

S E R M O N VII.

CHRIST'S PROMISE TO SEND THE HOLY
GHOST.

ST. JOHN, Chap. xiv. Ver. 16.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

THE ever blessed Jesus, in every act of his life in his incarnate state, gave his beloved people an everlasting proof of his friendship, evidencing unto them, that as a friend he loveth them at all times, and was that brother who is born for adversity; yea, that friend which sticketh closer than a brother. His acts of friendship towards his people in love, mercy, and sympathy, were various, wonderful, and surprising. He manifested his friendship in his ancient undertakings and goings forth in a covenant way on the behalf of his people, in his eternal transactions with his Divine Father. His love flamed forth in a surprising manner, when he, the essential word and Son of God, became incarnate—God personally dwelling in the manhood, whereby he became Immanuel, God with us. Every word he spoke, every act he per-

formed in his state of humiliation, proved to a demonstration that there was nothing in his heart towards his people but love, such as was and is boundless, bottomless, inconceivable, and incomprehensible. That his bowels were full of mercy towards his redeemed; that he was full of grace—a fountain and spring of comfort and blessedness to his dearly beloved ones. Our Lord and Saviour Jesus Christ was about to leave his disciples, to suffer and die for them; after which, raised from the dead as their great Shepherd and justifying Head, ascended from earth to heaven, received up into glory, and seated at God's right hand, his church below would be deprived of his bodily presence; in the prospect therefore of this, he endeavours to fortify and prepare the hearts of his beloved apostles for his departure. I may entitle the discourse of Christ recorded in this chapter, one of our Lord's farewell sermons, in which he gives forth and administers a variety of cordials and encouragements, to support the hearts of his faithful followers during his departure and absence from them. He begins to lift up their hearts by the following encouragements: that heaven was their home; that he was going from them, and before them, as their forerunner; that his appearance on their behalf in heaven would be for their advantage; that as the fruit of it, their prayers would be heard, and the spirit would be given. *Let not your hearts* (saith Christ) *be troubled.* There were many things would distress their minds, and fill them with grief—their Lord's absence, and especially the way in which he was to be taken from them: and

our divine Shepherd, knowing their hearts, foreseeing their fears, and compassionating their griefs, comforts them thus:—*Let not your hearts be troubled, ye believe in God, believe also in me.* Under the Old Testament dispensation, God the Father principally discovered and revealed himself to his church by promising to send them a Saviour—a great one, who should deliver his people from sin, the curse of the law, and the power of Satan; and the faith of the Old Testament saints was principally fixed and exercised hereupon. The incarnation of Christ was the accomplishment of this; and the persons our Lord here addressed, had seen this wonderful promise fulfilled: yet at this present time, though they were true believers in Christ, and had the Holy Spirit dwelling in them, their faith was not so distinctly acted and exercised upon Christ's person as their all-glorious Mediator, as it would be and was after our Lord had finished his work, and was taken from them into heaven. The blessed Jesus, as the principal foundation to support their faith, and keep their hearts happy, directs them to exercise their faith towards and upon him, as they had done towards his Divine Father: *ye believe in God*, as the fountain of grace, the ocean of everlasting love, the spring of infinite unceasing mercy, *believe also in me*, as the sent of God, the true, eternal, and only begotten Son of the Father in truth and love, as the seed of the woman, who will effectually, completely, and eternally bruise the serpent's head; I being the Messiah, whose name is, *I am that I am*; this is my name for ever, and my memorial throughout all generations. Our

