

## CHAP. X.

*On Communion with the Persons in God.—With the Father in his Love, with the Son in his Salvation, and with the Holy Ghost in his gifts, graces, and consolations.*

**I**N THE RECORD OF GRACE, which is contained in the inspired Word, the Holy Ghost hath been pleased to give us an infallible account of his work, presence, and gracious influences within and upon the souls of the regenerate. Of which indeed He *only* can give a perfect description; He being the Author and finisher thereof. The energy, with which the word is accompanied, and the graces, fruits, and effects, which it produces, are fully known to Him, and can only be properly described by him. He, speaking of a Christian, styles him a *man in Christ*,—a *new creature in Christ Jesus*,—a *temple of the living God*, and one in whom *God dwelleth*. From which expressions much light and knowledge into the great subject of the agency of the eternal Spirit in his divine and supernatural efficacy in the hearts of believers may be received; and also from those peculiar forms of speech with which the scriptures abound, which belong to

what is strictly and personally experimental. I allude to such as these;—"It pleased God to reveal his Son in me,"—"Christ formed in you,"—"Christ in you." The first of which expresses an act of God the Father towards a regenerate person. The apostle when speaking in his Epistle to the Galatians concerning the revelation of the knowledge of Christ, which he had received<sup>a</sup>, calls it "Revealing Christ in him<sup>b</sup>." It was a *revealing Christ to him* that he might preach him to others. "It pleased God to reveal his Son in me, that I might preach him among the heathen." JEHOVAH, the Father, gave Paul an intimate knowledge of Christ in his own heart. The knowledge of the glory of God in the face of Jesus Christ did shine into his heart, that he might preach it to others. Therefore when he saith, "He revealed his Son in me," it is as if he had said, he revealed the gospel; for it was that he might preach it. So as it respects believers, this expression implies the true knowledge of Christ received from the gospel by faith. The Holy Spirit createth light in the renewed understanding, and by this light, through the revelation which God hath made of his Son in the gospel, the regenerate person takes in such ideas and apprehen-

<sup>a</sup> Ch. i. 17.<sup>b</sup> verse 16.

sions of Christ, as never entered into a carnal mind. And thus God reveals his Son; and this revelation and knowledge of the Son of God are life eternal.

The expression *Christ formed in you* respects the true formation of Christ, as he is revealed in the gospel, in the minds of the regenerate. It respects their being fully evangelized. So the phraseology *Christ in you* implies the knowledge of the LORD JESUS CHRIST derived from the gospel; which knowledge received from the ANOINTING, which teacheth all things, is the greatest evidence of future glory. And Christ thus revealed in the soul is well expressed in the apostle's prayer on behalf of the believing Ephesians, "That Christ " might dwell in their hearts by faith." As the object dwells in the eye; so Christ dwells in the heart by faith. The Holy Ghost gives that sight of Christ to faith, that makes him real and present to a man's soul. So that he is as really present to faith, as set forth in the written word, as he is to the sense of the blessed in glory.

There are other expressions consecrated by the Holy Ghost in the sacred volume. such as these, "He," *i. e.* Christ, " abideth in us<sup>c</sup>,"—" I am apprehended " of Christ<sup>d</sup>," which shew what an im-

<sup>c</sup> 1 John iii. 24.

<sup>d</sup> Phil. iii. 12.

portant reality there is in all the acts of the Eternal Three put forth within us, and fully demonstrate the believer to be a real partaker of a spiritual and supernatural birth; that he is quickened with eternal life, and that he has a supernatural knowledge of God, and spiritual and intimate fellowship with him. Hence John says, "Truly our fellowship is with the Father, and with his Son Jesus Christ." This inestimable blessing he speaks of as belonging to all the holy-brethren: therefore he adds, "And these things write we unto you, that your joy may be full." We can never too strictly attend to the words which the Holy Ghost makes use of on these great, mysterious, and divine realities, nor study them too closely; nor can they be understood to our spiritual profit, but as he leads us into his own mind and will as expressed in them. It is an eternal truth, that what he sets forth concerning the whole subject of grace is most truly divine, and that every part and branch of it is expressed in the apostolic writings. It is "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Thus Growth in Grace is expressed by "increasing in the knowledge of our Lord and Saviour Jesus Christ;" and perse-

