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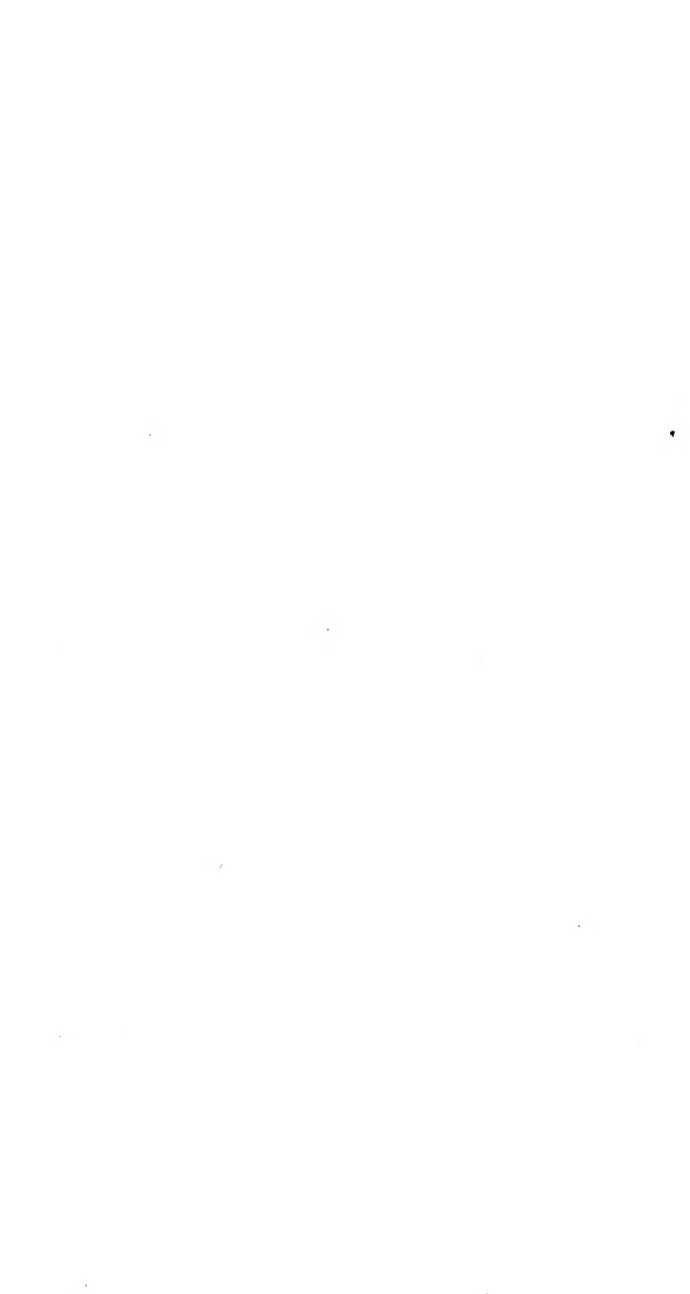
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# THE BALANCE

OF

## SCRIPTURAL EVIDENCE,

ON

TRINITARIANISM AND UNITARIANISM,

WITH THE

EXPLANATIONS AND ARGUMENTS USUALLY ADVANCED IN SUPPORT

OF THE TWO SYSTEMS.

BY FRANCIS KNOWLES.

IN THREE VOLUMES.

VOL. III.

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*ON THE HOLY SPIRIT.*

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Will not God impart his light  
To them that ask it ?—Freely ; 'tis his joy,  
His glory, and his nature, to impart.  
But to the proud, uncandid, insincere,  
Or negligent inquirer, not a spark.—COWPER.

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PART III.

On the Holy Spirit.

TRINITARIANS.

*The Deity of the Holy Spirit.*

UNITARIANS.

*The Holy Spirit the Spirit of God.*

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

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### INTRODUCTION.

#### Statement of Doctrine.

‘THERE is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.’—*The Creed of ST. ATHANASIUS.*

‘The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.’—*Articles of the Church of England. Article v.*

‘There be Three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these Three are One true, eternal God, the same in substance, equal in power, and glory; although distinguished by their personal properties.’—*Assembly’s Larger Catechism.*

‘The Holy Ghost is not a Quality, or an Operation, but a Person, and a Person really distinct from the Father and the Son.’—BURKITT. *On the New Testament, Matt. iii. 16, 17.*

The Holy Spirit,—‘a real, individual, *personal* agent,—operating on the minds of believers; which is called, amidst the diversity of operations, one and the *same Spirit*, not, figuratively, as when we speak of the spirit of patriotism,—the spirit of emulation,—the spirit of philosophical inquiry, and the like; but literally and numerically, one Being, even the one God, whose Temple is the whole body of the faithful; which Temple they are warned not to defile, lest God destroy them.’—DR. WHATELY. *Essays, p. 260.* Published in 1828.

‘Baptizing them by the authority, and into the faith, profession, and worship, of the Eternal Father, Son, and Spirit, to whom they are to be devoted equally, and alike, as three divine Persons, and the one God of the Christian religion, whose name, answerable to their nature, is one, in opposition to all other Gods.’—‘The Spirit is included in the divine unity, and partakes of the nature and perfections of God;—yet his  
being



## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

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### INTRODUCTION.

#### Statement of Doctrine.

‘FIRST of all, I think that in many places, the *Spirit*, or the *Spirit of God*, or the *Holy Ghost*, is equivalent to *God himself*. Secondly, by the *Spirit of God*, or the *Spirit*, or the *Holy Ghost*, is often meant the *power* or the *wisdom* of God, or his *will* and *command*. Thirdly, by the *Spirit*, or the *Spirit of God*, or the *Holy Ghost*, is oftentimes meant an extraordinary *gift* from God, of *power*, *wisdom*, *knowledge*, and *understanding*.’—DR. LARDNER. *On the Logos*, pp. 66, 68, 70.

‘It would have been well that the word *Ghost* had not been used, because it is purely English. It is the term *Spirit* every where, *without exception*, used in the original. However I have no further objection to the word *Ghost*, only that it is often accompanied by very strange and *absurd* ideas, and has a tendency to create *confusion* upon the subject. It will next, perhaps, be asserted, that we do not *believe* in the Holy Spirit, to which Jesus and his apostles so frequently laid claim. Is it necessary solemnly to assure you that we *do* believe it, and that it is precisely for this reason that we cannot consider it as a *person*, or *being* distinct from God the Father? ‘What then do you understand and mean by it?’ I answer, That it was the *energy*, the *power*, the *spirit* of God *imparted* to Jesus Christ and his apostles, *manifested* by their performance of miracles. A divine *energy*, infused into man, was the *cause*, divine *operations*, namely, a controul of the laws of nature, the *effect*.—Carry this idea with you throughout, and, I am much mistaken if every passage, in which the words are introduced, may not be satisfactorily explained.’—GRUNDY. *Lectures*. Vol. i. pp. 111—113.

‘The phrase, *the Spirit of God*, which is the most direct and proper description of the *Holy Spirit*, is, I conceive, a decisive proof that the *Spirit* is not a person distinct from God the Father, whose spirit it is. What is the Spirit of God, but the life, the energy, the intelligence of the  
Divine

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being *the Spirit which is of God*, suggests that he has, in some unknown way, a subsistence distinct from the Father's and Son's, in the undivided Godhead.—DR. GUYSE. *Expositor*. Matt. xxviii. 19; 1 Cor. ii. 9—12.

‘The Holy Spirit is, equally with Jesus Christ, *a person*, receiving from God the Father power to bestow certain favours and gifts.’—‘The Holy Spirit is not considered, at least in general, by the opponents of his Divinity, as a creature, possessing distinct personal existence; but as a quality, a power, an influence. In this case, therefore, the proof of personality is an important and essential step towards the proof of his divinity. And, indeed, in many instances, the evidence of the former will be found to involve in it a proof of the latter.’—‘It is my earnest prayer that the Holy Spirit may enable me to ‘keep my heart with all diligence,’ while engaged in defending the truth of the important doctrines revealed by his inspiration: and preserve me from every expression that would either indicate an improper temper in my own breast, or excite such a temper in the breast of any one of my readers.’—DR. WARDLAW. *Unitarianism Incapable of Vindication*, pp. 7, 69, 122.

‘If *all* spiritual comfort (sent *from heaven*) be of *God*, how is it consistent, that *the churches had rest—walking in the COMFORT OF the HOLY GHOST*, (Acts ix. 31,) unless the *Holy Ghost* be a person in the Unity of *God*? and how can *he* be styled by way of eminence, *THE Comforter*, if there be a *God* distinct from him, who claims that title? for then he is not *the Comforter*, but *one of the two*; and *two divine Comforters*, like *two Almighty*s, would make *two Gods*; which is not a principle of Christianity, but of heathen Idolatry. And the same reasoning will hold good as to another of his titles. For the *Holy Ghost* is called, by way of eminence, *THE SPIRIT*, i.e. the true and principal, the head and father of all *other Spirits*. Yet we are told that *God* is a *Spirit*: so that unless the *Spirit* be also *God*, we must believe in *two* supreme, distinct, and independent *Spirits*.’—‘The same individual act of divine grace, *viz.* that of our spiritual birth, (John iii. 6, and 1 John v. 4,) is ascribed, without the change of a single letter, to *God*, and to the *Spirit*. Some *capacity* then there must be, wherein the *Scripture* makes no *distinction* between *God* and the *Spirit*;—and this is what the *Scripture* itself calls *the divine nature*; under which *God* and the *Spirit* are both

*equally*

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Divine Being? One person cannot possibly be the *spirit*, the life, the energy, the intelligence of another individual person; and, therefore, if the Holy Spirit be a distinct person from the Father, it cannot be the spirit of the Father.'—MARSOM. *The Impersonality of the Holy Ghost*, p. 10.

'By the spirit, we are to understand the miraculous power of God, even the Father, who dwelt in Christ, and did all those works by him. 'This Jesus hath God raised up, being by the right hand, or mighty power of God exalted,' Acts ii. 32. 'Him hath God exalted with his right hand,' Acts v. 31. Accordingly, the gifts of healing, or the working of miracles, are ascribed to the *spirit*, or to the immediate operation of God, 1 Cor. xii. 6. And therefore, by the *spirit* of God, we are not to understand another person distinct from God the Father; but his immediate agency, producing effects, in a manner inconceivable to us.

'Thus all extraordinary knowledge, or gifts, proceeding from the Deity, and communicated to men, are ascribed to the spirit, inspiration, or operation of God. Accordingly, when Jesus was baptized, the heavens were opened unto him, and he saw the *spirit* of God (a visible emblem of the divine power and presence) descending like a dove, and alighting upon him. 'And lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased,' Matt. iii. 16. 'By this *spirit* he was led into the wilderness, where he fasted forty days and forty nights, being also tempted of the devil, after which he returned in the power of the *Spirit* into Galilee,' Luke iv. 14. Or as Peter observed to Cornelius, 'God anointed him with the Holy *Spirit* and with power,' Acts x. 35. Even as the prophet Isaiah had foretold, 'The *spirit* of the Lord shall rest upon him, the *spirit* of wisdom and understanding, the *spirit* of counsel and of might, the *spirit* of knowledge and of the fear of the Lord,' Isaiah xi. 2. Being thus inspired above all the ancient prophets, 'he taught in the synagogues, being glorified of all,' Luke iv. 15. By this spirit which rested upon him, we are to understand, not a divine person distinct from the Father, but the inspiration, agency, or operation of the Father upon his understanding; as he himself declared to the Jews. 'He that sent me is true, and I speak to the world those things which I have heard from him. I do nothing of myself, but as my Father hath taught me I speak these things,' John viii. 26.'—CAMERON. *The Doctrine of the Holy Scriptures*, &c. pp. 29—31.

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TRINITARIANS.—*The Deity of the Holy Spirit.*—INTRODUCTION.

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*equally comprehended.*'—JONES. *The Catholic Doctrine of a Trinity.* Chap. ii. Art. i. xii.\*

From the preceding extracts, Trinitarians appear to be inconsistent with themselves respecting the Holy Spirit; for while, on the one hand, its distinct personality is maintained, on the other, it seems to be identified with the one God, and 'no distinction' is made between them. But its distinct divine personality is essential to the Trinity; and if the one be given up, the other is abandoned at the same time. For if one of the supposed three Divine Persons in the Godhead be set aside, there are no longer three remaining; and it is self-evident, that without the number *Three*, there cannot be a *Trinity*.

\* This work has passed through many editions, and seems to be very popular among Trinitarians.

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 UNITARIANS.—*The Holy Spirit the Spirit of God.*—INTRODUCTION.
 

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‘ 1. The Spirit of God sometimes denotes the mind, or intelligence of God himself.—1 Cor. ii. 11. See also Ps. cxxxix. 7.

‘ 2. The most usual signification of the words ‘ Holy Spirit,’ or ‘ Spirit of God,’ is the supernatural influence or inspiration of God, with the accompanying gifts and powers.—Gen. ii. 7, comp. with Eccles. xii. 7.

‘ 3. This spirit is spoken of in several passages, both in the Old and in the New Testament, as the power of God. Thus our Lord, when he commanded his disciples to await the coming of the Holy Spirit said, ‘ Tarry ye at Jerusalem till ye be endued with *power from on high.*’ Luke xxiv. 49. See also Job xxvi. 3, Luke i. 35. And this mode of expression most clearly indicates that the Spirit of God, instead of being a distinct person or ‘ intelligent agent,’ was the energy or influence of the Deity himself.’—DUFFIELD. *Unitarianism, a System of Pure Gospel Truth*, pp. 90—92.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### St. Matthew.

CHAP. I.—18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the *Holy Ghost*.

19. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the *Holy Ghost*.

‘The human nature of Jesus Christ, was a *real creation* in the womb of the virgin, by the power of the Holy Spirit.’—DR. A. CLARKE.

‘By the *miraculous* operation of the Holy Spirit; . . . . . by the *miraculous* and unexampled operation of the Holy Spirit *Himself*.’—DR. DODDRIDGE.

Creation and miraculous operation are works of God alone. And hence it is here implied, that the Holy Spirit is a Divine Being. But this argument *identifies* the Spirit with God, instead of proving it to be *distinct* from him. Or it regards the Spirit as *another* Divine Being; and therefore leads to the conclusion that there are more Gods than one.

‘*The holy spirit* here is the divine, extraordinary power. This is confirmed by Luke i. 35, where it is expressly so interpreted.’—*Commentaries and Essays published by the Society for Promoting the Knowledge of the Scriptures, vol. i. p. 114.*

‘We are informed, that when the Virgin Mary was found to be with child, the angel of the Lord said unto Joseph, ‘Fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the *Holy Spirit*.’ Matt. i. 20. To the virgin also he said, ‘The *Holy Spirit* shall come upon thee, and the *power* of the Highest shall overshadow thee: *therefore* also, that holy thing which shall be born of thee shall be called the *Son of God*.’ Luke i. 35. Here it is evident, that by the Holy Spirit, the angel meant the immediate miraculous power, energy, and operation of God, whom he calls the Highest; *i. e.* the Father, the only true God, and not a person distinct from the Father. For certainly that divine person or being, by whose immediate power Jesus was conceived, must be his Father; otherwise he could not be called ‘the Son of God, the Son of the Highest,’

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 St. Matthew.

CHAP. III.—11. I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the *Holy Ghost*, and with *fire*.

‘ John the Baptist here refers to the gifts of the spirit, or some extraordinary divine powers, which were to be bestowed on the disciples of Christ. This is also confirmed by the apostle Peter. (Acts xi. 15, 16, 17.) *And as I began to speak, the holy spirit fell on them, as on us at the beginning. Then remembered I the words of the Lord ; how that he said, John indeed baptized with water ; but ye shall be baptized with the holy spirit. Forasmuch then as God gave them the like gifts as he did unto us, &c.*—*Commentaries and Essays, Published by the Society for Promoting the Knowledge of the Scriptures, vol. i. p. 115.*

‘ The expression, *to be baptized with the holy spirit*, denotes the copious effusion of divine gifts and influences ; Matt. iii. 11 ; Mark i. 8 ; Luke iii. 16 ; John i. 33 ; Acts i. 5 ; xi. 16 ; and the same figure is employed by the Apostle Peter, when he asserts, (Acts x. 38,) that ‘ God anointed Jesus of Nazareth *with the holy spirit and with power.*’ The ancient method of anointing among the Hebrews was by *pouring oil*, the emblem of richness and luxuriance, upon the head of him, who was elected to any civil or religious office. The effusion of oil was, I presume, intended as a visible symbol of the effusion of the dispositions and talents, included under the term *holy spirit*. . . .

‘ St. Luke records the following address, delivered by Jesus to his disciples immediately before his ascension into heaven ; ‘ Behold, I send the promise of my Father upon you ; but tarry ye in the city, *until ye be endued with power from on high.*’ Luke xxiv. 49. But the Evangelist, at the commencement of the Book of Acts, relates the same promise of Jesus more largely in the following terms ; ‘ Being assembled together with them, he commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, ‘ which,’ saith he, ‘ ye have heard of me. For John truly baptized with water ; but *ye shall be baptized with the holy spirit* not many days hence.’ Acts i. 4, 5. From the comparison of these two passages it is evident, that ‘ *to be baptized with the holy spirit*’ was precisely the same thing as ‘ *to be endued with power from on high.*’—YATES’S *Vindication*, pp. 111, 114, 115.

Trinitarians may often be quoted as bearing their testimony with Unitarians ; and they accordingly speak of the Holy Spirit in this connection, in a manner in which they would not speak of a person :—

verse 32. But it is evident he was conceived by the Holy Spirit, or by the power of the Highest; and therefore the Spirit or power of the Highest, must mean the spirit or power of the Father, and not another person equal to him in power and glory.'—CAMERON'S *Doctrine of the Holy Scriptures*, &c., pp. 27, 28.

III.—16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the *Spirit* of God descending like a dove, and lighting upon him:

17. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

On the parallel passage, Luke iii. 22, Dr. Hawker observes, 'If the voice which came from heaven (and which it should be particularly noticed, *followed* the descent of the Holy Ghost,) could be no other than the voice of the Supreme Father (which will not, I believe, be doubted); and, if the authority of the inspired writer be admitted, that the Holy Ghost actually descended upon our Lord in a visible form; the certainty that the blessed Spirit is a person, must undeniably follow, by the plainest of all proofs. And thus we are provided with a positive testimony to this great truth in the very first page of the gospel.'—HAWKER'S *Sermons*, vol. ii. p. 92.

Mr. Grundy, after quoting this passage in his Lectures, thus appeals to the Trinitarian portion of his audience:—

'Does this explanation satisfy you? Is this strictly literal interpretation what you contend for? I must presume it is. Then let us just pause a moment, and see upon what ground this reasoning is built. It is precisely this;—The voice that was uttered *must* have been the voice of the *Father*, because he was the *only* person in the Godhead *left in heaven*. The second person in the Trinity was standing in the river to be washed by a man; the third person in the Trinity was hovering in the air in the shape of a dove;—each of the two latter was confined to a *single spot*, the one in the shape of a man, the other of a brute; the government of all the systems of worlds in the universe was neglected by them, and their attention exclusively directed to a few people in Judea!! Christians! it is far from my wish to misrepresent, or to turn the creed of another to ridicule: but, seriously, it does appear to me *that this pompous argument is founded upon the principle and reasoning* I have now stated. You believe the *result*, and yet, methinks, you are *ashamed* to look *those principles in the face* upon which that result is founded. If you can give me any other (*rational, nay, any other*) foundation upon which this inference is built, I assure you I will never urge it again.

'But, as this argument must infallibly destroy the *omnipresence*, at least, of the Son and Holy Spirit, perhaps you will deny the validity of the reasoning, and contend, with other Trinitarians, that the Son and Holy Spirit were still inherent in God the Father. Then, again, mark the consequences, for I still ask, and must ask, for *consistency*. Was each person present with the other two persons, at the time of which we are now speaking? In this case, *Christ*, equally with the Father and Spirit, *spoke* from heaven, and called himself his own beloved Son; the *Father* and the *Spirit* descended into the river and were baptized; and the Father and Son

descended



C. III.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—MATTHEW.

‘He shall baptize you with the Holy Ghost, and with fire’—with ‘the influences of the Spirit of God. . . . This was the province of the Spirit of God, and of it alone.’—DR. A. CLARKE.

‘With a most plentiful effusion of the Holy Spirit, and with fire; causing his Spirit to descend upon his followers in the appearance of a flame of fire, to represent *its* operating on the heart like fire, to kindle pious and devout affections, and to purify and enliven the souls of believers. (Compare Acts i. 5; and ii. 3.)’—DR. DODDRIDGE.

In these extracts, the neuter term *it* is applied to the Spirit:—‘The province of the Spirit of God, and of *it* alone;’ ‘to represent *its* operating on the heart,’ &c. As we do not, therefore, say of God, ‘*it* alone,’ or ‘*its* operating,’ or speak thus of a *person*, Trinitarians bear their testimony against the personality of the Holy Spirit. They speak, moreover, of the Spirit, as an *influence*, and an *effusion*, which may be *plentifully* or otherwise imparted; and therefore they again testify that it is not a person. They also represent it as ‘the Spirit of God;’ and consequently it cannot be a person distinct from God, any more than the spirit of a man can be a person distinct from man.

From the passages which have been adduced, and compared with each other, it is clearly the teaching of the Scriptures, that to be baptized with the Holy Ghost, is synonymous with being endued with power from on high. This is perfectly consistent and rational; while it would indeed sound strangely, to talk of baptizing persons *with* a person! Where would be the reasonableness or possibility of such a thing? Baptize persons *with* a person! How exceedingly preposterous! The very form of expression, therefore, used in the passage, necessarily denotes the Holy Spirit to be an influence or a power, and not a person.

16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the *Spirit of God* descending like a dove, and lighting upon him:

17. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The Spirit is here expressly declared to be the Spirit of God. It cannot therefore be a person distinct from God himself; as the spirit of a man is not another man, or another person distinct from him.

To this it is replied,—‘The Spirit, say they, is not *God*, because he is only the Spirit of God. But so likewise the *human Spirit*, whence the Apostle has taught us to borrow an idea of the *divine*, is the Spirit OF a man; yet, was it ever pretended, that the *Spirit*, for this reason, is *one* being, and the man another? No, certainly: and the same must be true of *God*, and the Spirit of God; as far as the being of the *same man*, who is *one* person, can be an image of the *same God*, who is *three* persons. But there is the plainest testimony of Scripture, that the Spirit, though said to be the Spirit OF *Jehovah*, is also called by the express name of *Jehovah* himself. For it is written, *Judges* xv. 14, that the Spirit OF *Jehovah* CAME upon *Samson*. Yet at chapter xvi. 20, it is said, that *Jehovah* himself DEPARTED from him. Till it can be shewn, then, that the person who came upon him was *one*, and the person who departed from him was *another*; it is undeniable, that the *Spirit*, though said to be OF *Jehovah*,

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—MATTHEW. [C. III.
 

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descended upon the Son in the shape of a dove. This must follow, unless the *essence* of the Father be different from the *essence* of the Son and of the Spirit, and if they are different they must be three Gods. Further, upon your construction of the passage, I also argue thus:—Either Jesus was *God* or a *man* at the time he went into the river to be baptized. If he was *God*, then God descended upon God. If this was only his *human* nature, and he had left his divinity in heaven, then it was not *his own* deity which descended to him, but *the Holy Spirit's*; consequently the Christ was composed of the *man* Jesus and the *third person* in the Trinity; no account is given of the second. This inference really appears to me unavoidable upon your system.

‘Let me again reason in a different way. This passage is either *figurative* or *literal*. If it be merely *figurative*, you have no argument for the distinct *personality* of the Holy Spirit, *the whole of your reasoning is built upon its literal* interpretation. Then what follows? 1st. That the *invisible* God was absolutely *seen* and *moved about* from place to place. 2nd. That a *brute animal* was really and truly God; for remember, it must be literal; a *real* dove, flesh and blood, *descended*, and this was actually God. 3rd. This *person*, this *dove*, descended upon Jesus and infused *divinity* into him. Or, 4th. If this was only the *person* of the Holy Spirit, and the *essence* left in heaven, he could not infuse what he did not possess. And in this case, 5th. The Holy Spirit must have *two* natures as well as Jesus Christ, one *divine*, the other *brutal*.—This reasoning equally applies to the passage in the Acts, only, in this case the person of the Spirit, instead of being an *animated brute*, was an *inanimate substance*, a *tongue*; and still further, this person was *divided* into a *number of tongues*, and sat upon each of the apostles.

‘How much more easy and rational is it to explain the passage in some such manner as the following. That when the man Jesus had been baptized by John, there was a bright, *luminous* appearance in the sky, in form *like* a dove, which descended towards Jesus. Into him was then infused the *divine spirit*, or a power of controuling the laws of nature, and a voice from above was heard, ‘This is my beloved Son in whom I am well pleased.’—GRUNDY’S *Lectures*, vol. i. pp. 138—141.

The parallel passage, in John i. 32, is directly opposed to the Trinitarian view of the Holy Spirit. It runs thus:—‘And John bare record, saying, I saw the Spirit descending from heaven like a dove, and *it* abode upon him.’ Here the Spirit is called ‘*it*.’ Now, we do not apply *it* to a person; and this little word is not applied to God, or Jesus Christ. For we do not read, ‘*It* shall give *its* angels charge concerning thee.’ ‘Thou shalt worship the Lord thy God, and *it* only shalt thou serve.’ ‘For the Father loveth the Son, and sheweth *it* all things that *itself* doeth: and *it* will shew *it* greater works than these, that ye may marvel.’ But this diminutive term ‘*it*’ is applied to the Spirit; and therefore, the Spirit is not a person. And this, too, according to the involuntary testimony of Trinitarians themselves; for they frequently, though no doubt unconsciously, apply the little neuter word *it* to the Spirit. They speak thus of it in this connection:—‘Let us remember in how distinguished a sense Jesus is the Christ, the anointed of God, to whom the Father hath not given the Spirit by *measure*, but hath poured *it* out upon him in the most *abundant degree*. Let us trace the workings of this Spirit in Jesus, not only as a Spirit of miraculous power, but of the richest grace and holiness; earnestly praying  
that

is strictly and properly *Jehovah himself*.—JONES'S *Catholic Doctrine*, &c. Chap. ii. Art. xxiv.

Here it is asserted, that 'the Spirit of Jehovah is strictly and properly Jehovah himself.' Then the Spirit is completely identified with Jehovah. Is Jehovah the whole Deity? Doubtless he is. Then the whole Deity is a Spirit. But this is contrary to the doctrine of the Trinity; for, according to this hypothesis, only *one* of the three persons is a Spirit—God the Holy Ghost. Is Jehovah the *Father*? If so, the argument is again fatal to itself; for, according to the Trinity, the *Father* is not the *Spirit*; or, in other words, the *First Person* is not the *Third*. The argument, therefore, defeats itself; for it is essential to the doctrine of the Trinity, not only to prove the *Deity*, but the *distinct personality* of the Holy Spirit.

A Member of the Church of England, in reference to this argument, makes the following observations:—

'Mr. Jones quotes this' (*The Spirit OF God*, Matt. iii. 16,) 'as a text urged by his opponents. 'The Spirit,' say they, 'is not God, because he is only the Spirit of God.' But he undertakes to prove that the Spirit of Jehovah is Jehovah himself, and with this view he quotes from Judges xv. 14—'The spirit of Jehovah CAME upon Samson.' 'Yet,' continues Mr. Jones, 'at ch. xvi. 20, it is said that Jehovah himself DEPARTED from him;' and he thus concludes—'Till it can be shown that the *person* who came upon him was *one*, and the person who departed was *another*, it is undeniable that the Spirit, though said to be OF *Jehovah*, is strictly and properly *Jehovah himself*!'

'Now, as Mr. Jones has not proved that *any person* either came upon Samson or departed from him, he has given himself a great deal of trouble to no purpose. The passage from the 15th chapter of Judges he has quoted unfairly, as he does frequently: it stands thus:—'The spirit of the Lord came mightily upon him.' He has suppressed the word *mightily*; it does not well accord with the notion of a *person*, for it shews that the Spirit is given in greater or less degree, according to the will of the Giver. It would not be easy to find an argument more directly opposed to the doctrine of the Holy Spirit's *personality* than this, which Mr. Jones has urged in support of his *supreme Divinity*.'—*The Confessions of a Member of the Church of England*, pp. 76, 77.

Mr. Jones's *Catholic Doctrine*, &c., is generally appealed to by Unitarians, and is thought by them to be completely decisive of the question. Those who entertain such an opinion, would do well to consult *The Confessions*, just referred to.\*

'In the words of Matthew the heavens were opened unto him,' (Jesus,) 'and he, i. e. John, saw the spirit of God descending like a dove. Luke says in a *bodily appearance as a dove*, by which some understand not the *figure*

\* But, it may be asked, why does the Author continue a Member of a Church, the principal doctrines of which he not only disbelieves, but endeavours to refute? 'Because,' says he, 'take it for all in all, I believe it to be the best Church of the present day.' *Introduction*, p. v. If such be its character, it might be well, that every conscientious believer in one God, the Father, should be a church within himself, or endeavour to form one under his own roof, or any roof, however humble, where the Father might be worshipped in spirit and in truth. Any thing, but a compromise of truth with error, or a conformity in opposition to conviction, or the countenance of opinions which are believed to be at variance with the Word of God.

that this holy *unction* may, from Christ our head, descend upon our souls ! May his enlivening Spirit kindle *its* sacred flame there, with such vigour, that many waters may not be able to quench it, nor floods of temptation and corruption to drown it.'—'Let us consider him as anointed by the Holy Spirit, and as baptizing his church with *it*.'—DR. DODDRIDGE. Matt. iii. 16; Mark i. 10; John i. 33.

Here the Spirit is not only called *it*, but is represented as an *unction*, which is *poured* out in different *measures* and *degrees*. And in the same connection it is mentioned as a '*sacred effusion*,' which is '*poured forth*.'

'There has been some controversy about the manner and form in which the Spirit of God rendered *itself* visible on this occasion. St. Luke iii. 22. says, *it* was in a bodily shape like to a dove: and this likeness to a dove, some refer to a hovering motion, like to that of a dove, and not to the form of the dove *itself*: but the terms of the text are too precise to admit of this far-fetched interpretation.'—DR. A. CLARKE.

In this quotation, the very same *neuter* pronoun that is applied to the *dove*, is applied to the *Spirit*; namely, *itself*. And thus Trinitarians themselves bear their testimony to the impersonality of the Holy Spirit. And their testimony is the strongest that can possibly be adduced in any case; because it is unconscious and involuntary, and is against themselves.

See the passage under the Trinitarian head, in the 1st Part.

IV.—1. Then was Jesus *led up of the Spirit* into the wilderness, to be tempted of the Devil.

To this passage, the Author of a popular Trinitarian work, appends Luke xi. 2—4; 'Our Father which art in heaven—LEAD us not into TEMPTATION.' And he then reasons from them thus:—

'It is not my business in this place, to show particularly in *what manner* and for *what end* God leads us into temptation. That it is no way inconsistent with the divine attributes, is plain from the case now before us: for Jesus was led up into the wilderness to meet his adversary, and be tempted by him. And it is also plain from that petition in the Lord's Prayer, that *our Father which is in heaven* would not lead us into temptation: it being needless and absurd to pray that God would not do, what by the necessity of his nature, it is impossible for him to do. In this case, God is not the tempter: he only introduces us to the trial; and always provides, if we have the grace and prudence to embrace it, *a way for our escaping, that we may be able to bear it*.

'But when Jesus was tempted, the leading him into temptation was the act of the Holy Spirit. Therefore as often as we repeat the Lord's Prayer, we address ourselves inclusively to the *Person of the Spirit*, under the one name of OUR FATHER; and certainly, he also is *our Father*, of whom we are begotten and born, even of the Spirit: and again, as many as are LED by the SPIRIT of God, they are the SONS of God. Rom. viii. 14. See Art. 1. of this Chapter.'—*Jones's Catholic Doctrine*, &c. Chap. ii. Art. xi.

This argument is as little consistent with the Trinity, as it is with rationality. For how strangely does it confound the supposed Persons in the Godhead! 'We address,' it is said, 'the Spirit as our Father;' and we are assured, that 'certainly he also is our Father.' Then there are two Fathers in the Trinity; and the Third person is the First, as well as the Third.

But Mr. Jones's able opponent, the Author of *The Confessions*, thus replies to the argument:—

*figure*, but the *motion* of the dove, i. e. with an easy gentle descent, and lighting upon him.'—PRIESTLEY'S *Notes*, vol. iii. p. 38.

'The descent and appearance of the Holy Spirit in the likeness of a dove, seems to have been nothing more than a representation of the ineffable affection of the Father for the Son, communicated by the Holy Spirit under the appropriate image of a dove, and accompanied by a voice from heaven declaratory of that affection.'—MILTON'S *Last Thoughts*, p. 71.

But what is most decisive on this point is, that in the parallel passage, John i. 32, the Spirit is spoken of impersonally, in the neuter gender, as *it*—'and *it* abode upon him.' And it has been shewn that Trinitarians, unconsciously, and in opposition to their system, speak of it in the same manner; applying to it the neuter term *it*. See the passage under the Trinitarian head.

IV.—1. Then was Jesus led up of *the Spirit* into the wilderness, to be tempted of the devil.

'By the *spirit* we are, no doubt, to understand the spirit of God, and the phrases *Led by the spirit*, and *being in the spirit*, are supposed to be used in the scriptures to express what is called a *vision*, in which the natural impression of visible objects is prevented, and the mind becomes subject to other impressions from the immediate agency of God.'—PRIESTLEY'S *Notes*, vol. iii. p. 48.

'*The spirit* is represented *inciting* any one to go from place to place.—'Then was Jesus *led up of the spirit* into the wilderness;' Matt. iv. 1. 'And immediately the spirit *driveth* him into the wilderness;' Mark i. 12. 'Jesus being full of the holy spirit, returned from Jordan, and was *led by the spirit* into the wilderness;' Luke iv. 1. 'He *came by the spirit* into the temple;' Luke ii. 27. 'The spirit of the Lord *caught away* Philip;' Acts viii. 39. 'As many as are *led by the spirit of God*, they are the sons of God;' Rom. viii. 14. 'If ye be *led by the spirit*, ye are not under the law;' Gal. v. 18.—The extraordinary influence of God upon man is often called an *Impulse*, because it *drives* or *impels* the person, who is subject to it; and nothing is more common than to speak of ourselves as *led* by particular views, motives, and dispositions. If therefore we understand the term *spirit* to denote gifts, affections, and energies, these expressions are suited to the usual forms of human speech.'—YATES'S *Vindication*, pp. 112, 113.

As the Spirit had just before been called 'the Spirit of God,' it is reasonable to understand it in this verse in the same sense. And Trinitarians thus speak of it in this connection:—'Through the influence of *the Spirit of God*.'—DR. A. CLARKE.

'By a strong impulse of *the Spirit of God*.'—BURKITT.

And they say, 'that Spirit *which* had rested upon him in his baptism.'—DR. A. CLARKE.

'Full of the Holy Spirit, with *which* he had just been *anointed*.'—DR. DODDRIDGE.

Thus, Trinitarians not only speak of the Spirit as *the Spirit of God*, but as *impersonal*; for they apply to it the neuter relative *which*. And they represent it as an unction with which Christ was *anointed*. They therefore confirm the arguments of Unitarians, and bear testimony to the same truth. See the passage under the Trinitarian head.

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‘I must say, I have never met with any thing more strange and objectionable than Mr. Jones’s comment on the two passages now quoted.’ (Matt. iv. 1, and Luke xi. 2—4.) ‘He tells us that this petition in the Lord’s Prayer, though it commences with the words ‘*Our Father*,’ is ‘addressed to the *Person of the Holy Spirit* ; for ‘*Our Father* which is in Heaven would not lead us into temptation ; it being needless and absurd to pray that God would not do what by the *necessity of his nature it is impossible for him to do.*’ ‘But when Jesus was tempted, the leading him into temptation, was the act of the *Holy Spirit.*’ We therefore pray to *Him* to spare us.

‘What a heathenish kind of a Trinity does Mr. Jones here present to his readers ! He describes the first Person as not merely unwilling, but *in his nature incapable* of leading us into temptation. The third Person, by his statement, is both able and willing. Thus making the first and third Persons of his Trinity to be of *different natures and dispositions !* The second Person, being the patient in the trying scene, differs from both ! If this be not tritheism, I know not the meaning of the word. O lovely, rational, heart-soothing, Christianity ! how cruelly is thy sweet simplicity corrupted and abused ! What a mass of confusion does this good man make of that best of Heaven’s gifts—the Gospel of Christ.’—*The Confessions of a Member of the Church of England*, pp. 64, 65.

‘This transaction appears to have taken place immediately after Christ’s baptism ; and this bringing up of Christ was through the influence of the *Spirit of God* ; that Spirit *which* had rested upon him in his baptism.’—DR. A. CLARKE.

The Spirit is here spoken of *impersonally* :—‘that Spirit *which.*’ It is therefore not a person, but an influence ; and this, too, of God ; for it is here said to be ‘*the Spirit of God.*’ Thus we have another instance of involuntary Trinitarian testimony against the personality of the Holy Spirit. When, therefore, it is said that ‘Jesus was led up of the Spirit,’ &c., we are to understand that he was directed there by the Divine influence. And God may very consistently lead his servants into temptation, for the purpose of strengthening their virtues and pious principles, and of exhibiting them as excellent examples of incorruptible fidelity in the midst of trial. And they may very consistently pray, if it be his will, that they may be spared these conflicts ; as they may, if it be his will, that every bitter cup may pass from them. Nay, more than this : touched with a deep feeling of their infirmity, they must naturally be prompted to offer up such a petition. So that while the prayer is perfectly consistent with the Divine attributes on the one hand, it is in strict accordance with the native feelings of the heart on the other.

X.—18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19. But when they deliver you up, take no thought how or what ye shall speak ; for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but the *Spirit* of your Father which *speaketh* in you.

*Speaking* is a *personal act* ; and as the Spirit is here said to *speak*, Trinitarians contend that it must be a *person*.

X.—18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but *the Spirit of your Father* which speaketh in you.

Our Saviour here personifies the Spirit, or the divine influence, in commissioning his Apostles to go into the world to preach the Gospel. And 'he exhorts them to plead his cause with boldness and fortitude, when brought before kings and councils, and not to be anxious or hesitating about what they should speak, *since the holy spirit would teach them what to say*, and in fact not *they* would speak, but rather *the spirit of their heavenly Father* would speak in them. What language could be more animating or encouraging? What assurance could better support their resolution in every critical situation? When placed at the bar of justice as criminals, the present aid of God would guide their utterance; Divine Inspiration would speak through their lips, humbling the pride of the great, and confounding the wisdom of the wise.—YATES'S *Vindication*, p. 116.

'When our Lord forewarned his Apostles of the opposition they must experience, and that they would be delivered up to councils, &c., he desires them to 'take no thought beforehand, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit.' (Mark xiii. 11.) In the parallel place (Luke xii. 12,) it stands thus:—'For the Holy Spirit shall teach you in that same hour what ye ought to say.' If these texts be taken without a reference to any other passage, they seem to favour the idea of personality: but in Luke xxi. 14, 15, it stands, 'Settle it therefore in your hearts, not to meditate beforehand, what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.' In Matt. x. 20, it is given thus: 'For it is not ye that speak, but the Spirit of your Father which speaketh in you.' These passages, taken in connection, appear to me, plainly to shew that the Holy Spirit is the gift of our Lord Jesus, by the power which he derived from his heavenly Father. Immediately before our Lord's ascension, as recorded by St. Luke (xxiv. 49), he said to the Apostles, 'Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high.' Accordingly, when they were assembled on the day of Pentecost, they were *filled with the Holy Spirit*, and were enabled to speak in divers tongues. Upon this occasion, St. Peter spake thus to the multitude, (Acts ii. 32, 33,) 'This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted; and having *received of the Father* the promise of the Holy Spirit, *HE hath shed forth this* which ye now see and hear.'—*The Confessions*, &c., pp. 54, 55.

It is clear, therefore, from Scripture compared with Scripture, that the Spirit of the Father which was to speak in the Apostles, was that power from on high with which they were to be endued, after the resurrection and ascension of Jesus Christ.

And

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But it is not on this occasion represented as speaking as an *independent agent*, but as *the Spirit of the Father*. This is the plain declaration of Jesus Christ; and in accordance with this idea, Trinitarians comment on the passage.

‘The Spirit of your heavenly *Father*, who loves and takes care of you, will *inspire you*,’ &c.—DR. GUYSE.

‘This was an extraordinary promise, and was literally fulfilled to those first preachers of the Gospel; and to them it was essentially necessary; because the New Testament dispensation was to be fully opened by their extraordinary inspiration. In a certain measure, it may be truly said, that the Holy Spirit animates the true disciples of Christ, and enables them to *speak*. The head *speaks* in his members, by his *Spirit*: and it is the province of *the Spirit of God* to speak for God.’—DR. A. CLARKE.

‘Though truth may be opposed, yet truth’s defenders shall never be ashamed; and rather than they shall want a tongue to plead for it, *God himself* will prompt them by *his Spirit*, and suggest such truths to their minds as all their opposers shall not be able to gainsay.’—BURKITT.

The Spirit is explained in these extracts in the sense of *inspiration*, which comes alone from *God*; and it is distinctly affirmed, that it is *God himself* who speaks.

Yet Dr. Barrow contends, that ‘the Holy Spirit is in some sense truly distinct from the Father,’ ‘because he is called the Spirit of the Father.’ To which Mr. Grundy thus replies:—

‘Compare this expression with the following passages. Jesus ‘sighed deeply in *his spirit*, and said, Why doth this generation seek after a sign?’ Do you draw any inference from this expression, that the *spirit* of Jesus was something *distinct* from Jesus himself? ‘Now while Paul waited for them at Athens, *his spirit* was stirred in him, when he saw the city wholly given to idolatry.’ Do you infer that it was *not* Paul who was *stirred* with indignation? ‘Father, into thy hands,’ said our blessed Saviour, ‘I commend *my spirit*.’ Do you adduce the inference, that he was commending *something distinct from himself*? I ask only for consistency. If you deny that the inference ought to be drawn in *every other case*, allow us the right to refuse to *except your exception*.’—*Lectures*, vol. i. pp. 117, 118.

It is somewhat remarkable, that while one advocate for the Deity of the Holy Spirit, contends, that the Spirit is *distinct* from the Father; another maintains, that ‘the Scripture makes *no* distinction between God and the Spirit.’—*Catholic Doctrine*, &c. Chap. ii. Art. i.

Dr. Doddridge appears to understand here by the Spirit, *the divine assistance*; for he paraphrases the 13<sup>th</sup> verse, ‘cheerfully throw yourselves upon *the divine assistance*, which shall be abundantly sufficient for you.’

XII.—31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but *the blasphemy against the Holy Ghost* shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever *speaketh against the Holy Ghost*, it shall not be forgiven him, neither in this world, neither in the world to come.

‘Dr. Clarke denies that in ‘*any place of Scripture there is any mention made of any SIN against the Holy Ghost, but only of a BLASPHEMY.*’

(S. D. p. 112.)



And this seems to be borne out by the following Trinitarian quotation :  
 ‘As the cause is *God's*, so the argument by which ye are to maintain it, shall not be the product of your own abilities, but of *the immediate inspiration of his spirit* as speaking in, and by you.’—DR. GUYSE'S *Expositor*, Mark xiii. 11.

And other Trinitarians admit, that the Spirit here is the Spirit of God, and that it is God himself that speaks by his Spirit in the Apostles. See the passage under the Trinitarian head.

XII.—18. Behold my servant, whom I have chosen : my beloved, in whom my soul is well pleased : *I will put my Spirit upon him*, and he shall shew judgment to the Gentiles.

As it is here plainly asserted, that the Spirit is the Spirit of the Lord, it cannot be any thing *distinct* from him.

This Spirit, the Lord says, he will put upon his chosen servant. It cannot, then, be a *person* ; for it would be absurd to talk of putting a *person upon* a person, or *anointing* a person *with* a person. It must therefore be that *divine inspiration* with which the Almighty *endued* his servants the *prophets*. And Jesus was ‘a prophet mighty in deed and word before God and all the people.’ Luke xxiv. 19.

The explanation here given, is in unison with the following quotations from Trinitarian writers :—

‘I will *anoint* him with my Spirit *above measure*.’—DR. GUYSE.

‘He by the *fulness* of my Spirit, shall teach the nations the way of truth and righteousness.’—BURKITT.

It is *anointing* with the Spirit, that is here spoken of ; and it is represented as imparted on some occasions in *various degrees* ; for it is said to be given to Christ in its ‘*fulness*,’ and ‘*above measure*.’

We are, therefore, to understand by the Spirit in this place, *divine inspiration* ; by the aid of which Jesus was approved of God among the people, and the gospel was established in the world. And the passage is illustrated by Acts x. 38, ‘God *anointed* Jesus of Nazareth with the *Holy Ghost*, and with *power* ; who went about doing good, and healing all that were oppressed of the devil : for *God* was *with* him.’

28. But if I cast out devils by *the Spirit of God*, then the kingdom of God is come unto you.

‘The miracles of Jesus Christ are said to be performed by the *Holy Spirit*. ‘Jesus returned in the power of the *Spirit* into Galilee ; and there went out a fame of him,’ i. e. of his wonderful works, ‘through all the region round about.’ Luke iv. 14. ‘If I cast out demons by the *Spirit of God*.’ Matt. xii. 28. ‘God *anointed* Jesus of Nazareth with the *Holy Ghost*, and with *power* : who went about doing good, and healing all that were oppressed of the devil.’ Acts x. 38. But the *personal agency* in the miracles of Jesus was not that of the *Holy Spirit*, but of God the Father. Jesus expressly says, speaking of his miracles, ‘The *Father* that dwelleth in me, *He* doeth the works.’ John xiv. 10. And Peter, speaking of Jesus, says, that he was ‘a man approved of God by miracles, and wonders, and signs, which *God did* by him.’ Acts ii. 22. If the *Holy Spirit* were a proper person distinct from God the Father, and the miracles of Jesus Christ were performed by *him*, then they could not be the works of the *Father* ; but as we are expressly told that they were *his* works, we must conclude

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(S. D. p. 112.) He that can distinguish BLASPHEMY from SIN, must be an acute reasoner; when it is of *all sins* the greatest.—*The Catholic Doctrine*, &c. Chap. ii. Art. xv.

Hence, the implied inference is, that as the Holy Ghost is an object of *sin*, and particularly of the heinous sin of *blasphemy*, it must be a *Divine Person*.

‘I believe no Expositor has ventured to explain the blasphemy here mentioned, as against the *person* of the Holy Spirit: the narrative itself forbids such an idea. Our Lord had worked a notable miracle in the sight of many persons, clearly proving that he was endued with the spirit of his Heavenly Father; for so it is stated in the 17th and 18th verses of the same chapter, shewing that in our Lord was fulfilled the prophecy of Esaias—‘My beloved, in whom my soul is well pleased, *I will put my Spirit upon him.*’ But the Pharisees imputed the miracle to the power of ‘Beelzebub, the prince of devils,’ which drew the indignant answer of our Lord.

‘That the text cannot be fairly urged in proof of the Holy Spirit’s personality is obvious, for it would set the third Person above the Father and the Son. ‘*All manner of blasphemy* may be forgiven excepting only the blasphemy against the Holy Spirit.’ This surely is conclusive against the use which is made of the text.—*The Confessions*, &c. pp. 98, 99.

Mr. Grundy makes the following observations on the passage:—

‘Whatever be the meaning of blasphemy against the Spirit, that it does not denote a third person in the Godhead, I fairly infer *from this very passage*, thus: an evident *superiority to Jesus Christ* is here ascribed to the *Holy Spirit*. Upon your principles, then, Jesus asserted, that blasphemy against the *second person* in the Trinity would be forgiven, but that blasphemy against the *third person* would *never* be forgiven: this bears rather hard upon your system of three persons in one God. But if Jesus were a *man*, and the spirit no less than the *operation of God himself*, the *contrast* is consistent and striking. A mere *personal* insult to Jesus was a *venial* offence, but an *obstinate resistance to the power of God*, so clearly displayed, *that it could not be mistaken*, was a most heinous crime.—*Lectures*, vol. i. pp. 135, 136.

But perhaps, the following Trinitarian quotations may be the best answer to the Trinitarian argument, for the Divine Personality of the Holy Spirit, from this passage:—

‘By speaking against the Holy Ghost, is meant, their blaspheming and reproaching that *Divine Power* whereby he’ (*Christ*) ‘wrought his miracles; which was an immediate reflection upon the Holy Spirit, and a blaspheming of *Him*. (Matt. xii. 31, 32.) . . . But when you blaspheme that *Divine Power*, by which all my miracles are wrought, &c. . . . Now if when you see these, you will say ‘tis not the *Spirit of God* that works these, but the power of the Devil, &c. . . . Our Saviour having sufficiently shewn that he did not work his miracles by the Power of the Devil, he next informs them from whence he had that *POWER, even from God himself.*’—(Mark iii. 28—30.)—BURKITT.

‘Even personal reproaches, revilings, persecutions against Christ were remissible; but blasphemy, or impious speaking, against the Holy Spirit was to have no forgiveness; i. e. when the person obstinately attributed those works to the Devil, which he had the fullest evidence could be wrought only by the *Spirit of God*. That this, and nothing else, is the sin

conclude that the *Holy Spirit* is not a proper person, but the *spirit*, the *power*, and influence of God under which he acted.—MARSON'S *Impersonality of the Holy Ghost*, pp. 13, 14.

And this conclusion is admitted in the following Trinitarian quotation :  
 ‘ Another argument to prove that the miracles which Christ wrought were by the *power of God*, and not by the help of Satan, is this:—the Devil is very strong and powerful, and there is no power but *God's only* that is stronger than his ; now, says Christ, if I were not assisted by a *Divine Power*, I could never cast out this strong man, who reigns in the world as in his house : it must be a stronger than the strong man that shall bind Satan ; and who is he but *the God of strength ?*—BURKITT.

Here it is admitted, that what Christ calls ‘ the *Spirit of God*,’ is ‘ the *power of God*’—‘ the *God of strength* ;’ that is, *God Himself*.

Dr. Guyse says, ‘ by the power of God's Spirit.’ And Dr. Doddridge, ‘ by the power and Spirit of God.’

Thus, on this point, Trinitarians are, in many instances, the auxiliaries, rather than the opponents, of Unitarians.

XXII.—42. What think ye of Christ ? whose son is he ? They say unto him, The son of David.

43. He saith unto them, How then doth David *in spirit* call him Lord, saying,

44. The LORD said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool ?

In this passage, the *spirit* and the LORD are identified ; for what is said to be done by the one, is said to be done by the other. In the first instance, David *in spirit* calls the Messiah Lord. But in the next it is, ‘ The LORD said,’ &c. Thus the Spirit and the LORD are the same.

And doubtless it was the Lord God of Israel who chose David, and spake by him ; and who said, ‘ I have found David the son of Jesse, a man after mine own heart, who shall fulfil all my will.’ Acts xiii. 22. And ‘ he chose David also his servant, and took him from the sheepfolds : from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.’ Ps. lxxviii. 70, 71. And it was ‘ *God*, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.’ Heb. i. 1. He spake to them by his Spirit, or inspiring influence ; but it was not another being that spake to them, but *he himself*.

The parallel passage, Mark xii. 36, runs thus:—‘ For David himself said *by the Holy Ghost*,’ &c. And ‘ this,’ it is observed, ‘ is well paraphrased by Dr. Clarke : ‘ David, who was an inspired person, speaketh thus.’ *The holy spirit* was the gift of *prophecy*, or a *divine inspiration* at the time, imparted to the royal psalmist.’—*Commentaries and Essays*, vol. i. pp. 116, 117.

The preceding remarks are confirmed by Trinitarian writers:—‘ He saith unto them, How then does David himself, speaking by the *inspiration* of the Holy Spirit, in the book of Psalms, acknowledge him to be superior to himself, and call him Lord !’—DR. DODDRIDGE.

‘ How then doth David *in spirit* (or, by the spirit—by the *inspiration* of the Spirit of God) call him Lord !’—DR. A. CLARKE.

‘ By the impulse and guidance of the Spirit. David was a *prophet* :—  
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sin against the Holy Spirit, is evident from the connexion in this place, and more particularly from Mark iii. 28, 29, 30. 'All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; BECAUSE they said he hath an unclean spirit.'—Here the matter is made clear beyond the smallest doubt—the unpardonable sin, as some term it, is neither less nor more than ascribing the miracles Christ wrought, by *the power of God*, to the spirit of the Devil.—DR. A. CLARKE.

'But the blasphemy against *the Spirit of God*, in this most glorious dispensation of *it*, shall not be forgiven to those impious and incorrigible men, who shall dare to impute to diabolical operation those glorious works of *Divine power and goodness*....

'But whosoever shall maliciously speak any thing of this nature against the Holy Spirit, when the grand dispensation of *it* shall open, in those miraculous gifts and operations that will be attended with the most evident demonstrations of *His* mighty power, it shall never be forgiven him,' &c.—DR. DODDRIDGE.

In these extracts, 'the Spirit of God,' 'the power of God,' 'the divine power,' 'the divine power of God himself,' are all mentioned as synonymous with the Holy Spirit. And the impersonal relative *which*, and the impersonal pronoun *it*, are applied to it. 'That Divine power, by *which* all my miracles were wrought.' 'This most glorious dispensation of *it*.' 'The grand dispensation of *it*.' Thus Trinitarians bear witness against themselves; for they testify, unconsciously, that the Holy Spirit is not a person, but the power of God, to which they apply *neuter* terms.

'*The holy spirit* here is the divine extraordinary *power*, which was most evidently manifested in the miracles wrought by Christ, in proof of his mission from God; and was displayed on the present occasion, by the instantaneous cure of a most deplorable demoniac. This the Pharisees saw with their eyes and could not deny the fact; but would not allow Christ to have done it by a *power* derived from God, but from some evil demon: which drew from our Lord this severe censure. In which however he does not declare they would never be forgiven: for all sins upon repentance may be forgiven: but only signifies, in the Hebrew comparative form of speech, that, in such circumstances, the sin of traducing and vilifying the *divine power*, by which he acted, was in guilt far greater than that of aspersing and calumniating his own person and private character.'—*Commentaries and Essays*, vol. i. p. 116.

This Unitarian extract is borne out by the three preceding Trinitarian ones, in regarding the Holy Spirit as '*the Divine Power*.' And thus the advocates of the divine personality of the Holy Spirit, not unfrequently argue against themselves, and for their opponents.

XXVIII.—19. Go ye, therefore, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*.

'Baptizing them in the awful and venerable name of the Father, and of the Son, and of the Holy Spirit; that by this solemn initiatory ordinance they may profess their subjection to each of these *Divine Persons*, and maintaining suitable regards to each, may receive from each corresponding blessings..... Each of these *Persons* is properly *God*, and *worship* is to be

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C. XXII.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—MATTHEW.

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Acts i. 16; ii. 30. Hence the writers of the Old Testament wrote by *inspiration*.—HOLDEN'S *Expositor*.

‘Jesus replied, How is it then to be understood, that David, under the *inspiration* of the Spirit of God, called the Messiah his Lord? &c. . . . For David himself, speaking of the Messiah, as ye all own he did, under the *inspiration* of the Holy Spirit, said, (*Psalms* cx. I.) ‘The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool.’—DR. GUYSE.

Thus, according to the admission of Trinitarians themselves, it was by the inspiration of the Holy Spirit, the Spirit of God, that David spake; and as inspiration proceeds from God alone, the Spirit is identified with God, as his inspiring influence or power.

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—MATTHEW. [C. XXVIII.]
 

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be paid and glory ascribed to each.....of *The Sacred Three.*'—DR. DODDRIDGE.

