

Father and the Son. This is considered one of the great MIRACLES OF GRACE, as truly great and divine as the incarnation of the Son of God. By it believers are the temples of God. "Your bodies," says Paul to believers at Corinth, "are the temples of the Holy Ghost^b." When we view and consider the various frames of mind which the believer hath the inward experience of, with the inward sight, sense, and feeling, which he hath from time to time of his own sin, guilt, filth, wounds, and miseries, with the spiritual perception which he hath of his heart's apostacy and departure from the Lord in his daily walk and warfare, it is altogether wonderful to contemplate, how the Holy Ghost is pleased to carry on his work of grace with power in the regenerate in defiance of all opposition. It pleases this divine teacher to let the believer have a real sight of what he is, as one with the *first Adam* in the total corruption of his nature, the rebellion of his will, and the alienation of his heart from God, that he may feel every moment his need of Christ and his complete salvation; which is the only antidote for him from all the bitings of the old serpent. And all the experience, which the believer hath, from the first moment of his new-birth to his investi-

^b 1 Cor. vi. 19.

ture with eternal glory, consists in his feeling and knowing, that in his fallen nature dwelleth nothing that is good, and that without Christ he cannot in any one single instance do that which is spiritually good. This makes way for *grace, free, sovereign* GRACE, to be exalted in the soul. Indeed it is the good pleasure of the Lord to pursue such a method with the sinner who is called in Christ Jesus with an holy calling as will lead him to renounce himself in every point of view, and cause him to learn this truth so as to practise it on earth, and in heaven for ever, that " He " who glorieth must glory in the Lord." To this very end he is led into the dark chambers of imagery in his heart, and left to feel the plague of it, deprived of sensible manifestations of divine love, that he may know his standing is all of grace. As in the whole œconomy of the Eternal Three, in their distinct offices and displays of mercy towards the heirs of glory, all is of grace; so it is their ultimate design and end to exalt the exceeding riches of it in their kindness to the elect in Christ Jesus. Salvation may be said to be founded on the Father's eternal purpose in Christ Jesus, on the personal mediation of the God-man, and on the indwelling of the Holy Ghost and his internal operations in the

called, regenerate, and believing people of God. As election in Christ, which is the fruit of the Father's everlasting love and his evidence of it to his elect, is vast, mysterious, and divine; so is redemption, as wrought out and eternally completed by the Son of God in the nature and on the behalf of his people. Nor is it less ineffable grace, which is manifested in the office and work of the Holy Ghost, originating from and founded on the covenant settlements of the Three in Jehovah. God the Spirit is in the souls of the regenerate, and dwells in them in an inexplicable way as the spring and fountain of all spiritual life and quickening, and of all holy and divine influences within and upon them. Thus they have God himself dwelling in them, and making his abode with them, working in them to will and to do of his own good pleasure.

It is one of the high prerogatives and titles of Jehovah, that he is mindful of his covenant, and that he keepeth his truth and promise for ever. What he is in Christ, and how he stands related to his people, as their covenant God and Father in his beloved Son, he hath been pleased to reveal and make known in the written word; in which he hath proclaimed his name, "The Lord God gracious and merciful, pardoning iniquity,

“ transgression, and sin^a.” In those declarations of his grace, in the displays of his pardoning mercy, and in the exceeding great and precious promises which he hath given us therein, it hath pleased him to make known to us the exceeding riches of his grace towards us in Christ Jesus. There is not a sin in the believer, not any guilt or corruption, not a wound or want, misery or weakness, not a case or single circumstance, but there is a provision made for it by the Lord in his word, which is his revelation of JESUS CHRIST, who is just what the word describes him to be, an ALL-SUFFICIENT SAVIOUR: whose all-sufficiency is most gloriously displayed *in* the word and *by* the word through the Spirit to the heart. Christ, as a Saviour, is most divinely suited to all in his people. He hath a most perfect intuitive knowledge of all their wounds and wants. That faith, which is of the operation of the Spirit of God, is as a spiritual faculty suited to all in Christ, to take in and apprehend him so as to find everlasting health and salvation in viewing the perfection of his wounds and blood.