Lord, in these words, is not taking off his people from exercising their faith upon God, but he establisheth it, and is also endeavouring to bring them to himself as Mediator, and proposeth himself unto them as the object of their faith in conjunction with his Divine Father. Nothing could possibly be a greater trial to their faith, or deject them more, than to see him hanging on a cross, whom they expected on a throne; and nothing but a consideration of him as the Messiah, and real faith in him as such, could support them under it. So that this scripture is no argument against the essential Deity of Christ, because our Saviour doth here distinguish God from himself. By God is here meant the Father, as personally considered; and by calling the Father *God*, the Son is no more excluded from the incommunicable nature, glories, and perfections of Deity, than the Father is when Christ is called God. Now Christ is expressly called God, and said to be *over all, God blessed for ever. Amen.* Rom. ix. 5. And yet the Father is not hereby excluded, nor the eternal Spirit, from being possessed of all the fulness of Godhead. For, though they are distinct in their personalities, yet they are one in nature, essence, and self-existence. Christ doth here assert his Deity in the substance of the command, in making himself an object of faith in conjunction with God; believing in each being alike and absolutely necessary for the support of the soul: he therefore commands that faith be exercised upon himself equally and in the same manner as upon God. He proceeds to administer divine cordials unto them, by informing

them, that though he was about to leave them and enter heaven, yet even there his heart would be towards them, just what it then was: that the glories and blessedness of that state would not make him forgetful, or unmindful of them. *In my Father's house are many mansions: if it were not so, I would have told you; I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also.* What could be more consolatory than this! Some of these friends of the bridegroom were men of little faith; and our Lord overrules it for their and our spiritual good. Though Christ had said, *And whither I go, ye know, and the way ye know;* yet Thomas, through want of spiritual discernment, replies, *Lord, we know not whither thou goest, and how can we know the way?* Which our Lord improves, by informing them that he was the way, the one sole and only way to the grace and glory of the Father; the life-giving and the life-maintaining head of his church and people; that he was truth and verity; that they might with eternal safety rely upon his person, work, and word. *No man, saith he, cometh to the Father but by me.* For as Christ is the only way to the Father, so all that are alive to God, and live by the faith of the Son of God, walk in this way: and Christ is also God's way to us. In Christ he comes forth to meet, embrace, and bless his people. In consequence of Philip's weakness of knowledge discovered in his speech to Christ, *Lord shew us the Father, and it sufficeth us,* our Lord unfolds an essential and notable truth, that the Father and he

are one ; that there is an eternal, ineffable, and an incomprehensible union and in-being between him and his Father. And this Christ doth by his positive assertion, *He that hath seen me, hath seen the Father* : and then by the oneness of essence both of the Father and the Son, *I am in the Father, and the Father in me* ; and this was manifested, in respect of operations, both in doctrine and miracles. *The words that I speak unto you, I speak not of myself : but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me.* Here our Lord puts them upon believing this sublime truth upon the bare credit of his own word. And it is upon this, all the saving knowledge and faith of the doctrine of the eternal Trinity, are founded and built. We receive it as an infallible truth, because the Lord hath revealed it in the written word : and our faith in it does not receive support from the wisdom of men, but from the word and power of God. Not only the bare word of Christ was a sufficient proof of his being one in the Godhead, coequal, coessential, and consubstantial with the Father ; but his works proved all this to a demonstration ; for which reason Christ adds, *Or else believe me for the very works sake.* He goes on to inform them that they would receive increasing evidences, and have full proof of this, by his almighty power which would be put forth in them, and by the glorious effects which would follow the preaching of the gospel by them. *Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my*

Father. And that they might have their faith lifted up and strengthened in consequence of his entrance into heaven, he informs them, that all their prayers offered up to God in his name, should be granted. Then he excites them to manifest their love to him by keeping his commandments : upon which follow the words of our text, *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* My design in treating upon these words is, to set forth unto you that the Holy Ghost is given and bestowed upon believers, as the fruit and effect of Christ's most prevalent and powerful mediation and intercession. He is sent and given to supply the want of Christ's bodily presence, and to perform the part and office of a comforter, or advocate ; and being sent, he is to abide with the church of Christ for ever.