'The Baptismal service, directed by Christ himself, is an act of *religious worship* to Christ. *Baptizing them in the name of the Father, of the Son, and of the Holy Ghost.* Whether this be interpreted to mean, *Baptizing them INTO the name, or IN the name,* it makes no difference. If Christians are baptized *into* the name, they are baptized into the name of God only: for they are all the children of God, only, by adoption,' &c.—DWIGHT'S *System of Theology*, vol. ii. p. 120.

'To baptize the disciples of Christ in the name of the one true and living God, of the man Christ Jesus, who, although one with the true and living God, according to the indwelling scheme, yet is a creature and nothing but a creature, and in the name of the influence of the Father and the Son, seemed an insurmountable difficulty. I could not but feel, that as the Father and the Son were manifestly *Persons*, so from that passage alone would it appear, that the Holy Ghost was a *Person.*'—EVANS'S *Letters*, pp. 100, 101.

Such is the argument of Trinitarians, for the divine personality of the Holy Spirit, from this passage. But the Israelites 'were all baptized unto, or *into Moses.*' 1 Cor. x. 1, 2. Yet who believes that Moses was the one living and true God, and the object of religious worship? The disciples of John were baptized 'unto *John's baptism*;' and believers 'were baptized into the *death of Christ,*' and '*into one body*' of Christians. Acts xix. 3; Rom. vi. 3; 1 Cor. xii. 13. But who supposes that the *baptism of John*, the *death of Christ*, and *one body* of Christians, are Divine Persons, and objects of religious worship? The argument therefore, is evidently fallacious.

But the Spirit is joined with those who are manifestly *persons*; and therefore it must be a *person.* (See quotation from Evans's Letters.)

This argument rests simply upon the consideration, that a connection of things, implies similarity of nature of the things connected. Then see to what it must lead. The apostle Paul says, 'when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,' &c. 1 Cor. v. 4. Here, the *Spirit* of Paul, and the *power* of Christ, are connected with *persons* forming the Corinthian Church; and therefore, the *Spirit* of Paul, and the *power* of Christ must be *persons.*

Further:—It is said, 'there are three that bear witness in earth, the *Spirit*, the *water*, and the *blood*: and these three agree in one.' 1 John v. 8. In this passage, the *Spirit* is connected with the *water* and the *blood*, in the same testimony; and therefore, the *SPiRiT* must be *WATER* and *BLOOD.*

It is needless to multiply instances to shew the fallacy of such an argument. It must be apparent on the slightest consideration.

'The *holy spirit* is the divine extraordinary *power* by which the gospel was confirmed. For being baptized into the name of the Father, &c. is the making open profession of belief in that religion which the heavenly Father revealed and taught by Christ, and established by the works of his holy spirit, or gifts of a *divine power* to the first preachers of it.'—*Commentaries and Essays*, vol. i. p. 116.

'It appears therefore, that to be baptized into a person or thing, or into the name of a person or thing, was to *avow faith* in that person or thing, and not to make it the object of worship. We are thus enabled to determine

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mine the true sense of the text in question, which is, ‘Go, and make disciples of all the nations, baptizing them as a testimony of their belief in the Father, and the Son, and the Holy Spirit.’

‘The passage is explained in this manner, not only by all Unitarian expositors, but by the learned and upright Dr. Whitby in his *Paraphrase*; ‘Go ye therefore, and teach all nations, baptizing them in the name (or, into the belief) of the Father, and of the Son, and of the Holy Ghost:’ and the amiable Archbishop Tillotson, in his Sermon upon this text, (v. ii. fol. p. 512, 513,) though he considers the words Father, Son, and Holy Spirit, as denoting the three persons of the Trinity, nevertheless represents the rite of baptism ‘into the name of the Father and of the Son, and of the Holy Spirit,’ merely as a *profession of faith in the Christian Religion, the principal doctrines of which relate to these three subjects.*

‘That the appointed form of baptism was intended to express faith in these as the three chief points of Christianity, is further apparent from the various *Confessions of faith*, employed in the primitive Church, among which the best known is that commonly called the ‘Apostles’ Creed.’ The articles of belief, contained in these simple formularies, were always arranged under the three heads of what relates to the Father, to the Son, and to the Holy Spirit.’—YATES’S *Vindication*, pp. 149, 150.

See Part I. on this passage, under the Trinitarian head.



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UNITARIANS.—*The Holy Spirit the Spirit of God.*—MATTHEW.

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TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

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St. Mark.

CHAP. I.—10, 11. (See Matt. iii. 16, 17.)

12. (See Matt. iv. 1.)

III.—28, 29, 30. (See Matt. xii. 31, 32.)

XIII.—11. (See Matt. x. 18, 19, 20.)

In Matthew the passage is, 'For it is not ye that speak, but *the Spirit of your Father* which speaketh in you.' In Mark it stands thus:—'For it is not ye that speak, but *the Holy Ghost*.' Therefore, 'the Spirit of the Father,' and 'the Holy Ghost,' are the same thing.

UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

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St. Mark.

CHAP. I.—8. (See Matt. iii. 11.)

10, 11. (See Matt. iii. 16, 17.)

In Matthew, the Spirit is said to be 'the Spirit of God.' In Mark, it is mentioned merely as 'the Spirit.' When, therefore, we meet with the expression, *the Spirit*, we are to understand by it, *the Spirit of God*; that is, when it refers to the Holy Spirit, and not merely to the spirit of the Gospel.

12. (See Matt. iv. 1.)

XII.—36. (See Matt. xxii. 42, 43, 44.)

The words in Matthew are, 'How then doth David *in spirit* call him Lord?' In Mark they are thus given:—'For David himself said *by the Holy Ghost*.' So that the Spirit and the Holy Ghost are again identified as the same thing.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### St. Luke.

CHAP. II.—26. And it was *revealed* unto him by the *Holy Ghost*, that he should not see death before he had seen the Lord's Christ.

27. And he came *by the Spirit* into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed God.

'It was divinely revealed unto him by the Holy Spirit,'....'the Holy Spirit of *prophecy*.' 'And he came under the secret but powerful impulse of the Spirit into the temple.'—DR. DODDRIDGE.

The spirit of *prophecy* is given only by *God*; and therefore, this revelation must have proceeded from God, and not from another person or being distinct from him.

'He was *divinely informed*—he had an *express* communication from *God* concerning the subject.'.....'Probably he had in view the prophecy of Malachi, chap. iii. 1. *The Lord, whom ye seek, shall suddenly come to his temple.* In this messenger of the covenant, the soul of Simeon delighted. Now the prophecy was just going to be fulfilled, and the Holy Spirit who dwelt in the soul of this righteous man, directed him to go and see its accomplishment. Those who come, under the influence of *God's Spirit*, to places of public worship, will undoubtedly meet with him, who is the comfort and salvation of Israel.'—DR. A. CLARKE.

The Spirit is here said to be *God's Spirit*. It is God who gives this 'divine information;' and it is *He* who makes this '*express* communication.' The Holy Spirit, therefore, is immediately identified with God; for it is the Holy Spirit that 'directs this righteous man;' and God imparts this communication *expressly* from himself.—'He had a revelation from *God*.'—BURKITT.

Thus a revelation from the *Holy Spirit*, is a revelation from *God*; and to be under the guidance of the *Spirit*, is to be under the guidance of God. The Spirit, therefore, is clearly identified with God.

'He was divinely warned by the *Spirit of inspiration*;' and he 'came into the temple by the suggestion of the *Spirit of God*.'—DR. GUYSE.

None can give this warning *inspiration* but *God*; and the suggestion is here ascribed to the *Spirit of God*, not to a Spirit distinct from God.

And thus the drift of Trinitarian arguments, is to identify the Spirit with God; when the Trinitarian System requires, that its distinct personality should be clearly demonstrated.

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

### St. Luke.

CHAP. I.—15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: and he shall be *filled* with the *Holy Ghost*, even from his mother's womb.

'The *holy spirit* was the divine extraordinary leading and guidance, by which the Baptist was to be distinguished from his birth, and to become early remarkable for wisdom and piety.'—*Commentaries and Essays*, vol. i. p. 117.

It is evident from the whole account, that the miraculous conception and mission of John the Baptist, are to be attributed to the God of Israel; not to a being or person distinct from him, called God the Holy Ghost.

'In various passages of the Christian Scriptures, a person is said to be 'filled with the holy spirit,' or 'full of the holy spirit.' See Luke i. 15, 41, 67; iv. 1; Acts ii. 4; iv. 8, 31; vi. 3, 5; vii. 55; ix. 17; xi. 24; xiii. 9, 52; Ephes. v. 18. To say, that any one was '*filled with God*,' or '*full of any person*,' would evidently be a strange and unnatural expression. But what places it beyond a doubt, that the *holy spirit* means in these passages only powers, gifts, and influences, is, that in the same Scriptures the terms 'filled' and 'full' are repeatedly applied to denote the existence of mere *qualities*: and, as all the above passages except one are cited from St. Luke, so the application of the terms 'filled' and 'full' to other qualities is particularly frequent in the histories of the same author, which circumstance enables us to apply Mr. Wardlaw's excellent rule, (p. 40,) 'that a writer is the best interpreter of his own phraseology.'

'We find these terms applied to denote properties, either *good* or *bad*. Jesus Christ is described as 'full of *grace and truth*;' John i. 14. Persons are said to have been 'filled with *wisdom*;' Luke ii. 40—'filled with *knowledge*;' Rom. xv. 14, Col. i. 9—'filled with *joy*;' Acts ii. 28, Rom. xv. 13, 2 Tim. i. 4—'filled with *comfort*;' 2 Cor. vii. 4—'filled with the *fruits of righteousness*;' Phil. i. 11—'full of *goodness*;' Rom. xv. 14—'full of *good works and alms-deeds*;' Acts ix. 36. Men are described as 'filled with *wrath, fear, madness, wonder and amazement, indignation, and envy*;' Luke iv. 28, v. 26, vi. 11; Acts iii. 10, v. 17, xiii. 45, xix. 28. One man is said to have been 'full of *leprosy*;' Luke v. 12; and another 'full of *all subtilty and all mischief*;' Acts xiii. 10.

'The use of the phrase '*holy spirit*' in connection with the adjective '*full*' is further elucidated by its occurrence in conjunction with other words in the same clause of a sentence, where persons are said to be full of the holy spirit AND of some other quality. Let the reader consult the 6th chapter

It should be observed also, that through the whole account of this transaction, all is ascribed to *God*—the Lord God of Israel. The Holy Spirit, therefore, is evidently to be considered as the *Divine influence* or *power*.

III.—21, 22. (See Matt. iii. 16, 17; Mark i. 10.)

IV.—1. (See Matt. iv. 1; Mark i. 12.)

XII.—10. (See Matt. xii. 31, 32; Mark iii. 28, 29, 30.)

11, 12. (See Matt. x. 18, 19, 20; Mark xiii. 11.)

chapter of Acts. He will find in the 3rd verse, that the twelve Apostles direct the disciples 'to look out among them seven men of honest report, *full of the holy spirit AND WISDOM.*' In ver. 5, Stephen, one of the seven chosen, is described as 'a man *full OF FAITH and of the holy spirit.*' In ver. 8, the same ideas are conveyed, with a slight variety of expression, by saying, that 'Stephen, *full OF FAITH AND POWER,* did great wonders and miracles among the people.' Here the word '*power*' seems to be used as synonymous to the expression '*holy spirit.*' In ver. 10, it is added, that the Jews 'were not able to *resist THE WISDOM AND the spirit* by which he spake.' 'The wisdom and the spirit' therefore were both *properties*, and were both *resisted* as properties. In like manner, (Acts xi. 24.) Barnabas is said to have been '*full of the holy spirit AND OF FAITH*;' and, (Acts xiii. 52,) we are told, that 'the disciples were *filled WITH JOY and with the holy spirit.*'

'From these considerations it is indisputable, that, when any one is in Scripture affirmed to be *full of, or filled with, the holy spirit*, the idea of the *personality* of that holy spirit is entirely excluded. It denotes only *qualities*, or states of mind.'—YATES'S *Vindication*, pp. 107—109.

What is here stated, seems to be confirmed by Trinitarian writers:—

'To be filled with the Holy Ghost, implies having the soul influenced in all its powers, with the illuminating, strengthening, and sanctifying energy of the Spirit.'—DR. A. CLARKE.

'Remarkable gifts and graces of the Spirit shall appear in him.'—DR. GUYSE.

'The extraordinary gifts and sanctifying graces of the Holy Spirit shall very early appear in him, and upon him.'—BURKITT.

In these extracts, the Holy Spirit is represented as gifts and graces, and an illuminating and sanctifying influence, which imparts strength and energy.

35. And the angel answered and said unto her, The *Holy Ghost* shall come upon thee, and *the power of the Highest* shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.

The *Holy Ghost* is here represented as the *power* of the Highest, or of God. And if it be the *power* of God, it cannot be another being or person distinct from him. For, as the power of man is not *another* man; so the power of God is not *another* God, or *another* Person.

This representation is confirmed by other parts of the New Testament. 'And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with *power* from on high.' Luke xxiv. 49. 'And when Simon saw that through laying on of the apostles' hands the *Holy Ghost* was given, he offered them money, saying, Give me also this *power*, that on whomsoever I lay hands, he may receive the *Holy Ghost.*' Acts viii. 18, 19. 'God anointed Jesus of Nazareth with the *Holy Ghost*, and with *power*; who went about doing good, and healing all that were oppressed of the Devil: for *God* was with him.' Acts x. 38. And what is ascribed to 'the power of the Highest' in the verse under consideration, is attributed to 'the Holy Ghost' in Matt. i. 18—20. It is evident, therefore, that the Holy Ghost, or the Holy Spirit, is the power of God, and not another person or being distinct from him.

41. And





41. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was *filled with the Holy Ghost*.

In reference to the expression here, '*filled with the Holy Ghost*,' see the remarks on the 15th verse of this chapter.

67. And his father Zacharias was *filled with the Holy Ghost, and prophesied*.

See the remarks just referred to.

It is observable here, that the effect of being '*filled with the Holy Ghost*,' was, that Zacharias was enabled to *prophesy*. In other words, *the spirit of inspiration* had been imparted to him by God.

He '*was divinely inspired; was, for the moment, under an extraordinary divine influence.*'—*Commentaries and Essays*, vol. i. p. 117.

And accordingly it is said, that what Zacharias delivered under this divine inspiration and influence, was a '*prophetic hymn of praise.*'—DR. GUYSE.

As it is God alone who can fill the mind with inspiration, and impart to it the gift of prophecy, what is here related is to be attributed alone to him. And it is so in fact in this chapter. It is *He* who is blessed for visiting and redeeming his people; and no praise or thanksgiving is offered up to the Holy Ghost as God, or a Divine Person in the Trinity, or in any other respect whatever. It is not mentioned in this '*prophetic hymn of praise.*' But if the Holy Ghost had been regarded as a Divine Person in the Trinity, equally entitled to divine honours with the Lord God of Israel, how natural would it have been to have praised Him, as well as God; more particularly, as, in this case, all would have been attributable to *His* inspiration! Yet God alone is addressed—the Highest only is recognized. And this is admitted in the following quotation from a learned Trinitarian writer:—

'The word *prophecy* is to be taken here in its proper acceptation, for the *predicting* or *foretelling future events*. Zacharias speaks, not only of what God *had* already done, but what he was *about to do*, in order to save a lost world.'—DR. A. CLARKE.

As, therefore, all that the prophet expressed, from his being '*filled with the Holy Ghost*,' is ascribed to *God*,—we are naturally led to conclude, that the Holy Ghost is not any thing distinct from God, but is his divine influence and power.

II.—25. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the *Holy Ghost* was upon him.

That is, the *divine influence* was upon him; for it would be absurd to say, that a *person* was upon him.

'He was divinely inspired, indued with a special gift of prophecy, upon the occasion.'—*Commentaries and Essays*, vol. i. p. 117.

This Unitarian comment on the passage, is borne out by Trinitarian writers, as the following extracts plainly shew:—

'The Holy Spirit of *prophecy.*'—DR. DODDRIDGE.

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c. II.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—LUKE.

‘The Holy Ghost came upon this holy man, in a way of extraordinary revelation and *prophetic impulse*.’—DR. GUYSE.

‘He was a man *divinely inspired, overshadowed, and protected* by the power and influence of the Most High.’—DR. A. CLARKE.

The Holy Spirit, therefore, is not a person; but is the spirit of prophecy, prophetic impulse, divine inspiration, and the power and influence of the Most High. And thus do Trinitarians confirm the remarks of Unitarians on this subject; and instead of opponents, they prove themselves powerful auxiliaries in the cause of truth.

III.—16. (See Matt. iii. 11; Mark i. 8.)

21, 22. (See Matt. iii. 16, 17; Mark i. 10.)

In Matthew, the Holy Spirit is mentioned as ‘the Spirit of God;’ in Mark, as ‘the Spirit;’ and in Luke, as ‘the Holy Ghost.’ These different names, therefore, express the same thing; and consequently, ‘the Spirit,’ and ‘the Holy Ghost,’ mean the same as ‘the Spirit of God.’

Luke differs from Matthew and Mark in this account, in speaking of Jesus as *praying*, when the Spirit descended upon him.

IV.—1. And Jesus, being *full of the Holy Ghost*, returned from Jordan, and was led by *the Spirit* into the wilderness.

Luke differs from the two preceding Evangelists, in this passage, in mentioning Jesus as being ‘full of the Holy Ghost.’

And this expression explains the latter clause of the verse, ‘led by the Spirit;’ that is, by the *divine influence*. For a person may very reasonably be said to be *full of an influence*, but not surely of a *person*.

‘*The holy spirit* which Jesus was full of, signifies those divine powers which he had just received at his baptism, to qualify him for his great office of reformer and saviour of mankind; and under a divine impulse, *led by the spirit*, he now retired into a solitude to prepare himself for it.’—*Commentaries and Essays*, vol. i. pp. 117, 118.

What is here stated, is confirmed in the following Trinitarian extract:—

‘Full of the Holy Spirit, with *which* he had just been *anointed* in so extraordinary a manner.’—DR. DODDRIDGE.

The impersonal relative *which*, in this quotation, shews that the Spirit is *not a person*; and the word *anointed*, proves that it is an *influence*, which may be compared to an unction.

See Matt. iv. 1; Mark i. 12; Luke i. 15.

14. And Jesus returned in the *power of the Spirit* into Galilee: and there went out a fame of him through all the region round about.

Unitarians may here, as in many other instances, adopt the words of Trinitarians, to shew what is meant by the Spirit:—

‘As a mighty *impulse* on his own *mind* determined him to undertake the journey, so an amazing *divine energy* attended his progress through it.’—DR. DODDRIDGE.

‘Having now conquered the grand adversary, he comes in the miracle-working energy of the Spirit to shew forth his power, godhead, and love to the people, that they might believe and be saved. He who through *the grace of God* resists and overcomes temptation, is always beitered by it. This is one of the wonders of *God’s grace*, that those very things which are designed for our ruin, *He* makes the instruments of our greatest good.’—

DR. A. CLARKE.

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TRINITARIANS.—*The Deity of the Holy Spirit.*—LUKE.

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Thus, the Holy Spirit may be considered as synonymous with the *divine energy*, operating by a mighty *impulse* upon the *mind*. And it is identified with God; as all is ascribed to *Him*, not to a person distinct from Him, called God the Holy Ghost.

18. The *Spirit of the Lord* is upon me, because he hath *anointed* me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised;

19. To preach the acceptable year of the Lord.

Here it is expressly said, that the Spirit is 'the Spirit of the Lord.' This Spirit is *upon* Jesus of Nazareth, as the *anointing* of God, to qualify him for his divine mission. And it is remarkable, that Christ is not said to be sent *by* the SPIRIT, but *by* the LORD, who anointed him with the Spirit.

The prophecy alluded to in this passage, is Isa. lxi. 1. But the real meaning of the expression, 'the Spirit of the Lord,' may be best ascertained by another parallel passage; Isa. xi. 2. 'And the Spirit of the Lord shall rest upon him, the spirit of *wisdom* and *understanding*, the spirit of *counsel* and *might*, the spirit of *knowledge* and of *the fear of the Lord*.' Thus it is evident, that the Spirit is not to be understood as a *Divine Person*, but a *Divine Influence*, or *Inspiration*, illuminating the mind with knowledge, and enriching it with the various properties here mentioned. And Trinitarians may be quoted as confirming, not as opposing, what is here stated:—

'The Spirit of the Lord is upon me in an *abundant degree*.'—DR. DODDRIDGE.

According to this, the Spirit was imparted in *various degrees*; which may be said of an *influence*, but not of a *person*.

'God the Father hath *poured forth* the Holy Spirit *without measure* upon me, in all the gifts and graces of *it*, to fit and furnish me for the work of Mediator,' &c.—BURKITT.

An *influence* may be said to be '*poured forth*,' and '*measured*' out in different portions, but not a *person*. And an influence may be called '*it*,' as the Holy Spirit is in this quotation; but it is not usual to call a person '*it*.'

XI.—13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the *Holy Spirit* to them that ask him?

It is the *Father* who gives the Holy Spirit to them that ask him. It is *his* gift; and this, evidently, as an *influence*, to assist them in the discharge of duty, and to improve them in holiness and righteousness; for Jesus Christ is here speaking of *prayer*, and their *asking* in prayer, that they may *receive*. It is more particularly evident, when this passage is compared with the parallel passage, Matt. vii. 11; where, what is here spoken of as '*the Holy Spirit*,' is mentioned as '*good things*,' that is, spiritual graces, dispositions, and affections.

'The holy spirit therefore consisted of *good gifts*, or *good things*.'—YATES'S *Vindication*, p. 110.

What



What Unitarians maintain, Trinitarians again confirm :—

‘ How much more will your Father, who is in heaven, whose nature is infinite goodness, mercy, and grace, *give good things*—his grace and Spirit, (the Holy Ghost, Luke xi. 13,) to them who ask him!’—DR. A. CLARKE, on Matt. vii. 11.

‘ For ‘ *good things,*’ in Matt. vii. 11, Luke substitutes ‘ *the Holy Spirit;*’ one of the best gifts certainly that we can implore, or *God* bestow.’—*Cottage Bible.*

In these two quotations, the Holy Spirit is identified with ‘ *good things;*’ and it is God the Father who gives and bestows this best gift, and of him we are to ask and implore it.

‘ How much more shall your heavenly Father, who is infinitely powerful and gracious, . . . . . give the best and the most excellent gift of all, *His Holy Spirit,* to them that sincerely and earnestly ask Him for *it*?’—DR. DODDRIDGE.

‘ How much more will the infinitely perfect Father bestow that best and most necessary of all blessings, *His Holy Spirit,* upon them who rely on his grace, and earnestly seek to Him in prayer for *it*?’—DR. GUYSE.

‘ Learn hence, that the presence and assistance of *God’s Holy Spirit,* to enable us to do what God requires, shall never be wanting to those that desire *it,* and endeavour after *it.*’—BURKITT.

In the three preceding quotations, the Spirit is admitted to be the Spirit of God; and it is spoken of impersonally, the little neuter pronoun ‘ *it*’ being applied to it as an inanimate thing :—‘ earnestly ask him for *it*’—‘ earnestly seek to him in prayer for *it*’—‘ to those that desire *it,* and endeavour after *it.*’ Thus Trinitarians call the Holy Spirit ‘ *it;*’ and therefore, as ‘ *it*’ does not apply to a *person,* the Holy Spirit cannot be a *person.*

20. But if I with the *FINGER of God* cast out devils, no doubt the kingdom of God is come upon you.

The parallel passage, Matt. xii. 28, stands thus :—‘ But if I cast out devils by the *SPIRIT of God,* then the kingdom of God is come unto you.’ Thus, as the *Spirit of God* is called the *finger of God,* it cannot be a person distinct from him, but is to be regarded as his *power.*

‘ If the Evangelists had understood that the ‘ *Spirit of God*’ meant a third Person, equal with the Almighty Father, it cannot be believed that St. Luke would have designated that Being by so irreverent a phrase as the *finger of God.*

‘ We continually meet with such expressions as ‘ the hand of God,’ ‘ the arm of God,’ ‘ the power of God,’ &c. &c.; they all mean the same thing, but none of them point, in any way, to a third Person in the Godhead. . . . The text, like many others, is unintelligible so long as we retain the idea of the Spirit’s personality.’—*The Confessions,* pp. 68, 69.

‘ The Holy Spirit is synonymous with the *finger of God.* In Matt. xii. 27, our Saviour thus reasons with the Pharisees, who ascribed his miracles to an evil principle, instead of the agency of God. ‘ And if I, by Beelzebub, cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the *spirit of God,* then the kingdom of God is come unto you.’ In Luke xi. 19, the same transaction is related, and the same reasoning is recorded: but it is *thus* expressed.—‘ And if I, by Beelzebub, cast out devils, by whom do your

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TRINITARIANS.—*The Deity of the Holy Spirit.*—LUKE.

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sons cast them out? Therefore they shall be your judges. But if I, with the *finger of God*, cast out devils, no doubt the kingdom of God is come upon you.' Here each of the Evangelists professes to give the very words used by Jesus on this occasion, and yet one of them says, that he stated it to be done by the *spirit of God*, and the other, by the *finger of God*. Nothing, I conceive, can be clearer, than that both the Evangelists meant the same thing. And do you suppose that the *finger of God* meant a person distinct from God himself? I really think it proved to a demonstration, that the expression means the *power, energy, or exertion of God the Father.*—GRUNDY'S *Lectures*, vol. i. pp. 163—165.

This mode of reasoning is supported by Trinitarian testimony:—

'But if, contrary to your blasphemous insinuations, I cast out devils by the *power of God*, as evidently I do, ye cannot deny that I am come from him to set up his kingdom of grace among you. . . . . The *finger of God* seems to be an allusion to what the *magicians* said, when they found themselves outdone by *Moses*, (Exod. viii. 19,) and it is called the *SPIRIT of God*. (Matt. xii. 28.)'—DR. GUYSE.

Here it is admitted, that 'the *finger*,' 'the *Spirit*,' and 'the *power of God*,' mean the same thing. And this, let it be remembered, is a Trinitarian admission, in favour of a Unitarian doctrine.

See Matt. xii. 28, under the Unitarian head.

XXIV.—49. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be *endued with power from on high*.

'I think nothing need be more clearly stated than our Saviour's opinion, upon this subject, is stated in this passage. This Holy Ghost, this Comforter, of whom he had so often spoken to them, to whom he had continually ascribed a personal character and personal offices, he, now, just before his ascension, declares he will send to them, and then states it to be, that they were to be 'endued with power from on high.' This power, this comforter, this holy spirit, we believe, did descend from on high to dwell with the apostles, and that thus the promises of God and of Jesus Christ were fulfilled. It is for this explanation of the term, given by our Saviour himself, that we contend; and as long as our opinion coincides with our Saviour's, we have abundant reason to be satisfied with our creed.'—GRUNDY'S *Lectures*, vol. i. p. 163.

The following Trinitarian quotations are a confirmation of the argument here advanced:—

'Behold, I am shortly to send upon you the great promise of my Father relating to the miraculous *effusion* of the Holy Spirit upon you. (Compare Joel ii. 28; and Acts ii. 16, 17.)'—DR. DODDRIDGE.

'I will shed down the Holy Ghost upon you in an extraordinary manner, according to my Father's promise; (Joel ii. 28;) and therefore I order you not to go forth immediately to preach the gospel, but to continue, for a while, waiting together at Jerusalem, till ye shall have this *plentiful effusion* from the throne of the Majesty on high, to enrich you with all needful gifts and graces, and supernatural powers, for the work on which I send you, and to confirm your testimony, and succeed you in it.'—DR. GUYSE.

Thus the Holy Spirit is represented as an *effusion*, which was plentifully shed down upon the Apostles, from the Father, the Majesty on high. Now

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an effusion cannot be a person, and a person cannot be shed down. Therefore, according to the arguments of Trinitarians, as well as Unitarians, the Holy Spirit is *power* from on high, which was imparted to the Apostles and early Christians, and with which they were endued by the Father, after the resurrection and ascension of Jesus Christ. And this, let it be remembered, is the plain and positive declaration of *Jesus Christ himself*.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### St. John.

CHAP. III.—5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of *the Spirit*, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of *the Spirit* is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of *the Spirit*.

To the expression in the 6th verse, 'that which is born of the Spirit,' a Trinitarian writer adds 1 John v. 4, 'whatsoever is born of God.' And he reasons from them thus:—

'The same individual act of divine grace, viz. that of our spiritual birth, is ascribed, without the change of a single letter, to GOD, and to the SPIRIT. Some *capacity* then there must be, wherein the Scripture makes no *distinction* between God and the Spirit:—and this is what the Scripture itself calls *the divine nature*; under which God and the Spirit are both equally comprehended.'—JONES'S *Catholic Doctrine*, Chap. ii. Art. i.

To this, *A Member of the Church of England* thus replies:—

'Upon these two short sentences, taken from different parts of the Scriptures, Mr. Jones observes that 'the same individual act of Divine Grace is ascribed, without the change of a single letter, to God and to the Spirit;' and therefore he infers that the SPIRIT is comprehended in the Divine nature, *equally with God*. But his texts afford no proof of the *personality* of the Spirit. That which is born of the Spirit of God, must, of course, be born of God. In the verse immediately preceding this first text, we read, 'Except a man be *born of WATER*, and of the SPIRIT, he cannot enter into the kingdom of God.' Here the 'same act of Divine Grace' is ascribed to *Water*, and to the *Spirit*; therefore, according to Mr. Jones's mode of reasoning, *Water* must be comprehended in the Divine nature.—This, I conceive, is sufficient to show the weakness of the argument grounded on the two detached sentences.'—*The Confessions*, &c. pp. 56, 57.

Mr. Jones says, that 'there must be some capacity in which the Scripture makes no *distinction* between God and the Spirit.' What it makes them at one time, it makes them at another; for it does not contradict itself, and the Godhead is without variableness, or shadow of turning. But Mr. Jones, by thus arguing, subverts his own system; for to maintain the Trinity,

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

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### St. John.

CHAP. I.—32. And John bare record, saying, I saw *the Spirit* descending from heaven like a dove, and *it* abode upon him.

The parallel passages to this, are Matt. iii. 16, 17; Mark i. 10, 11; and Luke iii. 21, 22. But here it is remarkable, that the Spirit is spoken of impersonally:—‘*IT* abode upon him.’ Accordingly Trinitarian commentaries run thus:—

‘I plainly saw the Holy Spirit, in a surprizing token of his’ (the Son of God’s) ‘presence, descending with a hovering motion like a dove from heaven, and *it* abode upon him.’—DR. DODDRIDGE.

‘And the way in which I myself came to know this very person to be the Messiah, was by the heaven’s opening in my sight, and *the Spirit of God* descending in a visible appearance, and hovering over Jesus, after the manner of a dove, till *it* rested upon his head.’—DR. GUYSE.

We cannot say of a Divine Person, that ‘*IT* abode,’ and ‘*IT* rested.’ And therefore, the Holy Spirit is not a *Person*, according to what is stated in this passage, and according to the plain and positive declarations of Trinitarians themselves, who speak of it in this connection, as well as in other places, as ‘*It*.’

Another Trinitarian writer observes on this text, ‘Now it was that God gave of the Spirit to Christ by *measure*, for the effectual administration of his mediatorial office,’ &c.—BURKITT.

Here God is represented as the *giver* of the Spirit. But he merely gives *of* it, that is, a *part* of it, and certain *measure*. Now it would be ridiculous to talk of giving *of* a person, or measuring out a *portion* of a person: while it would be quite natural and consistent to speak thus of an *energy* or an *influence*.

See the passages above mentioned under both heads.

3. (See Matt. iii. 11; Mark i. 8; Luke iii. 16.)

III.—5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of *water*, and of *the Spirit*, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the *Spirit* is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of *the Spirit*.

nity, it is necessary to demonstrate the distinct personality of the Holy Spirit; because if the *third* person be wanting, there are only two remaining; and two cannot constitute a Trinity.

VI.—63. It is *the Spirit* that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Dr. Hawker, after speaking of the immediate agency of the Holy Ghost, in the work of creation, adds, 'So in the second, or spiritual birth, the great work is by Christ himself declared to result from the same *divine agent*. John vi. 63. And hence the Apostle Paul, speaking of the new birth in the soul of man, ascribes the *whole work* of regeneration to *him*, from whom man first derived his existence. Eph. ii. 1; Rom. viii. 11.'—*Sermons on the Divinity, &c. of the Holy Ghost*, p. 212.

'As in nature, only the soul and animal spirits quicken the body; so in grace, it is the operation of the Spirit of God, that quickens souls to a spiritual and eternal life.'—DR. GUYSE.

But Marsom very justly observes on this passage, that 'Jesus Christ is not speaking there of the Holy Ghost, but of the doctrines which he delivered, for he immediately adds, 'The words which I speak unto you, *they are spirit, and they are life.*'—MARSOM'S *Impersonality*, &c. p. 51.

And this explanation seems to be confirmed by Trinitarian writers:—

'It is the spiritual sense only of my words that is to be attended to; and through which life is to be attained: 2 Cor. iii. 6. Such only as *eat* and *drink* what I have mentioned, in a *spiritual* sense, are to expect eternal life. . . . . As my words are to be *spiritually* understood, so the life they promise is of a *spiritual* nature: see Bishop *Pearce*.'—DR. A. CLARKE.

'As in the human frame it is the indwelling Spirit that quickens every part of it; and the flesh, how exactly soever organized and adorned, if separate from that, profits nothing, but is an insensible and inactive corpse; so also the words which I speak unto you are spirit, that is, they are to be taken in a spiritual sense, and then you will find they are life to your souls.'—DR. DODDRIDGE.

'The blessings of his' (*the Messiah's*) 'reign are not those of sense, but are of an intellectual and holy kind. The divine energy which accompanies the truth taught by me, is the only cause of the enjoyment of those immortal blessings.'—DR. J. P. SMITH'S *Messiah*, vol. ii. p. 131; quoted in *The Cottage Bible*.

Thus Jesus Christ is not speaking here of the Holy Spirit, but the spirit of his words, or the spiritual sense in which his words are to be understood.

But in the last quotation it may be doubtful, whether the Holy Spirit is alluded to: but if so, it is under the designation of '*The divine energy*;' and an *impersonal* relative is applied to it;—'The divine energy which accompanies it,' &c. This cannot be a person; or the Doctor does not speak of it in language which he would apply to any other person.

There is, however, an instance of this nature in the following Trinitarian quotation:—

'As it is the soul or spirit of a man that animates (quickeneth) his body, which would otherwise be lifeless; so, Christians, who are, themselves, the figurative body of Christ, are *quicken'd*,—receive life and vigour—'strength and refreshment,' from the SPIRIT which dwelleth in them: they 'are the temple

By comparing Matt. iii. 16, with Mark i. 10, and John i. 32, it will appear evident, that ‘the Spirit,’ signifies ‘the Spirit of God;’ and this is spoken of, in the last of these passages, under the neuter pronoun ‘it.’ The Spirit, therefore, is the Spirit of God, and it is *neuter*. And this, too, is confirmed by Trinitarians themselves.

*First*, they speak of the Holy Spirit here, as the Spirit of God :—

‘The regenerating change is wrought in the soul by the Spirit of God.’—

BURKITT.

‘I speak from my Father, under the anointing of *His Spirit*.’—DR. GUYSE. (Verse 11.)

‘And as we judge of the direction of any wind that blows (though itself invisible) by its effects,—by the direction in which it impels the bodies moved by it,—so we must determine whether we are in each instance influenced by *God’s Holy Spirit*.’—WHATELY’S *Essays*, p. 294.

And, *Secondly*, they speak of the Holy Spirit in this connection *impersonally* :—

‘So is every one who is born of the Spirit : the effects are as discernible, and as sensible as those of the wind ; but *itself* we cannot see. But he who is born of God, knows that he is thus born : the ‘*Spirit itself*,’ the grand agent in this new birth, beareth witness with his spirit, that he is born of God. Rom. viii. 16.’—DR. A. CLARKE.

‘So it is with every one that is born of the Spirit : and you are so far from being capable of accounting for it, that it is easy to be seen there is a sovereign freedom in that *Divine Agency*, which makes it oftentimes impossible to say, why *it* is imparted to one, rather than to another ; and there is a secret in the manner of *its* operation on the mind, which it is neither necessary to know, nor possible to explain.’—DR. DODDRIDGE.

‘So the Holy Spirit, *who* in Scripture is compared to the wind, (*Cant.* iv. 16.) works like a *free agent*, with wonderful power and sovereignty, upon some men’s hearts, rather than upon others ; and they themselves are evidently sensible of the thing by *its* happy effects upon them, by *its* enlightening, quickening, sanctifying, and comforting their souls ; though they are not able to conceive by what manner of secret operation *He* produces these effects, nor to what glorious heights and issues *He* will carry them.’—DR. GUYSE.

‘In like manner, the Holy Spirit is as wind in the freeness of *its* motion, and in the variableness of *its* motion also. . . . . The effects of *its* operations we sensibly discern, but how and after what manner *He* doeth it, &c. . . . The regenerating change is wrought in the soul by the Spirit of God, *which* purifies it,’ &c.—BURKITT.

Thus, Trinitarians speak of the Holy Spirit as the Spirit of God, and as a thing that has no real personal existence ; applying to it the neuter terms, *it*, *itself*, and *which*. It is therefore to be regarded, according to the shewing of Trinitarians themselves, not as a being or person distinct from God, but as the ‘*Divine Agency*,’ ‘operating on the mind.’

See the passages under the Trinitarian head.

34. For he whom God hath sent speaketh the words of God : for God *giveth* not the *Spirit* by *measure* unto him.

‘It is said of the Holy Spirit, that it was given to the apostles by *measure*, but to Jesus Christ *without measure*. For a moment consider the *absurdity of measuring out different degrees of a person!* But, that *divine powers* should be given in different measures and degrees, is *perfectly rational and probable*.’—GRUNDY’S *Lectures*, vol. i. p. 166.

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temple of the *Holy Ghost*;' 'the last Adam was made a quickening spirit.'—DR. WHATELY'S *Essays, Note*, pp. 304, 305.

Here the Doctor says, 'the Spirit *which dwelleth in them*,' &c., as of something that is not a *person*. And on various other occasions, he speaks of the Spirit *impersonally*, as of a thing without life and animation:—

'The Holy Spirit operating on the minds of believers; *which is called*, amidst the diversity of operations, one and the same Spirit,' &c.—'The assistance of that Holy Spirit, from *which every good and perfect gift proceeds.*'—'The same Spirit still resides in the Church; but like the Shechinah concealed within the Holy of Holies, *it is screened from our view.*'—'The suggestions of the Spirit *which dictated that word*,' &c.—*Essays*, pp. 260, 302, 305, 310. See also the quotations from DR. WHATELY, under John iii. 34, and Rom. viii. 3—5, on the Unitarian side.

In these quotations, the impersonal relative '*which*' is not only applied to the Spirit, but the little neuter pronoun '*it*.' The Holy Spirit is called '*it*;' and as '*it*' is not a term that is applied to a *person*, the Holy Spirit is *not* a person,—according to the involuntary testimony of the above learned Trinitarian.

XIV.—16. And I will pray the Father, and he shall give you *another Comforter*, that *He* may abide with you for ever;

17. Even *The Spirit of Truth*; whom the world cannot receive, because it seeth *Him* not, neither knoweth *Him*: but ye know *Him*; for *He* dwelleth with you, and shall be in you.

26. But *The Comforter, which is the Holy Ghost*, whom the Father will send in my name, *He* shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you.

XV.—26. But when *The Comforter* is come, whom I will send unto you from the Father, even *The Spirit of Truth*, which proceedeth from the Father, *He* shall *testify* of me.

XVI.—7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, *The Comforter* will not come unto you; but if I depart, I will send *Him* unto you.

8. And when *He* is come, *He* will *reprove* the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me:

10. Of righteousness, because I go to my Father, and ye see me no more:

11. Of judgment, because the prince of this world is judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when *He*, *The Spirit of Truth*, is come, *He* will



‘The passage speaks of the spirit as *given by measure*; which not only shews, that it was a *gift*, but that it might be imparted in *various degrees*. It must therefore signify *Divine inspiration*, of which some have had one measure, and some another.’—YATES’S *Vindication*, p. 110.

‘The impersonality of the Spirit, may also be inferred from a variety of things which are declared concerning it,—such as its being given to Christ *without measure*, (John iii. 34,) importing his possession of the divine influence in an inconceivable and unlimited manner:—and its being given to others *in measure*, (Eph. iv. 7,) or a person’s being partaker of the spirit, or endued with divine power in a certain degree, for the accomplishing of particular purposes,—from its being that which is given to believers in Christ, and which is to each of them a spirit of *life*, (Rom. viii. 11,) and *in them* as a well of living water, (John iv. 14,)—from its being *the oil* with which they are anointed, (2 Cor. i. 21,)—*the seal* with which they are sealed, (Eph. i. 13,)—and *the earnest* of their future inheritance, and of eternal life. (Eph. i. 14.)’—MARSON’S *Impersonality*, &c. pp. 14, 15.

The preceding Unitarian remarks are abundantly confirmed by Trinitarian writers:—

‘For God who gave *His Spirit* only in *certain degrees*, and on special occasions to other prophets, Moses himself not excepted, has, in an *unlimited* manner, anointed Jesus, in his office-capacity, with the Holy Ghost, who resides perpetually in him as an infallible and abiding *principle* of truth, holiness, and goodness; it having pleased the Father, that in him should all fulness dwell.’—DR. GUYSE.

Here the Spirit is said to be the Spirit of God. It is spoken of as a *principle*—a *moral* principle, because ‘of truth, holiness, and goodness.’ It was given by God the Father, to some of his servants *in certain degrees*, but to Jesus in an *unlimited manner*, who was anointed with it in all its *fulness*. It is mentioned, certainly, as a *person*, ‘who resides perpetually’ in Christ; but the other representations of it in this quotation, are quite inconsistent with the idea of personality. For it would be absurd to talk of giving a *person* as a *principle*, and an *anointing*; and this, too, in certain degrees,—sometimes in a *limited*, and at other times in an *unlimited* manner.

*He whom God hath sent* ‘is the most perfect of all teachers, as having received the Holy Spirit *as none before him ever did*. WITHOUT MEASURE—not for a particular *time*, *people*, *purpose*, &c. but for the whole compass of time, and in reference to all eternity. Former dispensations of the Holy Spirit made partial discoveries of infinite justice and mercy: but now the sum of justice, in requiring such a sacrifice, and the plenitude of mercy, in providing it, shall, by that Spirit with *which* he baptizes, be made manifest to all the children of men. It is worthy of remark, that this was fully done after the *out-pouring* of the Spirit on the day of Pentecost, Acts ii. 1, &c. as may be clearly seen in all the apostolic epistles. The Jews observe, that the Holy Spirit was given only in *certain measures* to the prophets; some writing only one book, others two. . . . Christ was infinitely above every teacher, prophet, and divine messenger that had ever yet appeared. The prophets had various gifts: some had visions, others dreams; some had the gift of teaching, others of comforting, &c. but none possessed all these gifts; Christ alone possessed their *plenitude*, and is all things in all.’—DR. A. CLARKE.

The Holy Spirit is here represented as consisting in various *gifts*. It is said to be an *out-pouring*. It is spoken of as that with which believers

will *guide* you into all truth: for *He* shall not speak of *Himself*; but whatsoever *He* shall *hear*, that shall *He speak*: and *He* will *shew* you things to come.

14. *He* shall glorify me: for *He* shall *receive* of mine, and shall *shew* it unto you.

15. All things that the Father hath are mine; therefore said I, that *He* shall *take* of mine, and shall *shew* it unto you.

These passages are thus brought together, because they are found in the same address, and relate to the same subject—the sending of the Holy Spirit. And they are thus commented on by Trinitarian writers:—

‘The Spirit is here evidently spoken of as a distinct person from Jesus Christ: He was one *Paraclete*, and the Spirit, who after his departure should come from the Father, was *another*,’ &c.—DR. GUYSE.

‘The primary idea of the original term (*Paraklete*) appears to be that of an *Advocate*, or a person called upon to plead one’s cause in a court of judicature; and as the same is also the adviser or counsellor of his client, and being thus the means of great support and consolation, he may be also a *Comforter*. Thus our Lord Jesus, who is the great advocate, and wonderful Counsellor of his people, is also their *Comforter*, in all cases of difficulty and affliction; and hence the Holy Spirit here promised is called *another Comforter*.’—*Cottage Bible*.

‘*Another Comforter*. The word signifies not only a *comforter*, but also an *advocate*, a *defender* of a cause, a *counsellor*, *patron*, *mediator*. . . . . The Holy Spirit is thus called, because *He* transacts the cause of God and Christ with us.’—DR. A. CLARKE.

‘*Note*, 1. *The Divinity* of the Holy Ghost; *He* that will supply the comforts of Christ’s presence, must be as Christ is, *the God of all comfort*. *Note*, 2. *The Person* of the Holy Ghost; *He* is a *Divine Person*, not a *Divine Quality* or *Operation*; then we might call him a *Comfort*, but not a *Comforter*.’—BURKITT.

‘Of the Christian Church the Holy Spirit is the PROMISED and PERMANENT *Comforter*: *He* is ‘the *promise* of the Father,’ sent that ‘*He* may abide with us *for ever*.’ Whatever sanctifying aid may have been, in fact, supplied, under the Old Covenant, it was no *part* of that *Covenant*;—of the Christian Covenant, it is. *God the Holy Ghost*,—God manifest in the Spirit, was not the *permanent Ruler* of the Church, as *He* is of the Christian.’—DR. WHATELY’S *Essays*, p. 264.

‘The Holy Spirit is also called the Spirit of Truth, because it is *His* office to *reveal* truth, and to *apply* it to the consolation of the human mind, nor is any consolation derived from *Him* but what is founded in truth and righteousness.’—*Cottage Bible*.

‘*The Spirit of Truth*.—The Spirit or Holy Ghost, whose essential office is to manifest, vindicate, and apply the truth.’—DR. A. CLARKE.

‘*He teacheth* and revealeth the truth, leadeth *His* people into all truth, and sealeth and confirmeth truth to the souls of believers; *He* is the Spirit of Truth, both in *His* essence and in *His* operations.’—BURKITT.

‘The Spirit also *teaches* and *instructs* us, by bringing to our recollection, and impressing on our minds—not *new* truths, but those which Christ himself taught: for as Christ himself taught nothing but what he had heard and learned of the Father (chap. viii. 26, 10), so, it is said, ‘the Holy Spirit

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were baptized. It was imparted to the prophets in certain measures; but to Jesus Christ, in all the plenitude of its gifts. And it is mentioned impersonally, with a neuter relative applied to it, as 'that Spirit with which,' &c.

'For God giveth not the powers and the inspiration of His Spirit [to him] by measure, under such limitations and with such interruptions as he gives IT to his other messengers; but IT dwells in him by a constant presence, and operates by a perpetual energy. . . . The Father so loveth the Son, that he has not only given him the rich and unmeasurable communications of the Spirit, but has committed also into his hands the reins of government.'—DR. DODDRIDGE.

'Christ had an abundant fitness from God for the discharge of his office, and an abundant fulness for his people. God did not measure to him a certain quantity and proportion of the gifts and graces of His Spirit, but poured IT forth upon him without measure.'—'The gifts and graces of the Holy Spirit were poured forth upon Christ in a measure far above and beyond all finite creatures; there being a double difference betwixt Christ's fulness of the Spirit, and all other persons whatsoever. 1. In the measure of IT. God did not give out the Spirit to Christ sparingly, and with limitation, &c. 2. In the manner of ITS working. . . . Christ had no limits put upon the vigour of his Spirit,' &c.—BURKITT.

'They' (the disciples) 'had seen the man whom 'God had anointed with the Holy Ghost,' and 'given IT unto Him not by measure.'—WHATELY'S *Essays*, p. 255.

In the three last quotations, the Spirit is not only mentioned as the Spirit of God, as being given by him, and as being capable of being poured forth in certain limitations, and quantities, and proportions; but it is expressly spoken of as *it*—a thing which has no personal existence. 'He gives it,' 'given it,' 'but it dwells,' 'poured it forth,' 'the measure of it,' 'the manner of its workings.'

This '*it*' is a little word; but when uttered by Trinitarians in this connection, it has a most important bearing; for it proves beyond a doubt, because in opposition to system, and contrary to intention, the impersonality of the Holy Spirit. It is a little word; but it is the testimony of witnesses against themselves; and therefore the strongest that can possibly be adduced in any case.

IV.—24. *God is a Spirit*: and they that worship him must worship him in Spirit and in truth.

Here it is evident, that the Spirit is not a distinct being from God, but is *God Himself*. And *God*, in this connection, is identified with the *Father*, whom the true worshippers are to worship, in spirit and in truth. Now, it is inconsistent with the Trinity, to say that the Spirit is the Father, or that the Father is the Spirit. As the *Father*, therefore, is evidently presented to us here as the *Spirit*, the inference necessarily deducible from the fact is fatal to the Trinity, and consequently to the doctrine of the distinct personality of the Holy Spirit.

'The true notion of God is, that he is a spirit, or one spirit, or one person, or spiritual being; not three spirits, or three persons, or three infinite minds, or intelligent beings, as some have most dangerously spoken. Dean Sherloek, &c.'—HAYNES *on the Attributes*, p. 12.

Trinitarians may here also be adduced, as confirming what Unitarians believe and maintain:—

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 TRINITARIANS.—*The Dcity of the Holy Spirit.*—JOHN. [C. XIV., &c.]
 

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Spirit shall *speak* nothing of *Himself*, but whatsoever *He* shall *hear* from the Father and from Christ, 'that shall *He speak*,' and *reveal* to men. (chap. xvi. 13.)—*Cottage Bible*.

'That is, *He* shall not *teach* you a private doctrine, or that which is contrary to what ye have learned of me; but whatsoever *He* shall *hear* of me, and *receive* from me, that shall *He speak*; and *He will shew you things to come*. This affords an argument to prove the Holy Spirit to be *God*: *He* that can shew us *things to come*, *He* that clearly *foreseeth* and infallibly *foretelleth* what shall be, before it is, is *certainly God*. But this the Holy Spirit doth; *He will shew you things to come*. Men and devils may guess at things to come, but none can shew things to come, but *He* that is *truly and really God*; therefore the SPIRIT is so.'—BURKITT.

'*He* as a faithful *Guide*, will lead you into all necessary truth: for *He* will not exceed *His* commission, and, like a careless or unfaithful messenger, speak merely of *Himself*; but, like a wise and good ambassador, whatsoever *He* shall hear and receive in charge, [that] will *He speak*.'—DR. DODDRIDGE.

'*He* will consider your feeble infant state; and as a father leads his child by the hand, so will the Holy Spirit *lead* and *guide* you.'—DR. A. CLARKE.

'*He*, as an advocate to maintain my cause, and as a counsellor and Comforter, to direct, encourage, and support you under all your difficulties and dangers, shall bear a convincing *witness* to me, by the revelations *He* will further make of my character, and the miraculous operations *He* will enable you to perform.'—DR. GUYSE.

'*He* shall bear *His testimony* in your souls, and ye shall bear this testimony to the world.'—DR. A. CLARKE.

'And when *He* comes *He* will abundantly display the efficacy of *His* grace, not only in the comforts *He* will give you under all your troubles, but in the wonderful success with which *He* will enable you to carry on my cause; and will effectually convince the world, by your ministry, of sin, and of righteousness, and of judgment.'—DR. DODDRIDGE.

'And this *He* shall do, not only by *His* influence upon their hearts, but also by your words.'—DR. A. CLARKE.

Thus in these portions of Scripture, *personal* characters, titles, and works, are ascribed to the Holy Spirit. He is a *Comforter*, and *another Comforter*, in addition to Jesus Christ. The personal pronouns, *He* and *Him*, are applied to Him. He is the Spirit of truth, the guide to truth, and the teacher of all things relating to it. He proceeds from the Father, and testifies of the Son. He reproves or convinces the world. And He hears, and speaks and shews. Hence it is concluded, that the Holy Spirit must be a *Person*, a *Divine Person*, God the Holy Ghost, truly and really God.

But 'nothing is more common, both in the sacred and profane writings, than to *personify* a variety of things which in themselves have no proper personality, as well by giving them personal names, as by ascribing personal actions to them, and hence occasion is given for the frequent use of personal pronouns when speaking of those things.—So in Hab. iii. 10, it is said, 'The mountains *saw* God and trembled.—The deep uttered *his* voice, and lifted up *his* hands on high.'—The arm of the Lord and his sword are called upon to *awake* and *act*. Isa. li. 9.; Zach. xiii. 7.—By a like figure, destruction and death are represented as saying concerning wisdom, 'We have *heard* the fame thereof *with our ears*.' Job xxviii. 22.—In the New Testament, the law is spoken of under personal characters, such as a *husband*,

‘God is an infinitely pure and perfect Spirit, an incorporeal, invisible, intelligent, free, and active Being, possessed of *all* possible perfections.’—DR. GUYSE.

‘God is *Himself* a pure Spirit.’—DR. DODDRIDGE.

‘This is one of the first, the greatest, the most sublime, and necessary truths in the compass of nature! There is a God, the cause of all things—the fountain of all perfection—without *parts*, or *dimensions*, for he is ETERNAL—*filling* the heavens and the earth—*pervading*, *governing*, and *upholding* all things: for he is an *infinite* SPIRIT.—DR. A. CLARKE.

Thus, God himself is a Spirit, an infinite Spirit, an infinitely pure and perfect Spirit. The Spirit, therefore, is not any thing *distinct* from him, but is *himself*, as the spirit of man is man himself. Of this we have a striking illustration in John xi. 33, 38. The Apostle there informs us, that at the grave of Lazarus, ‘Jesus groaned in the *spirit*,’ &c. But shortly after he adds, ‘Jesus therefore again groaned in *himself*,’ &c. Thus, the Spirit of Jesus, was Jesus himself. And, therefore, the Spirit of God, is God himself.

Nevertheless, when speaking of the Spirit of God, we naturally apply to it impersonal forms of speech; as we do, when speaking of the spirit of man. For as the spirit of man, cannot be a distinct person from man; so the Spirit of God, cannot be a distinct person from God. It is his life, his intelligence, his energy; and therefore, properly speaking, it is himself. The great error of Trinitarians is, in regarding it as a person distinct from himself, or within himself. Yet, so powerful is the force of truth, that in spite of themselves, they frequently speak of it impersonally, as ‘*It*.’

VII.—38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters.

39. (But this spake he of THE SPIRIT, *which* they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

‘The evangelist here interprets Christ’s words, as having a reference to those divine gifts or powers which were to be most plentifully bestowed upon his followers after his resurrection, and which were to give the last seal as it were to his mission, by the divine establishment of his gospel in the world. This is what he intends by the *holy spirit*, which was *not yet given*.’—*Commentaries and Essays*, vol. i. p. 120.

‘This was spoken prophetically, of the *effusion* of the Spirit on the day of Pentecost.’—*Cottage Bible*.

On this day ‘God *poured out of* his Spirit;’ which, in the Trinitarian quotation just given, is called an ‘*effusion*,’ a term which may with propriety be applied to a spiritual *influence*, but not to a *person*.

The following Trinitarian quotations are to the same effect;—

‘Now this, which was true in a more extensive sense, he peculiarly spake of the Spirit *which* they who believed on him should receive, and *which* some of them should also be able to *communicate* to others. But it was not then generally understood; for the holy Spirit was not yet [given] in that *extraordinary manner*, because Jesus was not yet glorified; and it was the wise and gracious purpose of God to send *Him* down on the church, after the ascension of Jesus, as a triumphant Conqueror, into his Father’s presence. (See Eph. iv. 7—12; John xvi. 7; and Acts ii. 33.)’—DR. DODDRIDGE.