The eternal Spirit dwells in us to give us a sight and feeling of our sinfulness and wounds, that we may be continually led to Jesus for the whole of our salva-

^a Exodus xxxiv. 6, 7.

tion and every grace and benefit thereof. The various cases and frames, which the called have the repeated experience of, serve as an occasion for the Holy Ghost to prove and manifest the immutability of his love to them. O how transcendent is this grace! for him to dwell in us, notwithstanding we are in our fallen nature the subjects of sin and death. It is his great work and office in the souls of the regenerate to give a comprehensive sight and sense of what they are; and he shews the believer by a variety of experiences how the word of God suits him, and how sweetly and suitably the Lord speaks to him in it. He gives the soul an inward relish of the sweetness of it, and thus leads it to Christ by the word, and into real communion with Christ by faith in it. Hereby he sweetly shews, that like as all the sweets scattered throughout the whole creation are in their utmost perfection in Christ; so all the grace contained in the word and promises of God is treasured up in Him who filleth all in all. As the Holy Ghost carries on his most blessed work in the soul, according to his most faithful and true promise in the word; so he does it likewise by and with the word, which he continues to put life and light into. There are various acts and influences performed and put forth by the Holy Ghost in the soul,

which faith hath not the least perception of, nor are the effects immediately perceived. Nothing is more sure than that the gifts and calling of God are without repentance, that the Lord doth not forsake the work of his hands, and that he will accomplish in his people all the good pleasure of his will. In the whole work of the Holy Ghost within us, and upon us, we are entirely passive. And as we could not live a natural life *one single moment*, unless the Lord by his continual act did breathe in at our nostrils the breath of life; so we could not have spiritual life continued in us, if the Holy Ghost did not continually breathe within us; though this is to us imperceptible. The Psalmist confesseth this truth, saying, "Who holdeth our soul in life^b." As the whole work of God on the soul, in regeneration, conversion, sanctification, and perseverance to the end, is the fruit of the new creation; so it is styled by the apostle a *new creature*. He says to the Galatians, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature^c." Now, as no creature can support itself, but must receive its support and continuance in being from the Lord; so must also the new creature. And, as the sustentation of the universe

^b Psalm lxxvi. 9.

^c Gal. vi. 15.

and the preservation of it from falling into its chaotic state, are as great a proof of Godhead as creation is itself, being equal to a continued act of it; so the maintaining of spiritual life in the newborn soul, and the drawing of it forth into act and exercise, in carrying on the work of faith with power, are a standing proof and constant evidence in the regenerate, of the eternal power and Godhead of the Holy Ghost. We should study and seek to gain from the inspired word, a spiritual knowledge of his personal, relative, and covenant offices, titles, names, and characters, that from hence we might learn to worship him, to give him the glory of his distinct personality, and honour him for the part and office, which he exercises on our behalf agreeably to the transactions of the divine and co-essential Three in the well-ordered covenant. It may serve to give light and lustre to this great and important subject, and impress it with divine weight and energy on the mind, if mention be made, and some account given of those names and titles, by which this divine agent is denominated and spoken of in the written word. Some of them express his essence and personality; some his relation to the other co-equal and co-eternal persons in the self-existing essence. And others,

which are expressive of his work and office in the everlasting covenant, shew how he stands related to his church and people, and what they may expect to receive from him, as *the spirit of grace and supplication*.

