationship to the Father and the Son. There never was a time when the Holy Spirit **began** to proceed from nor

when He **was not** proceeding from the Father and the Son. The Holy Spirit was neither made nor created nor begotten. He **proceeds**! This is an **eternal** and **ineffable** procession.

The term **Spirit of God** sets forth a unique relation just as does the term **Son of God**. The reason the Son is called “the Son of God” is because of the Son’s eternal generation, not because he became the Son. There never was a time when the Son began to be or when the Son did not exist as the Son. Likewise the Spirit is called “the Spirit of God” because of his eternal procession or emanation from God and not because he ever began to proceed. The **procession of the Spirit** is eternal like **the generation of the Son** is eternal. The procession of the Holy Spirit corresponds with the generation of the Son in that both are eternal and has neither beginning nor ending.

One other thing while we’re thinking about the definition of the procession of the Holy Spirit and that is to contrast the procession of the Holy Spirit and **the mission of the Holy Spirit**. We need to point out a technical distinction here between the mission of the Holy Spirit and the procession of the Holy Spirit. There is a difference in these two things though they are closely related. The procession of the Spirit

must not be confused with the mission of the Spirit.

Some people understand the phrase in our text, “which proceedeth from the Father,” to mean the same as what the Lord says just before that about sending the Spirit. Let’s read the text again. “But when the Comforter is come, **whom I will send unto you from the Father, even** the Spirit of truth, which proceedeth from the Father, he shall testify of me” Such a view is incorrect. The mission of the Holy Spirit is that which the Holy Spirit is **sent** to do in this world. The Lord Jesus speaks of the mission of the Holy Spirit in this world in John 16:14 when he says, “He shall glorify me: for he shall receive of mine, and shall show *it* unto you.” This is what the Holy Spirit has been sent to do. He has been sent to glorify Jesus Christ.

For this mission the Lord Jesus says in John 14:6, the Spirit was sent by the Father. John 14:16-17 says, “And I will pray the Father, and **he shall give you** another Comforter, that he may abide with you for ever; *Even* the Spirit of truth.”

Part of this mission of the Holy Spirit in the world is to serve as the Comforter of God’s people. It was for this that the Holy Spirit was sent according to our text. “But when **the Comforter** is come,