verance in holiness by being "strong in  
 "the Lord and in the power of his  
 "might." Union with Christ is the  
 foundation of all communion with him.  
 In consequence of it, the Holy Ghost  
 lives and dwells in us. His indwelling  
 influence and energy in the souls of the  
 regenerate are the effect of their being  
*one with Christ*, and his being *one with*  
*them*; and spiritual growth and com-  
 munion are divinely increased and pro-  
 moted by the word. We expect to grow  
 into Christ by our own experience, and  
 conceive, that, if we knew more of our-  
 selves and our innate sinfulness and cor-  
 ruption, we should most certainly grow  
 in grace; but this is a mistake: for we  
 can only grow into Christ by faith in the  
 word which reveals him. As the Holy  
 Ghost is pleased to enable us to take in  
 views of Christ from it, and mix faith  
 with the revelation of him therein; we  
 thereby grow into an increasing know-  
 ledge and fellowship with him, and with  
 the Father in him. Paul expresses his  
 own spiritual growth thus, "I follow af-  
 "ter, if that I may apprehend that for  
 "which also I am apprehended of Christ  
 "Jesus." From the apostle's words we  
 learn that Christ's apprehending him  
 and putting forth his influential power  
 in his soul were the means of his con-

version to the Lord. In the soul's spiritually apprehending of Christ, true conversion unto God consists; this leads into real communion with him: and herein lies the very essence of real grace and eternal blessedness. This communion, as we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, we most highly prize; because in it we truly live to God, and find that the very life of grace and glory is contained and most sweetly and divinely experienced in fellowship with the Father, the Son, and the Holy Ghost. This is the utmost perfection of our most holy religion, which begins with knowing "the only true God, and Jesus Christ whom he hath sent," through the divine unction of the Holy Ghost, who leads into real, spiritual, and supernatural communion with the Father and the Son. It is begun when we receive spiritual life from Christ our living Head, and is carried on by the secret, imperceptible, and powerful operations of the eternal Spirit. It is manifested by those spiritual breathings after God in the outgoings of the soul to him in aspirations and desires after him, and by those vehement thirstings to enjoy his love and manifestative presence, which are found in our experiences, and in the true exercise of our faith, and hope, and love to

him, in our attendance on his divine and instituted worship. In the use and observance of these ordinances, which the Lord hath appointed, the Holy Ghost is pleased to breathe on the souls of believers, drawing out their graces into act and exercise, and giving them some precious views of Christ and divine discoveries and sensations of the Father's love. Hence it is that they find it good to draw nigh unto God at his throne. Whilst we can never value communion with the Lord too highly, (as we may well esteem it heaven really enjoyed on earth) yet we should learn to understand what it consists in; and should estimate it, not so much by the length and extraordinary elevation of it, and the joys with which it may at some special seasons be accompanied, as by the reality of it. We are apt to overlook what communion with God is, and wherein it consists; because we conceive too much of the spirituality and sublimity of it, when it is indeed an immutable verity, that though it is wholly supernatural, yet it is in its own nature truly simple. Yea, we are apt to overlook it merely on account of its entire and perfect simplicity and spirituality. It consists on God's part in the outgoings of his heart in the discoveries and manifestations of his love to us in his beloved Son. And on our part in the