It may not be improper to begin with that name which is given him, that is descriptive of his nature, and expressive of his distinct personality in the incomprehensible and Essential Godhead. The name whereby the third person in the Trinity is most commonly known, distinguished, and called in Scripture, is *The Spirit*. By this title the third person in God is denoted, both in the *Old and New Testament*. In this name are included and implied his nature, essence, and personality. He is distinguished by this appellation in the first chapter of Genesis, verse the second, where his distinct personality is very clearly pointed out: and this is noticed by the royal prophet in Psalm xxxiii. 6. which is his comment on the first and second verses of the first chapter of *Genesis*. His words are these, “ By the word of “ the Lord were the Heavens made; and “ all the host of them by the breath of “ his mouth.” In which all the divine personalities are thus expressed: *viz. The Lord, The word of the Lord, and the Breath (or Spirit) of his mouth,*

which is the Holy Ghost, who proceedeth from the Father and the Son. What God is essentially, that he is as personally considered. *God is a Spirit*—incomprehensible. So saith our Lord^a. Though some good critics in the Greek say, that text reads more properly thus, *The Spirit is God*. Which name, as peculiarly, personally, and properly applied to the Holy Ghost, declares the special manner and order of his existence in the incomprehensible essence. This is pointed out by Christ in the form of baptism commanded by him, which is to be performed, “In the name of the Father, and of the Son, and of the Holy Ghost^b.” Wherever there is mention made of the Holy Spirit, his relation to the Father and the Son is included. His names expressive of his relation to the Father and the Son are, *The Spirit of the Lord, The Spirit of God, The Spirit of the Living God, The Spirit of the Father, The Spirit of the Son, and The Spirit of Christ*. His other names and titles are descriptive of his work and office in the œconomy of grace; such as, *The good Spirit, The Spirit of Holiness, or Holy Spirit, The Spirit of Grace and Supplication, The Comforter, or Advocate, The Spirit of Truth*, with others expressive of his great love to his

^a John iv. 24.^b Matt. xxviii. 19.

people. It is good to have the Holy Ghost exalted in our minds and hearts, that we may worship him with holy worship. His distinct personality was most particularly notified by that most peculiar gift which he bestowed for the benefit of his church under the Old Testament dispensation, viz. that of prophecy. He was "The Lord God of the holy prophets." His voice was heard by Isaiah, when he was favoured with that signal display of grace which his own pen has recorded. The truth of the assertion is confirmed by the most explicit testimony from the lips of the prophet himself: "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us^c." This is applied to the Holy Ghost by an infallible expositor^d. Christ was the great promise of the Old Testament:—the testimony of Jesus is the spirit of prophecy. Under the New Testament-æconomy the eternal Spirit hath made clear displays, and given divine evidence of his distinct personality by descending on Christ in a fiery and ethereal substance, *immediately after his baptism*, in the form and likeness of a dove; when all JORDAN was probably illuminated with the flame thereof. And also on the *day of Pentecost*, when he descended on the

^c Isaiah vi. 8.^d Acts xxviii. 25.

apostles in the form and likeness of *fiery cloven tongues*. When the Lord Christ had finished his work, was received up into glory, and seated on the right hand of God, and all the elect angels and redeemed of the Lord within the veil had been spectators of his coronation and exaltation, and sung, "Worthy is the Lamb that was slain," he asked of and received from the Father the promise of the Holy Ghost. And our Lord's first act after his entrance into the holiest of all, and when seated on his Mediatorial throne, was to bestow the Holy Ghost, and shed him abundantly in his gifts and graces on his apostles and saints *on the day of Pentecost* as the great promise of the New Testament. The doctrine of which was first published after the inauguration of Christ in Heaven by the immediate grace and revelation of the Holy Ghost, who accompanied it with his effectual power, promise, and blessing, turning sinners by it *from darkness unto light, and from the power of satan unto God*.