It will not be amiss to observe, it being by no means foreign to our subject, that we have in our text a very considerable, and most glorious proof of the doctrine of the ever blessed Trinity. Here is the Father prayed unto, the Son in human nature praying, and the Holy Ghost the comforter prayed for. It may not be unprofitable to subjoin another observation, which is, that the Scriptures being a revelation of God's mind and will to us, the three divine persons therefore, are generally held forth to us in their economical offices, or covenant engagements ; and they are so in this Scripture. Christ is here acting the part of mediator, and praying as such to his Divine Father, for the Spirit to be sent, to

glorify him in the hearts of his people, and to bring all divine truth to their remembrance. I will endeavour to cast the text into the following division: First, by considering these words as Christ's promise to his disciples in order to comfort them. Secondly, what Christ promiseth, *I will pray the Father, and he shall give you another Comforter.* Thirdly, that the Spirit being given, he is to abide with the church for ever.

I propose, as my first particular, to consider these words as Christ's promise to his disciples in order to comfort them. They had long enjoyed his blessed presence, his heavenly discourses, and divine converse, but now he was to be removed from them; which was an heart-breaking thought to them. To lose their head, for him to be taken from them; this, at the first view of it, seemed to be to them an unspeakable loss: whereas, in fact, it was not. For Christ's bodily presence, was not so great a blessing and privilege, as his spiritual presence by his Spirit. It is the Lord's method, which he observes in all his dispensations of grace, that his present manifestations of himself shall put down the past, and the future will exceed the present. For four thousand years, the saints had been longing for the appearing of the Great God, even our Saviour, the promised Shiloh, the Prince of Peace. When the fulness of time was come, God was manifested in the flesh, proclaimed to be a Saviour, Christ the Lord, and worshipped by all the host of heaven. Old Testament saints who lived to see this glorious advent

of our Lord, triumphed in him. He was proclaimed by his herald, who cried, *Behold the Lamb of God*, and testified of by a voice which came from the excellent glory, *This is my beloved Son, in whom I am well pleased*. And our almighty Saviour shone forth in the rays of his glory and divine majesty, at his baptism and transfiguration. Hence John says, *We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth*. Now the disciples heard and saw, what many prophets and righteous kings desired and longed for. They saw **J E H O V A H** the Saviour, with the eyes of their bodies and minds also. Their spiritual understandings were in a great measure withholden, so that they had but here and there a spiritual glimpse of him. This was their mercy; for had they been able to take in to their minds and comprehend the essential, personal, and mediatorial glories of Christ, so fully during our Lord's personal presence with them, as they did afterwards, such views would have been too great for them to bear up under during their present mortal state of frailty. It is true, they had some blessed views and sights of him, as the Son of God, and as God-man, the Saviour of his people; but these were presently lost, through the popular mistake which they greedily embraced concerning the kingdom of the illustrious Son of David. True faith they had, though not drawn forth to that perfection it would be. Our Lord by little and little, leads the minds of these his beloved ones, into the nature and glorious triumphs of his crown and kingdom. He is the Lord from

heaven, the King, yea the Lord of Glory, and was to wade through a sea of sorrows and sufferings, ere he mounted his mediatorial throne. He, the true Messiah, must be lifted up upon the cross, as the antitype of Moses' brazen serpent; and then he knew his disciples would feel their faith stagger, their hope be confounded, and their sorrows multiplied. He here administers a cordial before-hand, to prevent their faith from failing, and their minds from sinking. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* He speaks of an asking or praying, for the word signifies both the one and the other, for a gift not to be granted during his stay below but after his ascension; and which was to be the fruit of his death. Hereby he would evidence that his glory should not becloud his mercy, and the care of their concerns; that his love towards them, should be stronger than death (or glory), and that he would not rest till he had obtained of his Divine Father, what was necessary for them; so that he here expressly declares, what he was to do for, and would bestow upon them from heaven. The accomplishment of the promise of the Spirit, which he had made unto them, was to be by way of prayer, *I will pray the Father*, which prayer would be founded upon the oblation of himself. This benefit would therefore be the most blessed fruit of his intercession.