The impersonal relative *which*, and the personal pronoun *him*, are here  
both

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husband, a schoolmaster, &c., and the scripture is said to *foresee*, and to *preach*. Rom. vii. 1; Gal. iii. 8. Now, though by ascribing such personal actions, the use of personal pronouns is rendered necessary and proper, yet it is by no means a proof of real personality, since this kind of phraseology is only intended to represent, in a stronger light, that which is *analogous* in those things to which it is applied:—and so personal actions may be ascribed to the Holy Spirit, and personal pronouns be used to represent them, without affording any substantial proof of absolute personality.'—MARSOM'S *Impersonality*, pp. 15, 16.

In the passages under consideration, 'personal offices are attributed to the Holy Spirit,' and also 'personal faculties and operations.'

It is a Comforter:—'Another Comforter.' 'The Psalmist says, 'Thy rod and thy staff, they comfort me.' Here a rod and a staff are comforters; but no one hence supposes that they are persons.'

It is 'a master:—'He shall teach you.' I subjoin,' says Mr. Grundy, 'the three following passages:—'Multitude of years should teach wisdom.' (Job xxxii. 7.) 'Speak to the earth and it shall teach thee.' (Job xii. 8.) 'Doth not even nature itself teach you?' (1 Cor. xi. 14.)'

It is 'a leader or guide:—'He shall lead you into all truth.' I select the following passages:—'The pillar of the cloud to lead them.' (Nehem. ix. 19.) 'When thou goest it shall lead thee.' (Prov. vi. 22.) 'O send out thy light and thy truth, let them lead me.' (Psalm xliii. 3.) This is precisely similar to the *Spirit of God leading us*, and light and truth are equally said to be sent on a mission.'

It is 'a monitor:—'He shall bring all things to your remembrance.' The same is stated of a *Jewish offering*, that it was to bring iniquity to remembrance. And the *Lord's Supper* was instituted to bring to remembrance our Saviour.'

It is 'a witness:—'He shall testify concerning me.' In one place in the scriptures, an altar is a witness, in another, a pillar, in a third, a stone, and in several places, conscience beareth witness, and a song is said to testify. (Deut. xxxi. 21.)'

It is said to have 'sense and speech:—'What he shall hear he shall speak.'—'And the earth shall hear the corn and the wine and the oil.' (Hosea ii. 22.) 'O earth hear the word of the Lord.' (Jer. xxii. 29.) And 'Ye dry bones hear the word of the Lord.' (Ezek. xxxvii. 10.) 'Wisdom crieth.' (Prov. i. 20.) 'The deep utters his voice and lifts his hands, and mountains see.' (Hab. iii. 10.) 'The law speaketh.' (Rom. iii. 19.) 'The heavens declare the glory of God.' (Psalm xix. 1.) 'Anointing teacheth.' (1 John ii. 27.) 'Blood beareth witness.' (1 John v. 8.) 'The rod of God comforts.' (Psalm xxiii. 4.)'

'The Holy Spirit is said to proceed from the Father; he is therefore another from him. This argument seems to take for granted the personality, which yet is *unproved*. If not, it is only upon a par with the following expressions:—'Out of them shall proceed thanksgiving.' 'Government shall proceed from the midst of them.' 'Their dignity shall proceed of themselves.' 'Out of the heart proceed evil thoughts.' 'Let no corrupt communication proceed out of your mouth.' 'Wickedness proceedeth from the wicked.' All these expressions are used in the scriptures; and I ask, whether, of each of these, it may not, with *equal propriety*, be said, that it is a being *distinct* from the man, as to say, that the spirit or breath is a being *distinct* from the Father, because it *proceedeth* from

both applied to the Spirit. The former neutralizes the latter. And it is not very rational to talk of ‘*communicating*’ a person to others, and ‘*sending down a person on*’ others. But this may very properly be said of an *influence*, or of *divine energy and gifts*.

‘Should receive a *rich communication* of the gifts, graces, and consolations of the Holy Spirit, *who* would be like a fountain of refreshing, cooling, cleansing, and fructifying water in them; and would make them abundantly useful to others: For a *plentiful effusion* of the blessed Spirit was not yet granted *in so remarkable and extensive a manner* as it was to be afterwards, because *He* was to come as the fruit and evidence of Christ’s exaltation,’ &c.—DR. GUYSE.

The Holy Spirit is here evidently represented as that which may be imparted in various measures and degrees. And though there may be a *plentiful effusion* of gifts and influences, yet there cannot be a *plentiful effusion* of a person. The personal forms, therefore, used in the quotation, are negated by the general representation.

‘*Certain measures* of the Holy Spirit had been vouchsafed from the beginning of the world to believers and unbelievers: but that *abundant effusion* of *His* graces, spoken of by Joel, chap. ii. 28, which peculiarly characterized the gospel times, was not granted till after the ascension of Christ. 1. Because this Spirit in *ITS plenitude* was to come in consequence of his atonement; and therefore could not come till *after* his *crucifixion*. 2. It was to supply the place of Christ to his disciples, and to all true believers; and therefore *IT* was not necessary till after the removal of his bodily presence from among them. See our Lord’s own words; John xiv. 16—18—26; xv. 26; xvi. 7—15.’—DR. A. CLARKE.

The Spirit is here also represented as imparted in various degrees;—first,—in ‘*certain measures*’; and afterwards, in an ‘*abundant effusion*.’ This is directly opposed to the idea of personality. And then, the Spirit is repeatedly called ‘*It*.’ ‘*Its plenitude*’—‘*It* was to supply—and ‘*It* was not necessary.’ Set these little *Its*, and the expressions just adduced, against the personal pronoun, *His*; and the evidence will decidedly preponderate in favour of the impersonality of the Holy Spirit.

‘Now says Christ, Thus shall it be with every one that believeth on me; he shall be *abundantly filled* with the Spirit of God, in all the sanctifying and saving graces of *IT*.....Although the Spirit was *in some measure* given by God from the beginning to good men, yet the *more plentiful effusion* of *IT* was deferred, till the ascension and glorification of Jesus Christ.’—BURKITT.

The expressions, ‘*some measure*,’ ‘*abundantly filled*,’ ‘*more plentiful effusion* of *it*,’ and ‘*graces* of *it*,’ are decidedly opposed to the notion that the Holy Spirit is a person. Trinitarians, therefore, again support the statements made by Unitarians, and confirm their arguments.

XX.—22. And when he had said this, he *breathed* on them, and saith unto them, *Receive ye the Holy Ghost*.

‘It is remarkable, that in Latin, Greek, and Hebrew, that word’ (Spirit) ‘is derived from a verb signifying the same, namely, *to breathe*. Its *primary* signification then is the breath of the mouth. Afterwards it came to be used generally for *wind*. Thus at the creation of man (Gen. iii. 7,) God is said to have ‘*breathed* into his nostrils the *breath* of life, or the *spirit* of life,’ in consequence of which ‘*man became a living soul*.’ Hence  
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ascribed to it, and is spoken of as a *thing inanimate*. Can you answer this as we have answered your argument? Can you bring passages from the Scriptures where *any other person* is called *It*, a *thing inanimate*? Is the *Father*, the first person in the Trinity, ever called *It*? Is the *Son*, the second person in the Trinity, ever called *It*? We should start with *astonishment* at such an appellation; and yet it excites no *astonishment* that the third person in the Trinity, God the Holy Ghost, should be spoken of as a *thing* without life or sense!

‘I scarcely need mention such passages as these, ‘The spirit *itself* beareth witness.’ (Rom. viii. 16.) ‘It is the spirit *which* witnesseth.’ (1 John v. 6.) ‘For as yet *it* was fallen upon none of them.’ (Acts viii. 16.) Our translators have rendered it *he*, but in the original the participle is neuter. I refer you principally to one passage which is not a little striking. (John xiv. 17.) Our Saviour is personifying the Holy Spirit as a comforter, and ascribing to it *personal* attributes and offices, and yet he makes use of the following expression: ‘The spirit of truth *which* (neuter) the world cannot receive; because it seeth it not, (neuter) neither knoweth it, (neuter); but ye know it, (neuter) because it abideth with you and is in you!’ Now, my candid hearers, I ask, Can you conceive it possible that Jesus would have spoken so of the Holy Spirit, *if he knew it to be a real person, a God, the third person in the Godhead?* Would he have spoken so of his *Father*? It were a reflection on his character to suppose it. Would any one of your preachers or writers when speaking of it *in a personal character* use such language? I leave you to reconcile this in the best manner you are able.’—GRUNDY’S *Lectures*, vol. i. pp. 153—155.

To the question, towards the conclusion of the quotation, Whether Trinitarian writers speak of the Holy Spirit in *neuter* forms of speech, as though of ‘a *thing* without life or sense!’ it may be answered, They certainly do; and that, too, in this connection, and when commenting on these very passages, which they adduce as the most decisive proofs of the Personality and Deity of the Holy Spirit. The following quotations will amply justify this assertion:—

‘Ye have a mystical and vital union with me by my Spirit, *which*, as I said, (ver. 17,) dwells in you, and shall be in you, to secure your living by and with me.’—DR. GUYSE. (John xiv. 20.)

The impersonal relative *which* is here applied to the Spirit, though in the verse referred to, it is spoken of as ‘The Spirit of Truth,’ and under the application of the personal pronouns, *He* and *Him*.

Dr. Whately, after speaking of the Holy Spirit as ‘the PROMISED and PERMANENT Comforter,’ says, ‘What St. John therefore (as well as those disciples at Ephesus) meant by the Holy Spirit, *which*, he says, ‘was not yet,’ must have been, this *covenanted*, and *perpetual* manifestation of God in the Spirit, (a manifestation now to faith only, though at first confirmed by sensible miracles) as the Governor, Protector, Consoler, in short, Paraclete, of the Christian Church. For we are Christ’s *Body*; and ‘hereby know we that He dwelleth in us, by his Spirit *which* He hath given us.’—DR. WHATELY’S *Essays*, p. 265.

Thus we have two instances here, in which the *neuter* relative *which* is applied to the Spirit,—‘the promised, and permanent Comforter,’ ‘the Governor, Protector, Consoler, in short, Paraclete, of the Christian Church.’ And this is mentioned as ‘the Holy Spirit *which* was not yet,’—‘the Spirit *which* he hath given us.’



tical way, to intimate that the Spirit proceeded from his divine person;—and at the same time he said to the disciples, with all the authority of a God, Receive ye now the gifts and graces of the Holy Ghost, to enlighten your minds, and strengthen your faith in me the risen Saviour, as an earnest of what ye shall receive *more abundantly* a little while hence.'—DR. GUYSE.

In these two last quotations, the expressions, 'in greater abundance,' and 'more abundantly,' imply that the Spirit may be imparted *in various degrees*;—an idea utterly inconsistent with the notion of its *personality*.

'They had received the Holy Spirit before as a Spirit of sanctification, here they receive IT in ITS extraordinary gifts, to fit them for their office.'—BURKITT.

Here we have another involuntary Trinitarian testimony, that the Spirit is *neuter*; for it is again expressly called *it*:—'they receive *it* in its extraordinary gifts,' &c.

Thus, then, it is evident, according to Trinitarian, as well as Unitarian statements and arguments, that the Holy Spirit is *impersonal*, and that it is *the Spirit of God*. While, on the other hand, how exceedingly absurd to suppose, that when Jesus breathed upon the disciples, he imparted to them a *Divine Person*, and yet that this Divine Person was to be imparted to them afterwards '*more abundantly!*'

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‘It is certain that the Holy Spirit was not yet given to the disciples so as to dwell in them: This St. John himself assures us, chap. viii. 39. And it is evidently of that Spirit and its influences which was not given till the day of Pentecost, that our Lord here speaks.’—DR. A. CLARKE. (John xiv. 17.)

Here, in the midst of a commentary on ‘The Comforter,’ and ‘The Spirit of Truth,’ two *neuter* terms are applied to the Spirit;—‘its’ and ‘which.’ ‘That Spirit and ITS influences’—‘that Spirit WHICH was not given till the day of Pentecost.’

‘Christ’s coming here unto them, is to be understood of his coming to them by his holy Spirit; in the gifts of IT, in the graces of IT, and in the comforts of IT; thus did he not leave them comfortless, but at the Feast of Pentecost came to them again.’—BURKITT. (John xiv. 18.)

Here the Spirit, the Spirit of truth, the promised Comforter, that appeared at the Feast of Pentecost, is repeatedly called *It*. ‘The gifts of *It*,’ ‘the graces of *It*,’ and ‘the comforts of *It*.’

‘That the Holy Spirit was received by the primitive believers, according to these promises, (John xiv. &c.) will not be called in question by any denomination of Christians. Nor was *It* conferred in only a few cases, or at a particular period. *It* fell on Cornelius and his household. Acts x. 44. *It* was received by the converts of Samaria. Acts viii. 15. The same favour was enjoyed by the churches throughout Judea, Galilee, and Samaria. Acts ix. 31. Thus also at Antioch, and the region round about, ‘the disciples were filled with joy, and with the Holy Ghost.’ Acts xiii. 52.’—*The Doctrines of Friends*, by ELISHA BATES, of Mountpleasant, State of Ohio, North America.—LEEDS: Reprinted by permission of the Author, 1829, p. 176.\*

Here also, the little neuter pronoun *it*, is several times distinctly applied to the Holy Spirit, the promised Comforter, that was to supply the place of Jesus, after his departure to the Father:—‘Nor was *It* conferred in only a few cases—*It* fell on Cornelius and his household—*It* was received by the converts of Samaria.’

Trinitarians, therefore, *do* speak, and apparently, are irresistibly impelled to speak, of the Holy Spirit in *neuter* forms of speech, as *It* which was, &c.,—as a thing which is inanimate and without life. And the fact may be adduced as an involuntary proof on their part, that the Spirit is *not a person*, and that where personal forms of speech are applied to it, they are to be considered as merely personifications. Truth *will* manifest itself; and it here displays itself in spite of system, of the prejudice of education, and long-established error.

It should not be forgotten, that the Spirit was to proceed from the *Father*, as *His* gift, in accordance with the words of Jesus on another occasion, where he assured his disciples, that the Spirit was ‘the Spirit of the Father.’ Matt. x. 20.

‘But the accomplishment of this promise, will afford still further proof, that the Holy Spirit is here personified, or spoken of under a borrowed name. Our Lord tells his disciples at the close of his address, that he had spoken these things to them ‘in parables or proverbs;’—that is, he had made

\* ‘The estimation in which the work is held by the Society, has been sufficiently evinced, by a prompt demand for an Edition amounting to upwards of SEVEN THOUSAND SIX HUNDRED COPIES; notwithstanding several smaller Editions had been previously printed and issued in this Country.’—Advertisement to the English Edition, 1829.

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made use of *figurative* or *metaphorical* language, but that the time was coming when he would 'no more speak to them in parables.' Accordingly, after he was risen from the dead, and had fulfilled his promise of sending the Spirit, the figure is entirely laid aside, and in all the subsequent parts of the New Testament, the Spirit is spoken of plainly, and the name 'Advocate,' or Comforter, is never used afterwards. 'If I go not away,' (saith Jesus,) 'the Comforter will not come unto you; but, if I depart, I will send him unto you.' John xvi. 7. And this was accomplished on the day of Pentecost;—but how? Not by the appearance of a *person* among them, invested with authority to be their teacher and captain; but by *pouring out* upon them that *divine influence*, by which they were 'led into all truth,' enabled to preach the Gospel 'with demonstration and power,' and to confirm their testimony by 'divers miracles.'—MARSOM'S *Impersonality*, pp. 25, 26.

Thus, again: 'Notwithstanding the frequent *promises* of our Saviour to send a *comforter*, and the *personal* offices he ascribed to it, *no such person ever appeared to the apostles*. And it is a proof that they did not understand our Saviour *literally*, because no *surprise* was expressed that it was *not a person* which appeared. I think, my friends, you will not contend that a *tongue* is a person, and that is the only thing *like* a substance which appears even to have descended to them. We hear of their *receiving* the Holy Spirit, and being *filled* with it, and of the Holy Spirit's *falling* upon them, and being *poured* upon them; *but never of his coming to them as a person*. Nor do they appear to have expected it!'—GRUNDY'S *Lectures*, vol. i. pp. 155, 156.

The meaning of the passages may be thus briefly expressed:—

'While Jesus continued with his disciples, that divine power, by which his mission was confirmed, resided with *him*, though it was occasionally imparted to his apostles. When he should be removed from them, that power would remain with them, and thereby give them the fullest conviction of his divine mission, and of theirs in connection with it. This power is figuratively spoken of as a *person*, because, with respect to the apostles, it was to come in the place of Jesus, who was a proper person, and to be the same to them that he had been. But, divested of figure, the *Spirit of God* always means the *power of God*, or *God himself*, whose power it is, just as the *spirit of a man*, is a *man*, and nothing foreign to him.'—PRIESTLEY'S *Notes*, vol. iii. p. 466.

These passages have been dwelt upon thus at length, because great stress is laid upon them, as affording the clearest and strongest possible evidence, of the Personality and Deity of the Holy Spirit;—with what shew of reason, the reader will judge. But let him remember, in forming his decision, that Trinitarians themselves, unconsciously, speak of the Holy Spirit in this connection, as '*It which was*;' or in other words, as a thing that has no real *personal* existence.

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UNITARIANS.—*The Holy Spirit the Spirit of God.*—JOHN.

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## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

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### The Acts.

CHAP. I.—16. Men and brethren, this scripture must needs have been fulfilled which the *Holy Ghost* by the mouth of David *spoke* before concerning Judas, which was guide to them that took Jesus.

‘This is a strong attestation to the *divine inspiration* of the book of Psalms. They were *dictated by the Holy Spirit*; and spoken by the mouth of David.’—DR. A. CLARKE.

‘As this melancholy circumstance was foretold in *prophecy*, and so became characteristic of the Messiah, it was eventually necessary, that the *prediction* delivered by David, under the *inspiration* of the Holy Ghost, (Psalm xli. 9,) should be remarkably fulfilled in the perfidious wickedness of Judas.’—DR. GUYSE.

‘It was necessary, in the righteous judgment of *God*, that this awful passage of scripture should be fulfilled which *the Holy Spirit spoke*, long before the event, by the mouth of David, and which *God intended* with a particular regard to Judas. . . . While David *prophesied* of the calamities which should befall his persecutors, it was *revealed* to him by the HOLY SPIRIT, &c. . . . It was wisely and well determined by the apostles, to spend this interval of time in devotion and in Christian converse; for never have we more reason to expect the communication of the HOLY SPIRIT of *God* to us, than when we are sharing our time between the one and the other, so far as Providence affords us leisure from our secular affairs.’—DR. DODDRIDGE.

According to the foregoing quotations, it was by *inspiration* and *prophecy* that David spoke. Now, none can impart inspiration and prophecy but *God*. And it is the concurrent testimony of Scripture, that David was called from the sheepfold to the throne of Israel, by *God himself*; and all the remarkable powers by which he was distinguished, are ascribed to the same all-gracious Being. As a striking instance in proof of this assertion, the following passage may be adduced:—In a solemn address to *God*, Acts iv. 24, &c., the apostles use these words;—‘Lord, thou art *God*, which hast made heaven and earth, and the sea, and all that in them is; *who by the mouth of thy servant David hast said*, Why did the heathen rage, and the people imagine vain things?’—Thus it was *God himself* that spoke by David. And *God* is clearly identified in the above quotations with the Spirit. For what is ascribed to *God*, is ascribed to the Spirit; and the Spirit is expressly said to be the ‘*Spirit of God*.’ The Holy Spirit, therefore, is not any thing distinct from *God*, but is his inspiring influence and energy.

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The Acts.

CHAP. I.—1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

‘It is evident from this passage, as well as numberless others in the New Testament, that our Saviour did not teach, or work miracles, *by any power of his own*. It is here said that it was *by the holy spirit, or the power of God*, the same power which, according to his promise, was afterwards communicated to the apostles, and by which they were enabled, as he had told them, to perform miracles equal to his.’—PRIESTLEY’S *Notes*, vol. iii. p. 550.

‘The *holy spirit* here signifies the divine extraordinary help and guidance, by which our Lord was directed and conducted through the whole course of his public ministry; of which the gospel-history furnishes continual instances.’—*Commentaries and Essays*, vol. i. p. 121.

Trinitarian interpretations are to the same effect as the two preceding quotations:—

‘*He through the Holy Ghost gave commandments to the apostles*: that is, he *distributed* the Holy Ghost amongst them, to be their constant instructor and director, what they should do in order to the execution of their office and employment. *Learn hence*, That as the apostles had, so the ministers of Christ, *in their measure* shall have, the gracious and special influences of the Holy Spirit to direct and instruct, to quicken and support them,’ &c.—BURKITT.

The Holy Spirit is here *distributed* to the apostles and ministers of Christ, *in their measure*. How inconsistent to talk of *distributing* and *measuring out a person*! The Holy Spirit therefore, is not a person.

‘The simple meaning seems to be this: that Christ communicated the Holy Spirit to his disciples after his resurrection, *as he had not done before*. In Luke xxiv. 45, it is said, that *he opened their understanding, that they might understand the scriptures*; and in John xx. 22, that *he breathed on them* and said, *receive ye the Holy Ghost*. Previously to this, we may suppose, that the disciples were only on particular occasions made *partakers* of the Holy Spirit: but from this time it is probable, that they had a *measure* of this supernatural *light* and *power* constantly resident in them: . . . that Holy Spirit *which* now became resident in them,’ &c.—DR. A. CLARKE.

Here the Spirit is *light* and *power*. It was communicated to the Apostles

‘The Almighty Father endued the Prophets of old with his Holy Spirit, and therefore it is in some parts of Scripture said, ‘God (the Father of our Lord Jesus Christ) spake unto the fathers by the Prophets.’ (Heb. i. 1.) In others, ‘Holy men spake as they were moved by the Holy Spirit.’ (2 Peter i. 21.) And again, ‘By the Spirit of Christ which was in them.’ (1 Peter i. 11.) All these expressions refer to the self-same spirit; but, if we divest our minds of prejudice, we shall find no intimation of a third Person as the giver of it.’—*The Confessions, &c.* p. 71.

On the passage under consideration, it is briefly, but very justly remarked, that ‘The Holy Spirit signifies the divine prophetic inspiration.’—*Commentaries and Essays*, vol. i. p. 122.

V.—3. But Peter said, Annanias, why hath Satan filled thine heart to *lie to the Holy Ghost*, and to keep back part of the price of the land?

4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

9. Then Peter said unto her, How is it that ye have agreed together to *tempt the Spirit of the Lord*? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

In the 3rd verse, the Apostle says, ‘Why hath Satan filled thine heart to *lie to the Holy Ghost*?’ But in the 4th, it is, ‘Thou hast not lied unto men, but unto God.’ Hence it is inferred, that the Holy Spirit is God. And Jones, in his *Catholic Doctrine, &c.*, argues from the two expressions thus:—

‘Dr. Clarke affirms, that ‘the person of the *Holy Ghost* is no where in Scripture expressly styled *God*.’ And then adds, by way of authority—‘see the text, No. 66.\*’ And what *text* would you suppose this to be? why, it is no other than that of *Acts* v. 4, where he is *expressly styled God*. The *Doctor* refers us to it, because he has added a long perplexed comment to help us to *understand* it, I suppose; though a child may see the force of it without any comment at all. The substance of all he has said may be reduced to this—‘*Ananias* lyed to *God*, because he lyed to the Apostles, in whom *God dwelt* by his *Spirit*.’ Thus he has tried to evade it; even by producing *one* proof of the *Holy Ghost’s* divinity, as an answer to *another*. For if the Scripture assures us that *God dwelleth* in us, and our only argument for it is, because the *Spirit dwelleth* in us; who can the *Spirit* be, but *God himself*? as it is proved in the following article.’ (Art. ix. on 1 John iii. 21, and 1 John v. 21.) ‘But before we proceed to it, I must beg the reader to observe how he has used and represented *Athanasius’s* opinion upon this text. ‘*Athanasius* himself, says the *Doctor*,† explains this text in the same manner: *be that lyed, saith he, to the Holy Ghost, lyed to God who dwelleth in men by his Spirit*. For where the Spirit of God is, there is *God*.’ The difference, then, between this author and St. *Athanasius*, is no more than this: the former takes occasion to *deny* that

\* Part 2. § xxxii.

† No. 66.



as it had not been before; that is, evidently, in a much greater *degree*. It is *partaken* of in different *measures*. And it is mentioned under an impersonal term, as ‘that Holy Spirit *which*,’ &c.

‘After he had, by the influence and assistance of the Holy Spirit, with *which* he himself was so abundantly anointed, given a proper charge to the apostles,’ &c.—DR. DODDRIDGE.

The Holy Spirit is here an *abundant anointing*; and it is spoken of under the impersonal relative *which*.

‘After he, by an *unmeasurable anointing* of the Holy Spirit on himself, as the great Prophet of the church, and by a communication of *it* in some *degree* to his apostles,’ &c.—DR. GUYSE.

Here the Spirit is an *anointing*:—in one instance, *unmeasurably*; and in the other, *in some degree*. It is also expressly called ‘*it*’ and as ‘*it*,’ Jesus communicated it to his apostles.

Thus Trinitarians are continually impelled, imperceptibly, but irresistibly, to bear their testimony to the impersonality of the Holy Spirit. And they may be often quoted as doing the work of Unitarians, or as workers together with them.

4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the *promise of the Father*, which, saith he, ye have heard of me.

The promise of the Father, relates to his sending the Spirit. And what the Spirit is, this promise clearly explains. ‘Behold, I send the *promise of my Father* upon you: but tarry ye in the city of Jerusalem, until ye be *endued with power* from on high.’ Luke xxiv. 49.—Thus the Holy Spirit is an *endowment of power* from on high. In other words, it is a *divine influence and energy*, and not a *person*.

And Trinitarians may be quoted in confirmation of this assertion:—

‘That promise of the Father to send the Spirit; . . . the Spirit *which* was shortly to be given.’—DR. DODDRIDGE. (Ver. 4, 7.)

‘The Holy Spirit, ch. ii. 33, *which* God had long before promised to his church, Joel ii. 28.’—HOLDEN’S *Expositor*, p. 283.

‘The Holy Spirit, *which* indeed was the grand promise of the New Testament, as Jesus Christ was of the Old. . . . It is by this Spirit that sin is made known, and by *it* the blood of the covenant is applied,’ &c.—DR. A. CLARKE.

In these quotations, the Holy Spirit is not only spoken of as the promise of the Father, but as of a thing that has no real personal existence; for it is called ‘*it*,’ and the impersonal relative *which* is several times applied to it.

See Matt. i. 18–20; Luke i. 35, xxiv. 49. These passages, compared with each other, and the above, clearly identify the Holy Spirit as the *power of God*.

5. (See Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33.)

8. But ye shall receive *power*, after that the *Holy Ghost* is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Jesus

that the *Holy Ghost* is GOD, the latter to *prove* it, and both from one and the same text; which, if you believe the *Doctor*, they have explained in the same manner.'—*The Catholic Doctrine*, &c., Chap. ii. Art. viii.

To this mode of reasoning, *A Member of the Church of England* thus replies:—

'The object here is the same as in the preceding texts, *viz.* to shew that lying to the Holy Spirit in the first, (verse 3,) is called lying to God in the second. (Verse 4.) In the preceding chapter, at the 8th verse, we read that Peter was *filled with the Holy Spirit*. The question then still recurs—By whom was the Apostle thus filled with the Spirit? The beloved Disciple saith, 'Hereby we know that He (the Father of our Lord Jesus Christ) abideth in us, by the Spirit which *He hath given us.*' (1 John iii. 24.) And St. Paul, in his epistle to Titus (iii. 6,) speaking of the Holy Spirit, saith, 'Which *He* (the Father) *shed on us* abundantly through *Jesus Christ our Saviour.*' The Apostles were largely gifted with the Spirit, and thus commissioned, might be considered as God's vice-gerents; lying to them therefore, was, in effect, lying to God. St. Paul expresses the same idea in his first epistle to the Thessalonians (iv. 8). 'He therefore that despiseth, despiseth not man but *God, who hath also given unto us his Holy Spirit.*'—There is no difficulty in understanding these texts, unless we create one, by supposing a third Person as the giver of the Spirit.'—*The Confessions*, &c. p. 62.

'Every lie is told with the *intention to deceive*, and they wished to deceive the apostles, and in effect, that Holy Spirit under whose influence they professed to act. Lying against the Holy Ghost, is in the next verse said to be *lying against God*; therefore, the Holy Ghost is GOD.'—And thus on the 9th verse, *to tempt the Spirit of the Lord*:—'So, the Holy Ghost, God, and the Spirit of the Lord, are the same person.'—DR. A. CLARKE.

'How durst you thus yield yourself up to Satan's power, and act under his influence to do his work, in belying the Spirit, that *Holy One, who* abhors all iniquity. . . . . You have herein been guilty of a most abominable and aggravated lie, not to man only, but to the *Holy Spirit himself, who*, you know, eminently dwells and works in us, and *who is truly and properly the heart-searching God.* . . . . The Spirit of God, *who* resides in us, could see through, and bring to light, your gross hypocrisy and lie.'—DR. GUYSE.

In the preceding Trinitarian quotations, the Spirit is not proved to be distinct from God the Father; which is what the Trinitarian system absolutely requires, and what Trinitarians endeavour to demonstrate. On the contrary, the Holy Spirit is clearly *identified with God*; for it is said, that the Spirit is the Spirit of God; that the Spirit is God himself; that the Spirit is truly and properly the heart-searching God, and that the Holy Ghost, God, and the Spirit of the Lord, are the same. In short, it is the drift of the Trinitarian argument, that to lie against the HOLY SPIRIT, is to lie against GOD. And this is, in fact, what the Apostle asserts; what Unitarians believe; and what is perfectly rational in itself; for where the *Spirit of God* is, there is *God himself*. Trinitarians, therefore, defeat their own object, and promote that of their opponents; for they identify the Spirit with God, instead of proving it to be a distinct person in the Godhead.

But they go still further, and speak of the Spirit in *neuter* terms:—

'Thou hast not lied unto man, a creature like thyself, but unto God, even to the Holy Ghost, *which* is God.'—BURKITT. Why

Jesus promised his disciples that they should 'be *endued with power* from on high.' (Luke xxiv. 49.) This is explained here of the Holy Spirit, which was to come *upon them*. If the Spirit were not distinctly mentioned as *power*, the expression, '*come upon you*,' would indicate that it could not be a *person*; for there would be no propriety of speaking thus of a real being. But the words of Jesus, and the reference of the historian, are so plain and obvious as scarcely to admit of a doubt. The Holy Spirit is power. And Trinitarians may again be quoted as supporting, not denying, the position which Unitarians maintain:—

'The disciples were to be made instruments in the establishment of the kingdom of Christ; but this must be by the *energy* of the Holy Ghost sent down from heaven; nevertheless this *energy* would be given in such times and seasons, and in such *measures*, as should appear best to the *infinite wisdom of God*.'—DR. A. CLARKE.

Here the Holy Spirit is represented as an *energy*; and '*this energy*' is given by *God*, at such times and seasons, and in such measures, as *He* deems best.

'Observe here, how Christ, instead of gratifying his disciples' curiosity, acquaints them with their own duty; he tells them, that although they had received his Spirit before *in some measure*, yet very shortly the Spirit should be *poured forth* upon them in a *plentiful* manner, to confer the gift of tongues, prophecies, and miracles upon them,' &c.—BURKITT.

The expressions here used are applicable only to a *power* or an *influence*, but not to a *person*; for it would indeed sound strangely, to talk of pouring forth a person, and giving him in some measure at one time, and in a plentiful manner at another.

See the 4th verse of this chapter, and the passages there referred to.

II.—1. And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven, as of a rushing mighty wind, and *it* filled all the house where they were sitting.

3. And there appeared unto them cloven tongues, like as of fire, and *it* sat upon each of them.

4. And they were all *filled* with the *Holy Ghost*, and began to speak with other tongues, as the *Spirit* gave them utterance.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13. Others, mocking, said, These men are full of new wine.

14. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15. For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16. But this is that which was spoken by the prophet Joel;

17. And

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‘Why have both of you tried, by keeping back part of the price, whether the Spirit of God *which* is in us can detect your fraud and hypocrisy.’—HOLDEN’S *Expositor*, p. 293.

‘How does Satan delude the heart which he fills! And how peculiarly fatal is the delusion, when he leads men to sins which especially affront the Holy Spirit of God: That Spirit rested on the apostles, and taught them to discover the hidden things of darkness, so that they who tempted *it* fell in the attempt, and became a sign.’—DR. DODDRIDGE.

Thus the impersonal relative *which*, and the impersonal pronoun *it*, are applied to the Holy Spirit. Therefore, according to the language of Trinitarians themselves, and this, too, in their involuntary testimony, the Holy Spirit is not a person.

The meaning of the words may be thus expressed:—

‘The lying to or imposing upon the apostles, who had the holy Spirit, or a divine extraordinary power given them, was lying to or imposing on God, who dwelt in them by his spirit.’—*Commentaries and Essays*, vol. i. p. 123.

32. And we are his *witnesses* of these things; and so is also the *Holy Ghost*, whom God hath given to them that obey him.

‘Yea, the Holy Ghost *Himself* likewise bears witness, in the highest manner, to those important doctrines, *who*, with convincing light and powerful energy, works in and by us,’ &c.—DR. GUYSE.

The Holy Spirit is a witness, ‘in the gift of tongues lately communicated; and by *His* power and influence on our souls, by which we are enabled to give irresistible witness of our Lord’s resurrection.’—DR. A. CLARKE.

These two Trinitarian extracts, may be answered by two others from the same writers, on the same passage:—

‘The Holy Ghost—whom *God* has given, and will *still further give*, to all that are brought to yield themselves up to the obedience of faith, and chuse to obey him, rather than man.’—DR. GUYSE.

It is exceedingly irrational and inconsistent, to say of a person who is *already* given, that he will be *still further* given.

‘We obey *GOD*, not *you*; and therefore God gives us this Spirit, *which* is in us a fountain of light, life, love, and power. The Spirit of God is given to the obedient in proportion as a man who has received the *first* influences of *it*, (for without this, he cannot *move* in the spiritual life,) is obedient to those influences, in the same proportion, the gifts and graces, the light, life, and power of the Holy Spirit, are increased in his soul.’—DR. A. CLARKE.

Here the Holy Spirit is not only mentioned as ‘the Spirit of God,’ and as ‘a fountain of light, life, love, and power;’ but it is called ‘*it*,’ and the impersonal relative ‘*which*’ is applied to it.

It is also to be observed, that in the two preceding quotations, as well as in the passage itself, the Holy Spirit is said to be *given* by God; which is inconsistent with the idea that it is a person, equal with Him in all divine perfections. In other places it is said to be *sent* by Jesus Christ; and therefore, the notion of its divine personality appears still more inconsistent and irrational. See Luke xxiv. 49; John xv. 26; xvi. 7.

‘To suppose three equal and co-eternal beings, each almighty and independent

17. And it shall come to pass in the last days, (saith God,) I will *pour out* of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

18. And on my servants, and on my handmaidens, I will *pour out* in those days of my Spirit : and they shall prophesy :

19. And I will shew wonders in heaven above, and signs in the earth beneath ; blood and fire, and vapour of smoke :

20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :

21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22. Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know.

32. This Jesus hath God raised up, whereof we are witnesses.

33. Therefore, being by the right hand of God exalted, and having *received* of the *Father* the promise of the *Holy Ghost*, he hath *shed forth* this *which* ye now see and hear.

The plain and simple facts which are here stated are these:—The Holy Spirit is expressly declared to be *the Spirit of God*. It proceeds from the *Father*, as the source of it, and is dispensed through Jesus Christ, as the medium of communication between God and men. It is *poured forth* ; or, rather, a *portion* of it ; for the expression is, ‘ I will pour out of my spirit ; ’ that is, a *certain portion* of it ; as when a person is said to give of his abundance, the meaning is, that he gives a *part* of it. This Spirit, moreover, is *shed forth*. And the impersonal relative ‘ *which* ’ is applied to it in the 33rd verse, if not the neuter pronoun ‘ *it* ’ in the 2nd and 3rd verses. Now, as these things are inconsistent with the idea of personality, it seems inevitably to follow, that the Holy Spirit cannot be a *person*, but is the *energy* and *influence* of Almighty God.

‘ This was the literal accomplishment of the promise Jesus had made, when he said, ‘ I will send you another Comforter, which shall be *in you*, even the Spirit of truth ; ’ the history tells us, ‘ they were all *filled* with the Holy Ghost.’ The word Ghost, or Spirit, (as before noticed) means *wind* or *air in motion* ; and this effusion of the Holy Spirit is described by ‘ a sound coming from heaven, as of a *rushing, mighty wind*, which filled the house where they were sitting,’ and is what our Lord intended by the Comforter, or Advocate, which he promised them. So in Acts i. 4, Jesus commanded them not to depart from Jerusalem, but to wait for the promise of the Father, ‘ *which*,’ (saith he) ‘ ye have heard of me.’ And in Luke xxiv. 49, the same thing is called an ‘ *enduing with power from on high*.’ This, also, is what John foretold of Christ, when he said, he should ‘ baptize them with the Holy Ghost, and with fire.’ Matt. iii. 11. In Acts ii.

pendent, and yet continually to say, that one shall *give* another, and a second shall *send* it, without so much as a hint that the other *comes voluntarily*, is certainly to deprive that other of any *will* of his own, that is, of any deity. What should we think of the Holy Spirit *giving the Father*, or of Christ *sending him*? On the other hand, to suppose that God should send to his creatures a superior portion of his energy or power to that which they already possess; or that Jesus, in whom was vested such an astonishing degree of this power, should *give* a portion of it to his disciples, is *perfectly natural, and the expressions are perfectly correct.*—GRUNDY'S *Lectures*, vol. i. pp. 155, 156.

'The *holy spirit* is those divine miraculous powers bestowed upon the apostles and other christians, which confirmed their testimony of the resurrection of Jesus, and of his high favour with God.'—*Commentaries and Essays*, vol. i. p. 123.

Various things are said to bear witness:—an altar, a pillar, a stone, conscience, &c. So that the Holy Spirit may be a *witness*, and still not be a *person*.

With respect to the *personal* relative *whom*, applied to the Spirit in this passage,—it is *which*, in the *Improved Version*, and *Wakefield's Translation*. And well it may, when a *Trinitarian* advocate, in this connection, speaks of the Holy Spirit as '*it*,' and applies to it the same impersonal relative '*which*,' as of a thing that has no real personal existence.

VII.—51. Ye stiffnecked, and uncircumcised in heart and ears, ye do always *resist the Holy Ghost*: as your fathers did, so do ye.

'Ye always do resist the Holy Spirit, and set yourselves in opposition to all *His* gracious efforts for your recovery and salvation.'—DR. DODDRIDGE.

'Yea, ye fight against the conviction of your own consciences, and the evidence of miracles, and of the fulfilment of the plainest prophecies of the Messiah, which were *wrote* by the Holy Spirit, *whom* ye also oppose and reject, as *speaking* in, and by us, the inspired servants of Christ.'—DR. GURSE.

'He charges them with rebelling against, and resisting of the Holy Spirit of God, *Ye do always resist the Holy Ghost*: That is, both the outward testimony of the Holy Ghost *speaking* to them in the *ministry* of the Apostles, and also the *inward operations* of the Holy Spirit in the work of illumination and conviction which they have been under.'—BURKITT.

'If, with the Jews, . . . we resist *the holy influences of God*, *His* presence will be withdrawn from us, and we shall bring down upon our earthly tabernacle the same fearful and inevitable destruction which was poured down upon the temple of Jerusalem. We shall be delivered over to the hand of the enemy.'—*Cottage Bible*.

'They always resisted the *influences* of the Holy Spirit, bringing light and conviction to their minds. . . . They resisted the Holy Ghost, not only in *His* declarations and institutions; but also in *His* actual energetic operations upon their minds.'—DR. A. CLARKE.

The expression, *resist the Holy Ghost*, does not necessarily imply that the Holy Ghost is a *person*; because *convictions* and *influences* may be resisted, as is admitted in the preceding quotations. In one extract we are told, that they '*resisted the Holy Spirit of God*;' and in another, this is represented as synonymous with *the holy influences of God*. Then the Spirit

14, &c., Peter, standing up, tells the multitude (who were filled with astonishment at what they saw and heard) that this was that which had been spoken of by Joel the prophet: 'It shall come to pass in the last days, saith God, I will *pour out of my spirit* upon all flesh, and your sons and your daughters shall prophesy,' &c. 'And on my servants, and on mine handmaidens, I will *pour out*, in those days, *of my spirit*, and they shall prophesy, and I will shew wonders in heaven above, and signs in the earth beneath,' &c. And in verses 32 and 33 of the same chapter, he says, 'This Jesus hath God raised up,' (i. e. from the dead,) 'whereof we all are witnesses: therefore being, by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, he hath *shed forth* this which ye now see and hear.' Now it seems almost impossible that any one can read this plain historical account of the fulfilment of Christ's promise of sending the Comforter, and suppose that he meant thereby a proper *person*. Surely the terms here used, of '*pouring out*, *shedding forth*,' &c. are manifestly contradictory to, and utterly subversive of, such an idea!

'But some, perhaps, may say, 'That which Christ shed forth, and with which the Apostles were filled, was not the person of the Holy Spirit, but that abundance of spiritual gifts, and miraculous powers, with which they were endued.'—To this it may be answered, If that which Christ shed forth on the Apostles was not a person, but only spiritual gifts and miraculous powers, then that also which Christ promised under the character of a Comforter, or Advocate, was not a person, but spiritual gifts and miraculous powers only; for this was the *actual accomplishment* of that promise; there is not a pretence for supposing that it was fulfilled at any other time, or in any other manner; so that, whether the expressions here used are understood of the Spirit itself, or of those powers with which the Apostles were endued, it is equally certain, that in the promise our Lord spake *figuratively* of the Holy Spirit as an Advocate, and did not mean thereby to convey the idea of proper personality.'—MARSON'S *Impersonality*, pp. 26—29.

'The Holy Spirit is frequently spoken of, as being *poured out*, and the disciples were *filled* with it, and *baptized* with it. Is there any rational human being, who, in *any other instance*, would think of saying these things of a person? Why in the case of religion alone, should reason, not only *not be consulted*, but *absolutely discarded and sacrificed*? . . .

'In several instances the Holy Spirit is spoken of as being *divided*. 'I will pour out of my spirit,' (Acts ii. 18,) that is, a portion or part of my spirit. 'The Lord took away a part of his spirit from Moses, and *divided* it among *seventy elders*.' (Numb. xi. 25.) Can any one seriously think, that the scriptures tell us of a *person being divided*, from *one* human being, and *distributed in seventy other human beings*? Should we ever think of saying of God the Father, or of Jesus Christ, that he was *divided* and given to seventy different people? But, it is *perfectly rational* to suppose, that *divine powers*, or *miraculous gifts*, were differently divided or distributed to different persons.'—GRUNDY'S *Lectures*, vol. i. pp. 166, 168.

The foregoing Unitarian arguments are supported and confirmed by Trinitarian writers:—

'By the *pouring out of the SPIRIT*, mentioned in the prophecy which described the Gospel Dispensation, we must understand a *more copious effusion* of the Holy Spirit, than had been communicated before. . . . The promise

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Spirit of God, and God, are identified as one and the same. And doubtless, it is the concurrent testimony of the Scriptures, that it was Jehovah, the Holy One of Israel, whom the Jews resisted, and against whom they rebelled.

But one of the above Trinitarian writers may perhaps best answer both himself and the rest. He observes, then, that 'This whole people, as well as this text, are fearful proofs that the Holy Spirit, *the almighty energy of the living God*, may be resisted and rendered of none effect. This Spirit is not sent to stocks, stones, or machines, but to human beings endowed with rational souls; therefore *it* is not to work on them with that irresistible energy which *it* must exert on inert matter,' &c.—DR. A. CLARKE.

Here the Holy Spirit is called '*it*;' and it is represented as '*the almighty energy of the living God.*' To this Unitarians readily assent; for they affirm here, that 'The *holy spirit* is that *divine power*, by which God manifested himself in an extraordinary manner among the Israelites of old. See Isa. lxiii. 10.'—*Commentaries and Essays*, vol. i. p. 123.

VIII.—14. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John :

15. Who, when they were come down, prayed for them, that they might receive the *Holy Ghost* :

16. For as yet *He* was fallen upon none of them : only they were baptized in the name of the Lord Jesus.

'Prayed for them that they might receive the extraordinary gifts of the Holy Spirit. . . . For these extraordinary powers were not yet communicated to them.'—DR. DODDRIDGE.

'It was the *miraculous gifts* of the Spirit which were thus communicated; the speaking with different tongues, and those extraordinary qualifications which were necessary for the successful preaching of the gospel.'—DR. A. CLARKE.

'The extraordinary gifts of the Holy Ghost, the gifts of tongues and *prophecy*, and a *power to work miracles*.'—BURKITT.

'For hitherto the *miraculous powers* of the Holy Spirit had not descended upon any of these Samaritan believers; they were only partakers of *His* enlightening and sanctifying influences, whereby they were brought to believe in Christ,' &c.—DR. GUYSE.

It was then *miraculous powers* or *gifts* that were communicated on this occasion. Now, none can impart them but *God*; and this is plainly admitted in the following Trinitarian quotations :—

'The new converts were recommended to *God in prayer*, that they might be made partakers of such extraordinary gifts of the Holy Ghost, as *Infinite Wisdom* should see fit to bestow upon them.'—DR. GUYSE.

'But after the Apostles had been *praying* for them, *God* was then pleased, in a visible and extraordinary manner, to answer their request; for they had no sooner laid [their] hands on these Samaritan converts, and recommended them to the *divine favour*, but it was followed with a wonderful effect, and they immediately received the Holy Spirit, and spake with tongues, and performed other extraordinary works.'—DR. DODDRIDGE.

'*God* sent down the gift; so the blessing came *from God*; . . . the Spirit of God is the gift of *God alone*.'—DR. A. CLARKE. Thus,



promise of the *effusion* of the Holy Spirit was to sons and daughters—servants and handmaidens.—*The Doctrines of Friends*, pp. 186, 220.

Here the Holy Spirit is represented as capable of being imparted in *different portions*—at one time, in a *less*, and at another, in a *more copious effusion*.

‘The Holy Spirit now descended upon the apostles in *His* miraculous gifts, &c. A *most plentiful effusion* of the Holy Spirit, &c. This *great effusion* of the Holy Spirit, &c. *Plentifully* and *abundantly* poured forth, &c.’—BURKITT.

The Holy Spirit is here also represented as an *effusion*, which may be imparted in various degrees—*plentifully*, *abundantly*, and *most plentifully*. We may speak of the *effusion* of an *influence*, and of different degrees of such an *effusion*, but not of a *person*.

‘The Spirit, *who* is holiness itself, &c. I will assuredly pour out the gifts and graces of my Spirit, in a *more plentiful* and extraordinary manner than ever before, &c. I will shed forth this *abundance* of the Spirit, &c. Partakers of this *remarkable effusion* of the Spirit, &c. This *wonderful effusion* of the Spirit, in its sensible tokens and effects.’—DR. GUYSE.

‘I will pour out an *extraordinary effusion* of my Spirit upon all flesh, &c. Let us adore the Divine goodness, which has poured forth the Spirit like a refreshing dew upon *His* church. Let us pray that we may all receive it in such *degrees* as may suit the present state of things: and let us deprecate those judgments which the contempt of the Spirit has too evident a tendency to produce.’—DR. DODDRIDGE.

‘On the pentecost, God sent down His Holy Spirit, &c. The Spirit of God had made each *His* temple or residence. . . . The sending down the Holy Spirit, with its symbols of light, life, and power, &c. . . . The fire seemed to intimate, that the whole would be a *spiritual gift*, and be the means of bringing *light* and *life* to the souls who should hear them preach the everlasting gospel in those languages.’—DR. A. CLARKE.

In the three preceding Trinitarian extracts, the Holy Spirit is mentioned as the Spirit of God. It is He who sends it down, and pours it out, and sheds it forth. He imparts it as an *effusion*, and a *spiritual gift*, of light and life, which may be partaken of in various *degrees*. And in the midst of *personal* allusions to it, it is expressly called ‘*it* ;’ which is a striking instance of the force of truth, triumphing over error. Trinitarians, consistently with their doctrine, should *always* speak of the Holy Spirit as a *person* ; for if it be a person at one time, it is so at all times, and, like God and Christ, it should be invariably alluded to under the application of *personal* terms. But, while speaking of it as a person, they frequently, though unconsciously, apply to it the little neuter pronoun ‘*it*.’ ‘*He* did so and so,’ they say; and then, in the next breath, they add, ‘*It* did so and so.’ They are, in this respect, like a man who has undertaken to act a feigned part, but who has too much ingenuousness to maintain the character of dissimulation, and truth, in spite of himself, occasionally bursts forth. For, as the adage is, ‘*Truth will out*.’ And thus their system requires them *always* to speak of the Holy Spirit as a *person* ; but truth is more powerful than their doctrine, and they are often impelled, irresistibly, and contrary to their intention, to speak of the Spirit as ‘*it*.’ And thus they verify the words of the Apostle, that, ‘*We can do nothing against the truth, but for the truth*.’ (2 Cor. xiii. 8.)

Thus, none but God can give the Holy Spirit, or this divine, miraculous, and inspiring power. This Spirit is said to be *His*. And it is remarkable, that it is admitted in the preceding extracts, as it is clearly taught in the verses under consideration, that the Holy Spirit is prayed *for*, and not *to*; and he to whom the prayer is directed, is alone the giver of this power.

But in the following Trinitarian extract, more than this is admitted:—

‘As all who were baptized into the name of Jesus, in faith and sincerity, had no doubt received the ordinary and sanctifying influences of the Holy Ghost, ch. ii. 38, note; the meaning is, that they had not yet received *its* miraculous gifts, which accordingly were bestowed when the Apostles ‘laid their hands on them:’—ver. 17, ch. xix. 2, 6.—HOLDEN’S *Expositor*, pp. 300, 301.

Here the Holy Spirit is evidently spoken of impersonally:—‘they had not yet received *ITS* miraculous gifts.’ It is not therefore, according to Trinitarian involuntary testimony, a person.

And the pronoun *he* in the passage, should be *it*. But if it be permitted to remain, it may be considered only as a *personification*, as in the following passage:—‘But Paul, being grieved, turned and said to the *spirit*, I command thee, in the name of Jesus Christ, to come out of her. And *he* came out the same hour.’ Acts xvi. 18.—Here there is a *spirit* addressed, and it is called *he*. But who hence supposes that it was a *person*? The language undoubtedly is *figurative*, and is to be considered as a *personification*.

See Acts viii. 14, &c., under the Unitarian head.

29. Then *the Spirit said* unto Philip, Go near, and join thyself to this chariot.

‘The Spirit, by that secret suggestion which *inspired* men could certainly distinguish as a *divine revelation*, said to Philip,’ &c.—DR. DODDRIDGE.

‘As *God*, in the ordinary course of his Providence, directs his ministering servants where, and to whom, they shall preach the gospel; so, in this more particular case, *He*, in an extraordinary manner, by an immediate suggestion of *His Spirit*, said to Philip,’ &c.—DR. GUYSE.

‘This holy man having obeyed the first direction he received from *God*; and gone southward, without knowing the reason why; it was requisite that he should now be informed of the object of his mission: the *Spirit said unto him, go near and join thyself*, &c. The angel who had given him the first direction had departed; and the influence of the Holy Spirit now completed the information. It is likely that what the Spirit did in this case, was by a strong impression on his mind, which left him no doubt of its being from God.’—DR. A. CLARKE.

What, in the passage, is said to be done by the Spirit, is represented in these extracts, as done by *God himself*. Therefore, the Spirit is *identified* with God; and not demonstrated to be a *distinct Person* in the Godhead, according to the statement of the Trinitarian Doctrine,—that as there is one Person of the Father, and another of the Son, so there is another of the Holy Ghost.

39. And when they were come up out of the water, the Spirit of the Lord *caught away Philip* that the eunuch saw him no more: and he went on his way rejoicing.

‘The Spirit of the Lord, by whose suggestion Philip had joined himself to the chariot, (ver. 29,) caught him away in a *miraculous* manner.’—DR. GUYSE.

Miraculous

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In fine, it was not the Holy Spirit that poured out, and shed forth from *itself*; but *God* who poured out of, and shed forth from, *his own Spirit*. That is, he imparted to the Apostles ‘a divine extraordinary power,’ which none but himself could give, and which was necessary to qualify them for their holy mission.

38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive *the gift of the Holy Ghost*.

The Holy Spirit is here spoken of as a *gift*. It is *itself* a gift; as is freely admitted in the following Trinitarian quotation:—‘Ye shall receive *the Holy Ghost*.’—DR. A. CLARKE.

The next verse implies, that it is the gift of ‘the Lord God,’ agreeably to the promise of sending the Spirit. ‘For the promise,’ says the Apostle, ‘is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.’ (Verse 39.) That is, ‘the promise which he had lately recited from the prophecy of Joel,’ &c.—DR. A. CLARKE.—‘The promise of the Spirit,’ &c.—*Doctors GUYSE and DODDRIDGE*.

Now this promise said, that ‘God would *pour out of his Spirit*.’ It was repeated by Jesus Christ; who assured his disciples, that they should ‘be endued with *power* from on high.’ Accordingly Trinitarians say,

‘That Holy Spirit promised by the Saviour, and now *poured out* upon his hearers.’—*Cottage Bible*.

‘You shall receive the gift of the Holy Spirit, by which *He* will own the work of *His* grace upon your hearts, and qualify you for serving that Lord whom you have crucified. . . .

‘Considering that the gift of the Spirit had been mentioned just before, it seems most natural to interpret this, (the promise in the 39th verse,) as a reference to that passage in Joel which had been so largely recited above, (verse 17,) where God promises the *effusion* of the Spirit on their sons and their daughters: And accordingly I have paraphrased the latter clause of this verse as referring to *its* extraordinary gifts; and the rather, as the sanctifying influences of the Spirit must already have been received, to prepare them for entering into the church by baptism.’—DR. DODDRIDGE.

Thus, it was God, the Lord God of Israel, who originally promised the gift of the Holy Spirit. It was He who poured it out as an *effusion*. And though the personal pronouns, *he* and *his*, are applied to the Spirit, yet it is expressly called ‘*it*.’ The latter neutralizes the former, and not only evinces what is truth, but also shews its power.

‘The *holy spirit*, or an extraordinary divine power for the furtherance of the gospel, is promised by the apostle to other sincere and faithful christians in those times; of which several instances are afterwards found in this book.’—*Commentaries and Essays*, vol. i. p. 122.

IV.—8. Then Peter, *filled with the Holy Ghost*, said unto them, Ye rulers of the people, and elders of Israel, (&c.)

31. And when they had prayed, the place was shaken where they were assembled together; and they were all *filled with the Holy Ghost*, and they spake *the word of God* with boldness.

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—THE ACTS. [C.VIII.
 

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Miraculous interposition proceeds from God *alone*.

‘Perhaps this means no more than, the Holy Spirit suggested to the mind of Philip that he should withdraw abruptly from the eunuch; and thus leave him to pursue his journey, reflecting on the important incidents which had taken place. Some suppose that the *angel of the Lord*, and the *spirit of the Lord*, are the same person throughout this chapter.’—DR. A. CLARKE.

If ‘the angel of the Lord,’ be the same as ‘the Spirit of the Lord,’ the Spirit cannot be a Divine Person in the Godhead; for an angel cannot be more than a ministering servant. It is, however, evident, from both these extracts, as well as from the passage itself, that the Spirit is the Spirit of the Lord; and as his Spirit is not any thing distinct from him, it must be the Lord himself to whom this miraculous interposition is to be ascribed.

‘The Spirit of the Lord, *which fell* upon the eunuch, immediately snatched away Philip in a miraculous manner, and the eunuch saw him no more; for as it thus appeared that *Providence* designed they should be separated, he did not attempt to search for him in the neighbouring parts, or to go any where to follow him,’ &c.—DR. DODDRIDGE.