Conversion is the great and constant miracle of grace in the church of the living God. It has been recorded, that Henry the Third of England, and Louis, (surnamed St. Louis) the Ninth of France, had a disputation concerning

the ordinances of Prayer and Preaching, *viz.* which was the greater. The English sovereign contended that prayer was the greater. The French monarch said, that preaching was beyond it. And most assuredly he was right: for it is the chief of all ordinances; because the whole of Christ is set forth in it, and the Holy Ghost puts forth his mighty power, and raises sinners thereby from a death of sin unto a life of righteousness. He makes the gospel the power of God unto salvation to every one that believeth. Through it such as believe are brought into a most blessed acquaintance with the mystery of God, and of the Father, and of Christ; *in whom are hid*, (or laid up for their use) *all the treasures of wisdom and knowledge.* The Holy Ghost, as given by the Father, and sent by Christ, is to supply the want of his bodily presence with his church on earth. Hereby our Lord fulfills his most blessed promise: "Lo, I am with you always even unto the end of the world. Amen^d." This he makes good by his Spirit, who is spiritually present with his church, and equal to all the concerns of it. He is the author and bestower of all spiritual gifts on it. He rears it up and builds it on the one ever-

^d Matt. xxviii. 20.

lasting foundation. As his voice was uttered under the Old Testament-dispensation, so it hath also been under the New. He is Lord and God who dispenses to every man, (*i. e.* to all the members of Christ's visible church) severally as he will. He is the one living Spirit, who, as the spirit of life, quickens, animates, and enlivens the whole mystic body of Christ. It is the spirit of prophecy, which is the testimony of Jesus. He is fully acquainted with all the wants of his people. He knows the whole mind and will of the Father and the Son concerning them; for he searcheth all things, yea, the deep things of God; which proves his co-equality with the Father and the Son by essential union with the Godhead. Christ having opened the way into the Holy of Holies by his most precious bloodshedding, the Holy Ghost descended to dwell and abide in us for ever, and to testify the everlasting worth and eternal efficacy of our Lord's obedience and sacrifice, that the Father hath accepted him, and is infinitely well pleased with his finished work, and that he is at perfect peace with all whom he sees in the beloved, and saith to them in the everlasting gospel, "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more."

Our Jesus said to his disciples, "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^c." It is very meet, right, and our
 bounden duty, to get a truly scriptural
 acquaintance with these truths, and to
 view and consider the names and titles,
 which the Holy Ghost sustains in the
 œconomy of grace, as they serve to en-
 courage and increase our faith and hope
 in him, the author of all grace in us:
 and we should consider him as the foun-
 tain and spring of all our spirituality
 more than we usually do. It is, per-
 haps, an almost universal case to be
 looking more at what we call his work
 in us, than at him, *who worketh all
 our works in us and for us*; which
 leads us frequently to talk more of our-
 selves than of him, and to admire our-
 selves, as the subjects of his grace, more
 than HIMSELF, the worker and bestower
 of all we are and have, except sin. The
 Holy Ghost often works and produces
 most effects, when we are least sensible
 thereof. He works passively within and
 on the regenerate, by giving such views
 of the inconceivable holiness, purity,
 and majesty of God, by shewing them
 the exceeding guilt and pollution of

^c JOHN xv. 26.

sin, and permitting them to have such an inward sense and feeling of it, as make way for an acknowledgment of their own vileness, and lead them to self-
 abhorrence; the experience of which is made use of by the Holy Ghost to make more room for Christ in the heart.— Hereby they are made humble and contrite, meek and lowly of heart: and when they are most humble and broken in spirit, then they are in the highway to be exalted. Thus they are conformed to Christ, who was perfectly humbled, as the very preparation to his being exalted far above all heavens, that he might fill all things.

It is the Father's will concerning those whom he foreknew to *predestinate them to be conformed to the image of his Son*. The Holy Ghost is to effect this divine conformity, which he doth by his inward convictions, teachings, and renewings. Hereby he fits the soul for the fulfilment of the following promise; “ Thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones[†].” And like as the Father manifested his love

[†] Isaiah lvii. 15.