Our Lord, in these words, held forth to them, that upon his first entrance into glory, as the Great High Priest of our profession, this would be the first blessing asked for by him, and the greatest poured down

from him upon his church here below : and this was granted him. Upon his admission into heaven, he received of the Father the promise of the Holy Ghost, and with him, the riches, the grace, and the blessings of eternity, to pour down upon his disciples ; and which was done richly and abundantly on the day of Pentecost, and continues to be done by the Father, through Jesus Christ our Saviour. All the blessings of the everlasting covenant are bestowed upon us, through the most precious bloodshedding of Jesus Christ : and the first fruit of Christ's sacrifice and intercession, was the gift of the Holy Ghost, as the person, who by office was to convey to us, and work in us, the blessings of the covenant, settled and sealed by the blood of the Redeemer ; therefore the promise of the Spirit is the first promise of the new covenant, Ezek. xxxvi. 25, 26, 27, *I will sprinkle clean water upon you, and ye shall be clean : from all your filthiness and from all your idols will I cleanse you.* This respects the cleansing virtue of Christ's most precious blood, which, when apprehended by faith, purges the conscience from dead works, and enables us to serve the living God. Then follows, *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh ; and I will put my Spirit within you, and cause you to walk in my statutes.* The eternal Father sends the eternal Spirit, in the name of the eternal Saviour, to manifest the great interest our intercessor and advocate hath with him.

This leads me secondly, to consider, what Christ promiseth.

Christ promiseth to give his disciples the Holy Ghost, the Comforter, in his stead; whom he doth describe by his personality, another Comforter, and therefore personally distinct from the Son; and yet a Comforter, and therefore equal with the Son. *I will pray the Father, and he shall give you another Comforter.* Christ himself, during his abode with them, had hitherto been their divine Comforter; but he was now going to be absent from them, they were now to lose his bodily presence, the Spirit was to supply his place, and to come in his room and stead. As Elijah, a type of Christ, was caught up into heaven, body and soul, by the ministry of angels, appearing in the form of a chariot of fire, and horses of fire, and was parted from Elisha, who received a double portion of his master's spirit, in consequence of his being deprived of his bodily presence and instruction: so, our Lord Jesus Christ, having his ascension into heaven in view, comforts the hearts of his sorrowful and beloved ones, by informing them, what his first thoughts and work would be when he came to glory. That it would be his first request to his Divine Father, that the Comforter in his fulness of gifts and graces, might be sent unto them, and poured out upon them.

Here it may not be amiss to observe, that as each of the divine persons in the Godhead, has a joint concern in the great work of salvation, so they have chosen and appointed particular periods for the more open

discoveries of their personalities, and distinct offices in the covenant of grace. God the Father was chiefly manifested under the Old Testament dispensation, the great promise of which, and that whereon others hang and depend, was the promise of Christ to become incarnate ; *to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.* The ancient patriarchs, prophets, and Old Testament saints, looked to the God and Father of our Lord Jesus Christ for the accomplishment of this : they waited in faith and expectation for the gift of the only begotten Son of God, for the birth of the child Jesus, who was to be the covenant of the people. When Christ was born and baptized, there was an open manifestation of the eternal Three. The Father proclaiming, the Son receiving, and the Holy Ghost sealing up this truth, that Jesus the Messiah was the Son of God.

