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differentiation in the Godhead from relationship which we can define as an eternal progression rather than a reference to the Spirit coming to this earth and doing His part in the work , and of course it is also not true to say that the Spirit comes to this earth because God is omnipresent. Christ is everywhere; the Spirit is everywhere; God the Father is everywhere. We say that a man is filled with the Holy Spirit or that the Holy Spirit comes into a man. We don't mean like a man comes into a room. Surely not. The Spirit is everywhere. The Spirit is in everybody. But we mean that the Spirit assumes a certain, particular control or exerts a certain particular influence. It is a figurative expression for a relation of the Spirit to the individual, not in any way a designation of the Spirit coming to be somewhere where the Spirit was not before. I remember once reading an account of an American who went to Rome and became a Roman catholic and the article--I think it was in Atlantic Monthly--told about, of course he knew God was everywhere, but he said, "So is the devil", but when he went into churches and saw that light up on the altar there he said he knew that God was there and the devil wasn't. Well . Well, of course all that is fantastic. God is everywhere and Satan is not everywhere. God absolutely is everywhere but God is manifested in some ways and in some places more than others, and that refers to the Holy Spirit as much as to the Father. and so, how much there is in the Scripture which we can properly take as being distinct from the mission of the Spirit and describing the relationship of the Spirit to the Father in such a sense that we can say that the Son is begotten but the Spirit proceeds, to my mind is getting into a field/where it becomes a strife about words, where we don't have knowledge, but yet we find the greater part of the early Christian church adopting this idea. The Spirit eternally proceeds and the question is does it proceed from the Father or from the Father and the Son? And Augustine said that it proceeds from both the Father and the Son, while in the Eastern church it was more customary to think of them as proceeding only from the Father. Well now it was in Toledo in Spain in 589 that without intending the least disrespect to the Eastern church the local synod in Spain there its creed inserted the words, "From the Son". "The Spirit