goings forth of our hearts towards him in return for his everlasting love to us. It is a spiritual and supernatural act and exercise of the mind on God, Father, Son, and Holy Ghost, as our God, our portion, and inheritance. We are, it may be, continually prone to conceive that we have no communion with the Lord, unless we have some very high-raised aspirations after God, and some very special and unspeakable joy and consolation from him. Yet, if we were to lay aside all prejudices, which we may have entertained in our minds concerning this subject, it would be found, on a very close, exact, and impartial examination into the real case, frames, and universal experience of all saints, and it would prove to be a real fact, that there is very intimate fellowship with the Holy One, when there is not the least sensible joy attending it. To explain and illustrate it by way of example. Communion consists in mutual intercourse. Two friends, who love each other, as *David* and *Jonathan* did, even as their own souls, find that their sweetest fellowship consists in the mutual opening of their hearts; and if the one can assist the other, he who can receive assistance from his friend finds that he has peculiar fellowship with him in interview, freely opens his case to him, and leaves it to his consideration. The



fellowship is inestimably free on both sides. The one expresses it in speaking out his case; the other in affording that relief to his necessitous friend, which his real circumstances require. This may serve to convey a clear idea to our minds what communion is, and wherein it consists *between God and us*. It also proves, even to demonstration, that it may be very close and intimate without any extraordinary joys and raptures following it. As an essential union, in-being, and communion, which are absolutely ineffable, exist between the eternal and co-equal Three in the ONE INCOMPREHENSIBLE GODHEAD; so their union and communion are the foundation of the union and communion which they have with Christ and the elect in him. *As the Father hath life in himself*, so, according to the federal or covenant-acts of the essential Three, the Father “*hath given to the Son, as God-man, to have life in himself.*” Our Lord expresseth himself on this great subject *thus*, “That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us:—I in them, and thou in me, that they may be made perfect in one<sup>f</sup>.” And as, according to these eternal acts of the essential Three, the elect are united to Christ, God-man;

<sup>f</sup> John xvii. 21—23.

so they are quickened *through* him, and live *by* him: which great truth our Lord sets before us in these words, “As the  
 “living Father hath sent me, and I live  
 “by the Father; so he that eateth me,  
 “even he shall live by me<sup>s</sup>.”

The elect have union and interest in each of the divine persons in the Godhead. This is founded on the union and relation which the elect have to the person of Christ, God-man, their eternal Head, everlasting Father, Husband, and Friend. The eternal Three are therefore pleased to hold distinct and personal communion with them; whereby they give the called in Christ Jesus distinct apprehensions of their personal interest in the everlasting and unchangeable love of Father, Son, and Holy Ghost, *the ETERNAL THREE in the ONE JEHOVAH*. This communion is set forth as expressed to us through the mediation of our Lord Jesus Christ. Thus, under the Levitical dispensation, when the sacrifices were offered and the blood carried into the holiest of all, the high priest was to pronounce the following benediction on the people, “The Lord blefs thee and  
 “keep thee: the Lord make his face to  
 “shine upon thee, and be gracious unto  
 “thee: the Lord lift up the light of his  
 “countenance upon thee, and give thee  
 “peace.”

The high priest coming from the presence of the Holy Trinity pronounced the name JEHOVAH three times, pointing out thereby the offices of each of the divine persons in the œconomy of the covenant, and how they stand related to the church: so our great High Priest, Jesus the Son of God, having finished the work of salvation, blesses his redeemed by making them to know that the Lord Jehovah is their God, by putting his name upon them, by communicating spiritual life unto them, and admitting them into communion with the Father, Son, and Holy Ghost, in love, grace, and consolation. Let it be observed, that the *incomprehensible* essence of God is the object of worship. The Godhead is the fountain of the divine persons. They equally exist in it by essential union; so that in each and every act of worship they are adored and worshipped. “ We begin our prayers to God the Father, and conclude them in the name of Jesus Christ; yet the Son is no less invoked and worshipped in the beginning of our address than the Father, though he be peculiarly mentioned as Mediator in the close, not as Son to himself, but as Mediator to God in Trinity. In the invocation of God the Father we invoke every person, because we invoke the Father as God, every person being so.”