As before the actual incarnation of the Saviour, the Father declared him to be his chosen one, in whom his soul delighted ; so Christ, when manifested, reflects all the glory of his mission and work, back again upon his Divine Father. And he speaks of the Spirit who was to glorify him, and accompany the preaching of his gospel with mighty signs and wonders ; and as there was a peculiar period for Christ's manifestation, so there was also for the more clear and open discovery of the Holy Spirit. He had spoken by all the holy prophets since the world began, and testified by them, the sufferings of Christ and the glory that should follow ; and the work of salvation being finished, the

Holy Spirit descended in the form and likeness of cloven tongues, like as of fire, upon the apostles on the day of Pentecost: and he still descends and imparts his divine influences and gracious presence to his church and people; it is herein the New Testament Church exceeds the old in glory. Though they had the Spirit as well as we, yet with this difference; he did not fill them with such glorious apprehensions of the person and work of Christ, nor give them such clear and bright discoveries of gospel grace, as he doth fains under the present gospel dispensation. Hence the apostle observes the difference, and speaks thus: *But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.* Our Lord styles the Spirit *the Comforter, and another Comforter.* He speaks this in distinction from himself. He had hitherto been their comforter, and was emphatically styled *the Consolation of Israel*, containing in himself the whole fulness of everlasting consolation, his presence being better than life itself. But the Holy Spirit was to open more largely the heart of Christ unto them, lead them into a greater acquaintance with the bowels of his mercy, impart unto them unspeakable comfort, and fill them with unutterable joy. Him, therefore, our Lord informs them, he would send in his room and stead, to shed abroad in their hearts a sense of the Father's everlasting love, to glorify himself as God-man Mediator, in the view of their faith, and to bestow upon them every comfort they would need this side heaven. What Christ here

promiseth his disciples, belongs to all his church and people. His acts of grace towards them are symbolical of his grace bestowed upon his whole mystic body. Did he promise to send them the Spirit? It was to be the consequence of his having first received him in all the fulness of his gifts and graces as their glorified head. He received him thus upon his inauguration and session upon his priestly throne. For, though as Mediator, he was anointed from everlasting, hence he is called Christ, which signifies anointed, and was filled with the unmeasurable gifts and unction of the Holy Ghost at his birth and baptism; yet he was, over and beside all this, afresh anointed at his ascension and glorification within the veil, when he was, made and declared to be both Lord and Christ, being then anointed with the oil of gladness above his fellows.

God hath exalted Christ as King in heaven, and he hath also anointed him; and this oil or unction, which hath been poured out upon him, is the Holy Ghost. Christ then, once for all, received the Holy Ghost, in all his gifts and graces, in the fullest manner, and that for ever; therefore it was, that so soon as the crown royal was on his head, he poured down the Holy Ghost so abundantly upon his apostles and followers; and he still does and will continue the gift of his spirit unto his church and people. It is a sure and certain rule, that whatsoever we receive from Christ, that he himself first receives in himself for us; so that one reason why this oil ran then so plentifully down upon the skirts of this our high Priest, that is

on his members the apostles and saints, and so continues to do unto this day, is, because our high Priest and Head himself was then afresh anointed with it. Therefore Peter, in the second chapter of the Acts, verse 33, giving an account how it came to pass that they were so filled with the Holy Ghost, says, that Christ having received of the Father the promise of the Holy Ghost, he had shed him forth on them: which receiving is not to be understood of his bare and single receiving the promise of the Holy Ghost for us, by having power then given him to shed the spirit down upon them, as God had promised, though this is a truth: but he received him, first as poured forth on himself, and so shed him abroad upon them, according to that rule, that whatever God doth unto us by Christ, he first doeth it unto Christ. We are generally taken much with what our Lord did for us in the garden, and upon the cross; and it may be, we forget and overlook the great benefits and blessings which he hath obtained and doth bestow upon us in consequence of it. I fear believers overlook Christ's promise of sending the Holy Spirit, and his blessed work and operations in and upon the hearts of his beloved ones. Those are truly gracious persons, who are experimentally acquainted with the gracious energy and renewing of the Holy Ghost: those only are happy in God, and full of comfort, who have the Holy Spirit for their comforter. What our Lord promised in the text, his whole church are entitled to and interested in, as they are also in that divine benediction which he pronounced upon his disciples when