In this quotation, the Spirit of the Lord is represented impersonally, and spoken of impersonally; for it *fell* upon the eunuch, and the neuter relative *which* is applied to it. It is, moreover, clearly identified with the one Sovereign Ruler of the universe; for what is said to be done by the *Spirit*, is described as done by *Providence*. And therefore God and the Spirit are the same Being. And Trinitarians, as well as Unitarians, subscribe to the declaration in the passage, that the Spirit is ‘the Spirit of the Lord.’

See the passage under the Unitarian head.

IX.—31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the *comfort* of the *Holy Ghost*, were multiplied.

‘In all the gifts and graces of the Spirit;—and being evidently enriched with the consolations that proceeded from the light and influence of the Holy Ghost, they increased in numbers, and in all the increase of God.’—DR. GUYSE.

‘In an extraordinary manner supported by the aids, and animated by the consolation of the Holy Spirit, they were considerably multiplied by a new accession of members,’ &c.—DR. DODDRIDGE.

There is nothing in these extracts at all indicative of the personality of the Holy Spirit; while the following is directly opposed to such a notion:—

‘In a consciousness of their acceptance and union with God, through *His Spirit*; by *which*, solid peace and happiness are brought into the soul; the truly religious man knowing and feeling that he is of God by the Spirit *which* is given him: nothing less can be implied in the *comfort of the Holy Ghost*.’—DR. A. CLARKE.

The Spirit is here declared to be the Spirit of God; and it is spoken of in the neuter gender, as that ‘Spirit by *which*,’ &c., and ‘the Spirit *which*,’ &c. It is, moreover, evidently identified with God; as all that is here ascribed to the Spirit, is ascribed to God. It is not, therefore, a distinct person in the Godhead, but is, properly speaking, the divine influence and energy.

‘The *holy spirit*, or the gifts of a divine extraordinary power, contributed greatly

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The expression, '*filled with the Holy Ghost,*' seems to imply, that it is a divine influence, enlightening and inspiring the mind in a peculiar manner. And in the latter of these verses, it is remarkable, that they who were *filled with it,* '*spake the word of God, and with boldness;*' which naturally leads to the conclusion, that it was *God* who enabled them to speak, by the divine influence which he had imparted to them.

'A divine extraordinary assistance was now given to the apostles, in fulfilment of Christ's promise to them. Matt. x. 19. This is the meaning of being filled with the holy spirit, in this place.'—*Commentaries and Essays*, vol. i. p. 122.

The promise of Christ is here alluded to. And it is also alluded to in the same connection by Trinitarian writers:—

'Being under the immediate guidance and extraordinary influence of the Spirit, according to Christ's promise, (Mark xiii. 11.)' &c.—DR. GUYSE.

'Then Peter, full of the Holy Spirit, according to the promise of his now glorified Master, which was upon this occasion remarkably verified, (compare Matt. x. 19, 20; and Mark xiii. 11.)' &c.—DR. DODDRIDGE.

By referring, then, to this promise, we may be able to see more clearly what is meant by the Holy Ghost in this place:—'For it is not ye that speak, but the Spirit of your Father which speaketh in you.' (Matt. x. 20.) 'For it is not ye that speak, but the Holy Ghost.' (Mark xiii. 11.)—Thus the Holy Ghost and the Spirit of the Father are the same. And as the promise related to the Spirit of the Father, we are to understand the Holy Ghost, in the passages under consideration, in this sense. The Apostles, therefore, were filled with the Spirit of the Father; not with a person or being distinct from him, but with his divine energy or power; for one person cannot be the spirit of another person; while the spirit of a being must necessarily be the energy of that being.

'Though these disciples had received the Holy Spirit on the day of pentecost, yet they were *capable of larger communications*: and what they had then received did not preclude the necessity of *frequent supplies*, on emergent occasions. Indeed, *one communication of this Spirit always makes way and disposes for another*. Neither apostle nor private Christian can subsist in the divine life, without *frequent influences* from on high.'—DR. A. CLARKE.

The Spirit is here spoken of as capable of being imparted in '*larger communications,*' '*frequent supplies,*' and '*frequent influences.*' And these proceed '*from on high;*' that is, from *God*. We are led therefore to conclude, that the Spirit cannot be a person, but must be an energy, and that the apostles were dependent upon *God* for its communications.

'Many eminent graces and special gifts of the Holy Spirit were poured out upon the Apostles, particularly a greater measure of boldness to preach the Gospel; and, as some think, the wonderful gift of conferring the Holy Ghost was now conferred upon the Twelve; so Dr. Lightfoot. The Holy Spirit *which* caused them thus to pray, gave them that boldness which they prayed for, with a signal shaking of the place which they prayed in. O! how ready is God to hear and answer the prayers and pleadings of his righteous servants, especially when suffering for righteousness' sake.'—BURKITT.

The Holy Spirit is here spoken of *impersonally*:—'The Holy Spirit *which,*' &c. And it is evidently represented as proceeding from *God*, in answer to *prayer*. But if the reader will consult the prayer in this chapter,

greatly to the happiness of the first christians, and to increase their numbers.'—*Commentaries and Essays*, vol. i. p. 124.

This Unitarian quotation differs in nothing from the three preceding Trinitarian ones, except in the forms of expression. In real import, it is in accordance with them.

The *comfort* of the Holy Ghost is mentioned in the verse. And undoubtedly there must be great and unspeakable comfort proceeding from the Holy Spirit; because it is the Spirit of 'the God of all comfort, who comforteth us in all our tribulation.' But it should be remembered, that his *rod and staff* are said to *comfort* us, when we walk through the valley of the shadow of death. (Psa. xxiii. 4.)

X.—19. While Peter thought on the vision, *the Spirit said* unto him, Behold, three men seek thee.

20. Arise therefore, and get thee down, and go with them, doubting nothing; for *I have sent them.*

'The Spirit of the Lord, by an extraordinary afflatus, powerfully and distinctly suggested to him an unexpected fact, &c.... The Spirit's saying that *He* had sent these messengers, was taking upon Himself *the style and work of God*, who despatched the angel to Cornelius, to order him to send them to Peter: and as these were *personal and divine actions* of the Holy Ghost, they shew Him to be *such a Person as is also God.*'—DR. GUYSE.

'*I have sent them*, says the Holy Spirit, *therefore arise and go down, nothing doubting.* Where observe, both the *Divinity and Personality* of the Holy Ghost: *He* that knows the thoughts, the doubtings and reasonings of man's heart, as the Holy Ghost here did St. Peter's, is *truly and really God*; and *He* that commands and forbids, is really a *Person*. So doth the Holy Spirit here: He commands St. Peter to go to Cornelius, and forbids his doubting of the lawfulness or success of his journey; *Go with them, doubting nothing, for I have sent them.*'—BURKITT.

These extracts certainly represent the Holy Spirit as a Divine Person; but instead of demonstrating that it is a distinct Person in the Godhead, which the Trinitarian system absolutely requires, they identify it with God. He is such a Person as is also God; and He is truly and really God.

The following Trinitarian extracts have also the same tendency; or perhaps, they express this identity in more distinct and unequivocal terms:—

'The Spirit, by an *inward suggestion*, said unto him, &c.... He seeks a convenient retirement, and in that retirement the vision of the Lord meets him; a vision mysterious indeed in its appearances, but gradually opened by *Divine Providence.*'—DR. DODDRIDGE.

'In all this we find an admirable display of the *economy of Providence.* Cornelius prays, and has a vision which prepares him to receive instruction from Peter: Peter prays, and has a vision which prepares and disposes him to give instruction to Cornelius. While he is in doubts and perplexity what the full meaning of the vision might be, the messengers, who had been despatched under the guidance of an *especial Providence*, came to the door; and the Holy Spirit gives him information that his doubts should be all cleared up, by accompanying the men who were now enquiring for him. How exactly does every thing in the conduct of *Providence* occur: and how completely is every thing adapted to time, place, and occasion! all is weight, measure, and number.'—DR. A. CLARKE. In

chapter, commencing at the 24th verse, he will perceive that the Holy Spirit is never mentioned; consequently, it could not be regarded by the Apostles as a Divine Person, and an Object of worship.

See the expression, 'Filled with the Holy Ghost,' explained in reference to Luke i. 35, under the Unitarian head.

VI.—3. Wherefore, brethren, look ye out among you seven men of honest report, *full of the Holy Ghost* and wisdom, whom we may appoint over this business.

5. And the saying pleased the whole multitude: and they chose Stephen, a man full of *faith* and of the *Holy Ghost*, and Philip, and Prochorus and Nicamor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch.

8. And Stephen full of *faith* and *power*, did great wonders and miracles among the people.

In the first of these passages, the *Holy Spirit* is connected with *wisdom*; and in the second, with *faith*. Hence it is the opinion of some Unitarians, that this uniting the *Spirit* with some *quality*, in the expression, to be *filled with it*, seems to indicate very clearly that it is not a person; but that it is an endowment of the mind, as well as that with which it is connected. But whatever may be thought of this argument, it appears evident, that what is called the *Holy Ghost*, in the 5th verse, is called *power*, in the 8th. In the former, Stephen is said to be 'full of *faith* and of the *Holy Ghost*;' and in the latter, full of '*faith* and *power*.' *Power* is substituted for the *Holy Ghost*, though the same idea is expressed; and therefore, the *Holy Ghost* is synonymous with *Power*.

To be *full of the Holy Ghost*, is explained, to be 'made *partakers* of that Holy Ghost by which the soul is sanctified, and endued with those graces which constitute the mind that was in Christ.' And to be *full of faith and power*, or, as some render the passage, *full of grace and power*, is to be full of '*the divine energy*.'—DR. A. CLARKE.

Here, in one instance, the impersonal relative *which* is applied to the Holy Spirit; and in the other, the Spirit seems to be identified with '*the divine energy*.'

See Luke i. 35, under the Unitarian head.

10. And they were not able to resist the *wisdom* and the *Spirit* by which he spake.

Trinitarians may here be quoted, as illustrating the view which Unitarians entertain of the Holy Spirit:—

'And he, readily embracing that opportunity to vindicate the great doctrine of a risen Saviour, spoke with such judgment and courage, clearness of evidence, and force of reasoning, by the immediate assistance of the Holy Spirit, according to Christ's promise,' (Luke xxi. 15,) that they were fairly confuted and perfectly confounded,' &c.—DR. GUYSE.

This extract explains the word *spirit* in the passage, of the Holy Spirit; and the promise of Christ, Luke xxi. 15, is alluded to, as referring to the Spirit, and applying in this case. This promise then states, 'I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.' The same promise is given, in direct terms, of the Holy Spirit, and the Spirit of the Father, in Mark xiii. 11; Luke xii. 12; and

In these quotations, what is ascribed to the Holy Spirit, is ascribed to *Divine Providence*, to an *especial Providence*; and therefore, the Spirit is identified with Providence. Now, does not Providence imply the Supreme Ruler of the universe—the whole Deity—the one universal Father, who ‘maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust!’ Then, the Spirit and God are identified as one and the same Being. The Spirit of God, is God himself; as the spirit of man, is man himself. And therefore, when it is said, that the *Spirit* sent these men to Peter, and Peter to Cornelius, it is the same as if it had been said, that *God* had done all this. And, in fact, the whole is expressly ascribed to *God*, in the history of the transaction. For the ‘prayer of Cornelius was heard, and his alms were had in remembrance in the sight of *God*;’ and therefore, the mission of Peter to this celebrated Heathen took its rise. When Cornelius and his friends were assembled together on the arrival of the Apostle, they were ‘present before *God*, to hear all things that were commanded him of *God*.’ And when ‘Peter opened his mouth, he said, Of a truth I perceive that *God* is no respecter of persons.’ When he afterwards ‘rehearsed the matter from the beginning, and expounded it by order unto’ the Apostles, he said, in conclusion, ‘Forasmuch then as *God* gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand *God*?’ And we are told, that ‘when they heard these things, they held their peace, and glorified *God*, saying, Then hath *God* also to the Gentiles granted repentance unto life.’ (Acts x. xi.)

Thus all is ascribed to God. And hence the Holy Spirit is identified with God, and not distinguished as a third Divine Person in the Godhead.

XI.—12. And *the Spirit* bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man’s house.

This passage is parallel with the two preceding. But it may be remarked, that what the *Spirit* bade the Apostle do, *God* commanded him to do; for all is evidently ascribed to *God*. And thus God and the Spirit are identified as the same Being.

27. And in these days came *Prophets* from Jerusalem unto Antioch.

28. And there stood up one of them, named Agabus, and signified *by the Spirit* that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

‘Agabus the prophet, . . . signified by the immediate direction of the Spirit,’ &c.—DR. DODDRIDGE.

‘This prophet, of whom we know nothing, is once more mentioned, chap. xxi. 10.’—DR. A. CLARKE.

‘Agabus declared by the spirit of prophecy,’ &c.—DR. GUYSE.

‘At this period, St. Luke informs us, (27th verse,) ‘came prophets from Jerusalem to Antioch, one of whom, named Agabus, signified, by the spirit of inspiration the approach of famine in Judea.’—*The Cottage Bible*.

Thus, the Spirit is the spirit of prophecy and inspiration; which is imparted



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and Matt. x. 20. And it is repeated in Luke xxiv. 49, and refers to ‘power from on high.’ The Holy Spirit, therefore, consisted in ‘a divine extraordinary power,’ which was imparted to the Apostles agreeably to the promise of their Master, and which so enlightened their minds, and inspired them with energy, that all their adversaries were not able to resist them.

This statement is fully borne out and confirmed, by the following Trinitarian extracts, which most unequivocally speak of the Holy Spirit in *impersonal* terms:—

‘Such was the force of his reasoning, that they were not able to stand against the wisdom and spirit with which he spake, the Divine Spirit *itself* guiding his thoughts and animating his expressions, which raised him far above the strength of his natural genius, and made him indeed a wonder to all that heard him.’—DR. DODDRIDGE.

‘The spirit by *which* he spake, was the Holy Spirit, and *Its* power was irresistible. They were obliged, either to yield to *Its* teachings, or were confounded by *Its* truth.’—DR. A. CLARKE.

Thus the Holy Spirit is called ‘*it*,’ and the impersonal relative *which* is applied to it. Here, then, we have the language of truth in opposition to system; and that language evidently is, that the Spirit is *not* a person. For we do not say of *God*,—‘*God itself*’—‘*Its* power’—‘*Its* teachings’—‘*Its* truth.’ But this *is* said, and by *Trinitarians*, too, of the SPIRIT; and, therefore, the Spirit cannot be a *person*.

VII.—55. But he, being *full of the Holy Ghost*, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

‘The *holy spirit* here is the divine extraordinary illumination, which Stephen was under; and which represented a new scene of things to his mind. The same as being in the spirit, Luke iv. 1; Rev. i. 10.’—*Commentaries and Essays*, vol. i. pp. 123, 124.

Trinitarians, in effect, take the same view of the passage:—

‘But he, being under an immediate *fresh effusion* of the Holy Ghost, whereby the Spirit of glory and of *God* rested upon him,’ &c.—DR. GUYSE.

There may be a ‘fresh effusion’ of a divine energy, but not of a Divine Person; and Trinitarians never speak of an effusion of the Father, or the Son.—It is to be remarked here, that it is said, the Spirit of *God* rested upon Stephen, during this fresh effusion. Then, did not this extraordinary illumination proceed from *God*?

‘Stephen had this *revelation* while in the Sanhedrim; for as yet he had not been forced out of the city.’—DR. A. CLARKE.

*Revelation* proceeds from *God* alone, who is the source of inspiration; and therefore, according to what is here stated, to be ‘full of the Holy Ghost,’ is the same as to have a *revelation* from *God*.

But the following extract is more explicit:—

‘*God* graciously vouchsafed to the first Martyr, St. Stephen, for his support and consolation, a sight of the glorious appearance of the Divine Majesty, and Jesus in his exaltation and glory.’—HOLDEN’S *Expositor*, p. 299.

Thus, this fresh effusion of the Holy Ghost, or this extraordinary divine illumination, was shed forth by *God*; for it was *He* who ‘graciously vouchsafed’ this light; and hence the Holy Spirit is identified with *Him*,

parted by God only. Agabus, the prophet, spoke by this spirit. And it was thus that the prophets of old predicted future events; but, then, it was God who spake *by* them, as ‘in these last days he hath spoken unto us *by* his Son.’ The Spirit, therefore, is again *identified* with God, as essential to himself. It is that power of prophecy and inspiration, which he alone possesses, and which, therefore, he alone can impart.

XIII.—2. As they ministered to the Lord, and fasted, *the Holy Ghost said*, Separate me Barnabas and Saul for the work whereunto *I* have called them.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

4. So they, being *sent forth by the Holy Ghost*, departed unto Selucia: and from thence they sailed to Cyprus.

‘The Holy Spirit by *immediate revelation* said, &c. . . . *Inspired* messengers were sent to teach the gospel, being separated to that purpose by the *direct appointment* of the Holy Spirit.’—DR. DODDRIDGE.

‘*The Holy Ghost said*—Either by an *inspired* person, or by an oracular voice. . . . Barnabas and Saul were, by *divine direction*, sent out from the Church of Antioch, on a special mission to the heathen.’—*The Cottage Bible*.

‘The Holy Ghost said to them, by *immediate suggestion*, and with the majesty and authority of a *Divine Person*, Set apart Barnabas and Saul in a solemn manner, as ministering servants dedicated to *me*. . . . The Holy Spirit’s using the personal pronouns *I* and *Me*, in speaking to the Prophets; and its being said, that *He* called the apostles to their work, and they were *sent forth by Him*, which are all *personal* actions, shew *Him* to be what we call a *Person*; and *His* ordering, by *His* own authority, and in an absolute way, that Barnabas and Saul should be *separated to Him*, as persons devoted to *His* honour and service, in the work to which *He* called them, shews that *He* is a *Divine Person*, or *truly God*.’—DR. GUYSE.

‘Consecrate, or set them apart, for the particular work whereunto *I* have called them. . . . A revelation of the *divine will* was made to some person then present.’—DR. A. CLARKE.

As the Spirit is not anything *distinct* from God, but is *God himself*, what is said to be done by the *Spirit*, may, with the greatest propriety, be said to be done by *God*.

‘If by the *Deity of the Spirit* nothing more is meant than the *Deity of the Father* in whom the spirit resides, and whose spirit it is, all controversy about its *Deity* is at an end, for it will not be denied that the Spirit is divine, any more than that the wisdom, the power, the goodness and the mercy of God are divine: for every thing is so which is essential to the divine nature.’—MARSOM’S *Impersonality*, &c., pp. 40, 41.

The Author of the *Catholic Doctrine*, &c., adds to the 2nd verse, Heb. v. 4, ‘No man taketh this honour to himself, but he that is CALLED of GOD.’ And he reasons from the two passages thus:—

‘The shorter way is to ask this same *Saul*, who it was that appointed him to the work of the ministry? and his answer is no other than this—*Paul*, CALLED to be an apostle, SEPARATED unto the Gospel—By the commandment of GOD OUR SAVIOUR.’—*Catholic Doctrine*, &c., Chap. ii. Art. ii.

as His divine power, intelligence, and inspiration. And this is, in effect, Trinitarian testimony.

VIII.—14. Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John :

15. Who, when they were come down, *prayed* for them, that they might *receive the Holy Ghost*.

16. (For as yet he was *fallen upon* none of them; only they were baptized in the name of the Lord Jesus.)

17. Then laid they their hands on them, and they *received the Holy Ghost*.

18. And when Simon saw that through laying on of the apostles' hands *the Holy Ghost was given*, he offered them money,

19. Saying, Give me also this *power*, that on whomsoever I lay hands, he may *receive the Holy Ghost*.

20. But Peter said unto him, Thy money perish with thee, because thou hast thought that *the gift of God* may be purchased with money.

Here it is remarkable, that the Holy Spirit is *prayed for*, and not *to*. And Jesus Christ said to his disciples, '*your heavenly Father shall give the Holy Spirit to them that ask him.*' (Luke xi. 13.) Now, this is a clear proof, that the Holy Spirit is not a Divine Person, and an object of worship; for if it had been so, it would have been *prayed to*, and not merely *for*; more particularly, as the Apostles were in an especial manner illumined with '*the Spirit of truth*,' and led *by it* '*into all truth.*'

The Holy Spirit is plainly declared to be '*the gift of God*;' which is admitted in the two following Trinitarian quotations:—

'Upon their arrival at Samaria, they recommended the new converts to *God in prayer*, that, at this first plantation of the gospel among them, they might be made partakers of such extraordinary gifts of the Holy Ghost as *Infinite Wisdom* should see fit to *bestow* upon them, for the more evident demonstration, that the doctrine they had received was *indeed* the word of *God*,' &c.—DR. GUYSE.

'They *prayed* and laid their hands on the disciples, and *God* sent down the *gift*; so, the blessing came *from God by* the Apostles, and not from the Apostles to the people. . . . Peter takes care to inform not only Simon, but all to whom these presents may come, that the Spirit of *God is the gift of God alone.*'—DR. A. CLARKE.

Thus the Apostles *prayed* to God, that the new converts might be made partakers of such extraordinary gifts of the Holy Spirit as he should see fit to *bestow*; and his Spirit is his gift *alone*. Nothing therefore can be clearer, than that the Holy Spirit is his Spirit, and that it is he alone who originally dispenses it.

The Spirit is mentioned in the passages under consideration, as *power*. And Peter does not correct Simon for speaking of it in this manner; but reproves him merely for his unhallowed desire to '*purchase the gift of God with money.*'

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—THE ACTS. [C. XIII.]
 

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To this it is replied as follows:—‘The object here, is the same as that of the last quotation; namely, to show that ‘the Scripture makes no distinction between God and the Spirit.’—In this, I believe Mr. Jones is right. As in the former texts, that which is born of the Spirit of God is born of God; so in these, he that is separated, or called by the Spirit of God, is ‘called of God.’—The manner in which it was suggested to the minds of the Prophets and Teachers of Antioch by the Holy Spirit, that Barnabas and Saul were fit persons to be sent on the important mission to the Gentiles, it is impossible for us to know. Mr. Jones himself, would hardly venture to say, that the third Person of the Trinity stood by, and in an audible voice said, ‘Separate me Barnabas,’ &c. In whatever way the instruction was given, whether by a voice or an internal suggestion, the text affords no proof of a third Person in the Deity, as the Instructor.’—*The Confessions, &c.* pp. 57, 58.

But Trinitarians, in arguing from this passage, identify the Spirit with God, instead of proving it to be a distinct Person in the Godhead. And thus they unconsciously defeat their own object, and promote that of their opponents.

We are informed in this portion of Scripture, that those who were assembled on this occasion, ‘fasted and prayed, and laid their hands’ on the Apostles. ‘But,’ asks a learned Trinitarian writer, ‘was it by this fasting, praying, and imposition of hands that these men were qualified for the work? No. *God* had already called them to it, ver. 2, and *He* who called them, had qualified them. Both their call and their qualification came from *God*; but *He* chose that they should have also the sanction of that church of which they had been members; and therefore *He* said, *Separate me,*’ &c.—DR. A. CLARKE.

Here it is quite evident, that the Holy Spirit is the same as God himself. For the very same words which are ascribed to the Spirit in the passage, are in this quotation ascribed to God, who both called and qualified the Apostles for their divine mission. And it is affirmed in *The Catholic Doctrine, &c.*, Chap. ii. Art. i. that ‘the Scripture makes no distinction between God and the Spirit.’ Then the Spirit is not a distinct Person in the Godhead, and the point is conceded at once.

‘*The Holy Spirit said,* is as much as to say, ‘it was signified by divine revelation to some present.’ We have it expressed without a figure, Acts xi. 28: *And there stood up one of them, named Agabus, and signified by the spirit, that there should be great dearth, &c.* i. e. he signified by a special divine revelation, made to him.’—*Commentaries and Essays*, vol. i. p. 125.

XV.—28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.

‘This may include the decision which the Spirit had given by *His* descent on Cornelius and his friends, but seems more directly to express the consciousness which this assembly had of being guided by *His* influences on their minds in their present determination.’—DR. DODDRIDGE.

That Holy Spirit which descended upon Cornelius and his friends, proceeded from *God*: it was *His* gift.

‘It has pleased the Holy Ghost, as appears by the intimations *He* has given in ancient prophecies of the calling of the Gentiles, and by *His* extraordinary descent on Cornelius and his friends at Ceserea, and afterwards on the idolatrous Gentiles, &c. (Acts x. 41, xiii. 52).’—DR. GUYSE.

The Spirit is said to ‘fall upon them;’ which shews that it is not a person, but an *influence* or an *energy*.

And this verse, (the 16th,) Mr. Grundy renders, ‘For as yet it was fallen upon none of them.’ And he adds, ‘Our translators have rendered it *he*, but in the original the participle is neuter.’ (*Lectures*, vol. i. p. 154.) In WAKEFIELD’S *Translation*, and the *Improved Version*, the reading is *it*.

And it is certain, that some Trinitarians, at least, speak of the Holy Spirit in this connection *impersonally*; as the following instances will abundantly testify:—

‘Simon had never bid so freely for the Holy Ghost, if he had not expected to receive as freely of others for the Holy Ghost: *which* he desired to buy, but not to keep; and intended to sell, not to give.’—BURKITT.

‘Let thy money go with thee to the destruction to which thou art thyself hastening, since thou hast thought so vilely of the free and invaluable gift of the blessed God, as to imagine *It* might be purchased with money. . . . Thine heart is not upright in the sight of God, otherwise thou wouldst think far more honourably of this Spirit of his, than to form a mercenary scheme to traffic in *It* in this scandalous manner.’—DR. DODDRIDGE.

‘He offered them money, supposing that the dispensing this Spirit belonged to them, that they could give *It* to whomsoever they pleased.’—DR. A. CLARKE.

In these extracts, the Holy Spirit is evidently called ‘*IT*,’ and the impersonal relative ‘*which*’ is applied to it, as a thing without any real personal existence. And thus do Trinitarians frequently bear their unconscious involuntary testimony to the impersonality of the Holy Spirit.

39. And when they were come up out of the water, *the Spirit of the Lord* caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.

The following Trinitarian quotation may be adduced as a Unitarian explanation of the passage:—

‘When Philip had baptized the eunuch, *the Spirit of God* shewed him that it was not the *will of God* that he should accompany the eunuch to *Meroe*, but on the contrary, that he should hasten away to *Ashdod*; as *God* had in that, and the neighbouring places, work sufficient to employ him in.’—DR. A. CLARKE.

Here it is said, that the Spirit is the Spirit of God; and the Spirit is identified with God; for the very same acts that are ascribed to the one, are ascribed to the other.

Now, there are numerous passages in the Scriptures which teach us the same thing; namely, that the Spirit of God is not *distinct* from God, but is *God Himself*. ‘Hence Job addressing God says, ‘Thy hands have made me,’ Job x. 8. And Elihu, ‘The Spirit of God hath made me, and the breath of the Almighty hath given me life.’ Job xxxiii. 4. The *hands*, the *spirit*, and *breath* of God, are nothing more than his divine power and energy; what is done by them, is properly done by himself; he alone is *the person* to whom those operations are absolutely ascribed in Rev. iv. 11; and therefore, if they imply personal agency, the personality must be referred to *God*.’—MARSON’S *Impersonality*, pp. 17, 18.

‘We are told by Moses, that when God created the world, ‘the *spirit of God* moved upon the face of the waters,’ Gen. i. 13. Job also observes, ‘by his *spirit* he hath garnished the heavens; his *hand* hath formed the

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The *ancient prophecies* were dictated by *God himself*; for *He* it was who ‘spake in time past unto the fathers *by* the prophets.’ And that Holy Ghost which descended upon the idolatrous Gentiles, could not be a *person*; for they were ‘filled’ with it, and also with ‘joy.’

‘Observe the *Divine* authority of these decrees; they were *dictated* and *directed* by the Holy Ghost; *it seemed good to the Holy Ghost, and to us*: That is, it seemed good unto us, being directed and assisted by the Holy Ghost, whose *inspiration* and conduct we have followed, not to impose unnecessary things upon you.’—BURKITT.

‘*It seemed good to the Holy Ghost and to us.*—The whole council had met under *His direction*; had consulted under *His influence*; and gave forth their decree from *His especial inspiration.*’—Dr. A. CLARKE.

The two last quotations ascribe the decision to *inspiration*. Now, none can impart inspiration but *God*: He alone is the source of it. Then the passage may be read, ‘It seemed good to *God*, to lay upon you no greater burden than these necessary things. And this he signified unto us by his *Spirit of inspiration.*’

In accordance with this idea, a learned Trinitarian writer says in reference to the 29th verse, speaking of the Gentiles, to whom the Apostles were writing,—‘But if they did not keep themselves from these things, they would do ill; that is, they would sin against *God*, whose Spirit had commanded them to keep from these things.’—Dr. A. CLARKE.

And in this chapter it is said, that ‘*God* at the first did visit the Gentiles, to take out of them a people for *his name.*’ (Verse 14.)—It is said, also, that ‘*God*, which knoweth the hearts, bare them witness, *giving* them the Holy Ghost, even as he did unto us’ (Apostles). And the assembly is very properly exhorted not to ‘tempt *God*, to put a yoke upon the neck of the disciples, which neither their fathers nor they were able to bear.’ (Verses 8, 10.) It is therefore *God* who gives this decision, by his Spirit; and the Spirit is identified with him, as belonging essentially to himself.

It is, however, thought by some, that there was no special inspiration on this occasion; but that the purpose of God was indicated by his conferring the Holy Spirit on the Gentiles:—

‘The apostles inferred from the descent of the Spirit upon the Gentile converts that they had a *divine sanction* in not imposing the yoke of the Jewish law upon such converts.’—PRIESTLEY’S *Notes*, vol. iii. p. 643.

‘The apostles, although they were men highly favoured of God, do not arrogate to themselves the being divinely inspired upon the present occasion, or appeal to their own authority, as conscious of their being under the directions of the holy spirit, in what they were determining and declaring, in their letter to the different churches from among the gentiles: but these two things are asserted by them; 1, that God, by giving the holy spirit to the gentiles, ver. 8, in the case of Cornelius and his friends, had ascertained the point of the gentile christians not being bound to be circumcised, and to keep the law of Moses. 2, That they, the apostles, by their own deductions from this fact, and reflections upon it, were clearly convinced, that this was a signification of the divine will in this matter. The *holy spirit* then here is the gift of extraordinary powers from God, referred to ver. 8, testifying the exemption of the gentile christians from subjection to the law of Moses; of which the assembly of the apostles declare themselves fully convinced.’—*Commentaries and Essays*, vol. i. p. 126.

See the quotation from Dr. Doddridge on the passage.

crooked serpent,' Job xxvi. 13. Thus the *spirit of God*, and the *hand of God*, signify the same thing; i. e. the power of God. . . . 'Whither shall I go from thy *spirit*? or flee from thy *presence*? If I ascend unto heaven, *Thou art there*,' &c. Psalm cxxxix. 7. Thus the *spirit of God*, and the *presence of God*, signify the same thing as God himself; 'who doeth (or acteth) according to his will in the army of heaven, or among the inhabitants of the earth; and none can restrain his hand, or resist his power,' Daniel iv. 35.

'In like manner, all immediate and extraordinary communications of knowledge to the minds of men, are ascribed to the *spirit of God*. Thus, when Joseph had interpreted Pharaoh's dream, the latter said unto his servants, 'Can we find such a one as this is, a man in whom the *spirit of God* is!' What he meant by the *spirit of God* being in Joseph is plain, from what he said to him; 'Forasmuch as *God* hath shewn thee all this, there is none so discreet and wise as thou art,' Gen. xli. 38.'—CAMERON'S *Doctrine of the Holy Scriptures*, pp. 22—24.

From these instances it is clear, that the *spirit of God*, is frequently used in the Scriptures as synonymous with *God Himself*.

'There is a remarkable various reading in this verse, countenanced by some of the most ancient manuscripts and quotations, viz. *The spirit of the Lord fell upon the eunuch, and the angel of God caught away Philip.*'—PRIESTLEY'S *Notes*, vol. iii. p. 598.

See also the *Improved Version*, and Drs. Doddridge and Adam Clarke.

Dr. Doddridge says on this passage, 'The Spirit of the Lord, which fell upon the eunuch,' &c.

See the verse under the Trinitarian head.

IX.—17. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the *Holy Ghost*.

'Ananias is commissioned to confer on Paul the *holy spirit*, or divine extraordinary powers.'—*Commentaries and Essays*, vol. i. p. 124.

'As the holy spirit was not communicated by the laying on of any hands except those of the apostles, this descent of the spirit upon Saul was of an extraordinary kind, similar to that on the disciples at the first, and on Cornelius and his friends afterwards.'—PRIESTLEY'S *Notes*, vol. iii. p. 601.

'It seems as if Saul, upon his eyes being opened, and his being baptized, received the Holy Ghost in *His* extraordinary gifts, and that in a visible manner, immediately from Christ himself, as the rest of the apostles did, (chap. ii. 1--4),' &c.—Dr. GUYSE.

The Spirit is here represented as a *person*:—'the Holy Ghost in *His* extraordinary gifts.' This is not at all sanctioned by the passage; for Saul is said to have been filled with the Holy Ghost; which seems to imply that the Spirit is a divine influence, and not a Divine Person. And this assertion appears to be borne out by the two following Trinitarian quotations, which may be adduced in answer to the preceding one from Dr. GUYSE:—

'The Holy Ghost, which he received now, was given more to make him a thorough Christian convert, than to make him an apostle.'—Dr. A. CLARKE.

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XVI.—6. Now, when they had gone through Phrygia and the region of Galatia, and were *forbidden of the Holy Ghost* to preach the word in Asia.

‘Forbidden by the Holy Spirit (*who* at that time had other work for them to do), &c. . . The economy of *Divine Providence* was very remarkable, in not permitting them to preach in Bythynia, and forbidding them to do it in Asia.’—DR. DODDRIDGE.

‘God chose to send *His* servants to another place, where *He* saw that the word would be affectionately received.’—DR. A. CLARKE.

‘The Holy Spirit, by secret suggestions to one or more of their minds, prevented their going, for the present, to preach in that country; *God* thereby intimating, that *He*, in a sovereign way and manner, sends *His* gospel, orders and disposes of *His* servants and their labours, how, when, and where *He* pleases, for accomplishing the purposes of *His* grace in their proper season.’—DR. GUYSE.

The Holy Spirit is, in these extracts, clearly identified with God; for the very same things that are said to be done by the Spirit, are said to be done by *God*—by *Divine Providence*. The form of expression is changed, and God is substituted for the Spirit; and to him most evidently the supremacy is ascribed. He orders all things according to His sovereign will and good pleasure: and it was He who forbade His servants, the Apostles, going into Asia, and directed them to another quarter.

Thus, Trinitarians are continually identifying the Spirit with God; when, to establish their hypothesis, they should prove it to be a distinct person in the Godhead. The reverse of this they are perpetually substantiating. And the fact shews, how clearly the Scriptures teach us, that the Holy Spirit is not another person distinct from God, but is the Spirit of God.

‘The *holy spirit* here is a particular divine revelation and direction, suggested to some persons among them, that they should not attempt to preach the gospel for the present in those places.’—*Commentaries and Essays*, vol. i. p. 127.

7. After they were come to Mysia, they assayed to go into Bithynia; But *the Spirit suffered them not*.

‘The Spirit of God interposed again, and did not permit them to bend their course at this time thither, *He* having work for them first to do in other parts.’—DR. GUYSE.

‘*God* saw that that was not the most proper time to preach the word at Bithynia; as *he* willed them to go immediately to Macedonia, the people there being ripe for the word of life.’—DR. A. CLARKE.

‘The very journeyings of the Apostles, and first preachers of the gospel, as well as their divine exercises, were all ordered by the wisdom and will of *God*; they might neither speak, nor act, nor walk, but according to *divine directions*.’—BURKITT.

‘May they who are entrusted with this glorious embassy imitate the pious zeal of these holy men, and be willing, when *called by Providence*, to cross lands and seas on so pious and so charitable an errand.’—DR. DODDRIDGE.

Here also what is ascribed to the Spirit, is ascribed to God; and the one is clearly identified with the other. So that it is again evident, by the shewing of Trinitarians, that ‘there is no distinction between God and the Spirit.’



‘Filled with the Holy Spirit, *which* shall be poured out upon thee in a miraculous way before I leave this place. For the God of our fathers hath, in his secret and mysterious counsels, fore-ordained thee to know his will, &c. . . . We do not elsewhere find that any but the apostles had the power of conferring *It*.’—Dr. DODDRIDGE.

Thus the Holy Spirit is spoken of in neuter terms, as of a thing without any personal being:—‘the Holy Ghost, *which* ;’ ‘the Holy Spirit, *which* ;’ and ‘the power of conferring *It*.’ It is represented as being *poured out*, and as proceeding from God alone; for it was God who fore-ordained Saul to know his will. It must therefore have been according to his will that the Apostle was called, and invested with the power necessary to qualify him for his divine mission. And Paul afterwards said, that ‘it pleased *God* to call him by his grace, and to reveal his Son in him.’ (Gal. i. 15, 16.)

It is observed, that ‘when Saul was baptized, and had received the Holy Ghost, his soul was *divinely invigorated*.’—Dr. A. CLARKE.

Under the influence of this divine invigoration, the Apostle did not preach that the Holy Spirit was a third Divine Person in the Godhead; but that it was the Spirit of God; and that it bore the same relation to God, as the spirit of man did to man. (1 Cor. ii. 10, 11.) He, moreover, speaks expressly of the Spirit under the neuter pronoun, *itself*:—‘The Spirit *itself* beareth witness with our spirits.’ ‘The Spirit *itself* maketh intercession for us.’ Rom. viii. 16, 26. But he never, when speaking of God and Christ, says, ‘God *itself*,’ and ‘Christ *itself*.’

X.—38. How God *anointed* Jesus of Nazareth with the *Holy Ghost*, and with *power*; who went about doing good, and healing all that were oppressed of the devil: for God was with him.

‘If by God, in this passage, we are to understand the Father, and this I suppose will be readily granted, then we have the whole three persons of the Trinity distinctly mentioned; and the apostle Peter’s assertion (upon the Trinitarian hypothesis) will amount to this, that the first person in the Trinity anointed the second person with the third person. Now my query is, with what propriety can one person be said to be anointed with another person? I can easily conceive of one person anointing another with oil, as Samuel did Saul, when he anointed him to be a king; but to say that one divine person anointed a second divine person with a third divine person, appears to be as absurd as to assert, that the apostle Paul anointed the apostle Peter with the apostle John. . . .

‘If the doctrine of a Trinity, or three persons in the Deity, the same in substance, and equal in power and glory, be once admitted, it will be difficult to attach any meaning to the apostle’s assertion in the above passage. But if we consider Jesus Christ as simply a man—‘A man (as Peter elsewhere expresses himself) approved of God among the Jews, by miracles and signs and wonders, which God did by him’—and the Holy Ghost as the power of God communicated to him, then the apostle’s assertion is easily understood. This is the light in which Unitarians view the apostle’s assertion, and this view of it is supported by the connexion in which the assertion stands. ‘God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that

were

'The Spirit of Jesus,' is the true reading of the passage, according to Griesbach, Dr. Adam Clarke, the Editors of the Improved Version, Wakefield, Dr. Doddridge, and others.

The Holy Spirit is 'the Spirit of Jesus,' as he *received* it of the Father, and *shed it forth* on the Apostles. It is thus explained by BURKITT, on Rom. viii. 9; who says, 'that the Holy Ghost is called the Spirit of Christ passively, and by way of *reception*, as being *bestowed* upon him and *received* by him; also actively, and by way of *collation*, as being *bestowed* by him, and *conveyed from* him.' And probably the following passage is here referred to:—'Being by the right hand of God exalted, and having *received* of the Father the promise of the Holy Ghost, *he hath shed forth this* which ye now see and hear.' Acts ii. 33.

That the Spirit of Jesus, which suffered not the apostles to go to Bithynia, is not a person, is evident from the following Trinitarian testimony:

'The Spirit [of Jesus] let them know that *It* did not permit them to do it.'—DR. DODDRIDGE.

Thus, the Spirit that interposed on this occasion, and 'forbade' the Apostles, and 'suffered them not,' &c. is called *It*; and that, too, by a Trinitarian writer, who, in the same connection, applies to the Holy Spirit the personal relative, *who*. The neuter pronoun is doubtlessly used unconsciously, and may be considered an involuntary testimony to truth, in opposition to system.

See the preceding passage, and xiii. 2—4.

XX.—22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there.

'That is, I imagine, knowing by the revelation of the *Divine Spirit*, that he was to be *bound*.'—WHATELY'S *Essays*, p. 291.

'I am going to Jerusalem, being directed and obliged to it by inward suggestions of the Holy Spirit.'—DR. GUYSE.

'Under the strong impulse of the Spirit of God upon my mind, which intimates my duty to me in such a manner, that I can neither omit nor delay it.'—DR. DODDRIDGE.

'As if he had said, I have now no choice—*God* has not left me either to the advice of friends, or to my own prudence: *the Spirit of God* obliges me to go to Jerusalem.'—DR. A. CLARKE.

In this last quotation, the SPIRIT of God, and GOD, are represented as the same; for the same act, authority, and influence are ascribed to both, as one being, designated by two different names. With respect to the other extracts, they contain nothing to militate against this statement, and the conclusion hence deduced.

Dr. Priestley explains the passage as signifying, 'I have an impulse from the Spirit of God to go to Jerusalem.'—*Notes*, vol. iii. p. 681.

23. Save that *the Holy Ghost witnesseth* in every city, saying, that bonds and afflictions abide me.

'Only this I know in general, that the *Divine Spirit*, whose nature is holy, and *who* is the sanctifier of *his* people and servants, and of all their labours and trials, has practically witnessed by events that have befallen me in many cities where I have hitherto been, and may further tell me by *inspired prophets* in various cities through which I pass, (chap. xxi. I, II,) that imprisonment, bonds, and ill usage are still to attend me for the sake of Christ,' &c.—DR. GUYSE. 'The

were oppressed with the devil: for *God was with him.*' That is, God was with him by that divine power which he communicated to him, and by which he performed all those mighty works which proved that he was sent of God. It was by the *finger or power* of God that Jesus cast out demons. It was the Father who dwelt in him who did the works; and hence he acknowledged that of his own self he could do nothing.'—*Monthly Repository*, for 1819, pp. 421, 422.

The expression, *the Holy Spirit and with power*, 'is the Hebrew phraseology for—the Holy Spirit of Power.'—WAKEFIELD'S *Inquiry*, &c., p. 30.

'All the extraordinary power of Christ is ascribed to *God*, who was with him, and acted by him.'—PRIESTLEY'S *Notes*, vol. iii. p. 612.

'The blessed Jesus had the same holy spirit, or divine extraordinary power, bestowed upon him, which was afterwards given to his apostles and followers; the same in kind, though not in degree.'—*Commentaries and Essays*, vol. i. p. 124.

The two following Trinitarian quotations may be adduced as confirming the preceding remarks:—

'God the Father consecrated, authorized, and qualified that famous person for the Messiah's office, by a visible descent and *unmeasurable effusion* of the Holy Ghost upon him at his baptism.'—DR. GUYSE.

'That is, endued the human nature of Christ with the fulness of the graces of *His Holy Spirit*, and consecrated him to the work and office of a Mediator.'—BURKITT.

Thus the Holy Spirit is the Spirit of God. It was God who endued Jesus Christ with it as an effusion, in an unmeasurable degree, to consecrate him to his office as Messiah and Mediator, and qualify him for his divine mission. The Spirit, therefore, proceeds from God; and it is identified with him, as his divine influence and power. And it is clearly the drift of the passage, that as Jesus had the anointing of the Holy Spirit, *God was with him*; consequently, the Spirit is not any thing distinct from God, but is, properly speaking, *God Himself*.

44. While Peter yet spake these words, *the Holy Ghost fell* on all them which heard the word.

It would be inconsistent to say that a *person* fell on them; but perfectly rational to speak thus of a *power* or an *influence*. 'This descent of the holy spirit upon the first-fruits of the uncircumcision, was similar to that on the Jewish converts on the day of Pentecost; being an *immediate operation of God*, and not in the usual way of conferring the gifts of the spirit, viz: by laying on of the hands of the apostles. This was the most satisfactory proof of the whole work being of God; and with this *view* the history is recited by Peter, in his justification of himself to his brethren at Jerusalem.'—PRIESTLEY'S *Notes*, vol. iii. pp. 613, 614.

The following Trinitarian extracts are confirmatory of the preceding remarks:—

'By this *gift of the Holy Ghost*, upon the first-fruits of the Gentile converts, before baptism, contrary to the usual manner, *God* afforded a signal evidence of His receiving the Gentiles into the Christian Church, as well as the Jews.'—HOLDEN'S *Expositor*, p. 306.

Here the Holy Ghost is said to be a *gift*, and God is represented as the *Giver*; for all is evidently ascribed to God, as the source of all good, and the One Supreme.

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—THE ACTS. [C.XX.]
 

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‘The Holy Spirit testifies, in almost every city through which I pass, saying, *by the mouth of the divinely inspired prophets* whom I find among the christians there, that bonds and afflictions await me.’—Dr. DODDRIDGE.

The Spirit is represented in these two extracts, as the spirit of *inspiration* and *prophecy*; and as this proceeds from God only, the Spirit is identified with God, as his divine power and influence, and not distinguished as a separate Divine Person in the Godhead.

‘That is, it was suggested by the *holy spirit*, or immediate divine revelation, to various persons, in different places, that the apostle was to be imprisoned and hardly treated.’—*Commentaries and Essays*, vol. i. p. 127.

See Acts xiii. 2—4; xvi. 6, 7.

28. Take heed therefore unto yourselves, and to all the flock, over the which *the Holy Ghost hath made you overseers*, to feed the church of God, [of the Lord,] which he hath purchased with his own blood.

‘The Holy Ghost has authoritatively placed and settled you, as inspectors, watchmen, and bishops of their souls, by *his* furnishing you with *his* gifts and graces for that important trust, and inclining your hearts to it, and regularly investing you in it, according to the direction of *his* word.’—Dr. GUYSE.

This extract fails in the main point: it does not prove that the Holy Spirit is a distinct Person in the Godhead; which is what the Trinitarian system absolutely requires should be demonstrated. Doubtless the Holy Spirit appointed the first teachers of the gospel to their holy vocation, and qualified them for the effectual discharge of their important duties; but it was as *the Spirit of God*, which *he* poured out, and shed forth, agreeably to the promise of the Prophet Joel, and the promise of Jesus Christ. In other words, it was *God himself* that effected all this, by his divine power and influence. And this, too, is admitted in the following brief Trinitarian paraphrase of the passage:—

‘Appointed you bishops.... The office of a bishop is from *God*.’—Dr. A. CLARKE.

Thus, the Holy Spirit and God are clearly represented as one and the same being.

‘The *holy spirit* here stands for the extraordinary divine direction imparted to some of the brethren, by which the elders of the church of Ephesus had been appointed to their office, in those difficult times.’—*Commentaries and Essays*, vol. i. pp. 127, 128.

XXI.—4. And finding disciples, we tarried there seven days; who said to Paul *through the Spirit*, that he should not go up to Jerusalem.

‘There finding disciples endowed with gifts of *prophecy*, they warned him, *by the Spirit*, that he had better not go up to Jerusalem. So Beza explains the passage: ‘They, understanding by the *revelation of the Spirit*, what dangers awaited Paul, out of affection, and not by any special divine command, intreated him not to go to Jerusalem, being ignorant of what the same Spirit had commanded Paul.’ The warning was afterwards repeated at Cesarea by Agabus.’—*Cottage Bible*.

‘The purport of this *divine communication* was, ‘If thou go up to Jerusalem

c. x.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—THE ACTS.

‘The Holy Ghost fell on all them that heard the word; and *His* descent was known by their being able to speak with different tongues. In what manner *this gift* was bestowed, we cannot tell; probably it was in the same way in which *It* had been given on the day of Pentecost.—Dr. A. CLARKE.

The Holy Spirit is again expressly mentioned as a *gift*; and this gift is called *It*.

‘Thus boldly and clearly did Peter display this gospel of the grace of God, to Gentiles as well as to Jews, and his word was confirmed by the miraculous *effusion* of the Holy Ghost, not only in *Its* ordinary, but in *Its* extraordinary gifts on Gentiles as well as Jews.’

The Holy Spirit is here represented as a *miraculous effusion*; and the neuter pronoun ‘*it*’ is distinctly applied to it:—‘not only in *ITS* ordinary, but in *ITS* extraordinary gifts.’ It is also clearly ascribed to *God*; for as Peter displayed the grace of God, the descent of the Spirit was a confirmation of it. The Holy Spirit therefore is identified with God, as his divine energy; and it is He who imparts it; for it is *His gift*. See Acts viii. 6.

45. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was *poured out the gift of the Holy Ghost*.

The Holy Ghost is a *gift*; and it is clear from the connection, that it is the gift of God; for in the next verse, the people are said to ‘*magnify God*.’ But this gift, moreover, is *poured out*; and it cannot therefore be a *person*, but is to be considered as an influence or energy.

‘*This descent of the spirit on the Gentiles, notwithstanding all the preceding extraordinary circumstances, we see greatly astonished the Jewish converts who accompanied Peter. They probably expected that circumcision, and every thing attending a proselytism to the Jewish religion, should have preceded this divine token of the title of these Gentiles to the benefit of Christianity. And notwithstanding this miraculous appearance, we find that the Jewish converts were with great difficulty reconciled to this dispensation of the gospel.*’—PRIESTLEY’S *Notes*, vol. iii. p. 614.

Trinitarians may again be quoted as confirming the statements and arguments of Unitarians:—

‘And all they of the circumcision who believed, as many as came with Peter upon this occasion, were exceedingly astonished to see that the miraculous and important *gift* of the Holy Spirit, *which* they supposed peculiar to the Jewish nation, was *poured out* upon the Gentiles also.’—Dr. DODDRIDGE.

‘*They of the circumcision were astonished, because it was a maxim with them, that the Shechinah or divine influence could not be revealed to any person who dwelt beyond the precincts of the promised land. Nor did any of them believe that the Divine Spirit could be communicated to any Gentile. It is no wonder, therefore, that they were amazed when they saw the Spirit of God so liberally given, as it was on this occasion.*’—Dr. A. CLARKE.

‘The Holy Ghost was abundantly shed down, as the free *gift* of God, in a miraculous way, on Cornelius and all his Gentile friends, in like manner as *He* had been before on Jewish converts, which was undeniably manifest by *Its* supernatural effects.’—Dr. GUYSE.

In the three preceding Trinitarian extracts, the Holy Spirit is mentioned as a gift, and the gift of God. It is called the Spirit of God, the Divine

salem, the Jews will persecute thee; and thou wilt be imprisoned,' &c. As he was apprised of this, he might have desisted, for the whole was conditional: Paul might or might not go to Jerusalem: if he did go, he would be persecuted, and be in danger of losing his life. The Holy Spirit neither commanded him to go, nor forbid him: the whole was conditional; and he was left to the free exercise of his own judgment and conscience. This was a similar case to that of David in Keilah, 1 Sam. xxiii. 9—13. David prevented the threatened evil by leaving Keilah: Paul fell into it, by going to Jerusalem.'—DR. A. CLARKE.

This speaking through the Spirit, according to the preceding quotations, is *prophesying*, or foretelling future events; and this is done by *revelation* of the Spirit, and *divine communication*. Now, as these several things depend upon the divine will and power, the above explanations do not prove the Spirit to be *distinct* from God, but *identical* with him. And the illustration from the 1st of Samuel confirms this; for it was not an intermediate person who spoke to David in Keilah, but the LORD—'the LORD said.' And Dr. Guyse, in adducing the same illustration in Paul's case, says, that 'God told David,' &c. Then it was *God* who imparted these gifts of *prophecy*, and made this revelation and divine communication in the present instance. For such gifts and communications proceed from him only; and he speaks through his prophets by the Spirit of inspiration which he gives them.

'But did not the Spirit of God then contradict *itself*, in bidding the apostle go, and then speaking to him by these disciples not to go? Not at all: St. Paul by extraordinary Revelation, was commanded to go up to Jerusalem; these disciples by a Spirit of prophecy only foretold the difficulties and dangers that would attend him on his journey; and so through kindness and human affection, they dissuaded him from undertaking it.'—BURKITT.

The system of Trinitarianism requires its professors always to represent the Spirit as a *Person*; but they frequently and unconsciously speak of it as *not* a person, under the application of *impersonal* terms. And the expression, 'the Spirit of God *itself*,' in the preceding quotation, may be considered as an involuntary testimony to truth, in opposition to the influence of error.

10. And as we tarried there many days, there came down from Judea a certain *prophet*, named Agabus.

11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, *Thus saith the Holy Ghost*, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

'Agabus *predicted* by a sign, in the manner of the *old prophets*, that Paul should be there imprisoned.'—*Cottage Bible*.

'He uttered a *prediction* which greatly affected us all, attending it, as usual, with a significant and *prophetic* sign; for he took Paul's girdle, and binding his own hands and feet, he said, *Thus saith the Holy Spirit*, by whose *inspiration* I now speak and act,' &c.—DR. DODDRIDGE.

'Observe here, that during the Apostle's stay at Cesarea in Philip's house, a certain *prophet* named Agabus, comes thither, and *prophesieth* of St. Paul's bonds at Jerusalem.'—BURKITT.

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Spirit, and the Divine Influence. It is said to be poured out, abundantly shed down, and liberally given. And the impersonal terms, *which, It, and Its*, are distinctly applied to it. The Holy Spirit, therefore, according to the involuntary testimony of Trinitarians themselves, cannot be a *person*; for such representations as these, are completely inconsistent with the idea of *personality*; and perhaps, clearer evidence cannot be afforded on any subject, than that which is here presented to the mind on this question.

See Acts ii. 1—4, &c.

46. For they heard them speak with tongues, and *magnify God*. Then answered Peter,

47. Can any man forbid water, that these should not be baptized, which have *received the Holy Ghost* as well as we?

'They were made *partakers* of the Holy Ghost. So we find that Jesus Christ had his *water baptism*, as well as John: and that even he who gave the *baptism of the Holy Ghost*, required the administration of *water baptism* also. Therefore the *baptism of the Spirit* did not supersede the *baptism by water*;' &c.—Dr. A. CLARKE.

'Is it not plain, beyond all contradiction, that *God* has now taken the Gentiles into the gospel-covenant; and that they may and ought to be baptized with water, who have already been *baptized with the Holy Ghost*, in *His* being *poured out* upon them, as certainly, evidently, and in like manner, as *He* has been upon ourselves.'—Dr. GUYSE.

Notwithstanding the personal pronouns, *he* and *his*, here applied to the Holy Spirit, (but certainly without warrant from the passage,) these Trinitarian quotations may be taken as evidence in favour of the impersonality of the Spirit. For the expressions, '*partakers of the Holy Spirit*,' '*baptism of the Holy Spirit*,' and '*pouring out of the Holy Spirit*,' are proper and consistent only on the supposition, that the Spirit is a divine influence or energy. These things may be said in this sense; but not in the sense in which Trinitarians regard the Holy Spirit. For how strange would it be, to talk of *partaking* of a person, of *pouring out* a person, and being *baptized* with a person!

Then, all is evidently ascribed to *God*. For it is asked, 'Is it not plain, beyond all contradiction, that *God* has now taken the Gentiles into the gospel-covenant?' And the same idea is also expressed in the following Trinitarian quotation:—'Meaning that it would be unreasonable to refuse baptism to those whom *God* had favoured in so signal a manner.'—HOLDEN'S *Expositor*, p. 306.—Thus, then, it was *God* who *poured out* the Holy Ghost upon these Gentile converts, and *baptized* them with it. The Holy Spirit, therefore, is identified with him; and as the above expressions are inconsistent with its personality, it is to be regarded as the divine influence or power.

See the instances of Trinitarian *impersonals* in this connection, from the 44th verse.

XI.—15. And as I began to speak, *the Holy Ghost fell on them*, as on us at the beginning.