DR. OWEN.—In that divine directory which is recorded by the apostle Paul in his epistle to the Ephesians<sup>b</sup> for the benefit of the church in all succeeding ages, this is fully declared. Our access in worship is said to be *to* the Father *through* Christ *by* the Spirit. In which scripture there is a distinction of the persons, as to their operations, but none in point of their equality as the object of our worship. For the Son and Holy Ghost are no less worshipped in our access to God than the Father himself: only that the grace of the Father, which we receive a sense and enjoyment of through the Son's mediation and the influence of the Holy Spirit, is that which we draw nigh unto God for. So that when by the distinct dispensation of the Trinity and of every person we are led to worship the whole Trinity and every person; by what name soever, whether of Father, Son, or Holy Ghost, we invoke him, all the divine persons have union and personal communion with us, and an indwelling in us. THE FATHER *dwells in us*<sup>1</sup>. “If we  
 “love one another, God dwelleth in  
 “us. Hereby we know that we dwell  
 “in him, and he in us, because he  
 “hath given us of his Spirit. Whoso-  
 “ever shall confess that Jesus is the Son

<sup>b</sup> Cap. ii. 18.<sup>1</sup> 1 John iv. 12, 13, 15.

“ of God, God dwelleth in him, and he “ in God.” Now it is evident, that it is God the Father which is spoken of, from the words which stand in immediate connection with those which I have cited, “ And we have seen and do testify, “ that the Father sent the Son to be the “ Saviour of the world<sup>k</sup>.” CHRIST *dwelleth in us*. Thus he writes to the Colossians<sup>l</sup>; “ Christ in you.” Thus he prays for the Ephesians; “ That Christ “ may dwell in your hearts by faith<sup>m</sup>.” The HOLY GHOST *dwelleth in us*. “ He that raised up Christ from the “ dead shall also quicken your mortal “ bodies by his Spirit which dwelleth in “ you<sup>n</sup>.” God the Father dwelleth in us by possessing our minds with apprehensions of his love; and we dwell in him as we know and believe the love which he hath to us. The apostle John expressly makes mention of communion with the Father and the Son, which is not to be understood as exclusive of the Holy Ghost, by whom it is we enjoy it. He declares it to be the blessed privilege of real saints. “ Truly,” says he, “ our fellowship is with the Father, “ and with his Son Jesus Christ.” Our Lord himself also has introduced this divine subject of communion into that

<sup>k</sup> 1 John iv. 14.<sup>m</sup> Chap. iii. 17.<sup>l</sup> Chap. i. 27.<sup>n</sup> Rom. viii. 11.

consolatory address which he delivered to his disciples prior to his departure from them, and thereby presented it to our view. "If a man love me, he will keep my words: and my Father will love him, and we will come to him, and make our abode with him<sup>o</sup>."

*Fellowship with Christ* is expressly, fully, and repeatedly spoken of in the sacred scriptures. *The Song of Songs, which is Solomon's*, is a divine treatise upon the subject. Paul saith, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord<sup>p</sup>." Our Lord speaks of it in these words, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me<sup>q</sup>." *Communion with the Holy Ghost* is taken notice of by the apostle in his epistle to the Corinthians<sup>r</sup>. In his epistle to the Romans<sup>s</sup> he makes distinct mention of his love. Moreover he directs his supplication peculiarly to the Holy Ghost in that most solemn benediction to which I have just alluded, and which I shall now recite. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you." All

<sup>o</sup> John xiv. 23.      <sup>p</sup> 1 Cor. i. 9.      <sup>q</sup> Rev. iii. 20.

<sup>r</sup> Chap. xiii. 14.