he parted from them and was carried up into heaven. Our Lord's last act upon earth, was an act of the highest kind. He led his disciples out as far as to Bethany, and there, as their great high priest who had abolished sin, and who is the Lord their righteousness, in whom they are complete, he lifted up his hands and blessed them. They were herein representatives of Christ's church; and this blessing still rests with, and upon the true and real church of Christ, as doth also the gift of the Spirit; though not in a miraculous manner, yet in all his spiritual, saving, quickening, comforting gifts, graces, and operations. The same Holy Ghost is with us to this day, and puts forth the same almighty power in the word, whereby he quickens and regenerates the souls of his people: he provides pastors for the church after the Lord's own heart, who feed Christ's lambs and sheep with knowledge and understanding. He continues and works that standing miracle in the church, the conversion of sinners, whom he quickens and makes alive to God. He draws the hearts of saints after their glorious bridegroom, Christ their Lord; and he it is who keeps them as chaste virgins unto him. The Holy Spirit is still, and will continue to the end of the world to be in the preaching of the word, and in the administration of the ordinances, to render them effectual; and he is also in your hearts, believers. Christ promiseth to send the Spirit as a comforter, and this leads us to consider the true and proper office of the Holy Spirit. It was Christ's incommunicable work and office to make atonement for sin, to bring in everlasting

righteousness, and then to present himself before the Majesty in the heavens as the glorious representative, intercessor, and advocate at the Father's right hand. All the spiritual cordials the saints would ever need, were most carefully prepared and provided for them by Christ. Though Christ obtained eternal redemption for them, and opened the way for all spiritual comforts to be bestowed, yet the Holy Spirit was to have the communicating of them to the people of God. There is a most glorious order observed by the eternal Three in the economy of grace: the divine persons mutually honour and trust each other. Though there are three persons in God, there is but one will, and it is the distinct acts of the divine will, in the divine persons, which gave being and form to the covenant of grace. In the engagements between the sacred Three, respecting the salvation of the elect, the Father took the word of his Son, passed in the council of peace, and trusted the everlasting concerns of his people thereupon. Millions of Old Testament saints were admitted unto heaven upon the credit of Christ's future incarnation, obedience, and atonement. In the midst of time, at it were between two eternities, the essential word was made flesh, and finished the work which the Father gave him to do. And he now trusts the Father for the salvation of all those who believe on his name, down to the end of time. The Holy Ghost hath also as great a trust reposed in him. He, as the great secretary of heaven, undertakes to bring home all the elect, by effectual calling, unto God. Here then we may take a view of the eternal

worth and everlasting efficacy of Christ's sacrifice and intercession; the fruit of which is that here is work for the Holy Spirit to perform to the end of time, even this, to glorify Christ, in taking of the things of his person, blood, righteousness, love, grace, and mercy, and shewing them unto us; in acting the part of a glorious powerful advocate, by pleading Christ's cause in our hearts, and testifying concerning his work for us, and in us, by comforting our souls with the application of Christ, and all his benefits unto us.

This brings me to my third particular, which is, that the Spirit being given, he is to abide with the church for ever. As the grand promise of the Old Testament was concerning the Father's sending Christ; so it is the great promise of the New, that Christ will send the spirit. He is sent by the Father and the Son, in order to fulfil what was agreed upon by the three persons in the everlasting covenant. *I will pray the Father, and he shall give you another Comforter; such an one as I have been unto you, and in some respects better, a more spiritual Comforter.* It was therefore expedient that Christ should go away, that this Comforter might come. Hence our Lord tells them, *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.* I tell you the truth, I must deal plainly with you; I have a great desire the Comforter should come; and if I go not away he will not come: intimating thereby, that it was a greater blessing to have the Comforter with them, than himself in person. And he is promised to be an abiding Comforter, *that*