The expression, '*fell on them*,' shews, that the Spirit is not a person, but an influence or energy.

'The Holy Ghost came down upon them in the same manner, and with the same effects, as *He* did upon us Apostles,' &c.—BURKITT.

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‘This inspired man coming into our company, and seeing the belt with which Paul used to gird up his long garments about his loins in travelling, took it up, and by way of a *prophetic* sign, bound his own hands and feet with it,’ &c.—Dr. GUYSE.

‘This was no doubt a *prophet*, in the commonly received sense of the term; and his mode of acting was like that of the *ancient prophets*, who often accompanied their predictions with significant emblems.’—Dr. A. CLARKE.

It was then by the *Spirit of prophecy*, that Agabus foretold Paul’s bonds and imprisonment. And who can impart this Spirit, but *God only*?—who but he *did* impart it to the prophets of old! Therefore, the Spirit is identical with *God*; and the expression, ‘*Thus saith the Holy Ghost*,’ is of the same import as the ancient annunciation of the prophets,—‘*Thus saith the Lord*.’

‘The Prophet Agabus introduces a communication, supernaturally suggested to his mind, with the expression, ‘*Thus saith the Holy Spirit*,’ which appears exactly parallel to the expression often used by other prophets, ‘*Thus saith God*.’—YATES’S *Vindication*, pp. 104, 105.

‘The *holy spirit* is a divine prophetic revelation, made to Agabus: which he personifies after the manner of the ancient prophets; who, upon delivering any divine revelation made to them, prefaced it with saying, *Thus saith the Lord*, &c.’—*Commentaries and Essays*, vol. i. p. 128.

XXVIII.—25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, *Well spake the Holy Ghost* by Esaias the prophet unto our fathers.

‘It was with great truth and propriety, and with unerring foresight of these days, that the Holy Spirit, that *Divine Person* by whom the sacred penmen were inspired of old, spoke by the prophet *Isaiah*, (chap. vi. 9, 10.) to our disobedient ancestors,’ &c.—Dr. GUYSE.

Now, there is no mention of any such ‘*Divine Person*’ in *Isaiah*. On the contrary, we meet with these words at the beginning,—‘Hear, O heavens, and give ear, O earth: for the LORD hath spoken.’ (i. 2.) And a little further on we are told, that the LORD is ‘the Holy One of Israel.’ (verse 4.) It is remarkable also, that in the very place alluded to above, the same gracious Being is presented to our notice, as the only source of authority and power:—‘I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not,’ &c. (vi. 8—10.) So that the passage, with its connections, may prove that the Holy Spirit is *identical* with God, but not that it is a third distinct *Divine Person* in the Godhead.

‘*Jehovah* spake by the mouth of all his *holy prophets*, by giving them the Spirit of inspiration and prophecy, and whether the words are attributed to the prophet, or to the inspiration by which he spake, they are strictly and properly the words of *Jehovah only*.’—MARSOM’S *Impersonality*, p. 61.

‘The prophet *Isaiah*, in his 6th chapter, tells us he saw the LORD OF HOSTS. And at verse 8, that he heard the voice of the LORD, SAYING—Go and tell this people, Hear ye indeed, but understand not, &c.



The Holy Spirit was *poured out* upon the Apostles; and it was *God* who poured it out.

‘*God* signally owned the word of his grace, by *shedding down* the Holy Ghost, *who* came upon them, not only with gracious influence to enlighten their minds, and change their hearts; but likewise in an *immediate* and *miraculous* manner, bestowing upon them the gift of tongues, even as he did on us, the apostles, and other Jewish believers, at the first wonderful *effusion* of the Spirit, on the famous day of Pentecost. (Acts ii.)’—Dr. GUYSE.

Here, as in the former instance, the *pouring out* of the Spirit on the day of Pentecost, is alluded to. The Spirit is said to come from *God*; and that, too, ‘in an *immediate* and *miraculous* manner.’ And it is ‘*shed down*’ as a ‘wonderful *effusion*.’ But it is spoken of under the application of the personal pronouns, *who* and *he*. This, however, is a form of speech inconsistent with the general representations of the two extracts; and it derives not the least countenance from the passage; for there is nothing there that expresses personality, or that suggests, in the most distant manner, such an idea. And this assertion seems to be borne out by the following Trinitarian quotation:—

‘And as I began to speak, before I had made any considerable progress in my discourse, the Holy Spirit fell upon them in the visible form of cloven tongues of fire, even as *It* did upon us at the beginning of our public ministry, after the ascension of our blessed Lord. (Chap. ii. 3, 4.)’—Dr. DODDRIDGE.

Here the impersonal pronoun ‘*It*,’ is applied to the Spirit; and if it be *It*, it cannot be *He*. See Acts viii. 16, x. 44, under the Unitarian head.

16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but *ye shall be baptized with the Holy Ghost*.

Not surely with a *person*, but a spiritual and divine *influence*, shed abroad through the mind.

‘Ye shall be partakers of a much nobler, and more efficacious baptism, of which his (John’s) was a lively emblem, by my *shedding down* the Holy Ghost, in all *His* gifts and graces, *abundantly* upon you.’—Dr. GUYSE.

The expressions, ‘*shedding down* the Holy Ghost,’ and ‘*abundantly*,’ neutralize the personal pronoun *His*; for they are utterly inconsistent with the idea of personality.

‘When Peter saw that the Holy Ghost fell upon those Gentiles, he considered it a fulfilment of our Lord’s promise, *ye*, that is, all that will believe on me, *shall be baptized with the Holy Ghost—not many days hence*, i. e. in a short time this Spirit shall be given, *which* is to abide with you for ever.’—Dr. A. CLARKE.

Here the Holy Spirit is not only spoken of as that with which believers were to be *baptized*, but as of a thing without any real personal existence; for the impersonal relative *which* is applied to it:—‘this Spirit shall be given, *which* is to abide with you for ever.’

See Acts i. 5, and passages there referred to, under the Unitarian head.

17. Forasmuch then as *God* gave them the like *gift* as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand *God*?

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—THE ACTS.[C.XXVIII].
 

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‘Yet these very words, which the prophet declares to have been *spoken* by the *Lord*, even the *Lord of Hosts*, were spoken by the *Holy Ghost*—*Well spake the Holy Ghost*, by *Esaias the prophet*, unto our *Fathers*, saying, *Go unto this people and say, Hearing ye shall hear, and shall not understand*, &c.

‘Therefore, the *HOLY GHOST* is the *LORD OF HOSTS*.’—*Catholic Doctrine*, &c., Chap. ii. Art. xxii.

In reply to this argument, Mr. Jones’s able opponent observes,—

‘This is only a repetition of a former argument, and can be answered only as it was before—that whatever was dictated by the Holy Spirit, was dictated by the Lord of Hosts, the giver of that Spirit. It may not be improper, however, to remark, that the passage quoted from Isaiah, in the 28th chapter of Acts, is mentioned in no fewer than five other places in the New Testament,\* and the Holy Ghost is *not even named* in any one of them. This, I conceive, would not have been the case, if the Evangelists had entertained the opinion so confidently avowed by Mr. Jones.’—*The Confessions*, &c. pp. 74, 75.

Mr. Jones’s argument above, (which is the general Trinitarian argument,) defeats itself. Instead of shewing, or endeavouring to shew, that the Holy Spirit is a *distinct person* in the Godhead, it *identifies* it with *God*; which is fatal to the Trinitarian System; for it requires that the *distinction* of the three Divine persons should be clearly demonstrated, and inviolably maintained. That the Holy Spirit and God are *identical*, is evident from this fact,—that the Spirit is *THE SPIRIT OF GOD*. For as the spirit of man, is man himself; so the Spirit of God, is God himself. But there is a material difference between *identity* and *distinction*. And it is a sad mistake on the part of Trinitarians, to be continually endeavouring to prove the one, when their object should be to substantiate the other. What is it, but the indication of an erroneous system? At any rate, the passage has not yet been adduced, in which the Holy Spirit is called ‘God the Holy Ghost,’ or ‘The Third Person in the Trinity.’

\* Matt. xiii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 39, 40: and Rom. xi. 8.

*The gift of God*, here spoken of, is evidently the Holy Spirit. And a learned Trinitarian writer thus paraphrases the passage:—

‘*God gave them the like gift, &c. viz. the Holy Spirit, and Its various gifts and graces, in the same way, and in the same measure in which he gave them to us Jews. What was I, that I could withstand God. It was not I who called them to salvation: it was God; and the thing is proved to be from God alone, for none other could dispense the Holy Spirit.*’—Dr. A. CLARKE.

The Holy Spirit is here called *It*; and it is the prerogative of *God alone* to dispense it. In the first place, then, we are led to conclude, that it cannot be a *person*; and in the next, that it is the *divine energy* or *influence*. And it is remarkable, that in the passage under consideration, all is ascribed to *God*; for *God* gave them the gift, and the Apostle could not withstand *God*. And in the next verse, ‘*God is glorified,*’ because ‘*he hath also to the Gentiles granted repentance unto life.*’ *God*, therefore, is all in all; and the Spirit is identified with him, as his divine influence and power.

24. For he was a good man, and *full of the Holy Ghost* and of *faith*: and much people was added unto the Lord.

From the fact, that the *Holy Spirit* is here coupled with *faith*, and that Barnabas is said to be *full of both*, it is inferred by some Unitarians, that the Spirit is not a person, but a divine energy or power. At all events, the expression, *full of the Holy Ghost*, seems directly opposed to the idea of *personality*. For while a person may be said to be full of a *divine influence*; it would sound strangely to say, that he was full of a *Divine Person*.

‘He was eminently favoured with those extraordinary divine powers, which were then bestowed for the furtherance of the gospel.’—*Commentaries and Essays*, vol. i. p. 125.

The following Trinitarian extract on the above passage, is particularly worthy of observation:—

‘He is holy, because the Spirit of holiness\* dwells in him: he has not a few transient visitations or drawings from that Spirit; *It* is a resident in his soul, and *It* fills his heart. *It* is light in his understanding; *It* is discrimination in his judgment: *It* is fixed purpose and determination in righteousness, in his will; *It* is purity, *It* is love, joy, peace, gentleness, goodness, meekness, temperance, and fidelity, in his affections and passions. In a word, *It* has sovereign sway in his heart; *It* governs all passions, and is the motive and principle of every righteous action.’—Dr. A. CLARKE.

Who that had never heard any thing on the subject, on reading this quotation, could imagine, for a moment, that the Holy Spirit was supposed to be a *Person*? Here the Spirit is distinctly called *it* nine times. Unitarians could have done no more: they could not have multiplied these little impersonals more thickly. We have therefore in this incidental passage, a striking Trinitarian involuntary testimony, that the Holy Spirit is *not a person*.

See Luke i. 15, under the Unitarian head.

XIII.—9. Then Saul, (who also is called Paul,) *filled* with the *Holy Ghost*, set his eyes on him, and said, (&c.)

‘*The holy spirit, which the apostle was filled with, was an immediate divine*

\* See the quotation, on ‘the Spirit of holiness,’ from Dr. A. Clarke, under Rom. i. 4, on the Unitarian side.



*divine influence*, directing and empowering him to inflict blindness upon a false prophet.'—*Commentaries and Essays*, vol. i. pp. 125, 126.

'Filled with wisdom and knowledge, and with a just indignation and zeal, by an *extraordinary afflatus* of the Holy Ghost,' &c.—Dr. GUYSE.

'Filled with the powerful *effusion* and *impulse* of the Holy Spirit.'—Dr. DODDRIDGE.

*Afflatus* and *effusion*, the terms used in the two preceding quotations, and applied to the Spirit, seem to imply an *influence*, but not a *person*.

The passage says, that the Apostle was *filled with the Holy Ghost*. Hence it is observed, 'Therefore the sentence he pronounced was not from *himself*, but from *God*.'—Dr. A. CLARKE.

Here the Holy Spirit is clearly identified with God; for the reasoning is, that what is said to be done by the one, is done by the other.

'Paul no doubt found himself *supernaturally* directed to speak in this manner, as Peter was in the case of Ananias and Sapphira. His example therefore, will by no means authorize any person to adopt similar language at this day, so as to denounce the judgments of *God* upon those whom they apprehend to oppose the truth.'—PRIESTLEY'S *Notes*, vol. iii. pp. 626, 627.

The same idea is evident in this quotation, as in the preceding: the Holy Spirit is identified with God, as the same acts are here ascribed to God, that are ascribed to the Spirit in the passage under consideration.

'He was full of the Holy Ghost when he began his address; by the light of that Spirit he discerned the state of Elymas, and exposed his real character; and by the *prophetic* influence of that same Spirit, he *predicted* the calamity that was about to fall upon him, while as yet there was no sign of this blindness!' But this blindness was to continue *only for a season*. Hence the writer here quoted observes, 'In the midst of judgment *God* remembers mercy.'—Dr. A. CLARKE.

And thus again, all that is ascribed to the Spirit, is ascribed to *God*. And who but *He* gives the '*prophetic* influence,' and enables His servants to '*predict*' future events.

See the preceding passage, Acts xi. 24.

52. And the disciples were *filled* with joy, and with the *Holy Ghost*.

Here, again, the Holy Spirit is coupled with a *quality* or *passion*, under the application of the word *filled*. And hence it is thought reasonable to conclude, that it is an influence or an energy, and not a person.

See the expression, '*filled with the Holy Ghost*,' illustrated under Luke i. 15, on the Unitarian side. See also the parallel passages, Luke i. 41, 67; Acts ii. 4; iv. 8, 31; vi. 3, 5, 8; vii. 55; ix. 17; xi. 24; xiii. 9; and Eph. v. 18.

XV.—8. And God, which knoweth the hearts, bare them witness, *giving* them the *Holy Ghost*, even as he did unto us.

Here the communication of the Holy Spirit to the Gentiles, is again ascribed to *God*. It is *his gift*; and in this chapter, every thing relating to that event, is in like manner ascribed to him. It is thus, in short, wherever it is alluded to; for of him, and to him, and through him are all things.

'The *holy spirit* here was the *divine power*, enabling them to speak in languages they had never learned; and the apostle refers to what is mentioned above, x. 44, &c.'—*Commentaries and Essays*, vol. i. p. 126.



‘May that *God* who knoweth all hearts, bear witness to us, by *giving us His Holy Spirit* to seal us to the day of redemption.’—Dr. DODDRIDGE.

‘*God* clearly testified his acceptance of them, not only by giving them the graces and joys of *His Spirit*, whereby they magnified his name, but also by a visible *effusion* of the Holy Ghost, in an immediate and miraculous manner,’ &c.—Dr. GUYSE.

In the two preceding quotations, the Spirit is said to be the Spirit of God; and it is mentioned as given by him, as an immediate and miraculous effusion. All, in fact, is ascribed to him, as the source of power, and the Almighty Ruler of heaven and earth.

The former of these learned Doctors, however, in this connection, speaks of the Spirit as ‘*this sacred Agent*.’ But he represents it as being given ‘in a miraculous *effusion* ;’ which is not very consistent with the idea of its being a *personal agent*.

Another Trinitarian writer observes on this passage,—

‘Giving them the Holy Spirit, though uncircumcised; just as he had given *it* to us who were circumcised: an evident proof, that, in the judgment of *God*, circumcision was no preparation to receive the gospel of Christ.’—Dr. A. CLARKE.

Here the Spirit is not only said to be given by *God*, but it is represented as *impersonal*, and is called *it*.

See Acts x. 44—47; and xi. 15—17.

XIX.—2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

These persons were *Jews*, and had been baptized unto John’s baptism. Now, if the Jews had believed that the Holy Spirit was the third Divine Person in the Trinity, it is not likely that these disciples would have been ignorant, not only of so important a fact, but whether there were any Holy Ghost at all.

This is ‘a remarkable passage, shewing that the *Jews* had not the slightest idea of a third person in a Trinity, and proving what the apostles taught them to understand by the term Holy Spirit.’—GRUNDY’S *Lectures*, vol. i. p. 166, *Note*.

‘He said unto them, Have ye as yet on your believing received the Holy Spirit? and have the gifts that are bestowed by the effusion of the Spirit been imparted to you? And they strangely replied to him, Nay, we have not so much as heard of any such peculiar privilege under the present dispensation, and are so far from having been partakers of it, that we know not whether any have been favoured with this extraordinary effusion, or whether there be any Holy Spirit given or no.’—Dr. DODDRIDGE.

‘The subject of John’s preaching was that *men should repent*, the belief of the speedy approach of one greater than he, who would baptize with the *holy spirit*, as he had done with *water* only. Now as these disciples had not heard of the holy spirit, it is probable they had not had any regular instruction from John, but only from some of his disciples, who were imperfectly acquainted with his doctrine.’—PRIESTLEY’S *Notes*, vol. iii. p. 668.

Other writers understand the passage in a more limited sense, than that which seems to be maintained in the two preceding quotations:—

‘The





‘The *holy spirit* here is the gift of *extraordinary divine powers*, which had begun first to be bestowed upon the followers of Christ, soon after his resurrection, on the day of Pentecost; of which these persons, being in remote parts, had never heard.’—*Commentaries and Essays*, vol. i. p. 127.

‘That is, they had not heard that there were particular gifts and graces of the Holy Spirit to be received. They could not mean that they had not heard of the Holy Spirit; for John, in his baptism, announced Christ as about to baptize with the Holy Ghost, Matt. iii. 11, Luke iii. 16: but they simply meant, that they had not heard that this Spirit, in *His* gifts, had been given to, or received by any one.’—Dr. A. CLARKE.

‘They had never heard that this’ (the baptism of the Holy Ghost) ‘was actually come to pass, in any extraordinary effusion of *His* gifts, together with *His* graces.’—Dr. GUYSE.

‘That is, whether it be yet given. A parallel ellipsis occurs, John vii. 39: ‘The Holy Ghost was not yet:’ *i. e.* ‘not yet *given*,’ as our translators supply the word. So here, they ‘had not heard whether the Holy Ghost were *yet given*.’ This is the sense we believe generally given to the passage; and it is difficult to believe that any of John’s disciples should not have heard of the Holy Ghost, for he said, ‘I indeed baptize you with water unto repentance: but he that cometh after me, . . . he shall baptize with the Holy Ghost.’ Matt. iii. 11; John i. 33. . . . They appear to have heard nothing of the miraculous events of the day of Pentecost.’—*Cottage Bible*.

It is, perhaps, of little consequence to ascertain precisely, what was the opinion which these Jewish converts entertained on this point. It is of greater importance to observe well, and understand correctly, the conduct of the apostle towards them on this occasion. If, according to the strict literal interpretation of the words, ‘they had not so much as heard whether there were *any* Holy Ghost;’ they were like too many in the present day, in the midst of Christian privileges, who, if they were asked, could not give ‘an answer of the reason of the hope that is in them:’—they were *ignorant*. What then? There was a divinely inspired Apostle before them, to enlighten their darkness. How did he proceed? Why, it is remarkable, he did not baptize them in the name of God the Father, God the Son, and God the Holy Ghost; but, simply, ‘in the name of the Lord Jesus.’ He did not utter a single word about the Trinity, or the Divine Personality of the Holy Spirit. He did not teach them to regard the Holy Ghost, as God the Holy Ghost, the Third Person in the Trinity. He did not breathe a single syllable of all this. Now, if the Trinity had been true, (and consequently, if the Holy Spirit had been a Divine Person,) would the Apostle, under the peculiar circumstances of the case, have omitted all mention of so sublime a mystery, when so utter an ignorance existed respecting it?

Supposing they were not ignorant to this extent; but merely with regard to the pouring out of the Spirit on the day of Pentecost. They had not shared in this extraordinary divine effusion; they had not been baptized with the baptism of the Holy Ghost. But they were so at this time; and the apostle, as a Trinitarian, would very naturally, on such an occasion, have expatiated on the Trinity, and the divinity of that Holy Spirit, with whose effusion they were baptized. He, however, uttered not a word on such topics; and the inference seems inevitable, that he knew nothing of them; and consequently, that the Holy Spirit is not a Divine Person in the Godhead.



In some of the preceding Trinitarian quotations, the Holy Spirit is spoken of as a *person*, under the application of the personal pronoun, *His*: '*His gifts*'—'*His graces*.' The following Trinitarian *impersonals*, in this connection, may be set against these instances, and may furnish the best answer to them:—

'Paul perceiving this, asked them if they had received the Holy Ghost since they believed? For it was the common privilege of the disciples of Christ to receive, not only the ordinary graces, but also the extraordinary gifts of the Holy Spirit: and thus the disciples of Christ differed from those of John, and of all others. John baptized with water; Jesus with the Holy Ghost. And to this day, the genuine disciples of Christ are distinguished from all false religionists, and from nominal Christians, by being made partakers of this Spirit *which* enlightens their minds, and convinces of sin, righteousness, and judgment; quickens their souls, witnesses to their conscience that they are the children of God, and purifies their hearts.'—DR. A. CLARKE.

'May those who are so indifferent to *His* sacred operations as if they had never yet heard that there was an Holy Spirit, be filled with *It*, and be made obedient to *It*!'—DR. DODDRIDGE.

'Here observe the question put by St. Paul to the twelve disciples; 'Have ye received the Holy Ghost since ye believed?' He doth not mean in *Its* sanctifying operations, but in *Its* miraculous gifts; as speaking with tongues, the gift of prophecy, and the gift of healing.'—BURKITT.

'Paul enquired, if they had received the Holy Ghost since they believed. But they had not so much as heard whether there was one or not. But during his stay, and religious exercises with them, the Holy Spirit was communicated to them: and it was very evident that they were not fully introduced into the Church, until they had received *It*.'—*The Doctrines of Friends*, p. 177.

In these extracts, the Holy Spirit is expressly spoken of as of a thing without any personal existence; the impersonal relative '*which*,' and the impersonal pronoun '*It*,' being distinctly applied to it. They, therefore, neutralize the other instances of an opposite nature; and shew very plainly, from the involuntary unconscious testimony of Trinitarians themselves, that the Holy Spirit cannot be a Person.

6. And when Paul laid his hands upon them, *the Holy Ghost came on them*; and they spake with tongues, and prophesied.

'The *holy spirit*, as explained by the sacred writer himself, was a power of speaking foreign languages, which they had never learned; and preaching the gospel by an extraordinary divine assistance: for this last is the meaning of *prophesying* in this passage.'—*Commentaries and Essays*, vol. i. p. 127.

The expression, '*come on them*,' is inconsistent with the idea of the Holy Spirit's being a *Person*. It is parallel to the expression, '*fell on them*.' See the passages to this effect, Acts viii. 16; x. 44; xi. 15. And it may have the same signification as being '*anointed with the Holy Ghost*.' See Acts x. 38.

'They were *baptized with the Spirit*,' says Dr. GUYSE. Yet he represents the Spirit as a *Person*! How exceedingly irrational is the idea of *baptizing persons with a person*!

In consequence of the Holy Ghost's coming upon them, we are told, that



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that 'they received the miraculous gifts of different languages,' &c.—Dr. A. CLARKE. Then, did they not receive the Holy Spirit from *God*? For who but *He* can impart *miraculous* powers?

Thus the Holy Spirit is identified with God, as his divine energy and influence.

The Book of Acts is important, as containing the account of the miraculous communication of the Holy Spirit after the resurrection and ascension of Jesus Christ. Whether the Apostles regarded the Spirit as a Divine Person, or as the Divine Influence, let the reader judge.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### Romans.

CHAP. VIII.—16. The Spirit itself *beareth witness* with our spirits, that we are the children of God.

‘Our adoption into God’s family is evidenced by the testimony of the Spirit, bearing witness with our spirits; here are two witnesses produced to testify the truth of a believer’s adoption, namely, God’s Spirit and his own.’—BURKITT.

It is, however, here admitted, that the Spirit is ‘*God’s Spirit.*’ And as one of these witnesses, the spirit of man, is not a distinct person from man; so the other witness, the Spirit of God, is not a distinct person from God. They are both equally represented as bearing witness.

‘That same Spirit, the Spirit of adoption; that is, the Spirit who witnesses this adoption, *which* can be no other than the Holy Ghost *Himself*, and certainly cannot mean any *disposition* or *affection* of mind which the adopted person may feel; for such a disposition must arise from a knowledge of this adoption; and the knowledge of this adoption cannot be given by any human or earthly means; it must come from God himself.’—DR. A. CLARKE.

‘The Divine Spirit *Himself*. . . The Spirit is here spoken of as a *Divine Person*, who in a free, intelligent, and authoritative manner, *bears witness with our spirits*; and God is said to know *the mind of the Spirit, who makes intercession for the saints.* (ver. 27.) And therefore this passage might be rendered, *The Spirit Himself bears witness,*’ &c.—DR. GUYSE.

To this it may be replied, that in the Scriptures many things are said to bear witness. A *song* is a witness. Deut. xxxi. 19. An *altar* is a witness. Joshua xxii. 26, 27, 28, 31. A *stone* is a witness; and this stone *heard* the voice of the Lord. Joshua xxiv. 27. *Conscience* is a witness. Rom. ii. 15. The *rust* of gold and silver is a witness. James v. 3. And man’s *countenance* is a witness. Isa. iii. 9. All these are represented as ‘*Persons*, who in a free, intelligent, and authoritative manner, bear witness. And therefore these passages might be rendered,’ according to the above learned authority, a *song himself*, an *altar himself*, a *stone himself*, *conscience himself*, *rust himself*, and *countenance himself*. The argument is evidently fallacious.

But the spirit is spoken of in the passage *impersonally*:—‘The Spirit *itself* beareth witness.’ Now ‘the *neuter pronoun* *IT*, is in no *other instance* in the Scriptures, *ever* applied to a person.’ And ‘it would be absurd to say, ‘There is one God and none other but *it*’—‘God *itself*, even our Father’—‘Christ loved the Church and gave *itself* for it,’ &c.—GRUNDY’S *Lectures*, vol. i. p. 153; and MARSOM’S *Impersonality*, &c., p. 7.—The spirit therefore that witnesses, is *neuter*; it is *itself*, not *himself*.  
Dr.

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

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### Romans.

CHAP. I.—4. And declared to be the Son of God *with power*, according to *the Spirit of holiness*, by the resurrection from the dead.

‘ This illustrious person, the head of the new dispensation, as a man was descended from the family of David, as it was foretold that he should; but as a prophet to whom the *holy spirit* was imparted without measure, he is entitled to the high distinction of Son of God. He is the very Messiah whom we have been taught by the prophets to expect. And if any inquire how this fact is to be ascertained, the answer is, by his resurrection from the dead. It is this wonderful act of *divine power*, exerted upon this eminent person, which clearly distinguishes him from all the prophets who were his predecessors, and elevates him to that matchless pre-eminence which entitles him to the rank and character of the Son of God; being the only one of the human race who has been raised from the grave, and put into possession of a glorious and everlasting inheritance.’—BELSHAM’S *Epistles of Paul*, vol. i. pp. 15, 16.

‘ Christ was declared to be the Son of God, or a distinguished prophet, and God gave an attestation to his divine mission, by the miraculous gifts which were bestowed upon him, usually called the *gifts of the spirit*, and in this place *the spirit of holiness*, or the holy spirit; but the more particular attestation of his divine mission, was his resurrection from the dead, an event which he had himself foretold, as intended to answer this purpose.’—PRIESTLEY’S *Notes*, vol. iv. p. 262.

The Holy Spirit seems to be considered in these extracts, as synonymous with the divine power, and miraculous gifts. And the following Trinitarian quotations may be adduced in confirmation of these statements; for they are evidently testimonies to the impersonality of the Holy Spirit, in this connection:—

‘ He was proved to be the Son of God, the promised Messiah, by the Holy Spirit, (called here the *spirit of holiness*,) which he sent down upon his apostles, and not on them only, but on all that believed on his name; by whose influence multitudes were convinced of sin, righteousness, and judgment, and multitudes sanctified unto God; and it was by the peculiar *unction* of this *Spirit of holiness*, that the apostles gave witness of the resurrection of the Lord Jesus, Acts iv. 33.’—DR. A. CLARKE.

The impersonal relative *which*, here applied to the Holy Spirit, shews that it is *neuter*, and therefore not a *person*.

‘ By the mighty operation of the Holy Spirit, *which* wrought in him, and undividedly concurred with him, in raising his dead body from the grave, to a glorious state of immortality.’—DR. GUYSE. Here

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—ROMANS. [C. VIII.]
 

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Dr. Adam Clarke also says, in the foregoing quotation from him, ‘the Spirit who witnesses this adoption, *which* can be no other than the Holy Ghost himself.’ And a little further on, in the same connection, he adds, ‘and hereby we shall know that we are of God by the Spirit *which* he giveth us.’

Thus, in the very midst of a representation of the Holy Spirit as a Person, this learned Trinitarian speaks of the Spirit *impersonally*. The evidence is striking. It is truth bursting the trammels of error.

He says, moreover, that ‘the knowledge of this adoption cannot be given by any human means; it must come from *God himself*.’—Thus the *Spirit’s* bearing witness with our spirit that we are adopted, is the same as *God’s* communicating to us the knowledge of this event. The Spirit, then, is clearly identified with God. It is represented as his intelligence.

The following are Trinitarian involuntary testimonies to the impersonality of the Holy Spirit, in this connection, in addition to those which are mentioned above:—

‘Did he ‘walk after the flesh,’ fulfilling the lusts thereof? or did he not, notwithstanding the struggle which it cost him, turn his back upon these, and follow the dictates of his new nature, and of the Spirit of God, by *which* it was inspired.... The Spirit, according to St. Paul, bearing ‘witness with our spirit,’ that we are the children of God; *It* bears witness also, that, if children, then are we heirs; heirs of God, and joint heirs with Christ,’ &c.—*Cottage Bible*.

‘16. *beareth witness*] Not by any direct revelation, but by *Its* sanctifying effects upon the heart.’—HOLDEN’S *Expositor*, p. 372.

The neuter terms *which* and *it*, are here employed in reference to the Holy Spirit. They do not apply to a person; and therefore, according to the shewing of Trinitarians themselves, the Spirit is not a person.—Trinitarians, moreover, do not apply these terms to the Father, and to the Son; and therefore, their so frequently doing so to the Holy Ghost, is a proof that the supposed third Person of the Trinity, is *not* a Person; for it shews, that they are compelled to regard it as something different from the Father and the Son; and also, that the evidence for its impersonality is so strong and decisive, that they are led, irresistibly, though unconsciously, to bow to its authority.

‘The Spirit itself beareth witness,’ &c. That is, ‘Our persuasion of the peculiar favour of God towards us is assured by the testimony of his gracious aid, direction, and consolation.’—YATES’S *Vindication*, p. 116.

26. Likewise the Spirit also *helpeth our infirmities*: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

‘It is the work and office of the Holy Spirit of God to help our infirmities in prayer.’—BURKITT.

‘We have moreover this important privilege, that the Holy Spirit of God graciously lendeth us *His* helping hand under all our burdens and infirmities.’—DR. DODDRIDGE.



Here too, the neuter relative *which*, is applied to the Spirit, and proves that it is not a *person*.

‘According to the *spirit of holiness*,] with respect to his spiritual nature, as some explain it, or as others, with more probability, according to the Holy Spirit, *which* proved him to be the Son of God by *Its* miraculous operations after his resurrection from the dead.’—HOLDEN’S *Expositor*, p. 346.

‘Marked out as the Son of God, with the most astonishing display of *divine power*, according to the operation of the spirit of holiness, *which* having originally produced that holy Thing which was born of the Virgin, exerted *Its* energy upon him on so many occasions, and especially in the triumphant resurrection from the dead,’ &c.—Dr. DODDRIDGE.

In all the four preceding extracts, the Spirit is represented as *impersonal*. In the two latter, the neuter terms, *which* and *it*, are applied to it; and in one of them, it seems to be spoken of as *divine power*. Therefore, these instances of the neuter form of speech being applied to the Holy Spirit, may be considered as Trinitarian proofs, against Trinitarianism; for they are decidedly opposed to the idea of the Spirit’s Personality.

V.—5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by *the Holy Ghost, which is given unto us*.

The Holy Spirit is *given* to us; and doubtless by that *God* whose love is thus shed abroad through our hearts. It is his gift of love, and the testimony of his favour. And this seems to be the general explanation of the passage:—

‘The gifts of the holy spirit were tokens of the peculiar presence and favour of God, confirming men’s faith in the gospel, and their expectations from it.’—PRIESTLEY’S *Notes*, vol. iv. p. 283.

‘The *holy spirit* is the gift of extraordinary divine powers bestowed on Christians in that first age of our religion; which were to them a token of the divine love, and a pledge of their future happiness.’—*Commentaries and Essays*, vol. i. p. 128.

‘The gifts of the holy spirit, by which the Christian doctrine is confirmed, are a demonstration that all the promises of the gospel covenant shall be fulfilled, being an undoubted proof of the favour of God to those who believe in Christ, and the seal and ratification of that Being who cannot falsify himself.’—BELSHAM’S *Epistles of Paul*, vol. i. p. 101.

‘Seeing the love, which God beareth to us, and which will raise us to everlasting life, is abundantly assured to our hearts, by the gifts and operations of the Holy Spirit, which *He* hath imparted to us.’—TAYLOR *on Romans*, p. 174.

‘The free favour of God towards us, . . . by the special influence of and agency of the Holy Spirit, whom *God* of his own good pleasure has *given* to dwell in our hearts.’—Dr. GUYSE.

‘The love of God, in the perfection of which the blessedness of that celestial world consists, is in a *plentiful effusion* poured into our hearts by *His* Holy Spirit, *which* is *given* unto us, and enables us to see His love amidst all His corrections, and to delight ourselves daily in Him, though for the present He appoint us trials which may seem ever so rigorous.’—Dr. DODDRIDGE.

‘It is not a fallacious hope, because we have a convincing proof of *God’s* abundant

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‘He who prays, receives help from the Spirit of God; but he who prays not, receives no such help. . . . *But the Spirit itself*, the same Spirit, viz., the Spirit that witnesses of our adoption and sonship, verses 15, 16, *makes intercession for us*. . . . We must therefore understand these places of that help and influence which the followers of God receive from the Holy Ghost; and, consequently, of the fulfilment of the various promises relative to this point which our Lord made to his disciples,’ &c.—Dr. A. CLARKE.

Thus, whatever we are to understand by intercession, it is admitted in the above instances, that the Spirit is the Spirit of God. It cannot therefore be a distinct person in the Godhead; as the spirit of man is not a distinct person in man. The Spirit of God is also the Spirit of adoption, mentioned in the 15th and 16th verses. Now this Spirit is evidently represented as the Spirit of the Father; and it is the Father that adopts us to himself. The communication of this Spirit, moreover, was the fulfilment of the various promises of our Lord. Jesus Christ promised his disciples the Spirit of the Father, which was to speak in them, and which he assured them would be ‘power from on high,’ with which they would be ‘endued.’ It is therefore the tendency of the preceding quotations, to identify the Spirit with God the Father, as his Holy Spirit, and Divine Power.

It is contended, that the Holy Spirit must be ‘a conscious intelligent agent,’ because it makes *intercession*; and because, in verse 34th, of the same chapter, the same thing is said to be done by Jesus Christ. ‘Is intercession or advocacy, a personal act as regards the Saviour? so is it in all fairness of interpretation, as it regards the Holy Ghost.’—EVANS’S *Letters*, pp. 99, 100.

Personal acts are frequently ascribed, in the Scriptures, to things that are not persons; and as the impersonal pronoun *itself*, is here applied to the Holy Spirit, it is reasonable to conclude, that intercession is to be understood in a figurative sense.

‘Our Lord makes intercession for us, by negotiating and managing, as our Friend and Agent, all the affairs pertaining to our salvation. And the Spirit of God makes intercession for the saints; *not by supplication to God on their behalf*, but by *directing* and *qualifying* their supplications in a proper manner, by his agency and influence *upon their hearts*; which, according to the gospel scheme, is the peculiar work and office of the Holy Spirit.’—Dr. A. CLARKE.

‘We, in our weakness, consider not what is most fit for us to ask of God; but are apt passionately to desire an immediate exemption from present calamities, regardless of the high designs of his wisdom, and the important ends of our trials. But it is our great privilege and happiness, that the very Spirit of God manages this affair for us, and *qualifies the silent desires of our hearts* after a release from our distressing condition; tempering and moderating them with patient submission to the will of God:’—TAYLOR, *on the Epistle to the Romans*, p. 194.

The intercession which is described in the two preceding quotations, seems to be a spiritual influence, proceeding from the Holy Spirit, and operating upon the heart; or, perhaps, more properly speaking, it is that Holy Spirit itself, as a Divine Influence, operating upon the thoughts, the desires, and affections.

Mr. Jones, in his *Catholic Doctrine*, &c., has the following remarks on the passage, ‘The Spirit itself maketh intercession for us:’—

‘The Spirit is not GOD, because he *maketh intercession* with God; and God,

abundant love in the gifts of the Holy Ghost poured out into our hearts. The hope of the Christian is not vain, because God's love to him is evinced by bestowing upon him spiritual gifts and graces,' &c.—HOLDEN'S *Expositor*, p. 360.

Thus the Holy Spirit is the gift of God, and it is a proof and token of his favour and love. It is spoken of as a plentiful effusion, and as gifts and graces, which are poured out into our hearts. While therefore the Spirit is identified with God, it is clearly represented as a divine influence, operating upon the mind and the heart, the thoughts and affections.

VIII.—3. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh :

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after *the Spirit*.

5. For they that are after the flesh do mind the things of the flesh ; but they that are after *the Spirit* the things of *the Spirit*.

In the following Trinitarian quotations, the *Spirit* here is explained of the Holy Spirit, and the Spirit of God :—

' Not according to the principles of corrupt nature, which, to our grief, still remain in us ; but according to those higher and nobler principles that are implanted in our hearts, and are continually maintained and assisted, by the Spirit of God.'—DR. GUYSE.

' Who answer the engagements of our Christian profession, and, in the tenor of our lives, walk not after the flesh, to indulge its desires and demands, but after the Spirit ; that is, who, under the influences of the Spirit of God, abound in the sentiments and duties of a truly spiritual life.'—DR. DODDRIDGE.

' The sanctifying influence of the Spirit, if we so walk after *It* as to bring forth the fruits of the Spirit, hath the ' end of everlasting life.' '—WHATELY'S *Essays*, p. 277.

Thus the Spirit is represented as the Spirit of God ; and it is spoken of impersonally, as *It*.

Other writers, however, do not understand the Spirit here as signifying the Holy Spirit ; but explain it thus :—

' Not according to the instigation of fleshly appetite, but according to the dictates of the inward man, the rational faculty, in truth and holiness.'—TAYLOR, *on Romans*, p. 189.

' All this is intended to illustrate the different tendencies of the good or evil principle, called by the apostle the flesh and the spirit.'—PRIESTLEY'S *Notes*, vol. iv. p. 299.

' The apostle describes and contrasts the character and state of those who live after the flesh and after the spirit ; or, in other words, the adherents to the law, and the converts to the gospel. . . . This is the interpretation which I assign to the words, flesh and spirit ; though with some diffidence, being aware how often the apostle changes the meaning of his terms without any previous notice.'—BELSHAM'S *Epistles of Paul*, vol. i. p. 160.

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God, as it is imagined, cannot *intercede* with *himself*. But it is a matter of fact, that he has actually done this: therefore it is wicked and false to say that he *cannot*. For God *reconciled* the world to HIMSELF, and it was done by *intercession*.'—Chap. ii. Art. xxvi.

'To Mr. Jones's argument,' says his able opponent of the *Church of England*, 'I will only oppose the opinion of a learned prelate, Bishop Tomline. He says, 'Intercession is not an act which can be attributed to God the Father, neither can he be said to intercede for us, according to the power which is in him.'\*

'Our modern Fathers, like those of old, frequently contradict each other, when they treat of this doctrine. It must be observed, that the *intercession* mentioned in the text is supposed to be the act of the third Person in the Trinity; then, according to Bishop Tomline, one of the Persons possesses a power which another is devoid of! It appears to me, that every argument urged as proof of the Spirit's personality leads to some difficulty of this kind.

'The passage might be paraphrased thus:—'He that searcheth the hearts, knoweth the mind of those who earnestly seek the aid of his Holy Spirit, and to them he grants this aid; not only suggesting proper objects in their supplications, but exciting a fervency which cannot be expressed in words, but breaks out from the heart with sighs and groans, in prayers of intercession for the saints:' that is, for the preachers of the gospel, who were every where opposed and persecuted. I am the more inclined to believe that this is the meaning of the text, because these prayers of intercession are repeatedly desired of the churches by St. Paul; for instance, to the Ephesians (vi. 18, 19), 'Praying always with all prayer and supplication *in the Spirit*, and watching thereunto with all perseverance and supplication *for all saints*, and for me, that utterance may be given unto me, that I may open my mouth boldly:' adding, that for this cause he was 'an ambassador in bonds.' And to the Thessalonians (1 Thess. v. 25), 'Brethren, pray for us;' and, at the 19th verse, 'Quench not the Spirit.'

'I can discover no intimation of a third Person in the Deity in any of these passages, nor in any other, when fairly examined, in the whole Bible.

'If the words, 'He that searcheth the hearts, knoweth what is the mind of the Spirit,' were expressed in plain language, according to the Athanasian idea, the passage would stand thus:—'The first Person of the Trinity knoweth what is the mind of the third Person, by searching his heart!' This, I conceive, plainly shews that the word *Spirit*, in the text, cannot mean a *person* in the Godhead.'—*The Confessions, &c.*, pp. 79, 80, 94, 95.

This 'intercession is no other than those groanings after complete deliverance, which are excited in the saints by the Holy Spirit, and are according to the will of God. When Christ also sent forth his disciples to preach the Gospel, he told them, they should be brought before governors and kings for his sake. 'But (says he) when they shall deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father *which speaketh in you*.' Matt. x. 18—20. Or, as it is in Luke, (ch. xii. 12.) 'The Holy Ghost *shall teach you* in the same hour what ye ought to say.' 'Settle it in your hearts (he says again to them, chap. xxi.

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Dr. Adam Clarke explains the words in reference to the Holy Spirit, which he designates *the Spirit of Christ*:—

‘They who are regenerated, who are born of the Spirit, being redeemed from the influence and law of the carnal mind; these relish the things of the Spirit; they are spiritually-minded, and pass through things temporal, so as not to lose things which are eternal. . . . And thus the righteousness, the spirit, design, and purpose of the law, is fulfilled in us, through the strength of *the Spirit of Christ*, WHICH is here put in opposition to the weakness of the law through the flesh.’ Here the *neuter* relative *which* is applied to the spirit, and shews, at all events, that it is not a *person*.

9. But ye are not in the flesh, but in *the Spirit*, if so be that the *Spirit of God* dwell in you. Now, if any man have not *the Spirit of Christ*, he is none of his.

In this verse, the Apostle plainly mentions the Spirit as ‘the Spirit of God.’ And he represents being ‘in the Spirit,’ as synonymous with having ‘the Spirit of God.’ For when he says, ‘ye are not in the flesh, but in the Spirit,’ he immediately adds, ‘*if so be* that the Spirit of God dwell in you.’ This Spirit was not to be a mere *transient* visitant to the Roman Christians; it was to *dwell* in them, in order that it might have a proper influence upon their hearts and lives, and that they might *walk* after it, and not after the flesh. Supposing ‘the Spirit,’ is *the Spirit of the Gospel*; ‘the Spirit of God,’ which dictated it, must be in perfect unison with it; and those who have the one, may be said to have the other,—as a Spirit of *holy influence*, though not of *miraculous power*. Suppose ‘the Spirit’ to be mentioned by the Apostle as ‘the Spirit of God;’ still those who were under its influence, would naturally lead holy lives, as its own nature was holy; consequently, it might be said to them, ‘ye are not in the flesh, but in the Spirit.’

But the Spirit is said to be ‘the Spirit of Christ,’ as well as ‘the Spirit of God;’ and hence it is observed, that ‘the whole context leads us to understand these phrases as titles of the third person in the Blessed Trinity, who is elsewhere called the Spirit of God, ver. 11, 14; 1 Cor. iii. 16, ii. 10, vi. 19; and also of Christ:—Gal. iv. 6; Phil. i. 19; 1 Peter i. 11. His being here called both the Spirit of God and of Christ, we must infer that God and Christ are essentially co-equal.’—HOLDEN’S *Expositor*, p. 371.

That the Spirit is spoken of as the Spirit of Christ, is evident from the above passage, and also the latter class of passages here alluded to. But in what sense it is so, the following Trinitarian quotation may be admitted as a just explanation:—

‘The Holy Ghost is called the Spirit of Christ *passively*, and by way of *reception*, as being *bestowed* upon him, and *received* by him; also *actively*, and by way of *collation*, as being bestowed by him, and conveyed from him.’—BURKITT.

This Trinitarian explanation is very reasonable; and it is borne out by the following passages of Scripture, out of a great number of others of a similar import:—‘God *giveth* not the Spirit *by measure* unto him.’ (John iii. 34.) ‘God *anointed* Jesus of Nazareth with the Holy Ghost, and with power.’ (Acts x. 38.) ‘Therefore, being by the right hand of God exalted, and having *received* of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.’ (Acts ii. 33.) Thus the

14, 15,) not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.' From hence it appears that, the words and actions of persons under the influence of the Holy Spirit, are with the greatest reason applied to the *Spirit itself*, since it is thereby only that they are capable of speaking and performing them; but then, it is to be observed in all such circumstances, the Holy Spirit is considered as connected with those persons, and to them the idea of personality included in its operations, is always to be referred.—MARSOM'S *Impersonality*, pp. 21, 22.

'The spirit intercedes for the saints, by making them intercede with groanings which cannot be uttered; not that the Spirit of God groans, but he stirs up groanings in the saints.'—Dr. GILL, as quoted in MARSOM'S *Impersonality*, p. 31.

'The spirit itself maketh intercession for us;' enabling us to make 'intercession' 'according to the will of God.'—*The Doctrines of Friends*, p. 187.

'I am inclined to think, that, if this passage be accurately examined, it will be found not to allude to the operations of the *divine* Spirit, or the *miraculous powers*, the primitive Christians possessed, but to *their own spiritual desires* and exertions. It may then be thus paraphrased, 'Our spiritual desires come in aid of our bodily weakness: for we know not what we should pray for as we ought, but our inward spiritual desires intercede for us, though we cannot express them in appropriate language. He, that searcheth the heart, knoweth the desires of our spirit, that, agreeably to the will of God, it pleadeth in behalf of the holy.' But suppose it to mean the Divine Spirit, that the apostle did not intend to convey the idea that it was a distinct being, but merely the miraculous powers the Christians possessed, is evident from an expression which he uses a little before; 'the spirit *itself* beareth witness with *our* spirit.' Now, I think, for consistency's sake, you must allow, that if, by the *Spirit of God*, he meant a *distinct* being, by the *spirit of man*, he must also have meant a being distinct from man, for they both equally *bear witness*.'—GRUNDY'S *Lectures*, vol. i. pp. 121, 122.

'The spirit which the apostle here intends, is that which he had just described, the spirit of hope, of patience, and of resignation, which are the leading virtues of the Christian character.

'By a figure, not unusual with the apostle, he personifies these virtues, and represents them as interceding with God in secret groans for those who are at a loss to know what to ask for themselves. Thus the spirit is said to assist their infirmities.'

And 'this spirit intercedes for God's chosen and devoted servants agreeably to his own will; or, in other words, God is better pleased, with this silent dutiful resignation to his will, and hope in his mercy, than he would be with the most clamorous importunity for relief.

'This interpretation of the text, appears to me to be by far the most just, spirited, and appropriate, and it solves every difficulty. The apostle could not, by the spirit in this connexion, mean the gifts of the holy spirit, for of these the Roman Christians did not then generally participate; and it would be extremely difficult to make sense of the passage, if by the spirit we should understand, as most interpreters do, a divine influence, or, that of any inferior agent upon the mind, to direct believers in their prayers. How can God, or any spirit subordinate to the Supreme, be said to make  
intercession

explanation, in its bearing upon plain and positive declarations of Scripture, tends to elucidate this fact;—that the Holy Spirit is identical with God, and that it is he alone who originally imparts it. But whenever is it said, that it is imparted to *Him*, or that *He* receives it from any other being in the universe? Jesus Christ *received* the Spirit, before he shed it forth. It is not his inherently, and independently; but ‘by way of *reception*.’ It is not so, in respect to God; for it is his essentially; and whoever receives it, is indebted to his grace and goodness for its communication.

Other writers give the following explanations of the passage:—‘If any man have not the Spirit of Christ; *the mind* that was in him, *produced* there, by the power of the Holy Ghost; he is none of his, he does not belong to the kingdom, flock, or family of God.’—Dr. A. CLARKE.

In the same connection, this learned Trinitarian speaks of the Spirit, as the ‘Almighty Spirit,’ but at the same time, ‘the Spirit of God.’

‘But it is your great happiness, under the Gospel Dispensation, that you enjoy the most powerful means of being delivered from the dominion of sensual appetite, and of being brought under the government of the rational and spiritual life; seeing God has sent forth *His Spirit*, as a *sanctifying principle*, to act and govern in you. And let me tell you, if any man doth not dispose himself to be animated by this Spirit, which is given us *through Christ*, and which *actuated him*, he doth not belong to Christ as his true follower, and subject, whatever he may profess.’—TAYLOR’S *Romans*, p. 190.

‘But though I express myself with this apparent severity in regard to the obstinate adherents to the law, I am persuaded, my brethren, that this character does not apply to you; but that you are all sincere believers in Christ, and interested in the blessings of the gospel: for though you may not be so much distinguished as other churches are by spiritual gifts and miraculous powers, yet it is evident that the spirit of the gospel, which is the spirit of God, resides in you in a more important sense, in its moral influence upon your characters and lives. And be assured that he who does not in this sense possess the spirit of Christ, whatever his pretensions in other respects may be, will never be acknowledged by him as his disciple, nor admitted to those honours and rewards which are promised to the faithful and obedient.’—BELSHAM’S *Epistles of Paul*, vol. i. pp. 161, 162.

The following quotation, in conclusion, is a Trinitarian testimony in this connection:—

‘But now the spirit dwells in them; and *Its* testimony in their conscience, and *Its* powerful operations in their hearts, are the proofs of *Its* indwelling.’—Dr. A. CLARKE.

In this brief Trinitarian extract, the spirit is called *it* three several times. We have, therefore, here as many proofs, furnished by Trinitarian evidence, of the impersonality of the Holy Spirit.

10. And if Christ be in you, the body is dead because of sin; but *the Spirit* is life because of righteousness.

‘But if Christ be thus in you, if you are acted and governed by *the Spirit of Christ*, your present happy state is this; the sinful appetites and affections of the body are slain in you; and as it is your duty, so you are supplied with strength to keep them mortified. On the other hand, your spiritual part is alive, is in a healthy vigorous condition, with respect to  
righteousness,

intercession for the saints with unutterable groans.'—BELSHAM'S *Epistles of Paul*, vol. i. pp. 179—181.

'He who searcheth the hearts of men, and seeth all their secret motions, knoweth perfectly well, and is pleased with, that temper and frame of mind, which is agreeable to the sense of the spirit: for the spirit interposeth for the assistance and direction of persecuted Christians, by inspiring such dispositions as are perfectly agreeable to the will of God, and acceptable to him.'—TAYLOR, *on Romans*, p. 194.

The expression, *the mind of the Spirit*, is 'in the margin (according to the Greek) *the minding of the Spirit.*'—MARSON'S *Impersonality*, p. 30.

And 'the phrase is the very same that was used verse 6, and expresses not morely the *meaning*, but the *temper* and *disposition* of the *mind*, as, under the influences of the *Divine Spirit*, pursuing and breathing after such blessings as suit its rational and immortal nature.'—Dr. DODDRIDGE.

But, after all that has been written on this passage, it is exceedingly surprising that it should ever have been adduced by Trinitarians as a proof of the Divine Personality of the Holy Spirit; for it says expressly, '*the Spirit itself.*' That is, it teaches, as clearly as language can teach, that the spirit is *neutral*. And they themselves speak of it in similar language; as the following instances will clearly testify:—

'The spirit *itself* manages these affairs for us, guiding our minds to suitable petitions, and exciting in them correspondent affections, and sometimes inspiring us with that intense ardour of holy desire which no words can express, but must therefore vent themselves in unutterable groanings.'—Dr. DODDRIDGE.

'The same spirit mentioned before, as bearing witness with ours, that we are the children of God; and consequently, *It* is not a disposition or frame of mind, for the disposition of our mind surely cannot help the infirmity of our mind.'—Dr. A. CLARKE.

'The spirit intercedes for the saints, not as Christ does to the Father, but by helping them to pray, by exciting pious feelings and aspirations, which cannot be uttered, and by *its* influence upon their hearts.'—HOLDEN'S *Expositor*, p. 372.

Thus Trinitarians, unconsciously, and from the mere force of truth, call the Holy Spirit *it*. And it would indeed be strange, if the words of an inspired Apostle did not command their assent, and did not command also their conviction. And he has said,—'*the Spirit itself.*'

IX.—1. I say the truth in Christ, I lie not, my conscience also bearing me witness *in the Holy Ghost*.

'Observe here, the apostle's solemn asseveration or oath; he calls Christ and the Holy Ghost to witness for the truth of what he says, which is the very formality of an oath.'—BURKITT.

'In the presence of the Holy Ghost; equivalent to I call Christ to witness, that I speak the truth; I call the Holy Ghost to witness that I lie not; my conscience also bearing me witness,' &c.—HOLDEN'S *Expositor*, p. 374.

'This is one of the most solemn oaths any man can possibly take. He appeals to Christ as the searcher of hearts, that he tells the truth; asserts that his conscience was free from all guile in this matter, and that the Holy Ghost bore him testimony that what he said was true. Hence, we find that the *testimony* of a man's *own conscience*, and the *testimony* of the *Holy*



righteousness, in which you are obliged to increase and abound, and are furnished with means and powers for that purpose.'—TAYLOR'S *Romans*, pp. 190, 191.

*The Spirit of Christ*, which is here mentioned, had just before been mentioned by this able writer, as the Spirit of God, as that sanctifying principle which actuated Christ, and which was given us *through* Christ. This spirit is animated and vigorous within us, when Christ is in us, who possessed it without measure. What he taught was by its influence; and when we obey him, it is lively and active in us, as it was in him; and then our delight is in goodness, and we go on unto perfection.

'If Christ by his spirit has taken up his abode in you, . . . your souls are already made spiritually alive,' &c.—Dr. GUYSE.

'Their souls being quickened by the indwelling Spirit of Christ, enables them to live a life of righteousness, and gives them a full assurance that their bodies, which are now condemned to death because of sin, shall be raised again to a life of immortal glory.'—Dr. A. CLARKE.

Mr. Belsham explains the passage in reference to the spirit of the Gospel. He says,

'If you are true believers in the doctrine of Christ, and acknowledged members of the Christian community, you are completely separated from your former state, as a living person from one that is dead; and the law is justly abrogated, because it was incompetent to subdue sin, and left its adherents under a sentence of condemnation.

'But the gospel lives; it rescues the believer from the sentence of the law, and so it becomes a living principle of holiness and virtue.'—BELSHAM'S *Epistles of Paul*, vol. i. p. 163.

The spirit of the gospel is the dictate of the Holy Spirit, and both must be in perfect unison; and if we assimilate with the one, do we not naturally assimilate with the other? If, however, the apostle be here alluding to the Holy Spirit, it is reasonable to conclude, that that is an influence, not a person; for such an idea seems most in accordance with the terms of the passage.

11. But if *the Spirit of Him* that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by *His Spirit* that dwelleth in you.

'If the eternal Spirit of God the Father, who by his almighty agency,' &c.—Dr. GUYSE.

'If the Spirit of God, who raised Christ from the dead, dwells in you as a *living principle of true holiness*, you may rest assured, that he who raised Christ, the captain of our salvation, from the dead, and exalted him to his own right hand, will, at the last day, restore to a glorious immortal life, even the meaner part of your constitution, even your corruptible bodies, because you are sanctified by his Spirit, which now governs your hearts.'—TAYLOR'S *Romans*, p. 191.