<sup>s</sup> Chap. xv. 30.

such benedictions are originally supplications. He is entitled to all instituted worship from the appointment of the administration of baptism in his name<sup>t</sup>. There is no act of worship, no duty nor obedience performed, no going forth of our souls to God, but what is distinctly directed unto Father, Son, and Spirit; and by these and such like means we hold communion with God. And the gracious communications of the Lord God to us are held forth in the divine word so as to be ascribed jointly to all the persons in the Godhead, and also respectively to each of them. See the apostolic prayer which is recorded by John<sup>u</sup>. “ Grace be unto you and peace  
 “ from him which is, and which was,  
 “ and which is to come; and from the  
 “ seven spirits which are before the  
 “ throne; and from Jesus Christ, who  
 “ is the faithful and true witness, &c.”  
 The seven spirits before the throne are the Holy Spirit of God considered as the fountain of every perfect gift and grace.

All the Three Persons are here joined together, and yet all are mentioned as distinguished in their communications of grace and peace unto the saints. These things *duly considered* sufficiently prove that the holy Trinity have and

<sup>t</sup> Matt. xxviii. 19.

<sup>u</sup> Rev. 1. 4, 5.

hold distinct and actual fellowship with saints, and that the saints also have distinct and actual fellowship with the holy Trinity. And this communion is with the Father in his love, with the Son in his salvation, and with the Holy Ghost in his gifts and graces. To begin with the communion which God the Father holds with the believer, and with the reciprocal fellowship which the believer hath with him, under the shine, influence, revelation, and discoveries of his everlasting love. There are seasons in the case and experience of the child of God, when the Lord is pleased to lift up the light of his reconciled countenance upon him, and to fill his mind and heart with some high and vast views and apprehensions of his ancient, immutable, and everlasting love to him: in consequence of which he hath such a fixedness of mind upon the subject, and such inward conceptions that "God is love, "and hath loved him with an everlasting love," as far exceed all that was ever written or spoken on the subject. This is indeed God the Father causing his goodness and glory to pass before him, and, as it were, saying to his child, as he did to MOSES, "Thou hast found grace in my sight, and I know thee by name." The believer

† Exodus xxxiii. 17.



adores the God and Father of our Lord Jesus Christ for such discoveries and manifestations of his free, rich, and sovereign grace. He in the light of the word and spirit views the Father's love as the original of all spiritual and supernatural blessings. He has most precious apprehensions of God's loving him personally, individually, merely, and only, because it is the good pleasure of his will so to do. He sees that out of the great love wherewith he loved him he chose him in Christ, gave him being and life *in* HIM before the world began; blessed him *in* HIM, with all spiritual blessings, and accepted him *in the* BELOVED. He is filled with high and adoring thoughts of God's love in that vast expression of it, *vis.* the gift and mission of his only begotten Son to be a propitiation for sin, that the believer might live through him. The love of God is shed abroad in the heart by the Holy Ghost. The blessing is bestowed, which is requested in the intercessory prayer of our Lord, who addressed his divine Father on the behalf of his people *thus*: "That the love wherewith thou " hast loved me may be in them, and I " in them." Whilst this may be considered as most high, supernatural, and extraordinary communion, such as all believers are not alike favoured with, I

would observe that the way in which the believer most commonly enjoys communion with God is by faith, as enlightened and quickened by the Holy Ghost to receive the revealed account of the Father's love, which is truly enjoyed by spiritual meditations on it. The believer hath an experience of this truth in his own soul, *viz.* that "God is love, and that he that dwelleth in love (*i. e.* "in divine meditations on the love of "God) dwelleth in God, and God in "him." The Father's great love expressed by the mission of his Son into the world, that he might live through him, warms his heart. He loves God, because he first loved him. To simplify this subject, and bring it down to the meanest spiritual capacity: all those drawings out of the heart, which are experienced by believers in Jesus, in adoring and admiring thoughts of God's electing love are communion with the Father. Real believers have communion with God in a twofold way and manner. First, by a spiritual and intuitive knowledge of God in the doctrine of his everlasting love; and, secondly, by the immediate influence of the Holy Ghost, who sets on the Father's love with such an inflaming light, and with such powerful efficacy, as make it so manifest to the soul, and produce such a sense of