he may abide with you for ever. And he abides with his church in the capacity wherein he is sent, as an advocate and comforter. As an advocate he pleads for Christ, by shewing us the perfect work of salvation, wrought out and finished in his life and death, and the Father's perfect acceptance of what he did and suffered: and as a comforter, he fills us with all joy and peace in believing. Behold the wonders of divine love! View it in these two amazing gifts of grace: God so loves us, as to give his only begotten Son for us, a gift greater than heaven itself: he has also given his Spirit unto us, to dwell in the souls and bodies of his people, to sanctify them, and make them meet for glory: and this gift of the Spirit to dwell and abide with us for ever, exceeds in worth and value, eternal glory. The eternal Spirit dwells in Christ the head, and rests upon him, and will abide in him for ever; so also he doth with *the church, which is his body, the fulness of him that filleth all in all.* He is in his people as the breather of all spiritual life into them, and the fountain and spring of spiritual life in them; the author of all their graces; the cause of all their holiness. He it is who brings them to know their union with the Father and the Son, and gives them blessed fellowship with the Father and Christ. Every spiritual act, breathing, and desire in the soul after the Lord Jesus Christ, are the fruit of the Holy Spirit's gracious indwelling presence. The work of Christ, though completely finished, yet we know nothing of it, to our spiritual advantage, until we are renewed by the Holy

Spirit, and enlightened by him into the knowledge of Christ crucified, and Christ exalted, who is raised up to the supreme pinnacle of glory, that he can, as our head, be exalted unto. The union between Christ and his people, is made known in their hearts by the Holy Ghost the comforter; and a most wonderful intercourse in a way of communion is carried on through his grace between Christ and them. He presents unto them the glories, excellencies, royalties, and perfections of their beloved friend and heavenly lord and husband; gives them a view of Christ by his own light which he enlightens them with; and raises up their hearts within the veil, filling them at times with joys which are unspeakable; with joy in God through our Lord Jesus. Such is the glorious prerogative-royal of Christ's advocate, the Holy Spirit; that he, dwelling in our head in glory, knows all the thoughts of love which Christ thinks respecting us, all the bowels of mercy he hath towards us, the great love wherewith he loves us: and he can, and doth suggest them to our minds and comfort our souls therewith, shewing us that Christ's heart in heaven is upon his people on earth. He gives evidence of this in every gospel sermon that is preached, and in every prayer offered up by real saints; because in all these, he persuades us of Christ's love to this very day. Yea, he is in all these the pledge of Christ's love, because he comes in Christ's name, and in his stead, and works all by commission from him. When you feel your hearts moved with the preaching of Christ

and his unsearchable riches, who is it moves your hearts? Verily, the Holy Spirit. Have you at times communion with Christ in prayer? It is because the Holy Spirit puts forth his power in your souls. Do you pray in prayer? It is through the Spirit. It is because Christ is an advocate for you, that the Holy Spirit is an advocate in you. Have you at times a sight of Christ in the ordinance of the supper? It is the Holy Spirit who discovers and gives you a view of your beloved. These things are blessed evidences of Christ's love towards you, and his perfect delight in you. Beloved, take this home with you: our heavenly Father is to his people the God of all consolation: the Lord Jesus is a fountain of everlasting comfort: and the Holy Ghost is sent down from heaven into the hearts of his people to be their comforter; he dwells in our souls for this very end, and with this great design, to comfort us under all the discouragements which may arise within us from the guilt and power of sin, by leading us to the fountain of Christ's blood, which hath a continued virtue in it, to cleanse from all sin; he comforts us by the application of precious promises, giving us a sight of our personal interest in Christ, who is our everlasting consolation; he comforts us in temptations, arms us against the fears of death, fills at times his people in their dying moments with unutterable joy, and abides with them as their God and guide, even unto death, yea, with them and in them for ever; and he is in heaven the fountain of everlasting joy

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unto them ; and by remaining in his saints for ever, he will, at the resurrection morn, and throughout eternity, fill them with all the fulness of God. O that we may learn to love, worship, and glorify the Holy Spirit, for his work, gifts, and grace ; and be led to view with increasing joy the Almighty Jesus, who continues to bestow his blessed Spirit on us. *Amen.*