The Apostle plainly declares in the passage, that the spirit is the spirit of *Him* that raised up Jesus from the dead; that is, the Spirit of God. Now in another part of scripture we read, 'For though he (Christ) was crucified through weakness, yet he liveth by the *power* of God.' 2 Cor. xiii. 4. We here therefore learn, that the *Spirit* of God, is the *power* of God. And as it is the invariable testimony of the scriptures, that it was

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*Holy Ghost*, are two distinct things, and, that the apostle had *both*, at the same time.'—Dr. A. CLARKE.

If this were an *oath*, it should be recollected, that many things are said to *bear witness*, that are not *persons*. See John xiv. &c., and Rom. viii. 16, under the Trinitarian head. And in this place, the only witness that is plainly mentioned as such, is the apostle's *conscience*. He does not appeal to Christ at all; and he does not assert that the Holy Ghost bears him testimony, or that he is in the presence of the Holy Ghost; but he merely says, that he speaks *in them*; that is, he speaks in the faith of Christ, as a Christian, and under the influence of the Holy Ghost. And this assertion seems to be borne out by the following authorities:—

'I speak as a Christian, and as an apostle of Christ.'—*Cottage Bible*.

'As a disciple of Christ—as one enlightened by the holy spirit.'—NEW-COME.

'I solemnly declare, in the sincerity of my heart, as becomes a Christian, without the least fiction or dissimulation, (and herein I have the testimony of my own conscience, enlightened and directed by the Spirit of God,)' &c.—TAYLOR.

'I speak with that candour and integrity which *becomes a Christian*, and as in the presence of that blessed Redeemer who searches all hearts. He knows that I lie not, my conscience also bearing me witness as to the truth of what I say in the Holy Ghost, *as under His influence* who so thoroughly discerns the souls on which he operates.'—Dr. DODDRIDGE.

'By authority from Christ—revealed by the spirit. . . . As the apostle of the Gentiles, I now announce a melancholy truth, which I have in charge from Christ: I solemnly assure you it is no forgery of mine; my conscience bears its testimony, that the awful purpose has been revealed to me by the holy spirit.'—BELSHAM.

Thus the apostle spake as became a Christian, and under the influence of the Holy Spirit.

But, understanding the passage as an oath, it is said, 'None but God was to be sworn by; the apostle swearing by Christ, proves him to be truly and really God, as also the Holy Ghost: For an oath being an *act of religious worship*, and the apostle swearing by Christ and the Holy Ghost, doth thereby acknowledge their divinity, according to the words of Moses in Deut. vi. 13. *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.*'—BURKITT.

The writer shall answer himself, in the words which immediately follow this quotation. He observes then, that,

'As the apostle appeals to Christ and the Holy Ghost, *so also to his own conscience*, as the Avoucher and Witness of the truth of what he says, *My conscience also bearing me Witness.*'

Here it is admitted, that *Conscience* is as much appealed to, as Christ and the Holy Ghost; consequently, according to the drift of this argument, Conscience is a divinity, and an object of worship, as well as Christ and the Holy Ghost; and there is another doctrine of the Trinity promulgated to the world.

The fact is, the passage makes too much for Trinitarians, or they make too much of it; for in arguing from it, they evidently defeat their own object. In fine, the plain and simple meaning of it seems to be this;—that the apostle speaks as a Christian, and under the Divine Influence.

God who raised up Christ from the dead; we further learn, that the Spirit of God is identified with God, as essentially himself.

The following Trinitarian *impersonals* in reference to the Holy Spirit in this place, confirm the preceding statement:—‘By the agency of that great and powerful spirit *which* now dwelleth in you,’ &c.—DR. DODDRIDGE.

‘He, who here receives the grace and spirit of Christ, and continues to live under *its* influence a life of obedience to the Divine will; shall have a resurrection to eternal life.’—DR. A. CLARKE.

‘Seek unto the Father for the gift of the Holy Spirit, he being the Donor and Dispenser of *it*.’—BURKITT.

Thus do Trinitarians frequently speak of the Holy Spirit as *it*, and, agreeably to this form of speech, apply to it the neuter relative *which*. They therefore bear testimony to the truth, against themselves; and prove, unconsciously, that the Holy Spirit is not a *person*.

13. For if ye live after the flesh, ye shall die: but if ye through *the Spirit* do mortify the deeds of the body, ye shall live.

‘But, as God, in Christ hath vouchsafed the effectual assistance of *his* spirit, if you are wise to improve that advantage to the slaying of the lusts and deeds of the flesh ye shall conquer them, and without fail obtain everlasting life.’—TAYLOR’S *Romans*, p. 191.

‘But if you, through the influence and assistance of *God’s* Holy Spirit,’ &c.—DR. DODDRIDGE.

‘The cause of this distinction (of living after the flesh, and living after the spirit,) is plainly shown to originate in the work of the Spirit of God; for ‘if any man have not the Spirit of God, he is not one of his children;’ but if the Spirit of God dwell in us, then do we mortify the deeds of the flesh; then are we his children.’—*Cottage Bible*.

The Holy Spirit is spoken of in the preceding quotations, as the Spirit of God; and therefore it is as identical with himself, as the spirit of man is with man.

14. For as many as are led by *the Spirit of God*, they are the sons of God.

‘Of this privilege the gift of the holy spirit is a satisfactory evidence, as it both proves that God avows the relation of a father, and generates a filial spirit in those who possess it.

‘All who have been induced by the consideration of the miraculous powers communicated to Christ and his apostles, to embrace the doctrine of Christ, are nominally sons of God; and if they are practically influenced by the spirit of the gospel, they are really such, and heirs of immortality.’—BELSHAM’S *Epistles of Paul*, vol. i. p. 165.

‘Those who are governed by the Spirit of God, are undoubtedly the sons of God.’—TAYLOR’S *Romans*, p. 192.

The spirit is plainly declared to be ‘the Spirit of God.’ And as this is the concurrent testimony of the scriptures, we are justified in concluding, that this is the sense in which it is to be understood. And if so, it is not a distinct person from God; or, in other words, it is not a distinct person in the Godhead. And does not the term *God*, in the scriptures, include the Godhead? It will be admitted by all that it does. Then the spirit is the spirit of the whole Godhead; as the spirit of man, with respect to man, is



the spirit of the whole manhood; and the identity is as complete in the one instance, as it is in the other. For Jesus Christ says, that 'God is a spirit.' A learned Trinitarian observes on this passage,

'The Spirit of God is the great agent here below, to enlighten, quicken, strengthen, and guide the true disciples of Christ; and all that are born of this Spirit are led and guided by *it*; and none can pretend to be the children of God, who are not thus guided.'—Dr. A. CLARKE.

Here the spirit is not only spoken of distinctly as the Spirit of God, but it is expressly called *it*. Yes, that spirit of which all are born again, and by which all are guided, is called *it*. It cannot therefore be a *person*, but must be an *influence* or a *power*.

15. For ye have not received the spirit of bondage again to fear; but ye have received *the Spirit of adoption*, whereby we cry, Abba, Father.

Some understand by 'the spirit of bondage,' the ceremonial law, or superstitious fear; and by 'the spirit of adoption,' the liberal spirit of the gospel dispensation.—See TAYLOR and BELSHAM.

'For ye who are real Christians have not received the spirit of bondage again unto fear, ye are not come under another dispensation like that of Moses, which was much more adapted to strike the mind with terror, and often produce a servile disposition; but, on the contrary, ye have received the spirit of adoption, the confidence of children in approaching to God; by which spirit, whatever our different nations and languages may be, we can with equal joy and freedom, present our addresses to his throne, and cry, with the overflowings of filial affection to him, and fraternal love to each other, *Abba, Father.*'—Dr. DODDRIDGE.

'All that were under the law were under bondage to its rites and ceremonies.' But 'ye are brought into the family of God by adoption; and the agent that brought you into this family, is the Holy Spirit; and this very spirit continues to witness to you the grace in which ye stand, by enabling you to call God your Father, with the utmost filial confidence and affection.'—This 'adoption into the heavenly family is testified and ascertained to us in the only way in which it can possibly be done, by the direct influence of the Spirit of God.'—Dr. A. CLARKE.

Here the spirit of adoption is the Holy Spirit, and the Spirit of God.

Adoption is not the act of a *third* person, but of the individual *himself*, to whom another is adopted. It is the act of his own spirit, or mind; in fact, of *himself*. The spirit of adoption, then, if we explain it of the Holy Spirit, must be the spirit of the Father; for it is *to* the Father that Christians are adopted, and it must be *by* the Father that they are adopted.

And this agrees perfectly with the New Dispensation. For it was by the Spirit of the Lord that Jesus was anointed and qualified for his divine mission; and it was by the same spirit, which was shed forth after his resurrection and ascension, that the apostles were fitted to preach the gospel, and extend his kingdom in various parts of the world. It was this spirit which dictated the religion of Jesus Christ; which pervades all its doctrines and precepts; and which therefore is received into the heart of every sincere and devoted Christian. Thus the gospel owes its origin, progress, and success, to the Spirit of the Father. And this spirit, therefore, may, with the greatest propriety, be designated 'the spirit of adoption.' For it is through its divine influence, that Christians are enabled to address God as their Father.

But



But the apostle contrasts this with *another* spirit; namely, ‘the spirit of bondage.’ ‘Now, as the spirit of bondage is not a person, but is that power which the law has upon those who are under it, working fear; so neither is the spirit of adoption a proper person, but is that divine influence by which the sons of God are led, which bears witness with their spirits that they are his children, and produces that confidence in God, which necessarily arises out of such an assurance.’—MARSON’S *Impersonality*, pp. 20, 21.

A Trinitarian writer, who has already been quoted in this connection, has the following remarks here:—

‘They knew that they were thus adopted; and they knew this by the Spirit of God *which* was given them on their adoption; and let me say, they could know it by no other means.’—‘All this uncertainty, and the perplexities necessarily resulting from it, God has precluded by sending the Spirit of his Son into our hearts, by *which* we cry, Abba, Father.’—Dr. A. CLARKE.

The impersonal relative *which*, here applied to the spirit, shews that it is *neuter*, and therefore not a person. And this, let it be remembered, is Trinitarian testimony.

16. The Spirit *itself* beareth witness with our spirits, that we are the children of God.

‘Those gifts of the holy spirit, of the existence of which, though you may not yourselves possess them, you have no doubt been credibly informed, and which constitute the proper proofs of the resurrection of Christ, and of the divine original of the gospel, are the most satisfactory evidence that we can possess or desire that we are taken into the new covenant, that we are no longer subject to the terrors of the law, and that we are adopted into the family of God, and acknowledged by him as his children.’—BELSHAM’S *Epistles of Paul*, vol. i. p. 167.

‘The spirit *itself*, which we have received in *its* miraculous gifts, confirms the testimony of our own hearts and consciences, that we are the children of God.’—TAYLOR’S *Romans*.

The spirit’s witnessing, and our spirit’s witnessing, are parallel expressions; and prove that the spirit is not a person, but a principle of intelligence; as our spirit is not a person, but a principle of intelligence, by which we examine, reason, and judge. And the spirit witnesses with our spirit as intelligence; for it presents, as it were, evidence before us, and appeals to our minds, our understandings, and convictions. It may be considered as addressing us, and saying to us, ‘The gospel of the grace of God has been given you. It was ushered into the world, and confirmed as the gift of heaven, by signs, and wonders, and miracles, which God did by Jesus Christ. All this has been done for your benefit, and for your felicity, and the most delightful emotions have been excited within you, and the most joyful hopes presented before you. Have you not therefore the most convincing proof, that God regards you as children, and that he feels towards you the love of a Father?’ We may thus conceive the spirit as addressing us. For such is the effect produced upon the reflecting mind, on contemplating the gospel dispensation. And thus the spirit beareth witness with our spirit, that we are the children of God.

But the apostle says expressly, ‘the spirit *itself*!’ Now, ‘*itself*’ is not a term which we usually apply to a *person*. For we do not say of God,—

‘the

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‘the Father *itself*,’ or of Jesus Christ,—‘the Son *itself*.’ Then the Apostle clearly teaches us here, that the spirit is not a person. And all Trinitarians, in this place, at least, speak of the spirit *impersonally*; for they say with the Apostle,—‘the spirit *itself*.’ And they cannot reject the words of an inspired messenger of the Most High.

See the passage under the Trinitarian head.

23. And not only they, but ourselves also, which have *the first-fruits of the Spirit*, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

‘We who participated in the earliest communication of the holy spirit,’ &c.—BELSHAM’S *Epistles of Paul*, vol. i. p. 176.

‘We apostles, who are of all men most signally distinguished by the pledges of God’s love, the most eminent spiritual gifts and miraculous powers,’ &c.—TAYLOR’S *Romans*, p. 193.

‘God hath granted the first-fruits of the spirit.’ &c.—DR. A. CLARKE.

Here it is admitted, that it was *God* who imparted the Holy Spirit. And this is agreeable to the prophecy of Joel, the promise of Jesus Christ, and the different accounts of the communication of the spirit which are contained in *The Acts*. He poured out *of his spirit*; and it *fell* both upon Jews and Gentiles; and they were *baptized*, and *filled* with it.

‘They have the first-fruits of the spirit; that is, they have the Holy Spirit in *its* sanctifying gifts and graces, and comforts, *in some measure* called here first-fruits, because of the *smallness of their quantity*; the first-fruits were but a handful, *a little portion* in comparison of the whole crop, yet was it an evidence and pledge that God would give them the full crop.’—BURKITT.

The Holy Spirit is here represented as the gift of God; as imparted by him in different measures, and quantities, and portions; and it is mentioned *impersonally*, as *it*:—‘the Holy Spirit in *its* sanctifying gifts and graces,’ &c. It cannot therefore be a person, according to the above Trinitarian testimony.

26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but *the Spirit itself* maketh intercession for us with groanings which cannot be uttered.

‘God has sent *His Spirit* to assist our infirmities, and lend us a helping hand under affliction and persecution; particularly as a Spirit of supplication.’—TAYLOR’S *Romans*, p. 194.

The apostle again applies the *neuter* pronoun *itself* to the Holy Spirit; and thus affords another proof from inspiration, of its impersonality.

See the passage under the Trinitarian head, and the 16th verse of this chapter under both heads.

XIV.—17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy *in the Holy Ghost*.

‘Joy in the hope of the gospel which was confirmed by the gifts of the spirit.’—PRIESTLEY’S *Notes*, vol. iv. p. 231.

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TRINITARIANS.—*The Deity of the Holy Spirit.*—ROMANS.

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‘The gift of the holy spirit, which being the earnest of our admission into the family of God, excites a joyful assurance that we are the heirs of immortal life.’—BELSHAM’S *Epistles of Paul*, vol. i. p. 303.

‘Happiness that results from the *holy spirit*, i. e. from the divine extraordinary gifts bestowed upon believers, and their benevolent use of them for each other’s benefit.’—*Commentaries and Essays*, vol. i. p. 129.

‘That joy and cheerfulness, which results from a heart purified, and a life, directed by the Spirit of God.’—TAYLOR’S *Romans*, p. 230.

‘Solid spiritual happiness; a joy which springs from a clear sense of God’s mercy; the love of God being shed abroad in the heart by the Holy Ghost.’—DR. A. CLARKE.

‘A cheerful temper, supported by the consciousness of strict integrity, established on principles of universal love, and inspired by the blessed Spirit of God.’—DR. DODDRIDGE.

‘The joyful sense of the love of God, shed abroad in the heart by the Holy Ghost.’—BURKITT.

It is evident from the foregoing quotations, that this joy in the Holy Ghost springs primarily from God. And therefore, the Holy Spirit is the Spirit of God. For that joy which is excited by the Spirit, is excited by God; and thus the one is identified with the other.

When Jesus Christ took his leave of his disciples, he promised them another Comforter, the Holy Spirit, that should abide with them for ever. This Comforter came to them on the day of Pentecost; and it is here alluded to by the apostle, as filling Christians with joy. But this Spirit was to proceed from the Father; and we are assured that such was the fact. The Holy Spirit therefore, is the Spirit of God, the Father.

XV.—13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

‘Through the promises of the gospel, which are confirmed by the powerful operations of the holy spirit.’—BELSHAM’S *Epistles of Paul*, vol. i. p. 314.

‘May you rejoice in the faith and hope of that gospel which was confirmed by the gifts of the spirit.’—PRIESTLEY’S *Notes*, vol. iv. p. 333.

‘May God the fountain of hope, fill you all with a spirit of joy and unanimity in your Christian faith, that the blessed hope of eternal glory may continually and abundantly increase in your hearts, through the mighty working of the Holy Spirit, conferred upon you, as the earnest and pledge of it.’—TAYLOR’S *Romans*, p. 233.

‘May the God of this hope, that God who caused both Jews and Gentiles to hope that the gracious promises which he made to them should be fulfilled; and who, accordingly, has fulfilled them in the most punctual and circumstantial manner:—fill you with all joy, give you true spiritual happiness; peace in your own hearts, and unity among yourselves, in believing, . . . by the power of the Holy Ghost, enabling you to hope and believe; and then sealing the fulfilment of the promise upon your hearts.’—DR. A. CLARKE.

It is affirmed by the apostle, and represented in these quotations, that God is the bestower of the spiritual gifts and blessings mentioned in the passage,

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TRINITARIANS.—*The Deity of the Holy Spirit.*—ROMANS.

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passage, by means of the Holy Spirit. It is therefore a very natural inference, that the Spirit is to be understood here, as the *divine influence*.

16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, *being sanctified by the Holy Ghost*.

The apostle in another place says, ‘sanctified—by the Spirit of our God. (1 Cor. vi. 11.) The expression here used, ‘sanctified by the Holy Ghost,’ is precisely of the same import; and therefore, the Holy Ghost is ‘the Spirit of our God.’

‘By the *holy spirit*, the apostle intends those various gifts and divine powers, by which the Gentiles were set apart and distinguished as partakers of the divine favour. Mr. Locke paraphrases here, ‘sanctified by the pouring out of the holy ghost upon them.’—*Commentaries and Essays*, vol. i. p. 129.

‘Sanctified and cleansed, not by any external rites, but by the gifts and virtues of the Holy Spirit.’—TAYLOR’S *Romans*, p. 234.

‘God has given the most public and satisfactory assurance of his willingness to accept this oblation, by the mission of his holy spirit, like the celestial fire, to consecrate them to himself.’—BELSHAM’S *Epistles of Paul*, vol. i. p. 318.

‘The Gentile converts were sanctified or devoted to God by the Holy Spirit, which descended upon the apostles and others in the form of *fire*, as victims were consecrated to God by the fire of the altar.’—PRIESTLEY’S *Notes*, vol. iv. p. 334.

‘The *Gentiles* converted by him, and dedicated to the service of God, are his sacrifices and oblation. The Holy Spirit is the *libamen* poured upon this sacrifice, by which it was sanctified, and rendered acceptable to God. The words of Isaiah, lxi. 20, *And they shall bring all your brethren for an OFFERING unto the Lord, out of all NATIONS*, might have suggested the above idea to the mind of the apostle.’—Dr. A. CLARKE.

*Burkitt* compares the Holy Spirit to ‘a *libamen* poured upon this sacrifice,’ &c.

‘Sanctified and set apart by the Holy Spirit, so *plentifully* communicated to them in a rich variety of gifts and graces.’—Dr. DODDRIDGE.

‘Consecrated to God, not by legal *libations*, but by an *effusion* of the gifts, graces, and sanctifying *influences* of the Holy Spirit.’—Dr. GUYSE.

These extracts, both Trinitarian and Unitarian, are in accordance with each other. And their purport seems to be this:—The Gentile converts, alluded to in the passage, are considered in the light of an offering, presented to God. It is graciously accepted by him; and he signifies his acceptance of it, by pouring upon it plentifully the Holy Spirit, as an effusion, libamen, and celestial fire. It is evident therefore from these examples, that the Holy Spirit proceeds from God; and it seems also clear, that it is a divine energy or influence, capable of being diffused.

17. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18. For I will not dare to speak of any of those things which

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TRINITARIANS.—*The Deity of the Holy Spirit.*—ROMANS.

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which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19. Through mighty signs and wonders, by *the power of the Spirit of God*: so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

The clause, *by the power of the Spirit of God*, is rendered, ‘through the power of the holy spirit.’—BELSHAM,.. ‘by a powerful display of God’s Spirit.’—WAKEFIELD.

The apostle, however, says expressly, that the Spirit is ‘the Spirit of God;’ and therefore it is not any thing distinct from God, but is essential to him, as the spirit of man is essential to man. And this seems to be the import of the following Trinitarian quotations:—

‘These visible tokens of Divine authority and assistance, that attended me, are still further sealed and attested by the power that is exerted in producing signal miracles and wonderful works, which lie beyond the reach of all operation in the ordinary course of nature; but are wrought by the immediate power of *God’s own Spirit*,’ &c.—Dr. GUYSE.

These wonderful works are not performed by any thing *distinct* from God; but by ‘*God’s own Spirit*,’ or, in other words, by God’s own *power*; for it is admitted, that it is ‘*power* that is exerted in producing’ them. And this is perfectly consistent with the Scriptures. For when the people saw the miracles of Jesus, ‘they were all amazed at the mighty *power* of God.’ Luke ix. 43. Yet in other places, these miracles are ascribed to ‘the *Spirit of God*,’ and ‘the *finger of God*.’ Matt. xii. 28, Luke xi. 20. And of the apostles it is said, ‘*God* also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to *his own will*.’ Heb. ii. 4.

Thus, the Spirit of God, the finger of God, and the Holy Ghost, are the same as the power of God; and the power of God is the same as God himself; for the very same works that are ascribed to the one, are ascribed to the other. Therefore, the power of God is identical with the Spirit of God, and the Spirit of God with God himself.

‘By the amazing power of the Spirit of God, *which* hath not only been *plentifully* imparted to me, but bestowed on others by the laying on of my hands,’ &c.—Dr. DODDRIDGE.

The phrase ‘*plentifully* imparted,’ implies that the Holy Spirit may be communicated in different degrees, as an influence or energy; and the relative *which*, implies that it is *neuter*. Therefore, the Spirit is not a person.

30. Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me.

‘Now I earnestly beseech you, Christian brethren, by the Lord Jesus Christ, and by that love, which is the genuine fruit of his Spirit, that you would join me, in wrestling in your prayers with God upon my account.’—TAYLOR’S *Romans*.

‘By the love which is the fruit of the spirit.’—NEWCOME.

‘By the love which is the genuine fruit of the spirit.’—Dr. DODDRIDGE.

‘By that love of God which the Holy Spirit sheds abroad in your hearts.’—Dr. A. CLARKE.





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c. xv.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—ROMANS.

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It is observable, that the Apostle in this verse, speaks of *prayers*. He directs them to be offered up to God alone, and not a word is said about the Spirit's being an object of worship, though expressly mentioned in connection. It seems evident therefore, that the Holy Spirit is not a Divine Person in the Godhead, and an object of divine adoration. For if it had been so, it cannot be supposed, that the apostle, on this particular occasion, would have been silent on so important a subject.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### I Corinthians.

CHAP. II.—9. But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.

10. But God hath revealed them unto us by his Spirit: for *the Spirit searcheth all things, yea, the deep things of God.*

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, *but the Spirit of God.*

The clause, 'the things of God knoweth no man', is differently rendered both by Trinitarians and Unitarians:—'the things of God knoweth none.'

—JONES. 'No one knoweth.'—DODDRIDGE, WAKEFIELD, and BELSHAM.

'None knoweth.'—*The Improved Version.*

Adopting this rendering, a Trinitarian writer argues on the 11th verse thus:

'The spirit of a man knows the things of a man for *this* reason, because it is *in him*. For the *same* reason, the Spirit of God knows the things of God, because *It is in the Godhead*; than which nothing further need be desired to prove the *co-essentiality* of the *Holy Ghost*. If you take it otherwise, there can be no parallel between the two cases. For how strange would it be to say—the *human spirit* knows the things of a *man*, because it is *in him*, EVEN SO, the *Divine Spirit* knows the things of *God*, because *It is out of him*. This text brings the matter to a short issue. The Church affirms the *Spirit* to be *in God*, as a person of the *same divine nature*: the *Arians* deny it, and will understand him to be *out of God*; not a person of the divine nature, but one inferior to, and distinct from it. To see on which side the truth lies, a man needs no other qualification but that of *faith*, to receive the *Scripture* as the infallible *word of God*: which the *Arians*, in most of their writings, have freely confessed it to be. If once they come openly to deny this, they are no longer *Arians*, but infidels of another denomination, with whom a different course is to be taken.—*Catholic Doctrine*, &c. Chap. ii. Art. xiii.

This argument refutes itself. For it as completely identifies the Divine Spirit with God, as the human spirit with man; consequently, there are no longer three *distinct* Divine Persons in the Godhead, and the Trinity is in effect denied. If, again, 'none know the things of God, but the Spirit of God;' then, on the supposition that there are three *distinct* Divine Persons in the Godhead, two of them, the Father and the Son, are *excluded* from this knowledge; and the three persons are no longer co-equal, for one is  
*omniscient,*

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

### I Corinthians.

CHAP. II.—4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of *the Spirit and of power* ;

5. That your faith should not stand in the wisdom of men, but in *the power of God*.

'The Spirit and of power,' in the 4th verse, is the same as 'the power of God,' in the 5th verse; for to stand in the *Spirit*, is to stand in *God*. Therefore, there is no distinction between God and the Spirit; but they are clearly identified as one Being. And Trinitarians may here be quoted, as in other places, in confirmation of this assertion:—

'The doctrine that he preached was revealed by the Spirit. . . . That the illumination of your souls, and your conversion to God, might appear to have nothing *human* in it: your belief, therefore, of the truths which have been proposed to you, is founded, not in *human wisdom*, but in *Divine power*; *human wisdom* was not employed: and *human power*, if it had been employed, could not have produced the change.'—Dr. A. CLARKE.

'That the glory of all might be ascribed, not in the least to man, but *entirely and alone to God*, who produces mighty effects by the weakest means and instruments.'—Dr. GUYSE.

Thus, what is ascribed in the passage to the Holy Spirit, is in these two quotations ascribed to the 'divine power,' and 'entirely and alone to God.' The Spirit therefore, is identified with God, as *Divine Power*.

9. But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them unto us by *His Spirit*: for *the Spirit* searcheth all things, yea, the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but *the Spirit of God*.

What human reason could never have discovered, nor sense enjoyed, nor imagination conceived, this God has been pleased to reveal to us his apostles, to me, who first preached the gospel at Corinth, by *his holy spirit*.

The spirit of a man is a man himself, who alone is conscious of what passes within him. It is plain, therefore, that by the Spirit of God, the apostle means God himself; who alone knows the depth of his own counsels.

omniscient, and two are not. Besides, while attempting to prove the Holy Spirit to be a Divine Person, the writer is imperceptibly led to apply to it, in two separate instances, the neuter pronoun *It*. He would demonstrate the Spirit to be a person; but he twice calls it *It*. And 'this brings the matter to a short issue.' For it proves clearly, according to Trinitarian involuntary testimony, that the Holy Spirit is not a *person*.—See *Confessions*, &c. p. 66.

It is however observed, that 'when it is said, that *none* knows the things of God, but the Spirit of God,' it is only to exclude all *creatures*. . . . He, and only he, in opposition to all creatures, can make them known in such ways, and by such means, as seem good unto him.'—Dr. GUYSE.

This is intended to obviate the difficulty, why the first and second Persons of the Trinity are not said to know all things, as well as the third. But there is no difficulty according to the obvious meaning of the passage;—that the spirit of God is God himself, as the spirit of man is man himself.

Jesus Christ, on two occasions, used a similar form of expression to that just alluded to; but the Holy Spirit is not mentioned in either of them. He said, 'All things are delivered unto me of my Father: and no man [*one*\*] knoweth the Son but the Father, neither knoweth any man [*one*] the Father save the Son, and he to whomsoever the Son will reveal him.' Matt. xi. 27. 'But of that day and hour knoweth no man, [*one*†] no, not the angels of heaven, but my Father *only*.' Matt. xxiv. 36.

Here, on the Trinitarian hypothesis, the Holy Spirit is entirely excluded from the knowledge of certain things. 'Did not the Holy Spirit know the Father, when the Son acknowledges that he knew him? And was it necessary that the Son should reveal it to him? Did not the Holy Spirit even know the Son, though he gave him birth, and continually dwelt in him!—Could the Holy Spirit be a *distinct person in the Godhead*, omniscient, equal to God the Father in all his attributes, and yet be ignorant of an event which the Father knew, an event *which was to take place in that very generation*?—These expressions of Jesus himself clearly prove, I think, that the Holy Spirit cannot possibly be a *person in the Godhead distinct from the Father*.'—GRUNDY'S *Lectures*, vol. i. pp. 168, 169.

'The spirit of a man knoweth the things of a man: that is, a man is conscious of all the schemes, plans, and purposes, that pass in his own mind; and no man can know these things but himself. So, the Spirit of God, He whom we call the *Third Person* of the glorious TRINITY, knows all the counsels and determinations of the Supreme Being.'—Dr. A. CLARKE.

This extract as much identifies the Spirit of God with God, as the spirit of man with man; for, agreeably to the reasoning of the Apostle, a parallel is here drawn between the two cases.

'With what propriety this passage can be urged as a proof of the personality of a third being, distinct from God, I am really at a loss to conceive. For let us read the whole passage:—'But God hath revealed them to us by *his* spirit; for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but

\* The rendering of Dr. Doddridge, Wakefield, and the Improved Version.

† The rendering of Dr. Doddridge, Wakefield, and the Cottage Bible. In the improved Version it is rendered,—*none*.

counsels, all his own thoughts and purposes of wisdom and mercy to mankind, and reveals them to whomsoever he thinks fit.'—BELSHAM'S *Epistles of Paul*, vol. ii. pp. 40, 41.

'We are taught by the apostle Paul, that there is an analogy and likeness between the relation that the Holy Spirit bears to the living God, and the relation that the spirit of a man bears to himself. As then the spirit of a man is certainly not another person *distinct from* him, but (as this passage shews) a certain consciousness *in* him, whereby he is able to contemplate himself, and to know those things which peculiarly belong to him, and with which none beside can be acquainted, except he reveal them, so neither is the Spirit of God a *distinct person* from God, but is that divine intelligence, wisdom and energy, which is essentially *in* him, and by the communication of which he reveals and manifests himself to his rational creatures.'—MARSON'S *Impersonality*, pp. 5, 6.

'The meaning of the verse is evidently this: 'As no one is acquainted with the secret purposes of a man, *except the man himself*, so no one is acquainted with the secret purposes of God, *except God himself*.' Thus *the spirit of man* signifies *the Human Mind*; and, in like manner, *the Spirit of God* signifies *the Divine Mind*.'—YATES'S *Viaticum*, p. 102.

In support of the preceding remarks, the following Trinitarian quotations may be adduced:—

'The Holy Spirit, *which* thus revealeth hidden counsels to man, and searcheth the deep things of God, is omniscient, and really God. . . . The things of God knoweth no man but the Spirit of God, or he that is with God, in God, yea *God himself*, as intimate with him as the soul is in the body. If the spirit that is in man were not man, it could never know the deep things of man; and if the Spirit of God *were not God*, he could never search and know the deep things of God.'—BURKITT.

'May that Spirit *which* searcheth all things, even the hidden things of God, give us more deeply and affectionately to know the things which are freely given us of God,' &c.—DR. DODDRIDGE.

'This is the Spirit of God, *which* spoke by the prophets,' &c. 'It is only the Spirit of God *which* can reveal the councils of God,' &c.—DR. A. CLARKE.

'But God hath revealed them to us (apostles, ver. 12, 13.) by his Spirit, *which* is able clearly to reveal them,' &c.—HOLDEN'S *Expositor*, p. 401.

'The Spirit of God knows the things of God, because *It* is in the Godhead.'—*Catholic Doctrine*, &c. Chap. ii. Art. xiii.

Thus, the Holy Spirit is admitted to be the Spirit of God. It is clearly identified with God, because it is said to be *God himself*. And it is spoken of under the neuter terms of *which* and *it*, as of a thing without any real personal existence. It is not therefore, a distinct person in the Godhead; but is as essentially the Divine Being himself, as the human spirit is essentially the human being himself. And this is Trinitarian testimony, in favour of the Unitarian doctrine.

See the passage under the Trinitarian head; and also GRUNDY'S *Lectures*, vol. i. pp. 161, 162, and *The Confessions*, &c., p. 88.

12. Now we have received, not the spirit of the world, but *the Spirit which is of God*; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which

but the Spirit of God.' Here are the following *positive assertions*, that the knowledge they possessed was revealed to them by the *Spirit of God himself*, or by divine inspiration; that there was *nothing too great* to be thus made known to them; even the *deep counsels* of the Almighty. And thus, as if for fear he should be misunderstood, the apostle *explains what he meant* by the Spirit of God, by saying, *it was exactly the same in God, as the spirit of man is in a human being.*—GRUNDY'S *Lectures*, vol. i. pp. 129, 130. See the passage under the Unitarian head.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which *the Holy Ghost teacheth*; comparing spiritual things with spiritual.

To this verse, respecting the teaching of the Holy Ghost, Mr. Jones prefixes John vi. 45,—'It is written in the prophets, and they shall be all TAUGHT OF GOD.' And he then reasons from them in the following manner:—

'This latter verse would prove the *Holy Ghost* to be *God* by itself: for I cannot find that *man*, in the style of the Scripture, is ever *opposed* in this manner to any *being* but *God* only. I will subjoin a few examples of it. John i. 13. *Nor of the will of man, but of God.* 1 Thess. iv. 8. *He therefore that despiseth, despiseth not man, but God.* Rom. i. 29. *Whose praise is not of men, but of God.*'—*Catholic Doctrine*, &c. Chap. ii. Art. vii. To this the author of *Confessions*, thus replies:—

'This latter verse,' says Mr. Jones, 'would prove the Holy Ghost to be God, by itself.'

'Now the discourse from which it is taken, plainly declares that this teaching is of *God*. At the 10th verse the apostle says, '*God* hath revealed them to us *by his Spirit*.' Mr. Jones deals very unfairly with the Scriptures; he gives but a part of his first text; it is continued thus:—'Every man therefore, that hath heard and hath *learned of the Father*, cometh unto me.'

'In his epistle to the Philippians (i. 19), St. Paul terms it, 'the supply of the Spirit of Jesus Christ.' It is the self-same Spirit; but neither in Mr. Jones's texts, nor any where else in the Bible, is a third Person declared to be the giver of it.'—*The Confessions*, &c. p. 61.

According to Mr. Jones's argument, the Spirit is identified with *God*, and *God* with the *Father*. But this is inconsistent with the Trinity; for *God the Father* is not *God the Holy Ghost*; or, in other words, the First Person of the Trinity, is not the Third.

14. But the natural man receiveth not the things of *the Spirit of God*: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Connecting this verse with the 11th of the same chapter, Mr. Jones argues from them thus:

'Here again the Scripture makes no distinction, farther than that of personality, between *God* and the *Spirit of God*; but renders unto *God* the things that are *God's*, by rendering them to the *Spirit*, who is *God*.'—*Catholic Doctrine*, &c., Chap. ii. Art. xiv.

Mr. Jones's opponent replies, that 'neither of the passages has any connection with his subject. The meaning is as clear as the light of day, namely;

man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14. But the natural man receiveth not the things of *the Spirit of God*: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

'The Spirit which is of God is here contrasted with the spirit of the world. Now, the spirit of the world is certainly not a person distinct from the world. What reason then can there be to suppose that the *Spirit of God*, which is contrasted with it, is a person distinct from God?'—MAR-SOM'S *Impersonality*, p. 6.

The Apostle speaks of the Holy Ghost, the Spirit of God, and the Spirit which is of God, as the same.

And the expression, 'the Spirit which is of God,' implies that the Spirit proceeds from God. It is he who communicates it. And this the apostles have received from him, and by this they are enabled to know the things that are freely given to them of God.

Thus all is ascribed to God;—the Spirit, and all the effects which it produces. And what is it but a divine influence, enlightening the mind, and enabling it to understand the things relating to God?

'The holy apostles spake and writ by the immediate inspiration of the Holy Ghost, as well as the prophets of old time, and delivered nothing as from God but what God revealed to them by His Holy Spirit.'—BURKITT.

'We, who are the genuine apostles of Christ, have received this Spirit of God, by which we know the deep things of God; and, through the teaching of that Spirit, we preach Christ crucified.'—'They spake the things of God in the words of God.'—DR. A. CLARKE.

'We have received, in large and liberal supplies, that Spirit which is from God, and which is the noblest of His gifts to the children of men, by which their minds are both informed and regulated, &c.'—DR. DODDRIDGE.

'The Apostle declares what Spirit they had received, namely, 'the Spirit which is of God;' and of what use that Holy Spirit is unto them: *It* teaches them to know the things which are freely given them of God.'—BURKITT.

In these extracts, the Holy Spirit is admitted to be the Spirit of God. It is said to proceed from him, as His best gift. It is spoken of as capable of being imparted in various degrees, as in large and liberal supplies. Its teaching is represented as the teaching of God; for those who were under its inspiration, delivered nothing but what God revealed to them, and they spake the words of God. And finally, it is mentioned distinctly under the application of *neuter* terms: 'that Spirit which is from God,' &c.; and 'it teaches them to know the things which are freely given them of God.' It is, therefore, not a person distinct from God, but is identified with him, as his divine energy and inspiration.

III.—16. Know ye not that ye are the temple of God, and that *the Spirit of God* dwelleth in you?

17. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

According to the reasoning of the apostle here, to have the Spirit of God to dwell in us, is the very same thing as to be *the temple of God*.  
Therefore,

namely; the mind of the natural or worldly man is so averse from spiritual instruction, that he cannot receive or comprehend it; such things are 'foolishness unto him.' Mr. Jones says, 'The Scripture makes no distinction, further than that of *personality*, between *God* and the *Spirit of God*.' But where is this *personality* expressed? There is nothing of the kind to be discovered in either of the texts.—*The Confessions, &c.*, p. 67.

Mr. Jones says, or in words to the same effect, No greater distinction than that of *personality*! Why, what greater distinction could be made! For if God be a person, and the Holy Spirit a person, are they not as much two beings, as two human persons are two beings? And if each be *God*, does it not inevitably follow that they are *two Gods*? But after thus representing God and the Spirit as two persons, Mr. Jones ends by speaking of them as one being; for he says, 'the Spirit, who is *God*.' And thus he completely identifies the Spirit with God.

VI.—19. What! know ye not that your body is *the temple of the Holy Ghost*, which is in you, which ye have of God, and ye are not your own.

'What shall I say further? Do ye not know and consider, according to what has been before hinted, (chap. iii. 16,) that your body, as an essential part of the human person, which is united to Christ, is a sacred, dedicated, and appropriated habitation of *God the Holy Ghost*.—

'What the apostle calls *the temple of God*, chap. iii. 16, 17, and *the temple of the living God*, 2 Cor. vi. 16, he here styles *the temple of the Holy Ghost*; which shews that the Holy Spirit is the *living God*; and a temple always supposes, and is relative to, an inhabiting *Deity*.—Dr. GUYSE.

'Now a temple is a place of solemn worship, dedicated to him and his service whose temple it is; and if the Holy Spirit was a person, the saints, being his temple, would be devoted to *him*, their adoration and praises would be presented before *his* throne, and all their religious services terminate in him, as the supreme object of their worship. But this is not taught in the word of God; all supreme worship is there directed to be addressed to God, even the Father. 'The true worshippers, saith Christ, shall worship the Father.' John iv. 23. 'He it is who sitteth upon the throne, and before whom the elders fall down and worship, saying, Thou art worthy, O Lord, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are and were created!' Rev. iv. 11. The apostle, therefore, when he said, 'Your bodies are the temple of the Holy Ghost,' certainly could not mean to convey the idea that, they were the temple, the property, and devoted to the service of the Holy Spirit, as a person *distinct* from God the Father!—his language is utterly subversive of such a sentiment.' His meaning was, 'that being the temple of the Spirit, they were the temple of God; for so he himself explains it. Eph. ii. 21, 22. 'In whom (i. e. in Jesus Christ) all the building, fitly framed together, groweth unto an *holy temple* in the Lord: in whom ye also are builded together for an *habitation* (not of *God the Spirit*, but) of *God through the Spirit*.'—MARSON'S *Impersonality, &c.*, pp. 18, 19, 65.

As Christians are said to be *the temple of the Holy Ghost*, Dr. Adam Clarke infers, that 'all their members should be employed in the service of *God alone*;' which completely identifies the Spirit with God, contrary



c. III.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—1 COR.

Therefore, the Spirit is not any thing distinct from God, but is God himself. For 'God is a Spirit.'

'The apostle resumes here what he had asserted in ver. 9.—*Ye are God's building.* As the whole congregation of Israel were formerly considered as the *temple and habitation* of God, because *God dwelt among them*; so here, the whole church at Corinth is called *the temple of God*, because all genuine believers have the SPIRIT of God to dwell in them,' &c.—Dr. A. CLARKE.

'Know ye not that you are *the temple of God*? that the whole body of Christian converts is dedicated to *His* peculiar service, and honoured by *His* most gracious presence, as *the Spirit of God dwelleth in you*, and you thereby appear to be consecrated to *Himself*?'—Dr. DODDRIDGE.

It is the evident import of these two extracts, that where the SPIRIT of God is, there is GOD HIMSELF. The Spirit, therefore, is not another person or being distinct from God, but is essentially *God himself*.

'It is then, and ever was, a matter of faith, to believe in the continual sanctifying presence of God with his church; and in 'the communion of saints,' viz. the participation of all Christians, as far as they will avail themselves of the offer, in the assistance of that HOLY SPIRIT, from which every good and every perfect gift proceeds.'—WHATELY'S *Essays*, p. 302.

The same idea is evident here, as in the two preceding instances;—the presence of the Holy Spirit signifies the same thing as the presence of God; for where the *Spirit* is, there is the *presence* of God.

The Spirit, moreover, is the source of every good and every perfect gift. It is God the Father who is thus represented by the apostle James. And therefore, God the Father and the Holy Spirit are identified as the same Being.

And lastly, the Spirit is spoken of *impersonally*:—'that Holy Spirit from which every good and every perfect gift proceeds.'

The Spirit therefore is not a person, but is the divine influence, and as such is identified with God the Father. And thus Trinitarians argue for the truth, in opposition to their own system.

VI.—11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by *the Spirit of our God*.

Here the apostle plainly says, 'the Spirit of our God.' Now, if the Holy Spirit, as Trinitarians contend, be God, equal to God the Father, the meaning of the passage would be,—*God of our God*; and then we should have *two Gods*, and one would be the *God* of the other.

How much more consistent, to explain the expression *Spirit of God*, as signifying the *influence of God*! And how agreeable is it to the idea of sanctification! For how is this effected, but by a divine influence, enlightening the mind, and purifying the heart?

In Romans xv. 16, we read of 'being sanctified by the Holy Ghost.' It is here, 'sanctified—by the Spirit of our God.' We may therefore infer, from the two passages compared with each other, that 'the Holy Ghost,' wherever the expression occurs, is synonymous with 'the Spirit of our God.'

It is remarked on this verse, by a Trinitarian writer, that 'It is that name, it is that Spirit alone, which accomplishes works like these.' And

to the Trinity, but in perfect accordance with the Unitarian doctrine. And another Trinitarian writer observes on the passage,—

‘What, know you not that your body is the temple of the Holy Ghost, *which* is in you, dedicated to him, and inhabited by him; even that spirit *which* you receive of God, as *His* most valuable gift.’ . . . ‘Animated by that Spirit *which* resides in him,’ &c.—Dr. DODDRIDGE.

Here it is said, that the Holy Spirit is received of God, or from God, as *his* most valuable gift; and the impersonal relative *which* is several times applied to it. And this is in perfect accordance with the passage. For the apostle evidently speaks of the Spirit impersonally, and represents it as the gift of God:—‘*which* ye have of God.’ And the Trinitarian translators supply another impersonal—‘*which* is in you.’

Hence, as the spirit is the gift of God, the Corinthians, in the next verse, are very naturally exhorted to ‘glorify God in their body, and in their spirit, which are *God’s*.’ All glory is ascribed to God, and not to the Holy Ghost, or God the Holy Ghost. Now it is incredible, that the apostle would have expressed himself in this manner, if he had believed the Holy Ghost to be God, equal with the Father. Under this impression, and speaking of the temple of the Holy Ghost, he would naturally have represented the Holy Ghost as God, and directed that worship should be paid to him. He has not done so; but, on the contrary, has identified the Holy Ghost with God. And his words, therefore, are inconsistent with the idea of distinct personality.

XII.—4. Now there are diversities of gifts, but *the same Spirit*.

5. And there are differences of administrations, but *the same Lord*.

6. And there are diversities of operations, but it is *the same God* which worketh all in all.

‘Comparing this verse (the 6th,) with the two preceding, we have an argument for the proper divinity of the Holy Spirit, here called both God and Lord.’—*Cottage Bible*.

The writer here may answer himself; for in this same Bible, and in the same connection, the Spirit is spoken of *impersonally*,—as ‘the Spirit of Christ, *which* also animates his church.’ (verse 13.)

Another Trinitarian advocate observes, that ‘from v. 4—11. the personality and divinity of the Holy Ghost may be demonstrated; for he is represented as bestowing those gifts which God only can confer.’—HOLDEN’S *Expositor*, p. 431.

As in the former instance, the writer may answer and refute himself; for he says, ‘the Spirit manifests *itself*,’ &c. (verse 7.)

See Dr. A. Clarke on the above verses, in Part I. Trinitarian head; and also the passages in this Part, under the Unitarian head.

11. But all these worketh that one and the self-same Spirit, *dividing* to every man severally as *He will*.

‘From this expression (*severally as he will*) has been forcibly argued the distinct personality of the Holy Spirit.’—*Cottage Bible*.

‘The same sort of powerful operation or energy, and the same freedom and sovereignty, in distributing all these gifts, are here ascribed to the Spirit,

thus on the 17th verse of the same chapter;—‘the same divine and holy Spirit *which* lives in Christ as the Head, is communicated to us from him,’ &c. ‘That we may, by a living faith, be united to the Lord, so as to become one spirit with him, animated by that Spirit *which* resides in him, and dwells in all who are truly his.’—Dr. DODDRIDGE.

Here the Holy Spirit is mentioned under the application of the *neuter* relative *which*; and therefore, according to this Trinitarian testimony, it cannot be a *person*.

VII.—40. But she is happier if she so abide, after my judgment: and I think also that I have *the Spirit of God*.

In this chapter, the apostle sometimes speaks from *himself*; and sometimes from *the Lord*. And from this verse, we learn what it is to speak from *the Lord*; viz. to have the Spirit of God, or to speak under the divine illumination, or agreeably to divine inspiration.

‘The advice which I have so plainly and faithfully given you, though to some it may not be altogether palatable, is nevertheless agreeable to the will of God, and pointed out by the dispensation of his providence.’—‘The Spirit of God is God himself, see chap. ii. 11; and the apostle believed that the advice he had offered was such as God would approve.’—BELSHAM’S *Epistles of Paul*, vol. ii. pp. 148, 149.

‘As the apostle was so well acquainted with God’s way of revealing his mind and will to him, by the Spirit, he must needs have known wherein he was, or was not inspired. . . . He is to be understood, as speaking, not with hesitation, but with entire confidence.’—Dr. GUYSE.

Here it is admitted, that to have the *Spirit*, is to be *inspired*. The Spirit therefore is divine inspiration. And it seems to be considered in this extract, as synonymous with the *mind* and *will* of God.

The expression, ‘The Spirit of God,’ frequently occurs in the Scriptures; but never do we read of ‘God the Holy Ghost,’ or of the Holy Spirit’s being a Divine Person in the Godhead, distinct from God the Father, and the Third Person of the Trinity.

XII.—1. Now concerning *spiritual gifts*, brethren, I would not have you ignorant.

2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3. Wherefore I give you to understand, that no man speaking by *the Spirit of God*, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by *the Holy Ghost*.

4. Now, there are diversities of gifts, but *the same Spirit*.

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same *God* which worketh *all in all*.

7. But the manifestation of *the Spirit* is given to every man to profit withal.

8. For to one is given by *the Spirit*, the word of wisdom; to another, the word of knowledge by *the same Spirit*;

9. To

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—1 Cor. [C. XII.
 

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Spirit, as are ascribed to God, verse 6 and 18, and so are plain attestations to the *Divinity and Personality* of the Holy Spirit.'—Dr. GUYSE.

'Now, admitting the phrase 'as he will,' to be spoken of the Holy Spirit, yet it is no proof of the point in question; for 'to will' is not only attributed to persons, but to things which of themselves have no proper personality. In John i. 13, we read of the 'will of the flesh.' In Eph. ii. 3, of the 'lusts' (i. e. the wills or desires) 'of the flesh, and of the mind.' And in John iii. 8, 'The wind (it is said) bloweth where it listeth,' or willeth.'—MARSON'S *Impersonality*, &c., p. 32.

'Compare with this (*he divideth*, &c.,) the following passage, (Rom. vi. 16, &c.) 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked that ye were the servants of sin.' 'The wages of sin is death.' Here *Sin* is a *person*, and the personal pronoun *whom* applied to it. And not only has it *will*, but also keeps servants, and pays wages!'—GRUNDY'S *Lectures*, vol. i. p. 130. See also BELSHAM'S *Epistles of Paul*, vol. ii. p. 259.

CHARITY edifieth, suffereth, behaveth, seeketh, thinketh, rejoiceth, beareth, believeth, hopeth, endureth. 1 Cor. viii. 1, xiii. 4—7. These are, undoubtedly, all *personal* acts; but who hence believes that CHARITY is a *person*!

And in this very chapter, (xii.) the foot, the hand, the eye, the ear, are all represented as capable of *saying*, or *speaking*, and engaging in argument and disputation. But no one dreams for a moment that these members of a *personal* body, are *themselves persons*.

Thus then, supposing the clause '*he will*,' to apply to the Holy Spirit; it may be no more than a *personification*, like innumerable similar instances in the Scriptures.

But there is reason to believe that the apostle had no intention to apply it in such a manner. For of whom has he before spoken, as '*working all in all*?' Doubtless of *God*. For though, says he, 'there are diversities of operations, yet it is *the same God* that worketh all in all.' And this same all-gracious Being is represented further on, as 'dividing to every man severally as he will;'—'first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues.' Verse 28.

See MARSON'S *Impersonality*, p. 33, and *The Confessions*, &c., pp. 77, 78.

The following passage is parallel to the one under consideration, and is an apt illustration of it:—'*God* also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to *His own will*.' Heb. ii. 4. Here all is done according to *God's own will*; and if the one passage be explained by the other, all will appear rational and consistent.

But supposing that the Holy Spirit is here alluded to; it makes very little difference in the argument; for what is said to be done by the Spirit of God, is, in fact, done by God himself; because we cannot separate God from his Spirit, or the Spirit from God; and 'the one and the *self-same spirit* may mean God himself; for our Lord says, '*God is a spirit*.'—MARSON'S *Impersonality*, &c., p. 33.

Dr. Whately, in reference to this passage, speaks of the Holy Spirit *impersonally*:—

9. To another, faith by the *same Spirit*; to another, the gift of healing by the *same Spirit*;

10. To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues:

11. But all these worketh that *one and the self-same Spirit*, dividing to every man severally as he will.

12. For, as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13. For by *one Spirit* are we all *baptized* into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to *drink into one Spirit*.

The drift of the apostle's reasoning here, seems clearly to identify the Spirit with God. It is admitted on all hands, that 'every man hath his proper gift of God, one after this manner, and another after that;' and also, that the gifts of prophecy and miraculous power, are the *special* gifts of God. Yet these are here said to be the gifts of the Spirit; that is, God gives them, through the medium of his divine energy and inspiration.

The diversities of gifts here spoken of, are from the *same Spirit*. Yet it is God (verse 28,) that 'hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.'

'It is the *self-same Spirit* that 'divides to every man severally as he will.' (verse 11.) But this is declared, in another part of the chapter, (verse 6,) to be 'the *same God* which worketh *all in all*.'

It appears therefore evident, that the Spirit is identified with God, as *His Spirit*, not another being or person distinct from him, or a third person in the Godhead.

This *self-same Spirit* is called here, 'the Spirit,' 'the Holy Ghost,' and 'the Spirit of God.' These expressions, therefore, signify one and the same thing; and whenever we read of the Holy Ghost, or the Spirit, we are to understand by it, 'the Spirit of God.' And it is so called in this chapter.

It should be observed also, that by this one Spirit all are said to be *baptized*; and into this one Spirit all have been made to *drink*. Now, there is great propriety, as well as great force and beauty in these expressions, on the supposition that the Holy Spirit is the Divine Influence, which the Almighty, according to his sovereign good pleasure, diffuses through the universe, and through the minds and hearts of Christians; but it would be ridiculous to talk of *baptizing* with a *person*, and *drinking* into a *person*. The expressions are utterly irreconcilable with the idea of the personality of the Holy Spirit.

In fine, if the word *God* be substituted here for the phrases, *the Spirit*, *the Holy Ghost*, and *the Spirit of God*, 'the sense will be complete, and the language conformable to the usual style of the Scriptures.'—YATES'S *Vindication*, p. 106.

Of the correctness of the mode of reasoning here pursued, the following Trinitarian quotations may be adduced as evidence:— 'That

*impersonally* :—That Holy Spirit,—‘*which* is called, amidst the diversity of operations, one and the same Spirit,’ &c.—*Essays*, p. 260.

This may be considered as another Trinitarian involuntary testimony, that the Holy Spirit is not a *person* ; for Trinitarians, in other respects, are not in the habit of applying in their writings the neuter relative *which* to persons.

‘That one Spirit *which* distributes the gifts,’ &c.—BURKITT.

‘*Drink into one Spirit*—namely, the Spirit of Christ, *which* also animates his church.’—*Cottage Bible*.

‘To another, the gifts of healing by the same Spirit, in consequence of which, while under *Its* operation, he can by a word or touch remove the most inveterate diseases. . . . We are all made to drink into one Spirit; as we drink of the same sacramental cup, so we do by our communion with Christ, whose blood is represented by it, all imbibe the influences of the same Spirit, by *which* the divine life was at first produced, and is continually preserved. I say, we have all imbibed *It*; as the whole body may be said to imbibe the wine which enters in at the mouth, and descends to the stomach; yet it is not intended for the benefit of those members alone, but of the whole; so, in like manner, the body is not one member, but many; yet so united, that the Spirit, imparted to one, is designed, whether in *Its* miraculous operations or sanctifying influences, for the benefit of the whole. . . . May it appear that our hearts are under the influences of the Spirit of God, by *which* alone men are brought to that divine temper.’—Dr. DODDRIDGE.

‘The Spirit manifests *itself* in these extraordinary gifts to each for the common profit and advantage of all.’—HOLDEN’S *Expositor*, p. 431.

These extracts apply to the Holy Spirit the impersonal terms, *which*, *It*, *Its*, and *itself*. They may therefore be considered as Trinitarian involuntary proofs, that the Spirit is not a person.

See verses 4, 5, 6, and 11, under the Trinitarian head.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### II Corinthians.

CHAP. III.—1. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2. Ye are our epistle written in our hearts, known and read of all men:

3. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

‘ Since the Spirit is here spoken of, as the immediate *Divine Agent*, who wrote this *living epistle*, we are also to consider *Him as essentially* one with, though *personally* distinct from, the Father and Son.’—Dr. GUYSE.

The Apostle says not a word about such inconsistent essentialities and distinctions. Besides, Dr. Guyse, a little further on, speaks of the Spirit, as ‘ the Spirit of the *only true God*.’ It cannot, then, itself be a God, distinct from God; any more than the spirit of man, can be a man, distinct from the man whose spirit it is.