it, as to give in a moment the greatest enjoyment thereof that can be experienced on this side Heaven. *In* and *by* this communion the distinction of the divine personalities is kept up in the soul. And though we cannot have communion with one, but we must at the same time have it with all; yet the soul in distinct communion with the Holy Trinity is more peculiarly affected with the love of the Father at one season, at another with the love of the Son, and with the love of the Spirit at another: by which means all the persons are pleased to make particular discoveries of their love, and manifest it according to the œconomy of the everlasting covenant to the heirs of glory. The Holy Ghost, as the spirit of wisdom and revelation in the knowledge of the Father's love, gives such apprehensions of the out-goings of it expressed in the eternal acts of his grace in Christ, and in the eternal purposes of his will notified in the everlasting covenant betwixt him and his co-equal Son, as draw out the actings of the believer's faith towards the Lord in a way wholly supernatural. The Holy Ghost brings home and realizes in the understanding and heart those great mysteries of grace. Hereby Father, Son, and Holy Ghost, as *the God of all grace*, are enthroned and

exalted in the soul; all the persons are known, acknowledged, believed in, loved, and enjoyed; unspeakable fellowship is kept up at seasons distinctly with them, and they are worshipped as the Trinity in unity, God bleis'd for ever. Amen.

Communion with the SON OF GOD, CHRIST JESUS, consists in a sacred participation of his salvation. He is the head of his body the church, and our eternal life is in him; and his life, as God-man, Head, and Mediator, is in the the Father: "Your life is hid with "Christ in God". Christ, as the essential word of life, is life eternal. He is the fountain of it. As that eternal life, which was with the Father, but distinct in personal existence from the Father in the incomprehensible essence, he had his life *in* and personal converse *with* the Father from all eternity; so our eternal life also consists in communion with the Father and the Son through the Spirit. Christ is life to us, and is always living for us. Through him we have access by the Holy Spirit unto the Father. In our fellowship with the Father and the Son the Holy Ghost puts life into those truths concerning them. Christ's delights are in his saints. With them he dwells, and sups, and they with him.

The church is his garden of delights, into which he descends, saying, "I am  
 " come into my garden, my sister, my  
 " spouse; I have gathered my myrrh  
 " with my spice; I have eaten my ho-  
 " ney-comb with my honey; I have  
 " drunk my wine with my milk; eat, O  
 " friends, drink, yea, drink abundantly,  
 " O beloved\*." There are seasons in  
 experience, when Christ is pleased to  
 sanctify the mind for immediate con-  
 verse with himself, to bring down his  
 promised Heaven, and to keep his court  
 in the soul according to that blessed  
 promise, "If a man love me, he will  
 " keep my words: and my Father will  
 " love him, and we will come to him,  
 " and make our abode with him\*." Christ unbosoms himself to his beloved  
 in some special expressions of his grace,  
 and causes his word to drop on the  
 mind, saying, *I have loved thee*. In  
 the communion which he is pleased to  
 hold with his believing child there are  
 most blessed discoveries made of the Fa-  
 ther's delight, and of his own in him;  
 with clear views of their respective love  
 to him. It is one of the secrets, which  
 are amongst those who fear the Lord,  
 that there is a common indwelling, com-  
 munion, and intercourse of the Father  
 and the Son in and with the souls of

\* Cant. v. 1.

y John xiv. 23.