when we were in our lost and low estate; and the Son *his* by laying down his life for us, when we were in our sins and in our blood; so the eternal Spirit displays his love by dwelling in the regenerate, and revealing and applying the word and promises, work and grace of our Lord Jesus, exactly as the case is, and as the experience of the believer requires. When he is most shut up in his mind, being cold in his affections, dead in his frames, without enlargement of heart, destitute of all spiritual consolation, incapable, as he thinks, of prayer, and as unable by any effort of his own to *pray* in *prayer*, as he is to make a world; even then he is secretly and imperceptibly led to pour out his heart at the throne of grace, and often *prays most* and *best* when he *thinks* he *prays least*. It is at such seasons, that the Holy Ghost according to his office of intercessor, “maketh intercession for him “with groanings which cannot be *fully* “uttered;” but are nevertheless partially expressed by the bitter exclamations made by the believer concerning his own inherent vileness, his want of spirituality, and his utter inability to worship God, or perform any spiritual service by any power of his own, or from himself. Hence he renounces all con-

fidence for life and salvation, for blessedness and glory, but in the immutable will and eternal purpose of the Essential Three expressed in the everlasting covenant; and is led to pray on the consideration of it, and also in agreement with it: which prayer is altogether supernatural, and produced by the secret power and influence of the Holy Ghost. This is his making intercession for the saints according to the will of God^s. As the spirit of grace and supplication, he engages the heart in prayer, teaches the believer how to pray, and what to pray for; helps him to offer up his supplications with energy, and leads him into spiritual worship, as he directs him in his approach to come in the name of Jesus to the Father, as the God of all grace. All which is through his own secret influence, which the believer is made acquainted with in subsequent experience, as he grows into a more clear and distinct apprehension of the work of the Holy Ghost in his own personal case and experience. Then he hath a clear proof that, "Through Christ he hath access by the Spirit unto the Father." As *the Spirit of the Lord*, he leads the believer into real communion with the Lord. As *the good Spirit*, he

is pleased to bestow on ~~the~~ regenerate such blessings as are spiritual, substantial, durable, and supernatural. As the *Holy Spirit*, he sheds his holy, heavenly, and life-giving influences on the regenerate in the use of the divine ordinances. In prayer, reading, and hearing the gospel, in the observance of the Lord's Supper, in spiritual meditation, and holy conversation, he sanctifies the mind and spiritualizes it thereby. Thus he is to the believer the holy-making spirit. As *the Spirit of truth*, he guides into all necessary truth. He makes it precious to the soul. He seals it home upon the heart, and thereby quickens the believer into spiritual communion with the Lord. As *the Spirit of Christ*, he takes of the things which are his, and shews them to the believer; and manifests to him his interest in Christ and his great salvation. As *the comforter*, or *advocate*, he comforts the heart when cast down, gives fresh views of Christ to the dejected mind, and pleads his cause, his work, and worth in the court of conscience. As *the Spirit of Christ and glory*, he rests upon the believer, and often gives him a foretaste of glory. And as he dwells by personal inhabitation in the regenerate, he sometimes brings down the real blessedness

of Heaven into the heart, and enriches the mind with such divine, supernatural, and exalted views of the love of God in Christ Jesus, as fill the soul with transporting wonder and holy joy, so that the promise is accomplished, "My people shall be satisfied with my goodness," saith the Lord."

O my soul! consider these things. Pray the Lord to give thee an understanding in these experimental points, which concern the office of the Holy Ghost; and how he carries on his work in the soul, when thou canst not sensibly feel nor perceive it. Learn to believe in the personality, deity, work, and office of the Holy Spirit, and to honour him in his relation to the Father and the Son, and for the part he bears in the covenant of grace for thee; and for his names and titles, which he sustains to point out this unto thee. Look up unto him saying, O Holy Ghost! I beseech thee to shine on my mind, and enlighten me from thy word to apprehend spiritually what is revealed therein concerning thy personality, deity, names, titles, offices, and work, that I may give thee equal worship and glory with the Father and the Son. Teach me to honour thee by committing myself wholly to thee for carrying on, perfecting, and

crowning with eternal glory what thou hast already begun in me, and the glory shall be ascribed to thee, as co-equal and co-eternal with the Father and the Son in one Jehovah, to whom be unceasing praise. Amen.