But the Deity of the Spirit is inferred, because these words seem to favour a Trinity. The Corinthians are said to be the epistle of Christ. This epistle was written with the Spirit of the living God. Therefore, ‘ Christ is included in the living God;’ and ‘ the Spirit is *essentially* one with, though *personally* distinct from’ them. But it should be remembered, that if Christ ‘ *shed forth*’ the Spirit, he had first *received* it from the Father. He was the *medium* of its communication; not the *source* whence it proceeded. It was given agreeably to the promise of the Father; and it was the *Father*, strictly speaking, that ‘ *poured out of his Spirit*,’ in fulfilment of this promise.

But the apostle states here distinctly, that the Spirit is ‘ the Spirit of the living God.’ And if we attend to the context, we shall see that all is ascribed to God. For the apostle says, that ‘ they have trust *through* Christ to *Godward*,’ and that ‘ their sufficiency is *of God*.’ It is therefore God, in fact, who accomplishes all this. He anointed Jesus of Nazareth with the Holy Spirit, and with power; and through him he shed forth this Spirit—this divine influence, upon the early Christians.

Another Trinitarian writer paraphrases the passage thus:—

‘ You are manifestly our recommendatory epistle, an epistle written by Christ, through our instrumentality, not written with ink, but with the Holy Spirit, not on tables of stone, but on the heart. The argument is, that  
their



## II Corinthians.

CHAP. I.—21. Now he which stablisheth us with you in Christ, and hath *anointed* us, is *God* ;

22. Who hath also sealed us, and *given* the earnest of the *Spirit* in our hearts.

It is here declared that *God* has done all this.

In the first place, the apostle says, that *God* has *anointed* us. That is, he has ‘given us the extraordinary influences of the Holy Ghost, that we might be able effectually to administer this gospel to your salvation. Through this *unction* we know and preach the truth ; and are preserved by *It* from dissimulation and falsity of every kind.’—Dr. A. CLARKE.

In the next place, the apostle tells the Corinthians, that *God* hath sealed them. ‘Not only deeply impressed His truth and image upon our hearts ; but by the miraculous gifts of the Holy Spirit, attested the truth of our extraordinary *unction* or calling to the ministry.’—Dr. A. CLARKE.

And in the third place, the apostle says, that *God* hath given us the earnest of the *Spirit* in our hearts. ‘From this *unction* and sealing we have a clear testimony in our souls, the Divine Spirit dwelling continually in us, of our acceptance with *God*, and that our ways please him.’—Dr. A. CLARKE.

This earnest is given *in our hearts*. ‘That is, to reside in us as an abiding principle. The apostles were never destitute of the holy spirit ; though they did not, like their Master *Jesus*, possess it without measure.’—BELSHAM’S *Epistles of Paul*, vol. ii. p. 430.

‘Servants being hired by giving them earnest money, the apostle in allusion to that custom saith, *God* hath given us the earnest of the *Spirit* : he hath hired us to be the apostles of his *Son* by giving us the *Spirit*, or spiritual gifts, 1 Cor. xiv. 32. These gifts are called the earnest, because they were to them a sure proof of those far greater blessings which *God* will bestow on them in the life to come.’—MACKNIGHT. See Belsham, as above.

In these quotations, as well as in the passage, all is evidently ascribed to *God*. The *Spirit* therefore must be the *Spirit* of *God*. And as this spirit is said to be an *anointing*, and a *seal*, and to reside *in the heart*, it cannot be a *person*, but must be an influence, capable of being shed abroad or diffused. It is mentioned by Macknight as synonymous with ‘spiritual gifts.’ And Dr. A. Clarke not only represents it as an *unction*, but applies to it a *neuter* term ; for he says, we ‘are preserved by *It*,’ &c.

‘The ancient method of anointing among the Hebrews was by pouring oil, the emblem of richness and luxuriance, upon the head of him, who

their conversion by his ministry was a clear evidence of his being an apostle of Christ, as the law written on tables of stone was of Moses' mission from God.'—HOLDEN'S *Expositor*, p. 451.

The apostle does not say, that the Spirit is God the Holy Ghost, or the Third Person of the Trinity; and nothing short of this, will avail the Trinitarian argument.

17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18. 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.

According to a popular Trinitarian writer, this is quite decisive of the divine personality of the Holy Spirit. He says, 'It is all along to be understood of the *personal Spirit*, because the apostle begins expressly with *that* at the 3rd verse of this chapter. And it was from the authority of these words—*The Lord is the Spirit*—added to those of ver. 6—*the Spirit giveth life*—that the council of Nice borrowed the following clause of its Creed—'I believe in the Holy Ghost, the LORD and GIVER OF LIFE.'—JONES'S *Catholic Doctrine*, &c. Chap. iv. Art. iii.

To this argument it is replied, 'The text, so far from proving the existence of a Third Person as the *Spirit* here spoken of, plainly denies it; for it is introduced by the words, 'Now the Lord (Christ) is that Spirit.' I have inserted the word *Christ*, though it does not appear in the text; but that it refers to our Lord Jesus is perfectly clear, and is admitted by every expositor I have met with, Mr. Jones only excepted.

'The apostle, in this epistle, is setting forth the superiority of the Gospel Dispensation over that of the law. At the 6th verse he says,—'The letter (that is, the Law) killeth, but the Spirit giveth life;' agreeably with our Lord's words (John vi. 63), 'It is the spirit that quickeneth—the words that I speak unto you, they are *Spirit*, and they are life.' The apostle goes on to shew the greater value of the ministration of the spirit, concluding with the words quoted by Mr. Jones,—'Now the Lord is that Spirit;' that is, the Lord Jesus, to whom the Law, in its whole economy, pointed. Christ is the spirit of that Law of which St. Paul had been speaking. That this is the meaning of the text is so plain that a child could hardly mistake it:—it is so explained by Bishop Fell, Dean Stanhope, Macknight, Burkitt, Pyle, Doddridge, and every expositor I have met with. Mr. Jones proceeds to impart the following information:—'It was from the authority of these words, '*The Lord is the spirit*,' added to those of verse 6, '*The Spirit giveth life*,' that the Council of Nice borrowed the following clause of its creed—'I believe in the *Holy Ghost*, the LORD and GIVER OF LIFE.''

'The clause was not borrowed at the Council of Nice, but at the Council of Constantinople, which was held more than fifty years afterwards. This is of little consequence: taking the matter upon Mr. Jones's statement, nothing on earth can be more obvious than that the clause was adopted under a palpable misconstruction of Holy Scripture. The spirit that giveth life is the spiritual gospel of Christ, named by the apostle in contradistinction to the letter of the Law; and *Christ is the Giver* of this spirit of life. '*In him was life*, and the life was the light of men.' (John i. 4.) Again, '*I am come that they might have life*, and that they might have

was elected to any civil or religious office. The effusion of oil was, I presume, intended as a visible symbol of the effusion of the dispositions and talents, included under the term *holy spirit*.'—YATES'S *Vindication*, p. 111.

'He that hath anointed us, as a kind of first-fruits of his creatures, with that Spirit *which* gives us a capacity for all the services to which we are called out, and furnishes us with all our credentials in it, [is] the blessed God himself.'—Dr. DODDRIDGE.

'God hath 'sealed us,' *i. e.* confirmed and secured us in the apostolical office by giving us the Holy Spirit, *which* is the earnest and pledge of those blessings which he will bestow on us hereafter.'—HOLDEN'S *Expositor*, pp. 448, 449.

In the two last extracts, the Spirit is spoken of *impersonally*, as 'that Spirit *which* gives us,' &c. and 'the Holy Spirit, *which* is the earnest,' &c. And these, let it be remembered, are Trinitarian incidental testimonies, that the spirit is *neuter*, and therefore not a *person*.

III.—1. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2. Ye are our epistle written in our hearts, known and read of all men:

3. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

'Yes, my brethren, ye are yourselves my public letter of recommendation from Christ: who by you attests the authority with which I am endued to preach his doctrine, and the power with which I am invested for ensuring its success. This epistle he has written through my instrumentality, I having been the bearer of it; or, if I may so express it, the amanuensis that he has employed to write. And this epistle is written, not with ink in the ordinary way, but in characters inscribed by the spirit and power of God himself; and that not like the Mosaic decalogue, which was written by the finger of God upon tablets of stone, but upon the soft and tender tablet of the heart of all of you who have been converted from a heathen state to the public profession of the Christian religion.'—BELSHAM'S *Epistles of Paul*, vol. ii. pp. 451, 452.

'Ye are the writing, but Christ used me as the pen; Christ dictated, and I wrote; and the divine characters are not made with *ink*, but by the Spirit of the living God; for the gifts and graces that constitute the mind that was in Christ, are produced in you by the Holy Ghost.'—Dr. A. CLARKE.

The apostle says expressly that the Spirit is 'the Spirit of the living God.'

Dr. Doddridge says, 'the Spirit of the *one* living and true God.' And Dr. Guyse, 'the Spirit of the *only* true God.'

The Spirit, therefore, cannot be another being or person distinct from God, and equal with God in all divine perfections. Or, in other words, it cannot be a God within the Godhead; because there cannot be *two* only true Gods. That

it more abundantly.' (John x. 10.) And again, in his prayer to his Almighty Father, 'As thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him.' (John xvii. 2.) And the beloved disciple, in his first Epistle (v. 11, 12.) 'God hath given to us eternal life, and *this life is in his Son*—he that hath the Son hath life.'

Thus we find, that, through the infinite mercy of the Almighty Father, our ever-blessed Lord is plainly declared to be *the Lord and Giver of life*; but Mr. Jones, in accordance with the Nicene creed, would rob our Lord of this grace, and ascribe it to a third Person, who is not even distinctly named, as a *Person*, throughout the whole *Bible*.—*The Confessions, &c.*, pp. 90, 132—134.

But Mr. Jones's argument, as is generally the case, is fatal to the doctrine which he advocates. For, as he supposes the *spirit* here to be *the Holy Spirit*, the meaning of the passage, according to his explanation, is, 'The Lord is that Holy Spirit.' That is, agreeably to the Trinitarian doctrine, 'The Lord is God the Holy Ghost, the Third Person in the Trinity.' Now, does the word *Lord* signify Jesus Christ? Then the Lord Jesus Christ is that Holy Spirit. But this is contrary to the Trinity; for Jesus Christ is not the SPIRIT, but the *Son*—not the *Third Person*, but the *Second*.—Does the word *Lord* apply to the Father? Then the Father is the Holy Spirit. But this also is contrary to the Trinity; for the Father is not God the Holy Ghost, but God the Father—not the *Third Person*, but the *First*.—Does the term *Lord* mean the whole Godhead? Then the whole Godhead is the Holy Spirit. But this likewise is subversive of the Trinity: for God the Holy Ghost is not God the Father, and God the Son, as well as God the Holy Ghost—is not the whole three persons in one—is not the First and Second Persons, as well as the Third, but *only* the Third.

Thus the passage, as explained by Mr. Jones, is subversive of the doctrine which it is adduced to support.

The right interpretation of it seems to be that which is given by the Author of *The Confessions*. And this is sanctioned by Trinitarians.

'The Lord Jesus as the true Messiah, is himself the soul and spirit of the new dispensation: by whom we are liberated from the bondage of the law and the obscurity of types. Indeed, as Moses, by looking to the glory of the Shechinah, was himself clothed with glory, so we, beholding in the gospel, as in a resplendent mirror, the glory of the Lord Jesus, are changed into the same image, from one degree of grace and glory to another, till, by his spirit, we are completely transformed into our Redeemer's glorious image.'—*Cottage Bible*.

'The Lord Christ is that spirit (verse 6.) He is the Blessed Author and Institutor of that spiritual economy we are now under.'—Dr. J. EDWARDS, as quoted in the *Cottage Bible*.

'In verses 6 and 8, the word *spirit*, evidently signifies the gospel; so called, because it points out the *spiritual nature and meaning* of the law: because it produces spiritual effects: and because it is especially the dispensation of the Spirit of God. Here Jesus Christ is represented as that *Spirit*, because he is the *end of the law* for justification to every one that believes: and because the residue of the spirit is with him; and he is the dispenser of all *Its* gifts, graces, and influences. And where the Spirit of the Lord is, wherever this gospel is received, there the spirit of the Lord is given; and wherever that spirit lives and works, there is liberty.' &c.—Dr.

That the spirit is identical with God, is evident from the train of reasoning which the apostle pursues in immediate connection with the above verses. He says, 'And such trust have we through Christ to *God-ward*: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of *God*; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.' 4—6.

Thus what he had before ascribed to the *Spirit of God*, he here ascribes to *God himself*. Hence it is said, 'He is careful, however, that nothing should be attributed to himself, but that all his success should be referred to *God* by whose grace *alone* both himself and all his colleagues had been made able and efficient ministers of the New Testament,' &c.—*Cottage Bible*.

'The whole efficacy is attributed to *God*.'—BURKITT.

'We apostles execute, under the *Divine influence*, what *God Himself* has devised. We are ministers of the new covenant; of this new dispensation of truth, light, and life, by Christ Jesus. A system which not only proves itself to have come from *God*; but necessarily implies, that *God Himself*, by his own *Spirit*, is a continual agent in it; ever bringing its mighty purposes to pass.'—DR. A. CLARKE.

Thus all is ascribed to *God*. It was on him alone that the sufficiency of the apostles rested, and in him alone, through Christ, their trust was founded. The spirit is *His own* spirit; and He is the continual agent, ever bringing the mighty purposes of the new dispensation to pass. The Holy Spirit therefore is completely identified with *God*; and as it is spoken of as synonymous with '*the Divine influence*,' it must be *neuter*, and cannot be a *person*.

7. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8. How shall not the ministration of the Spirit be rather glorious?

'That new dispensation, which is the scope and end of the first covenant, which was confirmed by the gifts of the spirit, and which contains the promise of life. . . . How can it be otherwise, than that the ministry of the spirit which giveth life should confer more glory and lustre on those who are employed in it.'—BELSHAM'S *Epistles of Paul*, vol. ii. p. 457.

'How much more shall that, which may with so much propriety be called *the ministration of the Spirit*, be glorious! Since the work of the Spirit of God on the heart of a rational being, is so much more important than any dead character which could be engraven on irresistible stones.—DR. DODDRIDGE.

'How much greater glory, of a spiritual nature, must there be in the delightful dispensation of the gospel, which is attended with the enlightening and quickening, sanctifying, and saving operations of the blessed Spirit!'—DR. GUYSE.

The apostle had before said, that *God* was their sufficiency, or that their sufficiency was of *God*, and that *God* had made them able ministers of the new testament. Here he calls the new dispensation the ministration of

The Lord Jesus Christ, therefore, is that pure and happy spirit of liberty which breathes in the gospel. And he is this, as 'he is the blessed Author and Institutor of that spiritual economy;' in the same manner as 'he is the way, and the truth, and the life,' by *teaching* the way, the truth, and the life.

In the quotation from Dr. A. Clarke, an *impersonal* term is incidentally applied to the Holy Spirit:—'*Its* gifts, graces, and influences.'

XIII.—14. The grace of the Lord Jesus Christ, and the love of God, and *the communion of the Holy Ghost*, be with you all. Amen.

This is considered 'a full text for the Holy Trinity,' and 'a conclusive proof of the divinity and personality of the Holy Trinity;' and therefore as affording decisive evidence of the deity of the Holy Spirit.—See the passage in the 1st Part, under the Trinitarian head.

'The names of the Three Persons in the Trinity are here expressly mentioned, and joined together in a petition for spiritual graces, which infers their co-equal and essential deity.'—HOLDEN'S *Expositor*, p. 469.

'The communion of the Holy Ghost is prayed for, as well as the love of the Father.'—EVANS'S *Letter*, p. 107.

'Upon this passage it is natural to remark, that it is *no prayer to three beings*, but simply a *wish* addressed to the Corinthians. If, by the Holy Spirit, were meant a distinct person, there would be an absurdity in using the word *communion*. Who would think of a communion or participation of a person? But if it means the *miraculous powers* bestowed by God, the wish was *natural* and *affectionate*, that they might possess the favour of their Master, the love of their God, and enjoy a *participation of the spiritual blessings he imparted*.'—GRUNDY'S *Lectures*, vol. i. pp. 136, 137.

In allusion to this portion of Scripture, Dr. Hawker observes, 'on this presumption it becomes an interesting question, what is meant by the communion of an energy; and how is this communion conveyed by the operation of an energy into the hearts of believers?'—HAWKER'S *Sermons*, vol. ii. p. 98.

In noticing this argument, Mr. Grundy, in his *Lectures*, makes the following remarks:—

'You see, Christians, how easy it is to *puzzle*, by putting together a few high-sounding words, *without any definition or clear meaning to them*, and then to ask, *How* is all this!

'Let us just again refer to the apostle's expressions, and laying aside these notes of admiration, and this triumphant *How*, ask a simple question. Is there any thing *absurd*, any thing *unintelligible*, in the *wish* or *prayer* of the apostle, that they might enjoy—a communion—a fellowship—a participation—a share (all synonymous) of the *miraculous powers*, the divine influence, which others possessed.'—*Lectures*, vol. i. p. 172.

'The idea expressed by the word *communion*, or *fellowship*—accords precisely with that conveyed by our Saviour's words—'that he may *abide with you*,'—'he dwelleth with you'—'he shall be in you.' The apostle wishes, in behalf of the Corinthian believers, the fulfilment of this gracious promise of their Lord. It is the same word that is used, when Christians are described as having fellowship with the Father, and with the Son: 'That which we have seen and heard declare we unto you, that ye also may have *fellowship* with us: and truly our *fellowship* is with the Father,

the *Spirit*. Thus, then, it is evident that the spirit is the Spirit of God; for all is plainly ascribed to God. They are identified as one and the same being.

The following is an incidental Trinitarian proof of the impersonality of the spirit:—

‘The chief glory of the gospel which the apostle here insists upon, is the ministration of the spirit, in the large effusions of *It* under the gospel dispensation,’ &c.—BURKITT.

Here the spirit is called *It*, and is represented as capable of being imparted in various degrees, as in smaller or larger *effusions of it*.

V.—5. Now he that hath wrought us for the self-same thing is *God*, who also hath *given* unto us the *earnest* of the *Spirit*.

‘It is *God himself* who has excited in our breasts these holy and ardent breathings after immortality; it is God that has so clearly revealed, and so explicitly promised eternal rewards to virtue in the gospel of his Son; and as a further proof of his merciful design, he has communicated the gifts of the spirit to his apostles, and through them to others, as a pledge of our adoption into his family, and of our title to the heavenly inheritance.’—BELSHAM’S *Epistles of Paul*, vol. ii. p. 486.

The view which is here taken of the passage, is confirmed in the following Trinitarian quotations:—

‘*God Himself* has given us this insatiable hungering and thirsting after righteousness and immortality.’—DR. A. CLARKE.

‘He that hath wrought and appointed us, he that hath prepared and fitted us for this glorious change, and hath set our souls a longing for this immortal state, is *God*; who hath also given us by *His Spirit*, those holy affections, fervent desires, and faithful endeavours, which are the earnest of heaven, before we enjoy it.’—BURKITT.

‘*God Himself* has not only revealed, and promised all this future blessedness; but has formed our souls, by his renewing and sanctifying grace, into spiritual and holy dispositions, desires and propensions heavenward, to make us meet for the inheritance of the saints in light. (Col. i. 12.) It is the work, the peculiar prerogative, and the glory of a *God* to do this; and none could be the author of it, but *the only living and true God*, who has likewise *given* us a pledge, token, foretaste, and the beginnings of that glorious inheritance, (Eph. i. 14,) in the graces, consolations, witnessings, and abiding residence of His Holy Spirit.’—DR. GUYSE.

‘Now he who hath wrought us to this very thing, to these noble views and sublime desires, is *God*; who hath also given us the earnest of His Spirit, as the pledge of better, even of eternal, blessings.’—DR. DODDRIDGE.

In the above passage of Scripture, all is ascribed to *God*; and it is *He* who has *given* us the earnest of the Spirit, or the spirit as an earnest of future blessedness.

And this is admitted in the preceding Trinitarian extracts. It is God, it is God Himself, it is the only living and true God, who has done all this; and the spirit is said to be ‘*His Spirit*,’ and ‘*His* renewing and sanctifying grace.’ It is therefore a truth too plain and obvious to be doubted, that the spirit is indeed the spirit of God; and that it is God who, by His Spirit, works all in all.

See

Father, and with his Son Jesus Christ.' (1 John i. 3.) And in using this language, John seems evidently to have had in mind the words of his Master, as recorded by himself, in the same discourse with those formerly quoted in reference to the Holy Spirit, and in immediate connexion with them:—'Jesus answered, and said unto him, if a man love me, he will keep my words: and my Father will love him, and *we will come unto him, and make our abode with him.*' (John xiv. 23.)

'In these various passages, from the gospel and first epistle of John, we have brought before us 'the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit.' Jesus himself, although about to leave his disciples, declares that he would still be with them in the intimate fellowship of mutual love. In this he associates himself with his Father, in terms which we cannot suppose a mere created messenger of God to have used, without the most offensive presumption: 'He shall be loved of my Father, and I will love him; and we will come unto him, and make our abode with him.' And in language precisely similar, he promises the Holy Spirit, as another comforter, who was to *come to them, to abide with them, to dwell with them, to be in them.*'—WARDLAW'S *Unitarianism*, &c., pp. 115, 116.

'The communion of the holy spirit be with you all, implies, that 'the holy spirit' does not in this instance signify God, or any person. What can possibly be intended by the communion of God? Is God divided? Can we partake of God, or of any person? No; but we may partake of powers, energies, and influences, we may enjoy a communion of spiritual gifts. As in Phil. iii. 10. 'the communion of the sufferings of Christ' means a participation in his sufferings, so here, and in Phil. ii. 1. 'the communion of the spirit' signifies a participation in spiritual gifts and influences. We may enjoy a communion of gifts with persons; but a participation of a person is an idea, which cannot enter the mind.'—YATES'S *Vindication*, &c., p. 154.

'The apostle Paul was not so scrupulous. He speaks of Christians as 'being made partakers of Christ.' Here is participation of a person; and the phrase surely expressed an idea that was in his own mind, and was intended to 'enter the minds' of those to whom he wrote. The expression is never imagined to disprove the personality of Jesus Christ: neither therefore does the other expression (however confidently and scornfully Mr. Yates may affirm it) disprove the personality of the Holy Spirit. For, supposing 'the communion of the Holy Spirit' to mean a participation of Divine influences, these influences may still be the influences of the Holy Spirit, just as being 'partakers of Christ' signifies enjoying a participation, not of himself personally, but of the effects of his mediation.'—WARDLAW'S *Unitarianism*, &c., p. 116.

'Mr. Wardlaw observes, that St. Paul 'speaks of Christians as being made partakers of Christ.' I answer that St. Paul (or rather, the Author of the Epistle to the Hebrews, for the expression occurs no where except in Heb. iii. 14,) here uses a metonymy, and that 'partakers of Christ' means partakers of the INSTRUCTIONS, ENDOWMENTS, and SUFFERINGS of Christ. To employ the language of my former remark, 'partakers of Christ' implies, that the word 'Christ' does not in this instance signify Christ himself, or any person; for we cannot possibly partake of a person, although we may partake of powers, influences, and gifts. The phrase is illustrated by



See i. 21, 22, under the Unitarian head, with respect to the expression, 'the earnest of the spirit.'

VI.—6. By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned.

'By the Holy spirit, means the miraculous gifts of the spirit, which Paul, as an apostle, had a power of conferring. This, if nothing else, ought to have satisfied his enemies at Corinth, that he was truly the apostle of Christ, and have saved him from their calumnies and ill offices.'—PRIESTLEY'S *Notes*, vol. iv. p. 230.

'By a diligent and proper use of the various gifts of the holy spirit, for the real good and benefit of mankind.'—*Commentaries and Essays*, vol. i. p. 130.

'In humble dependence on the sanctifying influences of the Holy Spirit; who dwells in our hearts, as a continued principle,' &c.—DR. DODDRIDGE.

'By a holy (or sanctified) spirit;' these being all equally the fruits of the Holy Spirit's influences.'—MACKNIGHT, as quoted in the *Cottage Bible*.

Some think that the Holy Spirit, properly speaking, is not meant in this place; but a holy spiritual sanctified frame of mind. The Apostle, however, in this chapter, is justifying his pretensions to the character of a divinely commissioned preacher of the gospel; and in enumerating the various proofs of this, it was quite natural that he should allude to the testimony of the Holy Spirit. And he employs the expressions, 'the Spirit,' and 'the Holy Ghost,' as synonymous with 'the Spirit of God.'

Dr. Doddridge, in the above quotation from him, speaks of the Holy Spirit as a *Principle*, dwelling in the heart.

XI.—4. For if he that cometh preach another Jesus, whom we have not preached, or if ye receive another *spirit*, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

*Another spirit*, in contradistinction to the *Holy Spirit*; for it was this that they had already received. And the passage is thus generally explained.

'If he possessed superior miraculous powers to your former teacher, and could communicate them in greater abundance to his converts,' &c.—BELSHAM'S *Epistles of Paul*, vol. ii. p. 587.

'If these teachers preach another Jesus, and another gospel, as valuable as that which I have preached, particularly accompanied with gifts of the spirit, as distinguished as those which have been conferred upon you by my preaching, the Corinthians would have something to say in excuse for listening to them.'—PRIESTLEY'S *Notes*, vol. iv. pp. 247, 248.

'If ye have been made *partakers* of another and better spirit, and more excellent gifts and graces, than ye received by the hearing of faith,' &c.—DR. GUYSE.

'If, in consequence of believing in this new Saviour, ye received another Spirit, the gifts, graces, and consolations of which are greater than those which ye have received from the Holy Ghost, which has been given to you, on your believing on the Christ whom we preached,' &c.—DR. A. CLARKE.

Mr. Belsham observes, that 'Dr. Doddridge has given an excellent exposition of this passage.' It is as follows:— 'For

TRINITARIANS.—*The Deity of the Holy Spirit.*—2 COR. [C. XIII.]

by Eph. iii. 6; Col. i. 12; Heb. iii. 1, vi. 4, xii. 10; 1 Peter iv. 13; 2 Peter i. 4; where Christians are said to be ‘partakers of the promise of God in Christ,’ ‘partakers of the sufferings of Christ,’ ‘partakers of the holy spirit,’ ‘partakers of the inheritance of the saints in light,’ ‘partakers of the heavenly calling,’ ‘partakers of the holiness of God,’ and ‘partakers of the Divine nature.’—YATES’S *Sequel*, pp. 82, 83.

Dr. Wardlaw’s train of reasoning above, leads him to admit, that ‘the communion of the holy Ghost,’ is ‘a participation of Divine influences.’ And in this he seems to be in accordance with the following authorities:—

‘Communion and fellowship of the Holy Ghost, in his richest anointings of his gifts and graces.’—DR. DODDRIDGE.

‘The word here signifies the joint fruition, or the participation of the gifts and graces of the Holy Spirit.’—MACKNIGHT.

But as the Holy Spirit is repeatedly mentioned as ‘the gift of God,’ these ‘Divine influences,’ or ‘gifts and graces,’ must proceed alone from him. And hence the Spirit is identified with God.

‘May all the blessings of the gospel, the love of God, and the participation of the gifts of his spirit, attend you all.’—PRIESTLEY’S *Notes*, vol. iv. p. 259.

‘May you all be favoured with abundant communications of that holy spirit, which is so much and so justly the object of your desire,’ &c.—BELSHAM’S *Epistles of Paul*, vol. ii. p. 651.

The following quotation from a learned Trinitarian, may be an appropriate conclusion of the preceding remarks:—

‘May that Holy Spirit, that Divine and eternal ENERGY which proceeds from the Father and the Son; that heavenly Fire that gives light and life; that purifies and refines; sublimates and exalts; comforts and invigorates; make you all partakers with Himself! This points out the astonishing privileges of true believers: they have communion with God’s spirit; share in all *Its* gifts and graces; walk in *Its* light; through Him they have the fullest confidence that they are of God; that He is their Father and Friend; and has blotted out all their iniquities; this they know by the spirit which He has given them.’—DR. A. CLARKE.

Here the Holy Spirit is said to be God’s spirit, and it is he who gives it. It is represented as Divine Energy, and Heavenly Fire; and it is spoken of under the application of the *impersonal* terms, *which* and *It*:—‘the spirit *which* he has given them—*which* proceeds from him—*Its* gifts and graces—*Its* light.’—At the same time, the personal pronoun *Him* is applied to *It*; which renders the passage still more remarkable; for it shews, that while the influence of the writer’s system prompts him to speak of the Spirit as a *person*, the force of truth compels him to speak of it as *not* a person, but as *It*. This therefore is a striking instance of Trinitarian involuntary testimony, to the impersonality of the Holy Spirit.

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 c. xi.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—2 COR.
 

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‘ For if he that cometh among you with such extraordinary pretensions, preach another Jesus as a Saviour, whom we have not preached; if he can point out another Christ who shall equally deserve your attention and regard: or if ye receive by his preaching another Spirit, *which* ye have not received, *which* can bestow upon you gifts superior to those which we have imparted; or another gospel which ye have not accepted, the tidings of which shall be equally happy, evident, and important, ye might well bear with him, and there would be some excuse for your conduct; but how far this is from being, or so much as seeming to be, the case, I need not say at large.’—Dr. DODDRIDGE.

The spirit which the apostles had received, was the promise of the Father, and it was the Father who poured it out.

And it is to be remarked here, that the Spirit is spoken of *impersonally*. Dr. A. Clarke says, ‘ another Spirit, the gifts, graces, and consolations of *which*,’ &c.—‘ the Holy Ghost *which* has been given to you,’ &c. And Dr. Doddridge, ‘ another Spirit, *which* ye have not received, *which* can bestow upon you gifts superior to those which we have imparted,’ &c. This, in fact, is the phraseology employed in the passage; for the apostle says, ‘ another spirit, *which* ye have not received.’ The spirit therefore is *neuter*, and consequently is not a *person*.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### Galatians.

CHAP. IV.—6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

‘God hath sent forth the Spirit of his Son. Learn that the Spirit is not a quality or operation, but a person that has a real being and subsistence; else the phrase of being sent, could not be properly applied to him.’—BURKITT.

This argument appears to be founded on the word *sent*. In reply to it, it may suffice to say, that the Almighty is represented as sending his *fear*, and *anger*, and *light*, and *truth*, and *mercy*. Yet no one ever supposes that these are ‘persons that have a real being and subsistence.’ See Exod. xxiii. 27; Eze. vii. 3; Psalm xliiii. 3, lvii. 3.

But the Holy Spirit performs an office or work in the believer’s heart. ‘It cries, *Abba, Father*.’ To cry, or exclaim, or address in the language of adoration or supplication, is a *personal* act; and therefore the Holy Spirit must be a person. So reasons the writer just alluded to. But ‘*heart and flesh crieth* :’ (Psalm lxxxiv. 2,) ‘*wisdom crieth*,’ and ‘*understanding putteth forth her voice*.’ (Prov. i. 20, viii. 1, &c.) Who infers from such representations, that heart and flesh and wisdom and understanding are *persons*? There is therefore no proof of personality, from similar forms of expression being employed in the present instance.

But we are told by the above Trinitarian advocate, in what manner the Spirit cries. It is, ‘by enabling *us* through his gracious influences and assistances to cry or pray unto God; and *It* cries, *Father, Father*.’

And why it is here called the Spirit of the Son, the same writer informs us. He says, ‘Observe here the title given to the Holy Spirit; *It* is called the Spirit of God’s Son; that is, the Spirit of Christ; because *It* is the same Spirit *which* abode upon him that resteth upon us, and because the Spirit is purchased and procured for us by the blood of the Son.’

The spirit which abode upon Christ, was given him by God the Father, ‘*without measure* ;’ and it was with this that ‘the Lord *anointed* him to preach the gospel,’ &c.

Besides, the Holy Spirit is spoken of *impersonally* :—‘*It* is called the Spirit of God’s Son—*It* is the same spirit *which* abode upon him.’ And in the same connection we meet with the following expressions also to the same purport :—‘Observe, the office which the Holy Spirit performs in the believer’s heart: First, *It* cries; Secondly, *It* cries, *Abba, Father*: The Spirit cries, by enabling us through his gracious influences and assistances to cry or pray unto God; and *It* cries, *Father, Father*. . . Learn, that the spirit of adoption is a spirit of supplication; and this spirit of supplication, is the great privilege and advantage of believers under the gospel; for

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

### Galatians.

CHAP. III.—2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith.

Trinitarians may be adduced here in behalf of Unitarians, as in many other places:—

‘Were ye made partakers of the Holy Spirit, (*which* so many of you were *endued* with, in his miraculous gifts, and I would charitably hope, in his graces too) by the ministration of the law, or on account, or by means of any works performed by you in obedience to that ministration of death and condemnation? . . . Which of these (the two dispensations) is it that God has owned with such remarkable tokens of his favour and acceptance?’  
—Dr. GUYSE.

Here the spirit is spoken of *impersonally*, as that with ‘*which*’ the Galatians were ‘*endued*.’ And as the gifts and graces of the spirit, were remarkable *tokens of God’s* favour and acceptance, it is a very natural inference, that the spirit is the Spirit of God.

‘Did ye receive the spirit, in *Its* extraordinary operations in and upon you, by a regard to the works of the Mosaic law, or any other law on which you might depend for justification as a matter of legal claim? or were you made partakers of *It* by the hearing of the gospel, proposing the method of justification by faith in the righteousness and grace of the Redeemer?’  
—Dr. DODDRIDGE.

‘You have received the spirit yourselves, some of you for sanctification, others for miraculous operations; now I would know by what means you received *It*? . . . The hearing of the gospel, faithfully preached, is the instrumental means by which persons receive the Holy Spirit in the sanctifying gifts and graces of *It*, to enable them to live a holy and spiritual life.’—BURKITT.

In both the preceding quotations, the Holy Spirit is called *It*. Now, as *it* does not apply to a *person*, the Holy Spirit cannot be a *person*, according to the shewing of Trinitarians themselves, by their involuntary testimony, which truth extorts from them in opposition to their system.

‘The word *spirit* probably in this verse, and unquestionably in the following, signifies the spiritual dispensation of the gospel, in opposition to the law.’—BELSHAM’S *Epistles of Paul*, vol. iii. p. 52.

3. Are ye so foolish? having begun in *the Spirit*, are ye now made perfect by the flesh?

The gospel began in the Holy Spirit. For Jesus received it at his baptism, was anointed and ordained with it; and the apostles were afterwards endued with it, as power from on high. It was thus too with the Gentiles;

for *it* teaches us what to pray for, and the manner how we are to pray; *it* joineth with our prayers his own effectual intercessions; *it* gives us a right and privilege to come unto God as unto a Father, and gives us also confidence and assurance as Sons to be accepted with him.'—BURKITT.

Thus the spirit is repeatedly spoken of as *it*; and if it be *it*, it cannot be a *person*, and the writer is refuted, because completely contradicted, by himself.

Dr. Adam Clarke here calls 'the Holy Ghost the third person of the Trinity.' But the apostle does not speak of it under such a character; and the assertion may be taken only for an assertion.

Besides, it is plain from the passage, that the Father only is addressed with devout aspiration; when, no doubt, if the Trinity had been true, it would have been mentioned as the object of divine adoration. Was not the dictate of the spirit of truth, the dictate of truth? Doubtless it was; but that was not the worship of a Trinity, but the Father only.

'Now, to cry, Abba! Father! is the action of a person, and the personal idea connected with it, is that of a son, and this is said to be the language of the spirit; but surely not as a proper person, distinct from the believer, for the Holy Spirit is not the Son, but the Spirit of God! therefore, this, though said of the *Spirit*, must be understood of the *believer under its influence*; for he, being the 'son of God by faith in Christ Jesus,' is a partaker of this spirit of adoption, by which he is excited to approach God as his Father.'—MARSON'S *Impersonality*, p. 20.

In the parallel passage, Rom. viii. 15, the *spirit of adoption* is contrasted with the *spirit of bondage*. Now, as 'the spirit of bondage' is not a proper person, but a principle of fear, keeping the mind in captivity; so 'the spirit of adoption' is not a proper person, but that divine influence which brings believers into the glorious liberty of the sons of God, and enables them to address God as their Father.

It should be remembered, that it is *God* who sends forth this spirit;—that same God who sent it forth at first upon Jesus Christ, and afterwards upon the Apostles. It is sent into the hearts of believers. What then must it be, but a divine influence?

'And because ye are admitted by the gospel to the full character and dignity of his sons, God hath graciously sent forth an *abundant effusion* of the Spirit of his Son into your hearts, O ye believing Galatians, as well as into the hearts of the Jewish converts, crying, *Abba, Father*; giving us all, both Jews and Gentiles, in our different languages, an equal freedom in addressing ourselves to him with the overflowings of filial confidence and love.—The learned Selden has brought a very pertinent quotation from the Babylonian *Gemara*, to prove that it was not allowed to *slaves* to use the title of *Abba* in addressing the master of the family to which they belonged, or the correspondent title *Imma*, or *mother*, when speaking to the *mistress* of it.'—DR. DODDRIDGE.

It is here admitted, that it is *God* who has graciously imparted the Holy Spirit; and this as 'an *abundant effusion*;' which is not at all consistent with the idea of personality.

'It cannot be doubted that the gifts of the holy spirit were universally regarded as undeniable proofs that those who were favoured with them were in covenant with God, his people, his sons, and heirs of the promises: nevertheless, the number of those who were favoured with those gifts must have been comparatively small. But the spirit of his son, of which  
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for they were baptized with the Spirit, and by its holy anointing they were received into Christian communion. It might therefore with the greatest propriety, be said of the Galatians, as well as all the early Christians, that they began in the spirit. But some understand the word *Spirit* here, to signify *the spirit of the gospel*:—

‘Can you suppose that if you act up to the dictates and spirit of the gospel, you will not be accepted by God if you do not add to them the low, and comparatively puerile, rigours of the law?’—BELSHAM’S *Epistles of Paul*, vol. iii. p. 53.

‘Having begun in the spirit, having known the spirituality, power, and energy of the gospel, are ye now seeking to be made perfect by the flesh? or have you any expectation of attaining to a superior degree of perfection and excellency, by a submission to those carnal ordinances of the law which at first view appear to be so much beneath it, and to be altogether insufficient for it?’—Dr. DODDRIDGE.

‘The apostle calls the doctrine of the gospel, SPIRIT; because by hearing the gospel preached, they had received both the gifts and graces of the *Holy Spirit*. The Law, with all its rites and ceremonies, he calls *Flesh*; because they were now weak, and being but temporary institutions, were abolished by the coming of Christ and the gospel.’—BURKITT.

‘Having begun to live spiritually, according to a spiritual religion, are you so foolish as to seek to be made perfect *by the flesh*, i. e. by observing carnal ordinances and rites?’—HOLDEN’S *Expositor*, p. 475.

But taking the word *Spirit* in this sense, may it not be said, that the gospel is a spiritual religion, *because* the Spirit of God dictated its pure precepts and sublime doctrines, and breathes in every page? ‘The spirit, which descended like a dove, and rested upon Christ, breathes in every line which he has left us.’—BUCKMINSTER’S *Sermons*, p. 160.

Dr. Priestley observes on this portion of scripture, ‘Their having received *the gift of the spirit* before their judaizing teachers came among them, was a sufficient proof that nothing was wanting to their being *accepted of God*; and could their conformity to the law be any improvement after this?’ *Notes*, vol. iv. p. 60.

Although Burkitt, as above, explains the passage in reference to ‘the doctrine of the gospel,’ yet he adds a little further on, ‘having at your entrance into Christianity begun an holy life, by and according to the *Holy Spirit* conferred upon you,’ &c.

But however the passage may be explained, in the following Trinitarian exposition of it, the Holy Spirit is evidently spoken of *impersonally*:—

‘Having received a spiritual religion, which refined and purified your hearts: and, having received the Holy Spirit of God, by *which* ye were endued with various miraculous influences; and the spirit of adoption, by *which* ye were assured of the remission of sins, and in corporation with the family of God: are ye seeking to complete that spiritual religion, and to perfect these spiritual gifts by the carnal rite of circumcision?’—Dr. A. CLARKE.

In this Trinitarian quotation, the neuter relative *which* is applied to the spirit, and shews that it is not a *person*. And the spirit, moreover, is expressly mentioned as ‘the Holy Spirit of God.’

4. Have ye suffered so many things in vain? if it be yet in vain.

5. He

the apostle here speaks, he mentions as an universal quality, common to all believers. This, therefore, I conceive to be that filial spirit and disposition which the gospel produces in the hearts of those who practically believe; and which teaches them to regard the supreme Being in the character of a Father, benefactor, and friend, and to hold communion with him as such. This spirit, so opposite to that spirit of terror and alarm which was the natural effect of the law, might justly be considered as an irresistible proof of the divine authority of the gospel, and is with great propriety introduced by the apostle as the last and most substantial and affecting proof of the divinity of his doctrine.'—BELSHAM'S *Epistles of Paul*, vol. iii. p. 79.

'That Christians are the genuine sons of God, the apostle proves by their having the spirit, or dispositions, of his sons, which they shew by addressing him as their Father, which slaves could not do.'—PRIESTLEY'S *Notes*, vol. iv. p. 67.

'By the Spirit, is here unquestionably meant the extraordinary gifts of the Spirit which were given in confirmation of the truth of the Christian religion, and as an immediate token from God of the acceptance of all who believe in Christ, and their being constituted through him heirs of eternal life.'—Dr. CHANDLER, as quoted by Mr. BELSHAM.

That the Holy Spirit is here intended, seems evident from the parallel passage. This same Apostle says, 'For as many as are led by *the Spirit of God*, they are *the sons of God*. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, *Abba, Father*. The spirit itself beareth witness with our spirit, that we are the children of God,' &c. Rom. viii. 14—16. This Spirit of adoption is not *our* spirit, because it witnesses *with* our spirit. It is, moreover, declared to be 'the Spirit of God;' for those are said to be the *sons of God*, who are led by the *Spirit of God*. The Apostle, therefore, means by the spirit of adoption, the Spirit of God. And this spirit is evidently identified with the Father; for that which adopts us to the Father, cannot be any thing distinct from the Father, but must be the Father himself; just as when a person adopts any one *to* himself, it must be *by* himself. Therefore, the Spirit of God the Father, is his divine influence or power.

The following Trinitarian quotation contains a remarkable instance of its own refutation:—'Here is express mention of the Three Persons of the Holy Trinity, the Father, the Son, and the Holy Spirit: and as God sends the Spirit of his Son, *which* can be the Son's no otherwise than as proceeding from him, it is evident that the spirit proceeds from the Father and from the Son:—John xiv. 26, xv. 26.'—HOLDEN'S *Expositor*, pp. 479, 480.

Thus, at the very time that the spirit is spoken of as a Person in the Godhead, the neuter relative *which* is incidentally applied to it, and shews that it is *not* a person. Truth is more powerful than System.

See Romans viii. 16, under the Trinitarian head; and Romans viii. 15, 16, under the Unitarian head.



5. He therefore that ministereth to you *the Spirit*, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith ?

This verse seems to shew, that the apostle in the 2nd and 3rd verses, means by the spirit the Holy Spirit; for he ministered the spirit to the Galatians, and evinced that he did so, by working miracles among them. 'He had been the means of conveying the Holy Spirit to them; and, by that spirit, he wrought miracles among them.'—Dr. A. CLARKE.

'The spirit is here universally understood as signifying miraculous gifts and powers; though the same word is used immediately before, ver. 2, 3, to express the gospel, in opposition to the law.'—BELSHAM'S *Epistles of Paul*, vol. iii. p. 55.

'To return therefore to my argument, (ver. 2,) whether ye consider Christ as the author, or me as only the instrument, of communicating to some of you, at least, such gifts and graces of the Holy Spirit, as are tokens of *God's* accepting you. . . . And this is a testimony from *God*, that your justification is no way owing to the law, but only to Christ, through faith in him.'—Dr. GUYSE.

All is here represented as of *God*: the gifts and graces of the Holy Spirit, are *his* tokens—*his* testimony.

'Observe here, that *God* did accompany the first preaching and planting of the gospel with extraordinary gifts of the spirit. . . . Learn hence, that although the gifts and graces of *God's Holy Spirit* are conveyed to the hearers of the gospel by the ministry of the word, yet *God* is the author, the minister, and dispenser of them, and the gospel only the instrument and means of their conveyance. *He ministereth to you the Spirit.*'—BURKITT.

Here, too, it is admitted that all is of *God*; for *He* it is that worketh all in all, and ministereth the spirit. And the spirit is expressly said to be His Holy Spirit.

'He therefore that ministereth to you an *extraordinary supply* of the spirit by the laying on of his hands, and that worketh other evident and uncontrolled miracles among you, doth he it by the works of the law, and in virtue of any commission he had received from *God* to inculcate the observation of the Mosaic precepts? or is it by the hearing of faith that he doth it?'—Dr. DODDRIDGE.

According to what is here stated, the spirit may be ministered *in degrees*—at one time in a less, and at another, in 'an extraordinary supply;' and this ministration is from *God*.

'Ye have received faith, the pardon of your sins; the gift of the Holy Spirit, and with *It* many extraordinary gifts and graces.'—Dr. A. CLARKE.

Here the Holy Spirit is spoken of as a *gift*, and the neuter pronoun *It* is applied to it.

'Almighty God had given to them His Holy Spirit, both in the sanctifying graces, and miraculous gifts of *It*.'—BURKITT.

In this extract we have another Trinitarian involuntary testimony that the spirit is not a *person*; for it is expressly mentioned as *It*. And it is again said to be *God's Holy Spirit*.

13. Christ hath redeemed us from the curse of the law,  
being

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being made a curse for us : for it is written, Cursed is every one that hangeth on a tree :

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive *the promise of the Spirit* through faith.

'The *promise of the spirit*' may signify the *prophecy* of the spirit, of the coming of Christ; or it may mean the promise of Christ to his disciples, that his Father would send the Holy Spirit as another Comforter, to abide with them for ever.

Mr. Belsham thinks that the Holy Spirit is not meant in this place, but the Gospel, expressed under the word spirit.

'The word spirit is here used in the same sense as in ver. 2 and 3, for the gospel and its blessings, which are common to all who believe; and not for supernatural gifts and powers, which were necessarily limited to a small number.'—BELSHAM'S *Epistles of Paul*, vol. iii. p. 62.

Others entertain a different opinion; and understand by the spirit here, the Holy Spirit.

'Thus, the blessing of Abraham, which the Jews think to confine to themselves, is imparted to the Gentiles, in consequence of their faith in Christ, by which they receive *the gifts of the spirit*.'—PRIESTLEY'S *Notes*, vol. iv. p. 64.

'*The promise of the Spirit*—The spirit of adoption; sonship with God; and the Spirit of God to attest that sonship. And all this was through faith.'—Dr. A. CLARKE.

'That the Gentiles might receive the promises made by Christ, of the Holy Spirit, both in *Its* miraculous gifts, and sanctifying graces, through their submission to the faith of Christ, or the doctrine of the gospel.'—BURKITT.

'And particularly that we, even the whole church of christian converts, might, through the exercise of a living and sincere faith in him, (Jesus Christ) receive the promise of the Spirit as the seal of our adoption, both in the *effusion of Its* miraculous gifts, so far as they may conduce to the edification of the church, and in the rich abundance of *Its* saving graces.'—Dr. DODDRIDGE.

In the two last quotations, the expressions, '*Its* miraculous gifts,' and '*Its* saving graces,' are additional Trinitarian testimonies, to the impersonality of the Holy Spirit. For we do not say, when speaking of a *person*, *Its* gifts, and *Its* graces. And therefore, as such expressions are applied to the Holy Spirit, and that too by Trinitarians, it cannot be a *person*.

IV.—29. But as then he that was born after the flesh, persecuted him that was born after *the Spirit*, even so it is now.

But indeed the parallel holds farther still, in this respect; that as then he who was born after the flesh, that is, Ishmael, in whose production there was nothing beyond the common course of nature, mocked and derided, and so persecuted him who was born after the *Spirit*, that is, Isaac, who was produced as the spiritual seed by *the special energy of God's miraculous power*, even so it is now; the carnal Jews, who are the seed of Abraham after the flesh, abuse and persecute us Christians, who are Abraham's seed after the spirit.'—Dr. DODDRIDGE. 'But

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‘But as then Ishmael, who was born after the flesh; whose birth had nothing *supernatural* in it; but was according to the ordinary course of nature; persecuted him, Isaac, who was born after the *Spirit*; who had a *supernatural* birth, according to the *promise*, and through the efficacy of the *Holy Spirit*, giving effect to that promise—*Sarah shall have a Son*, Gen. xvii. 16—21, xxi. 1, &c.; even so the Jews, in every place, persecute the Christians; and shew thereby that they are rather of the posterity of *Hagar* than of *Sarah*.’—DR. A. CLARKE.

Truth is best elicited, and its power is most strikingly manifested, by *incidental* instances; because under such circumstances all is natural, and the heart speaks the sincere dictates of conscience. What, then, is the evidence to be deduced from the two preceding Trinitarian quotations? It is this:—It is admitted, that by ‘the Spirit’ in the above passage, we are to understand the *Holy Spirit*; and this is explained, of ‘*supernatural efficacy*,’ and ‘*the special energy of God’s miraculous power*.’ The Holy Spirit, therefore, is not any thing distinct from God, but is the power and energy of God. And how completely does this passage, taken in connection with its application, identify the spirit with God! For Isaac, who is here said to be born after the *spirit*, is represented in the history as the gift of *God*; for it was *God* who gave Abraham the promise of a son, and it was *God* who fulfilled that promise. Thus also it is evident that the Holy Spirit is not any thing distinct from God, but is his supernatural efficacy, energy and power. And this, let it be remembered, is Trinitarian incidental evidence in this case.

V.—5. For we through *the Spirit* wait for the hope of righteousness by faith.

‘Through the light and influence of the Holy Spirit according to the gospel,’ &c.—DR. GUYSE.

‘Through the operation of the Holy Ghost, under this spiritual dispensation of the gospel,’ &c.—‘That they could not have the Holy Spirit without *faith*, was a doctrine also of the Jews; hence it is said, *Mecchilla*, fol. 52. ‘*That faith was of great consequence, with which the Israelites believed in Him, who, with one word, created the Universe: and because the Israelites believed in God, the Holy Spirit dwelt in them; so that being filled with God, they sung praises to him.*’—DR. A. CLARKE.

‘For we who are true Christians, and have been savingly enlightened in the knowledge of the truth, do, through the influences of the spirit, whose gifts and graces are so glorious a seal of the gospel, wait for the hope of righteousness and life,’ &c.—DR. DODDRIDGE.

These Trinitarian extracts explain the passage in reference to the Holy Spirit. Whether therefore the Holy Spirit be a *person*, let the following quotations from Trinitarian writers testify:—

‘Through the spirit *which* we have received,’ &c.—BURKITT.

‘Through the spirit—Through *Its* influences.’—HOLDEN’S *Expositor*, p. 483.

Here the spirit is spoken of under the distinct application of the impersonal terms, *which* and *Its*; and the instances may be considered as involuntary proofs, furnished by Trinitarians, that the spirit is not a *person*.

In the extract from Dr. Adam Clarke above, the spirit is so completely identified with God, that to have the *Spirit* to dwell in us, is represented

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as synonymous with 'being filled with *God*.' That is, *God* dwells in us by his spirit, or his divine energy or influence, which pervades universal nature.

In the same connection, the Doctor quotes a saying of Cicero, that 'There never was a great man who had not some measure of the *divine influence*.' And he adds, 'However true this may be, with respect to the *great men* of the Roman orator; we may safely assert, there never was a true *Christian*, who had not the inspiration of *God's Holy Spirit*.'

This, at all events, is an admission, that the spirit is '*God's Holy Spirit*;' if not that it is 'the *divine influence*.'

The expression in the passage, *through*, or *by the Spirit*, is explained by Mr. Belsham, of 'being so taught by the gospel dispensation;' which, he adds, 'is here called the *spirit*.'—See his *Epistles of Paul*, vol. iii. p. 106.

16. This I say then, Walk in *the Spirit*, and ye shall not fulfil the lust of the flesh.

'Labour and beg of *God* to enable you, to live and act in the constant course of your walk with him and conversation in the world, according to the dictates, and under the influence and government of *His* good spirit, and of that *supernatural principle* of grace and holiness, which I trust, he has planted in many of your hearts, and which therefore may be called *Spirit*. (John iii. 16.)'—Dr. GUYSE.

'Get back that Spirit of *God* which you have grieved and lost: take up that spiritual religion which you have abandoned. . . . If the Spirit of *God* dwell in you, and rule in your heart, the whole carnal mind will be destroyed.'—Dr. A. CLARKE.

It is admitted in these quotations, that the spirit is the Spirit of *God*; and it is *impersonal*, because the neuter relative *which* is applied to it.

Some understand the passage differently, and suppose the word *spirit* to have no reference to the Holy Spirit.

'Flesh in the gospel language is that principle which inclines and carries men to ill. Spirit is that principle which dictates what is right, and inclines to good. See Rom. vii. 17, &c.'—LOCKE.

'By *the spirit* the apostle means the reasonable principle or soul in every man, which *God* has given us to correct and govern the motions and tendencies of our fleshly appetites and passions. The *flesh*, the contrary principle in man, enticing men to such actions as their reason and conscience condemn.'—CHANDLER.

Mr. Belsham has quoted the two preceding extracts; and in allusion to them he observes, 'Notwithstanding these great authorities, I am inclined to believe that the apostle by *spirit* means the state of believers under the gospel dispensation; and by *flesh*, the state in which they were antecedent to conversion, whether of heathenism, or judaism.'—*Epistles of Paul*, vol. iii. p. 116.

By 'flesh,' Dr. Priestley understands the *law*; and by 'spirit,' the *gospel*.

17. For the flesh lusteth against *the Spirit*, and *the Spirit* against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

'That is, the evil inclinations of corrupt nature are continually struggling with, and striving against the good motions which the Holy Spirit of *God* stirreth up in us.'—BURKITT. 'While

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‘ While you are in the body, the flesh is lusting on the one hand, and hath desires contrary to the motions and dictates of the spirit, or of that gracious principle which is communicated by the Holy Spirit in his regenerating operations on the heart,’ &c.—Dr. DODDRIDGE.

‘ For in regenerate souls, the remainder of indwelling corruption struggles against, and fain would suppress the gracious principle and all its holy workings in them, and expel the Spirit of God from them,’ &c.—Dr. GUYSE.

‘ *God* still continues to strive with you, notwithstanding your apostacy; shewing you whence you have fallen, and exciting you to return to *Him*,’ &c.—Dr. A. CLARKE.

The Holy Spirit is admitted to be the Spirit of God; and in the last quotation it seems to be identified with God; for it is said, that ‘ *God* still continues to strive,’ &c., not that the *spirit* strives; yet the striving of the spirit in the passage is evidently alluded to.

By flesh and spirit in this verse, Dr. Priestley and Mr. Belsham understand the law and the gospel, as above.

Dr. Doddridge has a curious note on this passage. He says,

‘ As it is plain that by the *flesh*, which is the same with what the apostle elsewhere calls *the body of sin*, and *the old man*, (Rom. vi. 6,) we are to understand that *natural corruption* and depravity which is the ruling principle in a state of nature, and has so far infected all the faculties of man, that even the regenerate are troubled still with the remainder of it, and find it working in the motions of *indwelling sin* within them: so by the *Spirit* which is here set in opposition to it, and is elsewhere expressed by *the new man* that is put on by such as are renewed in the spirit of their mind, (Eph. iv. 23, 24,) we are to understand that *supernatural principle of grace* which is imparted from above to the renewed soul, to overcome the passions of the carnal mind, to set us free from the dominion of our lusts, and to inspire us with a love to holiness; which divine and heavenly principle being communicated to us by *the Holy Spirit*, has frequently the title of *the spirit* given to it, as it is plainly the effect and fruit of *It*; for *that which is born of the spirit is spirit*. (John iii. 6.)’—*Expositor*.