believers: in which they have such views and discoveries of their love, such high apprehensions of it begotten in their minds, and such enjoyments, as are truly celestial, and give them a real foretaste of Heaven and glory. It must be added indeed, that as communion depends entirely upon the influx of the Holy Ghost; so it is the general method of God's dealing with his people to grant them what may be, by way of distinction, called ordinary and extraordinary communion with himself. It is common for all believers to have communion with the Father by faith in his Son's mediatory work and office, through the influence of the Holy Ghost in their daily prayers and walk with God. And there are seasons when they are divinely favoured with very high and intimate fellowship with each of the divine persons agreeably to their offices in the everlasting covenant. Our Lord Jesus Christ is pleased to possess the mind and fill the heart of the believer with a most precious view and sense of his love, and that in the eternity of it. He is pleased to imprint upon the mind what he hath done and suffered with the everlasting perfection and efficacy of it. And the believer hath under these discoveries and outgoings of heart after Christ a real closing with him. He

finds himself quite suited for Christ to hold communion with him, and for him to hold communion with Christ; because it is the very glory of Jesus to shine on his own, and hold fellowship with them, considering them to be in themselves all darkness, sin, corruption, weakness, and wants. And the believer finds himself suited to hold communion with Christ as a Saviour; he being *as such* most exactly suited to him and his every case. And most blessed it is to hold fellowship with Jesus in his person, work, offices, and grace. Nothing can exceed it but fellowship with him in glory. His salvation and the blessings of it are suited to our present state. He is Jesus Christ, the same yesterday, to-day, and for ever. We have inward fellowship with him by faith, which we mix with the word of revelation, and thereby he dwells in our hearts. We have, it may be, in all our experience a more clear apprehension of our fellowship with Christ than with the Father and the Spirit. The reason is *this*: Christ being Mediator and a partaker of our nature, we can therefore better take in, and are more sensibly affected with his love to us, because he has expressed it in our nature, in his obedience, sufferings, and death. Moreover, his finished work being our salvation, and he being

personally united to us by his being God manifested in the flesh, therefore our fellowship with him in his salvation (having received him as our righteousness and atonement, and still receiving out of his fulness pardon, peace, and joy in God,) is more obvious to us. Our fellowship with the Holy Ghost consists in a participation of his gifts and graces. His communion with us is founded on the œconomy of the covenant between the Eternal Three. The Holy Spirit holds communion with us as he takes of the things of Christ and shews him and them unto us. As he sheds abroad the love of the Father in our hearts, as we receive all our true knowledge of the Father's love and of his Son's salvation from him, and as it is through *him alone* that we have communion with *them*; so to keep up in our understandings a clear apprehension of his distinct personality in the Godhead and our obligations to him, he fills our minds at times with a sense of his love to us. He gives us to express our gratitude to him for all the life, light, gifts, and graces, which he hath bestowed, and which he continues to bestow on his church and people; and we have communion with him in the distinct actings of our faith on him, in receiving his revealed account of the Father's love and the Son's sal-



vation, in deriving all our spiritual gifts and graces from him, and in exercising them under his own influences to his own glory and praise.

O my soul! give thyself wholly to study this inestimable blessing, *viz.* distinct and personal fellowship with the Holy and Essential Three. Place thyself at the throne of grace, and look up to the heavenly majesty, saying, O thou holy, blessed, and glorious Trinity in unity, Father, Son, and Holy Ghost! who art, and wast, and art to come, the union and communion which subsist between thee, *the God of all grace*, and *thy beloved ones*, are unspeakably close and precious. I beseech thee, Holy Father, to draw out my faith more towards thee, and fill my heart with a greater enjoyment of thy love. Let me know and believe the love which thou hast to me, and find that *thou art love*, and that “ he that dwelleth in love dwelleth in God, “ and God in him.” O thou blessed Spirit! do thou possess and fill my spiritual faculties with the knowledge of God the Father and of his Son Jesus, and admit me into free, full, high, and intimate communion with the Father and the Son. Grant me a lively sense of thy love, and fill my heart with gratitude to thee for all I know of thee, and for that communion which I have had with thee in

consolation, graces, gifts, and spiritual blessings. Let me look for the perfection of all those desires which thou hast wrought in my new nature, by being in due season taken up to enjoy uninterrupted fellowship with Father, Son, and Holy Ghost in an eternal Heaven, and to give honour, and glory, and blessing, and praise to the **THREE** in **JEHOVAH**, for ever and ever. Amen.