Thus it is supposed, that the spirit which is mentioned in the passage, is *produced*, or *communicated* by the Holy Spirit; and it is represented as a ‘supernatural principle of grace,’ and a ‘divine and heavenly principle.’ But it is remarkable, that they are both here spoken of as *neutral*; for they are both expressly called *it*. And this is another incidental Trinitarian proof, that the Holy Spirit is not a *person*.

It may, however, be asked, how a spirit of true holiness, wherever it resides, can be separated from that Holy Spirit of God, which pervades the universe? Does not the one imply the other? And does not the one depend upon the other, diffused through the means of grace, of whatever character they may be? It is said, that ‘he that dwelleth in love, dwelleth in God, and God in him.’ And in like manner it may be said, that he that dwelleth in holiness, dwelleth in God, and God in him. For God is holiness, as well as love. And as all live and move and have their being in him, they especially dwell with him, whose souls assimilate to his nature.

18. But if ye be led by *the Spirit*, ye are not under the law.

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‘If ye receive again the gospel and the grace of Christ, and permit yourselves to be under the influence of the Holy Spirit,’ &c.—Dr. A. CLARKE.

‘If ye be led by the Spirit of God in the paths of evangelical holiness and obedience,’ &c.—Dr. DODDRIDGE.

‘If ye be under the guidance and government of the Holy Spirit of God,’ &c.—BURKITT.

‘If you are spiritually led or guided; *i. e.* if you yield to the guidance of the Holy Spirit, ye are not under the law,’ &c.—HOLDEN’S *Expositor*, p. 484.

‘If you are governed by the principles and the spirit of the gospel,’ &c.—BELSHAM’S *Epistles of Paul*, vol. iii. pp. 117, 118.

‘If you give yourselves up to the conduct of the gospel.’—LOCKE, as quoted in the work just referred to.

Dr. Doddridge, in the above quotation from him, speaks of ‘the Spirit of God.’ A little further on, in the IMPROVEMENT, he says, ‘let us in the main be led by the spirit, and give up our rational and governing powers more and more to its holy dictates,’ &c.—If by ‘the spirit’ here, be meant ‘the Spirit of God,’ it is spoken of *impersonally*:—‘its holy dictates,’ &c.

22. But the fruit of *the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. And they that are Christ’s have crucified the flesh, with the affections and lusts.

25. If we live in *the Spirit*, let us also walk in *the Spirit*.

‘All graces accompanying salvation are the fruits of God’s Spirit.’—BURKITT.

‘The changed or purified state of the soul, by the grace and Spirit of God, is represented by the apostle as a tree, yielding good fruit,’ &c.—Dr. A. CLARKE.

It is admitted in these quotations, that the spirit is the Spirit of God. And it is reasonable to infer, that it is a divine influence, from the fruits which it produces.

‘We must decide whether we are in each instance influenced by God’s Holy Spirit, or by our own corrupt desires and the spirit of the Evil one, by observing the direction in which we are impelled; whether to holiness or to sin. . . . The ‘carnal mind’ and the ‘spiritual mind,’ are to be known, respectively, by ‘the works of the flesh,’ and ‘the fruits of the spirit.’ It is, 1st, by the inclinations of our hearts; 2dly, by our deliberations towards the accomplishment of our wishes; and 3dly, by the actions which are the result of these, that we must know what spirit we are of; for it is from God that ‘all holy desires, all good counsels, and all just works do proceed.’—WHATELY’S *Essays*, pp. 294, 296.

According to what is here stated, the Holy Spirit is the Spirit of God. The fruits of the spirit proceed from God, and from God only; for ‘all holy desires,’ &c. proceed from Him. Thus the spirit is identified with God, and is not another being distinct from Him, or a third Divine Person in the Godhead.

‘The spirit produces these virtues in those who are led by it, as necessarily as a good tree produces good fruit.’—HOLDEN’S *Expositor*, p. 484.

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The Holy Spirit is again represented by Trinitarian evidence, as something that has no real personal existence; for it is expressly called *it*.

VI.—8. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

'*He that soweth to the spirit*, he that under the influences of the Spirit of God employs his capacities, abilities, and possessions, to promote the interests of religion in his own mind and in the world about him, shall, as the fruit of what is thus sown, by the continued assistance and grace of the spirit, reap life everlasting.'—Dr. DODDRIDGE.

'*He that sows to the spirit*, he that improves his estate for God, for the support of his gospel, for the sustenance of his members,' &c.—BURKITT.

'He who, through the power of divine grace, improves his talents, in subservience to the work and design of the Spirit of God, &c.'—Dr. GUYSE.

Here also it is admitted, that the spirit is *the Spirit of God*. And it is identified with God; because it is said, that he who sows to the *spirit*, sows to *God*; or, in the words used above, he that sows to the *spirit*, improves his estate for *God*.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### Ephesians.

CHAP. II.—18. For through him we both have access by *one Spirit* unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ;

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ;

21. In whom all the building, fitly framed together, groweth unto an holy temple in the Lord :

22. In whom ye also are builded together for an habitation of God through *the Spirit*.

Dr. A. Clarke thinks the 18th verse a clear and decisive proof of the Trinity; and therefore, of the Personality and Deity of the Holy Spirit. But he does not attempt to shew, how it demonstrates the existence of three Divine Persons in the Godhead: but merely follows up assertion by assertion.

‘Jews and Gentiles,’ the Doctor says, ‘are to be presented unto *God the Father*: the SPIRIT of God works in their hearts, and prepares them for this presentation; and *Jesus Christ* himself introduces them. No soul can have access to God but by Jesus Christ; and he introduces none but such as receive *His Holy Spirit*.’

Now what is all this but assertion! For in no respect does it bear upon the passage, to prove a Trinity of Persons in the Godhead. In fact, it ascribes the supremacy to the Father, and represents the Son as the Mediator between him and man.

Besides, in the verses following the 18th, to the 22nd, (and they are all connected,) Jesus Christ is represented as a very different being from the Father. For while the Father is *the inhabitant* of the temple there mentioned, Jesus Christ himself is *a part* of it—‘*the chief corner-stone*’; or, in the words of Dr. A. Clarke, ‘the chief angle, or foundation corner-stone; the *connecting* medium by which both Jews and Gentiles were united in the *same building*.’

It is therefore evident, that the three supposed Persons in the Trinity are not equal; consequently, there can be no just ground here for the inference of the Divine Personality of the Holy Ghost. Indeed, it is plainly asserted by the Doctor above, that the spirit is ‘the Spirit of God.’

‘This building or ‘temple, *God* has consecrated for *Himself*, and resides in, as He also doth in the heart of every true believer, by the special presence, light, and grace of His Holy Spirit.’—Dr. GUYSE. It

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

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### Ephesians.

CHAP. I.—13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were *sealed* with that *Holy Spirit of promise*,

14. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

‘The gifts of the spirit, communicated by the imposition of the apostle’s hands, to primitive converts upon their profession of faith, authenticated the truth of the Christian doctrine, and marked those who possessed them as the people of *God*; and in this view they are figuratively represented as *God’s* seal. In the same sense circumcision is represented as the seal of *God’s* covenant with Abraham, Rom. iv. 11.’—BELSHAM’S *Epistles of Paul*, vol. iii. p. 167.

From the Holy Spirit’s being represented as the *seal* with which believers are *sealed*, its impersonality is to be inferred; because the expression seems to denote that it is an influence which is infused into the mind, and operates upon the thoughts and affections.—See MARSON’S *Impersonality*, &c. p. 14.

‘The Holy Spirit of promise,’ proceeded from the *Father*; and it is said in reference to it, that *God poured out of his spirit*. See Acts i. 4, ii. 1—33, under the Unitarian head.

‘The Holy Spirit, *which* is promised to them who believe on Christ Jesus, was *given* to you, and thus you were ascertained to be the children of *God*; for *God* has no child who is not a *partaker* of the Holy Ghost; and he who has this spirit, has *God’s* seal that he belongs to the heavenly family. It was customary among all nations, when a person purchased goods of any kind, to mark with his *seal* that which he had bought; in order that he might know it, and be able to claim it if mixed with the goods of others. To this custom the apostle may here allude; but it was also customary to set a seal upon what was dedicated to *God*; or what was to be offered to him in sacrifice.’—Dr. A. CLARKE.

‘*The spirit of promise*; i. e. the promised spirit, *which* is the earnest,’ &c.—HOLDEN’S *Expositor*, p. 489.

‘Ye were sealed with the Holy Spirit of promise, descending upon you, not only in miraculous gifts, but in *its* sanctifying graces, to attest that you belong to the family of *God*, and are heirs of the promises made to Abraham and his seed.’—Dr. DODDRIDGE.

‘Which

It is affirmed here that the temple is for *God Himself*—not for ‘God the Holy Ghost.’ Yet why not for the latter, as well as for the former, if the spirit be a distinct Divine Person in the Godhead? The temple is sacred to God alone. And this agrees with what is stated in this place. For the Apostle tells the Ephesians, ‘that they are builded together for an habitation of God *through* the spirit’—not of God the Spirit, or God the Holy Ghost. And he says to the Corinthians, ‘Know ye not that ye are the temple of *God*, and that the *Spirit of God* dwelleth in you.’ (1 Cor. iii. 16.) Thus the same idea is still preserved: the temple is dedicated to *God*. And the Spirit is identified with *God*; because to be the temple of *God*, is the same thing as to have the *Spirit of God* to dwell in us. That is, God dwells in us by his spirit, or divine influence. See 1 Cor. iii. 16, 17, under the Unitarian head.

The expression, *access by one spirit*, may mean, that ‘the extraordinary gifts of the spirit were the evidence of their adoption, and were poured out upon the Gentiles as well as upon the Jews.’—CHANDLER.

‘One and the same spirit is communicated to all who believe, whether Jew or Gentile.’—BELSHAM’S *Epistles of Paul*, vol. iii. p. 196.

The gospel is the ministration of the Holy Spirit. It was ushered into the world by it, and the spirit breathes throughout its sacred records. Thus all are indebted to the instrumentality of the spirit for that religion which teaches that God is a Father, and confers on believers the privileges of his children. Therefore, all may be said to have access by one spirit unto the Father.

The Apostle, however, does not here utter a single word about God the Spirit, or God the Holy Ghost, or third Person in the Trinity; but says only ‘the spirit,’ and ‘one spirit.’

IV.—30. And *grieve* not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

‘And as all the things which I have been cautioning you against, are directly contrary to the holy nature, will and operations, gifts and graces of the good spirit of God; and as *He* (speaking after the manner of men) is *grieved* at them, as a friend uses to be at the disagreeable and ungrateful behaviour of one that dwells with, and has treated with kindness and favour, have a care, lest by indulging any of them ye offend and rebel against *Him*, as Israel did of old, (Isaiah lxiii. 10.) and *proroke Him* to withdraw *His* gracious presence, and deprive you of *His* comforts, *who* is not only infinitely pure and holy in *Himself*, but loves holiness, and is the author and worker of its first beginnings, and of all its increases in you.’ &c.—Dr. GUYSE.

As the Holy Spirit is represented in the passage as capable of being *grieved*, it is here spoken of as a *person*, under the application of the personal pronouns, *He*, *His*, and *Him*; but it is called, at the same time, ‘the good Spirit of God; and as one being or person cannot be the spirit of another being or person, so the Spirit of God cannot be another being or person *distinct* from God.

‘The Holy Spirit, in the soul of a believer, is *God’s seal*, set on his heart to testify that he is *God’s property*: and that he should be wholly employed in *God’s service*. It is very likely that the apostle had in view the words of the prophet Isaiah, lxiii. 10. *But they rebelled, and vexed his HOLY SPIRIT: therefore he was turned to be their enemy, and fought against*



‘Which spirit is *given* to us as a security, pledge, and earnest of the glorious saints in light, . . . and is indeed *itself* a foretaste,’ &c.—Dr. GUYSE.

In these Trinitarian extracts, the Holy Spirit is said to be *given* and *partaken of*. It is represented as *God’s seal and attestation*. And it is spoken of under the application of *neuter* terms:—‘the Holy Spirit *which* is promised—the promised spirit *which* is the earnest—*its* sanctifying graces—*itself* a foretaste,’ &c.

Thus, according to the above involuntary Trinitarian evidence, the Holy Spirit is *neuter*, and is therefore not a *person*.

See 2 Cor. i. 21, 22, under the Unitarian head.

15. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16. Cease not to give thanks for you, making mention of you in my prayers;

17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you *the spirit of wisdom and revelation* in the knowledge of him.

By ‘the spirit of wisdom and revelation,’ some understand the Holy Spirit, and others do not. In the following Trinitarian quotations it is understood of the Holy Spirit:—

‘I pray that God may give you His Holy Spirit, by whom his will is revealed to men, that he may teach and make you wise unto salvation, that you may continue to acknowledge him, Christ Jesus, as your only Lord and Saviour.’—Dr. A. CLARKE.

‘That God would please to increase the free communications of His enlightening and sealing spirit,’ &c.—Dr. GUYSE.

‘May he give to you ‘the spirit of wisdom and revelation;’ *i. e.* of the Holy Spirit, from whom all wisdom and revelation proceed,’ &c.—HOLDEN’S *Expositor*, p. 490.

In the following quotations, the word ‘spirit’ is understood in a different sense:—

‘By ‘the spirit of *wisdom and revelation*,’ Archbishop Newcome justly remarks, that the apostle means the knowledge of revealed truths, 1 Cor. xiv. 6, 26, 30.

‘Having heard of your perseverance in the true faith, and of your love to all believers, without distinction of Jew or Gentile, I thank God on your account. And I also pray that God would enlighten your mind in revealed truths, that you may clearly understand the object of Christian hope, and the unspeakable importance of your admission into the pale of the Christian church, and to the privileges of the people of God.’—BELSHAM’S *Epistles of Paul*, vol. iii. pp. 172, 173.

‘Observe, the great and comprehensive blessing prayed for; namely, divine illumination, and spiritual knowledge; that is, a farther increase of that wisdom and saving knowledge of divine mysteries, whereof the Spirit of God is the author.’—BURKITT.

This latter writer adds, ‘Learn, that the way to obtain this fuller measure of divine wisdom and spiritual illumination, is to be earnest with God in prayer for His Holy Spirit.’ So that it would seem, that this divine illumination, is identical with the spirit of God.

But

against them. The Psalmist refers to the same fact, in nearly the same words, Psal. lxxviii. 4. *How oft did they PROVOKE him in the wilderness, and GRIEVE him in the desert!* Let every man, therefore, take heed that he grieve not the Spirit of God, lest God turn to be his enemy, and fight against him.—Dr. A. CLARKE.

Here the Holy Spirit is spoken of as ‘*God’s seal,*’ to mark ‘*God’s property.*’ And to grieve the *Spirit*, seems to be the same thing as to grieve *God himself*. The quotation from Isaiah mentions the Spirit expressly as the Spirit of God; and that and the passage from the Psalms, completely identify the Spirit with God; while, on the contrary, the Trinitarian System maintains, that it is a distinct Divine Person in the Godhead.

‘The apostle’s meaning is, do nothing inconsistent with these blessed endowments of the divine extraordinary power and favour, lest ye be deprived of them: for they are a token of God’s acceptance of you, and a kind of seal or impression, which he puts upon you, to assure you of the future inheritance.’—*Commentaries and Essays*, vol. i. p. 130.

‘The gifts of the holy spirit, by which converted Gentiles were proved to be in covenant with God, are here personified, and said to be grieved or offended: *i. e.* corrupt discourse, as it tends to defeat the design of Christianity, would provoke God to withdraw from them the gifts of the spirit with which they are favoured.’—BELSHAM’S *Epistles of Paul*, vol. iii. pp. 248, 249.

‘But not only is the *Spirit* grieved, but the *soul* and the *heart*, in several passages, are *grieved*, (Judges x. 16, 1 Sam. i. 8,) and Daniel, also, was grieved *in spirit*, (Dan. vii. 15.) But no one will hence infer, that the *soul* of the Lord, the *heart* of Hannah, and the spirit of Daniel, were distinct persons.’—GRUNDY’S *Lectures*, vol. i. p. 130.

The following are Trinitarian quotations; and they perhaps may be the best answers to the Trinitarian argument on this passage:—

‘*Grieve not the Holy Spirit of God*, by giving way to any wrong temper, unholy word, or unrighteous action. Even those who had already a measure of the light and life of God, both of which are not only brought in by the Holy Spirit, but maintained by *His* constant indwelling, may give way to sin, and so grieve this Holy Spirit that *It* shall withdraw both *Its* light and presence; and, in proportion as *It* withdraws, then hardness and darkness take place.’—Dr. A. CLARKE.

‘Observe the argument used to enforce the exhortation, not to grieve the Holy Spirit of God, because by *It* we are sealed to the day of redemption.’—BURKITT.

Thus, in the midst of comments on the Holy Spirit to shew that it is a *pers* *is*, it is spoken of as *neter*; for it is expressly called *it*; and the term *it* is not employed to designate a *person*, and it does not apply to a *person*.

The latter writer goes on to say,—‘But what doth *God’s* sealing his people by *his* Holy Spirit, intimate and imply?—*Answer*. 1. It intimates, that *God* has distinguished them from others. 2. That *he* has appropriated them to *himself*. 3. That *he* has put a value upon them, and a very high esteem. And, 4. It imports the irrecoverable purpose of *God* for their salvation.’—BURKITT.

Thus, all is ascribed to *God* and the spirit, besides being called *it*, is identified with *God*.

It should be observed, that the passage has not yet been adduced, in which the Holy Spirit is called *God* the Holy Ghost, or the Third Person of the Trinity.

But the Holy Spirit may, with the greatest propriety be designated, 'The spirit of wisdom and revelation;' as it was by the means of this, that revelation was imparted, and, with it, that wisdom which maketh wise unto salvation. And in one remarkable passage it is mentioned expressly as 'the spirit of wisdom,' and, in effect, of 'revelation;' for all divine knowledge is represented as proceeding from it. Isa. xi. 2, 3. 'And the Spirit of the Lord shall rest upon him, *the spirit of wisdom* and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord,' &c. This seems to favour the conclusion, that the apostle alludes to the Holy Spirit in the above place. And he evidently represents this, not as a person, but as divine illumination, proceeding from the God of our Lord Jesus Christ, the Father of glory.

'Here it is evident, that all the illumination the apostle prayed for, was to come from God the Father, who is here called *the God of our Lord Jesus Christ.*'—PRIESTLEY'S *Notes*, vol. iv. p. 344.

And this is clearly admitted in all the preceding Trinitarian quotations; for this 'spirit of wisdom and revelation' is evidently spoken of as proceeding alone from God.

III.—5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by *the Spirit*.

It is *God* who is alluded to in the expression, '*His* holy apostles and prophets,' &c.; as the connection plainly shews. For the apostle begins with speaking of 'the dispensation of the grace of *God.*' By 'the spirit,' then, in this place, we are to understand *the Spirit of God.* And this is readily admitted on all hands.

'These were discoveries totally new, and now revealed for the first time by the Spirit of God.'—DR. A. CLARKE.

'The calling of the Gentiles was foretold and prophesied of, under the Old Testament, but darkly and obscurely; the time when, the manner how, and the means by which, were not understood, till now the Holy Spirit of God revealed it to the apostles and evangelical prophets, under the New Testament.'—BURKITT.

'This divine mystery, namely, that the Gentiles should be admitted to be fellow heirs, and partake on equal terms of all the blessings of Messiah's kingdom, had been revealed to him immediately by Jesus Christ himself; from whom he had received a special commission to publish it to the heathen world, and in the publication of which he was supported and succeeded by 'the effectual working' of God's Holy Spirit.'—*Cottage Bible*.

'This design of God was never fully understood before, but was reserved for the apostles and prophets of the New Testament, who are informed of it by the spirit of God,' &c.—PRIESTLEY'S *Notes*, vol. iv. p. 354.

Thus, all is ascribed to *God*; and the spirit is identified with him, as *His* Holy Spirit. And whoever will examine the numerous passages of Scripture relative to the calling of the Gentiles, will see that that event was *God's* especial work.

14. For this cause I bow my knees unto the Father of our Lord Jesus Christ.

15. Of whom the whole family in heaven and earth is named.

16. That

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16. That he would grant you, according to the riches of his glory, to be strengthened with might by *His Spirit* in the inner man.

‘The favour which I request for you is, that our benevolent and gracious Father, in conformity to the wonderful purposes of his love to you converted Gentiles, would, by the energy of *his spirit so copiously diffused among you*, enlighten your understandings, establish your faith, fix your resolution, and confirm your courage.’—BELSHAM’S *Epistles of Paul*, vol. iii. p. 215.

‘The fountain from whence all spiritual strength flows, is the Holy Spirit; *strengthened with might by his spirit*. It is the *Holy Spirit of God* that constantly renews the believer’s strength, by upholding and actuating their graces which otherwise would fade and wither, would languish and die.’—BURKITT.

This prayer is addressed to ‘the Father of our Lord Jesus,’ that the Ephesians may be ‘mightily and most effectually strengthened by the sovereign energy of the Holy Ghost. This fountain of spiritual energy can alone supply the spiritual strength which is necessary for this spiritual work and conflict.’—DR. A. CLARKE.

The Holy Spirit, then, is the Spirit of God the Father. Now, the same apostle argues, that as the spirit of man is man himself, so the Spirit of God is God himself. 1 Cor. ii. 10, 11. The spirit therefore is identified with the *Father*.

And this is plainly taught by Jesus Christ in John iv. 21—24. For that very same Being whom he mentions as the *Father*, and whom the true worshippers are to worship, he represents as *a spirit*, who is to be worshipped in spirit and in truth. But this is directly opposed to the doctrine of the Trinity. For the *Father*, according to this notion, is not the *spirit*; as the spirit is the *Third* person, while the Father is the *First*.

Those passages, therefore, which identify the spirit with the Father, are subversive of the Trinity; and consequently of the distinct personality of the Holy Spirit. And the following are instances of this description:

When the spirit descended upon Jesus at his baptism, it proceeded from the *Father*; for doubtless it was the Father who spoke on that occasion, and recognized Jesus as his ‘beloved Son.’ Matt. iii. 16, 17. The *Father*, we are told, gave the spirit to the Son ‘without measure.’ John iii. 34, 35. When Jesus commissioned his apostles to preach the gospel, and promised them the divine assistance, he told them that it would be ‘the spirit of the *Father*’ that would ‘speak in them.’ Matt. x. 20. It was the *Father*, he assured them, who would ‘give the Holy Spirit to them that asked him.’ Luke xi. 13. It was the *Father*, he said, who would ‘endue them with power from on high.’ Luke xiv. 49. And this *power*, we are informed, in another place, was the ‘*Holy Ghost*.’ Acts i. 4, 5. It was the *Father* who would give the spirit as a Comforter; and it was from the *Father* that ‘the spirit of truth’ would proceed. John xiv. 16, 17, 26; xv. 26. This promise of the spirit is alluded to at the beginning of the Acts, as the promise of the *Father*. And when the spirit was poured forth on the day of pentecost, the fact was referred to by the apostle Peter as the fulfilment of the *Father’s* promise. Acts. i. 4, 5; ii. 33.

Thus the Holy Spirit is identified with the Father, and is not another Being or Person distinct from him.

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A Trinitarian writer, already quoted, says in this place, 'that spirit by which these most important words were dictated.'—Dr. A. CLARKE.

Thus the spirit is *neuter*, and is therefore not a *person*.

IV.—1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2. With all lowliness and meekness, with long-suffering, forbearing one another in love ;

3. Endeavouring to keep the unity of *the Spirit* in the bond of peace.

'Mutual kindness' in 'the peace and unity of the church,' and 'that peaceful spirit which is the bond of society.'—BELSHAM'S *Epistles of Paul*, vol. iii. p. 225.

'A spiritual union and harmony of souls, which is the fruit of the spirit.'—Dr. GUYSE.

'Be still endeavouring, so far as in you lies, to keep the unity of the spirit, that unity of heart and affection, which becomes those who are regenerated by one Spirit acting on them all, and forming them into one body.'—Dr. DODDRIDGE.

'That unity which the spirit requires us to observe 'in the bond of peace,' *i. e.* by the cultivation of that peace which should bind and unite all together :—Col. iii. 14.'—HOLDEN'S *Expositor*, p. 496.

'A spiritual unity, and such a unity of sentiments, desires, and affections, and is worthy of, and springs from, the *Spirit of God*; . . . the *Spirit of God* being the seal.'—Dr. A. CLARKE.

If the Holy Spirit be meant here by the *apostle*, it is admitted in this last quotation to be the *Spirit of God*. And it must be an *influence*, from its producing social harmony, peace and love.

4. There is one body, and *one Spirit*, even as ye are called in one hope of your calling.

'There is one spirit which animates this body, of whose various gifts you are respectively partakers.'—BELSHAM'S *Epistles of Paul*, vol. iii. p. 225.

'Nothing could more clearly prove the design of providence to call the Gentiles to the privilege of the gospel, without observing the law of Moses, than the descent of the holy spirit upon Cornelius and his friends, while they were uncircumcised. The apostle, therefore, willing that all Christians should consider themselves as one body, frequently alludes to this circumstance, that they had all one spirit, and that *God* by this peculiar gift, made no difference among them.'—PRIESTLEY'S *Notes*, vol. iv. p. 358.

That this one spirit is not a being distinct from *God*, and equal with him, is clear from its being said here, that the 'one *God* and Father of all,' is 'above all, and through all, and in you all.' It is this Father, who sent forth the effusions of the spirit, and who is declared by Jesus Christ to be a spirit; that is, this one universal Father and pervading spirit, imparted the effusions of his own divine energy. And thus he is 'in all.'

'One and the same divine Holy Spirit, of which ye are partakers, animates, guides, and dwells in the whole mystical body.'—Dr. GUYSE.

'One spirit, which animates this one body by *His* gifts and graces,' &c. —HOLDEN'S *Expositor*, p. 496.

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In both these Trinitarian extracts, the Holy Spirit is spoken of as *neuter*, under the application of the impersonal relative *which*; and it is represented as capable of being *partaken of*. It is not therefore a *person*. With respect to the personal pronoun *His* being applied to it in the latter of these quotations, that is neutralized by the *neuter* terms just before used. And the fact of such contradictory terms being found in the same short passage, is a striking instance of the force of truth in opposition to system.

7. But unto every one of us is given grace according to the measure of the gift of Christ.

‘It appears from this and other passages of scripture, that the distribution of spiritual gifts and powers, in the apostolic age, was under the direction of Christ himself; who, during that period, seems to have maintained a personal, and often a visible and sensible, intercourse with the church. See Matt. xxviii. 20.’—BELSHAM’S *Epistles of Paul*, vol. iii. p. 227.

‘The Holy Spirit, so far from being declared a *Person in the Godhead*, is stated to be *the gift of Christ*. That this gift, ‘for the perfecting of the saints,’ and qualifying ‘for the work of the ministry,’ is the promised Paraclete, is unquestionable, and accords with our Lord’s words—‘*Lo, I am with you* always, even unto the end of the world.’ (Matt. xxviii. 20.)’—*The Confessions*, &c., pp. 143, 144.

If the spirit be represented as ‘the gift of Christ,’ it should be recollected, that he *received it from the Father*; that is, this divine illumination was imparted by the Father through the instrumentality of Christ.

It should be observed also, that the spirit is ‘the gift of Christ *according to measure*’; while it was given to him by the Father ‘*without measure*.’ And hence it may be imparted in *different degrees*; and consequently, it cannot be a *person*.

Dr. Doddridge in this connection observes, ‘And let us earnestly pray, that through the continued influences of that spirit *which* he hath sent down from on high, holy men may in every succeeding age be so perfectly and completely fitted for the work of the ministry, that the body of Christ may be edified,’ &c.—*Expositor*.

Here the spirit is spoken of as *neuter*. It is ‘that spirit *which*,’ &c. It is therefore not a *person*, according to the involuntary Trinitarian testimony furnished in the above extract.

V.—9. For the fruit of *the Spirit* is in all goodness, and righteousness, and truth.

Mr. Belsham renders the word ‘spirit’ here, *light*. And he says, this reading ‘is authorized by the most approved manuscripts and versions; and it best suits the connexion, and is adopted by Griesbach and Newcome. See Macknight’s note. The word *spirit* does not occur in this connexion, and is probably borrowed from Gal. v. 20.’—BELSHAM’S *Epistles of Paul*, vol. iii. p. 259.

‘Many copies read, *fruits of the light*, which makes a better opposition to the works of darkness. But as the term spirit is used for the gospel, which was confirmed by the gifts of the spirit, the fruits of the spirit and those of the gospel light are the same.’—PRIESTLEY’S *Notes*, vol. iv. p. 365.

‘*Light* is supposed by most critics to be the true reading, because there is no mention made of the *spirit* in any part of the context. As light, ver. 8,

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not only means the Divine influence upon the soul, but also the gospel; with great propriety may it be said, The fruit of the light, *i. e.* of the gospel, is in all goodness, and righteousness, and truth.'—Dr. A. CLARKE.

'These words contain a reason why the Ephesians, who were once in darkness, but then enlightened by the Holy Spirit, should walk as children of the light, namely, because the fruits of that light, or of the Holy Spirit, the author of the light which they had received, is in all goodness, righteousness, and truth; that is, it consisteth in these things, these are the fruits of the enlivening *Spirit of God.*'—BURKITT.

If the Apostle used the word *light* here, and not *spirit*, it seems reasonable to conclude, that he understood by the Holy Spirit *divine illumination*; for he has a very similar passage in which the spirit is expressly mentioned; namely, 'The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.'—Gal. v. 22, 23.

At all events, in the above extract from Burkitt, the Holy Spirit is spoken of as light; and in that from Dr. A. Clarke, light is said to be the Divine influence.

The two following Trinitarian quotations understand the word spirit here, to signify the Holy Spirit; to which they apply impersonal terms:—

'*The fruit*, viz. the effect of the Holy Spirit, *which* illuminates the children of light, consists in all goodness, &c. :—Gal. v. 22.'—HOLDEN'S *Expositor*, p. 499.

'The fruit of the Holy Spirit, by *which* you are regenerated, is most evidently manifested in the practice of all goodness, and righteousness, and truth; the operations of *It* on the soul being attended with such light and influence, as to teach men of all ranks, orders, and conditions in life, invariably to observe the strictest rules of benevolence in their tempers, integrity in their dealings, and sincerity and veracity in their words.'—Dr. DODDRIDGE.

Here the spirit is spoken of as *neuter*;—'the Holy Spirit *which*—the Holy Spirit by *which*—the operations of *It*,' &c. And we are therefore again furnished with Trinitarian involuntary evidence, that the Holy Spirit is not a *person*.

The latter of the two preceding writers says, that whether we read, *the fruit of the spirit*, or *the fruit of the light*, 'the sense is the same.' And therefore, the spirit is *light*, or *divine illumination*. And this is again Trinitarian evidence.

18. And be not drunk with wine, wherein is excess; but be filled with the Spirit.

'It was the *spirit*, or the divine extraordinary power, with which they were to be filled, and from which they were to derive ability to edify one another in this sort. See a parallel passage of the same apostle, Coloss. iii. 16.'—*Commentaries and Essays*, vol. i. p. 137.

'Be ye filled, as becomes your character, with the Spirit of God.'—Dr. DODDRIDGE.

'The duty exhorted to, is to be full of the Holy Spirit of God, to be filled with the sanctifying graces of the Holy Spirit.'—BURKITT.

'The apostle exhorts the Ephesians to be filled with the Spirit of God.'—Dr. A. CLARKE.

'Drink deeply into the doctrine and spirit of the gospel,' &c.—BELSHAM'S *Epistles of Paul*, vol. iii. p. 265.

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Be filled with 'spiritual gifts.'—CHANDLER.

Be filled 'with the grand discoveries of the gospel.'—MACKNIGHT.

That the Holy Spirit is intended by the Apostle in the above passage, seems probable from the words which immediately follow it:—'speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord,' &c.—A spiritual influence seems to be alluded to here. But it is at all events clear, that if the spirit be here meant, it is expressly mentioned by some of the above Trinitarian writers, as *the Spirit of God*. And the following are Trinitarian *impersonals* in this connection:

'That quickening Spirit which alone can effectually remedy these disorders.'—DR. DODDRIDGE.

'Blessed be God, he allows us to seek after the *greatest and fullest measures* of the Holy Spirit; and injurious we are to ourselves, if we content ourselves with small measures and degrees of *It*.'—BURKITT.

Here the Spirit is spoken of under the neuter terms of *which* and *It*; and it is mentioned as imparted in different *measures* and *degrees*. It cannot therefore be a *person*.

VI.—17. And take the helmet of salvation, and *the Sword of the Spirit*, which is the word of God.

18. Praying always with all prayer and supplication *in the Spirit*, and watching thereunto with all perseverance and supplication for all saints.

'This is a weapon furnished by God himself, who by his spirit inspired the holy prophets.'—BELSHAM'S *Epistles of Paul*, vol. iii. p. 295.

'The word of God is 'called the *sword of the spirit*, because the spirit was the author of it; *the Spirit of God* is the interpreter of it; and it is the spirit that gives the word its efficacy and power in the soul; the word of God contained in the Scriptures, is the sword by which *the Spirit of God* enables his saints to overcome and vanquish all their enemies.'—BURKITT.

'*The sword of the spirit, which is the word of God*, those declarations of his word and gospel which *His Spirit* has inspired, and by a firm confidence in which you will be able, not only to defend yourselves, but to repel your adversaries.'—DR. DODDRIDGE.

The two preceding Trinitarian quotations speak of the spirit as the Spirit of God.

Prayer and supplication *in the spirit* may mean, 'either with their heart and mind, sincerely and fervently; or, according as the Spirit of God should excite and move them.'—CHANDLER.

'The phrase, *in the spirit*, generally means under the miraculous influence of the *Spirit of God*, which was frequent in the age of the apostles, and it may be inferred from the epistles of Paul, that Christians were sometimes under this influence in public prayer and singing hymns. In some places the apostle seems to make an obscure allusion to this supernatural effect, when he means nothing more than the general principles of the gospel, which was confirmed by them. In this, however, and in some other places, it is possible that the phrase, *in the spirit*, may signify nothing more than great fervour of mind.'—PRIESTLEY'S *Notes*, vol. iv. p. 373.

It is remarkable, that though *prayer* is mentioned by the Apostle in this passage,

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TRINITARIANS.—*The Descent of the Holy Spirit.*—EPHES.

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passage, it is not directed to be offered *to* the spirit, but *in* the spirit. Now, if the Holy Spirit had been an object of worship, in a supposed Trinity, it is very reasonable to conclude, that a very different form of expression would have been used, and that it would have been expressly mentioned as an object of religious homage. It is not so; and therefore the natural inference is, that the apostle did not regard it as a Divine Person in the Godhead, called God the Holy Ghost. And the following Trinitarian extract may be adduced in confirmation of this assertion:—

‘Finally, to add efficacy to all these, be continually praying; make it a constant part of your daily work, and be frequently amidst all your labours and cares, lifting up your hearts to God in holy ejaculations, joined with all kind of prayer and supplication in the fervency of your own spirits, under the influence of that Divine Spirit *which* resides in you, to quicken your hearts, and *which* will engage you never to rest contented in outward forms of unmeaning and hypocritical devotion.’—Dr. DODDRIDGE.

In this Trinitarian evidence, the *neuter* relative *which* is twice applied to the Holy Spirit, and shews that it is not a Divine Person.

TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.



Philippians.



## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

### Philippians.

CHAP. I.—19. For I know that this shall turn to my salvation through your prayer, and the *supply of the Spirit* of Jesus Christ.

‘That supply of holy courage and freedom of speech which Christ has promised to his faithful servants, when they are called to plead his cause before kings and rulers.’—BELSHAM'S *Epistles of Paul*, vol. iii. p. 325.

That ‘*supply of the Spirit*, which was promised in imminent danger, and for which the apostle had occasion in his defence before Nero.’—HARWOOD, as quoted by BELSHAM.

The apostles were assured, that the Holy Spirit would ‘teach them in that same hour what they were to say.’ Luke xii. 12. And this, they were told, would be ‘the spirit of their *Father* which’ would ‘speak in them.’ Matt. x. 20. See also John xiv. xv. xvi.

The word *supply*, in this passage, is expressive of *degree*; which is inconsistent with the idea of *personality*. For nothing can be more absurd than to talk of measuring out different *degrees* of a *person*; but that divine powers and influences may be imparted in various portions, is quite reasonable and probable.

It is, however, observed, that ‘the word which we translate *supply*, signifies also *furnishing whatever is necessary*; the Spirit of God he (the apostle) expected to help all his infirmities, and to furnish him with all the wisdom, prudence, strength of reason and argument, which might be necessary for him in the different trials he had to pass through with his persecutors and the evil powers, at whose judgment-seat he stood.’—Dr. A. CLARKE.

But still *degree* seems to be implied; and the spirit is spoken of expressly as ‘the Spirit of God.’

It is to be observed also, that the passage represents the spirit as the *gift* of God, in answer to *prayer*. And this seems to be supported by the following quotation from a Trinitarian writer:—

‘Nor do I much regard the opposition which may arise against me from the ill-designing teachers, or their misguided followers: for I well know that, disagreeable as its present effects are, even this shall issue in promoting my salvation, by your continued *prayer to God* for me, and the supply of the spirit of Jesus Christ, which shall be *liberally* dealt out in answer to it.’—Dr. DODDRIDGE.

Here the supply of the spirit is evidently spoken of as the gift of God, in answer to the prayer of the Philippians for the apostle; and it is said to be ‘*liberally* dealt out;’ that is, in a certain *portion*; which is perfectly consistent with the idea of its being a divine influence, but not a Divine Person.

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TRINITARIANS.—*The Deity of the Holy Spirit.*—PART III.

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The spirit in this verse is called ‘the spirit of Jesus Christ.’ It is his spirit, as he received the promise of it from the Father, and as the Father, through him, shed it forth upon the apostles at the day of pentecost.

See the quotation from Burkitt, on Rom. viii. 9, under the Unitarian head.

II.—1. If there be therefore any consolation in Christ, if any comfort of love, if any *fellowship of the Spirit*, if any bowels and mercies,

2. Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

It is not fellowship *with*, but *of* the spirit.

‘Believers are never said to have communion *with* the spirit; and the reason is obvious, for the spirit is never represented as a person, but as that divine influence, of which believers are joint partakers, and through which they have fellowship with God, with his Son, and with one another.’—MARSON’S *Impersonality*, &c., p. 36.

‘If we as Christians partake of the same gift of the spirit.’—PRIESTLEY’S *Notes*, vol. iv. p. 401.

Trinitarians speak in the following terms on this passage:—

‘If there be any inducement from a consideration of that holy communion, that ye have, together with myself, in the special influences, gifts, graces, and communications of the Holy Spirit,’ &c.—Dr. GUYSE.

‘If there be any communion of hearts, founded upon the communication of one and the same spirit, working in all our souls,’ &c.—Dr. DODDRIDGE.

‘If there be an intimate relation established among all Christians, by their being made mutual *partakers* of the Holy Ghost.’—Dr. A. CLARKE.

If *fellowship* in the above portion of Scripture is to be understood in the sense of *partaking*, (according to Dr. A. Clarke,) it is inconsistent with the spirit’s being a *person*; for though we may partake *with*, we cannot partake *of*, a person.

Mr. Belsham observes on the passage, ‘This may be understood of the gifts of the holy spirit communicated by the apostle; or, more probably, of spiritual union or fellowship.’—BELSHAM’S *Epistles of Paul*, vol. iii. p. 335.

‘If there be any consolation in such a Saviour, any comfort in such love as he teaches, any bowels of tenderness in human nature, any endearing fellowship in the one spirit *which* we derive from him,’ &c.—Dr. DODDRIDGE.

The neuter relative *which* is here applied to the spirit; and consequently, this is Trinitarian testimony to the impersonality of the Holy Spirit.

See 2 Cor. xiii. 14, under the Trinitarian head.

III.—3. For we are the circumcision, which worship God in *the spirit*, and rejoice in Christ Jesus, and have no confidence in the flesh.

Some understand by *the spirit* here, the Holy Spirit; and others do not.

‘We worship God, not by ceremonial rites and carnal ordinances, nor with merely external expressions and modes of religious adoration; but with our whole souls, in the exercise of spiritual graces, under the light and influence of the Holy Spirit.’—Dr. GUYSE. ‘We

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TRINITARIANS.—*The Deity of the Holy Spirit.*—PHIL.

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‘We worship God with our souls and spirits,’ and ‘through the assistance of the Holy Spirit.’—BURKITT.

‘Worship God, not with the ritual observances of the Mosaic law, but in spirit and in truth.’—Dr. DODDRIDGE.

‘Worship God spiritually and evangelically.’—*Cottage Bible*.

‘Worship God with our spirit.’—*Improved Version*.

‘Worship God in or by the spirit; *i. e.* the gospel, as opposed to the law of rites.’—BELSHAM’S *Epistles of Paul*, vol. iii. p. 364.

It may, however, be observed, that the form of expression used by the apostle, is different from that in which Jesus Christ speaks of spiritual worship. Jesus says, ‘worship God in spirit and in truth.’ But the apostle says, ‘worship God in *the* spirit.’ In the one instance, no particular spirit is defined; but in the other it is quite the reverse. And hence the apostle may probably mean here, the Holy Spirit. But if so, it is quite clear, that, though speaking expressly of *worship*, he does not direct it to be offered *to* the spirit, but *in* the spirit, and *to* God. And therefore, he could have no idea that the Holy Spirit was a Divine Person in the Godhead, and an object of religious homage.

TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.



Colossians.

Colossians.

CHAP I.—7. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ ;

8. Who also declared unto us your love in *the Spirit*.

Some think the Holy Spirit is here alluded to, and others are of a contrary opinion.

‘In the bonds of that one spirit who unites all our hearts.’—Dr. DODDRIDGE.

‘And who to testify this great affection to you, has taken an opportunity of acquainting us with your hearty love to Christ, to us, and to all the saints, which the Holy Spirit has wrought in you, and drawn forth in a spiritual manner, and on spiritual accounts, by means of the gospel.’—Dr. GUYSE.

In these quotations, the spirit in the passage, is understood of the Holy Spirit. In the former, however, the personal pronoun *who* is applied to the spirit; but certainly without any warrant from the words of the Apostle.

In the following extracts, the passage is understood differently:—

‘Their spiritual love and fervent affection to him.’—BURKITT.

‘Your love in *your* spirit—your sincere and hearty love. See Rom. i. 9.’—NEWCOME.

‘Your Christian affection; your love to me on account of my knowledge of the gospel, and my zeal and sufferings in its defence. Or, perhaps, more generally, your love to all the saints, to believers in general, without restriction.’—BELSHAM’S *Epistles of Paul*, vol. iii. p. 417.

As the manifestation of the Holy Spirit was peculiar to the apostolic age, it is probable that the Apostle alludes to it in this place; and his meaning may be, that this love was the fruit of the spirit, or the divine influence, diffused among them. Indeed, it is rather surprising, than otherwise, that the spirit is not more frequently alluded to; since the early Christians must have been strongly impressed with their distinguished privilege in this respect.

The following extract, however, deserves consideration in this connection:—

‘They enjoyed a spiritual energetic ministry; and they were a spiritual people; they had a loving spirit; and love through the spirit of God, *which* dwelt in them.’—Dr. A. CLARKE.

This is Trinitarian evidence; and the purport of it is, that the spirit is ‘the Spirit of God,’ and that it is *impersonal*, as the *neuter* relative *which* is applied to it.





II.—5. For though I be absent in the flesh, yet am I with you in *the Spirit*, joying and beholding your order, and the steadfastness of your faith in Christ.

‘This may imply that the apostle had, by means of some supernatural impression upon his mind, a knowledge of the state of the church at Colosse, or the phrase *present in spirit* may only mean that affection and real love for them, which made the apostle consider himself as one of them, and as present with them.’—PRIESTLEY’S *Notes*, vol. iv. p. 427.

‘For though I be absent from you in the flesh, yet in spirit I am with you; and as my heart interests itself most tenderly in all your concerns, *God is pleased*, by the revelation of *his spirit*, to give me a very particular view of your circumstances, so that the very sight of it could hardly be more distinct and affecting.’—DR. DODDRIDGE.

‘For though I be corporeally distant from you, and never saw you; yet my heart is with you, in delightful reflections on what I have heard of your faith, love, and hope; (ch. i. 4, 5,) and I clearly perceive, by suggestions of the spirit, how things are with you,’ &c.—DR. GUYSE.

‘Though I am now in chains at Rome, and cannot personally visit you, yet I am with you in spirit, rejoicing as much in the account which Epaphras has given me of the decency and good order which prevail in your public assemblies, and of your faithful firm adherence to the pure doctrine of Christ, as if I were actually an eye-witness to every thing that passes in your society.’—BELSHAM’S *Epistles of Paul*, vol. iii. pp. 439, 440.

The rendering in the *Improved Version* is, ‘For though I be absent in the flesh, yet am I with you in *my spirit*.’

It is however clear, that the passage is supposed by some Trinitarians to refer to the Holy Spirit. And according to the quotation from Dr. Doddridge above, the spirit is the *Spirit of God*; and ‘*God*,’ ‘by the revelation of *his spirit*,’ ‘gives’ this ‘particular view’ to the apostle.

TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.



I Thessalonians.

## I Thessalonians.

CHAP. I.—5. For our gospel came not unto you in word only, but also in power, and in *the Holy Ghost*, and in much assurance; as ye know what manner of men we were among you for your sake.

‘If we did only barely affirm it, then might our enemies the Jews have reproached and denied it. But it was *in power*: we confirmed it by miraculous works. And in *the Holy Ghost*: we conferred on you the extraordinary gifts of the Holy Spirit, as the sure evidence of your being made children of God.’—CHANDLER.

In allusion to this interpretation, it is observed, ‘This is unquestionably the apostle’s meaning. He constantly refers all his success to his miraculous powers, 1 Cor. ii. 4, 5, without which it would have been quite impossible that a doctrine so hostile to the prejudices and to the passions of mankind should have made so rapid and extensive a progress.’—BELSHAM’S *Epistles of Paul*, vol. iv. p. 17.

‘Accompanied with the power of miracles,’ and ‘with an extraordinary effusion and pouring out of the Holy Ghost upon them.’—BURKITT.

The words, ‘effusion,’ and ‘pouring out,’ are expressive of a divine influence; and the word ‘extraordinary,’ implies that it may be imparted in various *degrees*. The Holy Spirit, therefore, in the preceding Trinitarian quotation, is represented *impersonally*; and this is evidence of truth, in opposition to the influence of system.

6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of *the Holy Ghost*.

‘The joy with which you have been filled, through the participation of the miraculous gift of the spirit.’—PRIESTLEY’S *Notes*, vol. iv. p. 11.

‘The satisfaction which they derived from the extraordinary divine powers conferred upon themselves, as they were a sure argument of the divine favour towards them.’—*Commentaries and Essays*, vol. i. p. 131.

‘The gifts of the spirit were a proof of their being the children of God, or his chosen people; and were likewise the pledge of their title to immortality.’—BELSHAM’S *Epistles of Paul*, vol. iv. p. 20.

‘With a cheerful spirit, and such a joy as the *Holy Spirit of God* is the author and producer of.’—BURKITT.

In this last quotation, which is a Trinitarian quotation, the spirit is mentioned as the ‘Spirit of God.’

And it is evident from the context, that all is ascribed to *God*; for in the 4th verse, which immediately precedes the mention of the spirit, the Thessalonians



salonians are reminded, that 'their election' is 'of God;' and consequently, their joy in the Holy Ghost must be equally of God.

IV.—8. He therefore that despiseth, despiseth not man, but God, who hath also given unto us *His Holy Spirit*.

The spirit is here said to be the Spirit of God, and to be given by God.

Trinitarians express themselves on this passage as follows:—

'To despise the minister of God in a command which he delivers from God, is to despise God himself; the apostle gave these commands by the direction of the Holy Spirit, *which* was given him for that end,' &c.—BURKITT.

'He therefore who despiseth our testimony and admonitions, despiseth not man alone, but God, who hath also given us His Holy Spirit, and caused *it* to dwell within us, and to guide us in our discourses and writings into the certain and infallible knowledge of his will. . . . He who despiseth them despiseth not man but God, from whom they derived the spirit by *which* they preached and wrote.'—DR. DODDRIDGE.

'God has taught us, that we may teach you; and he has also given you His Holy Spirit, that ye might understand, and be enabled to practice these things. It is one thing to receive a revelation from the Spirit of God; it is another thing to receive that spirit to enable a man to live according to that revelation. In the first sense, the apostles alone received the Holy Spirit; in the latter sense, all true Christians, as well as the Thessalonians, received *it*.'—DR. A. CLARKE.

In these quotations, the neuter terms, *which* and *it*, are applied to the spirit. It is represented as the Spirit of God; and it is he who gives it. It is therefore not a person distinct from God, but is identified with God, as his divine influence.

V.—19. *Quench* not the *Spirit*.

'A beautiful allusion to Acts ii. 3, 4, where the descent of the holy spirit is said to have been accompanied with the appearance of tongues or spiral forms of flames, and to have resided upon each of the disciples present. A similar allusion is made by the apostle, 2 Tim. i. 6.'—BELSHAM'S *Epistles of Paul*, vol. iv. p. 99.

'The holy spirit having descended upon the first Christians accompanied with an appearance of *flames of fire*, gives a propriety to this figure of *quenching* it, meaning the doing any thing that unfits a person for cherishing, or keeping up this holy flame, either by an irregular improper use of spiritual gifts, or by any thing sinful in a man's temper and conduct.'—PRIESTLEY'S *Notes*, vol. iv. p. 32.

'The Thessalonians are exhorted by Paul not to *quench* or *extinguish* the spirit. 1 Thess. v. 19. 'Quench not,' or *extinguish* not, 'the spirit.' What! did the apostle exhort them not to quench or extinguish a *person*? *And was this person God? Did he exhort them not to extinguish God?* The expression almost makes one shudder. But, that *miraculous gifts* might be *suppressed*, or supernatural divine powers *extinguished*, by improper conduct, and improper uses, may be readily conceived and acknowledged.'—GRUNDY'S *Lectures*, vol. i. pp. 167, 168. See also *Confessions*, &c., pp. 97, 98.

The following Trinitarian quotations are evidence of the impersonality of the Holy Spirit, and confirm the preceding Unitarian remarks:—

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TRINITARIANS.—*The Deity of the Holy Spirit.*—1 THESS.

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‘*Note here 1. That the Holy Spirit of God in man is of the nature of fire; as fire it enlighteneth, it enliveneth, it warmeth, it consumeth, it purifieth and refineth, it ascendeth upward. Note 2. That this holy fire of the spirit may be quenched; the gifts, graces, motions, and comforts of the Holy Spirit are of such a nature, that if they be not cherished they are quenched; fire will go out as well by neglecting it as by casting water upon it. Note 3. That it must be a Christian’s special care that the graces of God’s Holy Spirit be not quenched in him, nor any of its motions resisted by him.*’—BURKITT.

‘The Holy Spirit is represented as a fire, because it is *His* province to enlighten and quicken the soul; and to purge, purify, and refine it. This Spirit is represented as being quenched when any act is done, word spoken, or temper indulged, contrary to *its* dictates. *It* is the spirit of love; and therefore anger, malice, revenge, or any unkind or unholy temper, will quench *it* so that *it* will withdraw *its* influences; and then the heart is left in a state of hardness and darkness.’—DR. A. CLARKE.

In these Trinitarian extracts, the Holy Spirit is expressly and repeatedly called *it*; and therefore it cannot be a *person*; for *it* does not apply to a person. But in the midst of these *neuter* pronouns, there is also a *personal* pronoun employed in reference to the spirit:—‘it is *His* province to enlighten,’ &c. This, however, renders the evidence more striking; for this alternately speaking of the spirit as a *person*, and *not* as a person, by those who believe it to *be* a person, shews the influence of system on the one hand, and the force of truth, rising superior to system on the other. It is evidence which truth extorts in spite of the witness, and therefore the strongest that can possibly be presented to the mind.

TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

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II Thessalonians.



## II Thessalonians.

CHAP. II.—13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because *God* hath from the beginning chosen you to salvation through sanctification of *the Spirit*, and belief of the truth.

Here the election, salvation, and sanctification of the Thessalonians through the spirit, are all ascribed to God. And hence the spirit is identified with him, as a divine influence, operating upon the heart to produce sanctification, and thus rendering believers meet for salvation in the realms of everlasting bliss.

'*God* hath of his wise counsels and abundant grace, from the beginning of his work and plan for the redemption of men, chosen you to eternal salvation; for a participation of which you are prepared by that sanctification which is the work of the Holy Spirit on your hearts, and that belief of the truth which hath so effectual a tendency to promote it.

'This is *God's* appointed way of obtaining an interest in this salvation, to which he hath called you by our gospel,' &c.—Dr. DODDRIDGE.

'By the spirit in His extraordinary gifts *God* gave them the assurance that *He* had accepted them: this was the wonderful evidence and sure token that *God* had sanctified, and separated them to *Himself*.'—Dr. CHANDLER.

'They (the Thessalonians) were to receive *the Spirit of God*, in believing the truth.' And 'that spirit was to sanctify their souls; produce an inward holiness, which was to lead to all outward conformity to *God*.'—Dr. A. CLARKE.

Thus it is evident from these quotations, as well as from the passage, that all is of *God*. We are therefore to understand by 'the spirit' in this place, *the Spirit of God*. And it is to be observed, that the Thessalonians are exhorted to 'give thanks alway to *God*, because *God* hath from the beginning chosen them to salvation through sanctification of the spirit, and belief of the truth.' The *choice* and the *sanctification* are both from *God*; and the *spirit* also must be from *Him*.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

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### I Timothy.

CHAP. IV.—1. Now *the Spirit speaketh expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

‘The spirit of *prophecy* has very plainly foretold us, that in the latter times some shall depart from the faith once embraced by them.’—BURKITT.

‘But the spirit of *divine inspiration*, in the scriptures of truth, and in evangelical prophets, particularly in me, *expressly saith* and testifies that in the last times, in ages yet to come, some who are under the dispensation of the gospel, and make great pretences to zeal in its interests, shall apostatize from the purity of the original faith, &c.

‘What the Spirit of God *expressly spoke* has been so expressly accomplished, as plainly to prove the divine original of this oracle, and of all that are connected with it.’—DR. DODDRIDGE.

‘The Spirit of God foretels in the *inspired writings*,’ &c.—DR. GUYSE.

‘It is very likely that the apostle refers here to a *prophecy* then furnished by the Holy Ghost: and probably, immediately after he had written the words in the preceding verses: and as this *prophecy* contains things nowhere else spoken of, in the Sacred Writings; and of the utmost moment to the Christian church; we cannot hear or read them with too much reverence or respect.’—DR. A. CLARKE.

In these extracts, the spirit is represented as the spirit of prophecy and divine inspiration; and therefore it is not any thing distinct from God, but is his divine inspiring influence, which he imparted to the prophets and apostles, and which he alone could impart.

With this view of the passage, Unitarians are in perfect accordance, as is evident from the two following quotations:—

‘The spirit of *prophecy* distinctly announces a state of things very contrary to our fond expectations and desires,’ &c.—BELSHAM’S *Epistles of Paul*, vol. iv. p. 217.

‘It is evident from this and other epistles of Paul, especially those to the Thessalonians, that there were in the Christian church, *prophecies* concerning a great corruption of Christianity, which was to take place in the latter days,’ &c.—PRIESTLEY’S *Notes*, vol. iv. pp. 179, 180.

It is somewhat surprising, that in the Trinitarian quotations above, there is no mention of the spirit’s *speaking* as a proof of its personality. Yet this is generally the argument of Trinitarians, in reference to passages of a similar form of expression. *Speaking*, say they, is a *personal act*; and therefore, as the spirit is represented as *speaking*, it must be a *person*.

But they forget, that other things are represented as *speaking*, which are certainly *not persons*. ‘Wisdom speaketh, and crieth, and calleth with her

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

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### I Timothy.

CHAP. III.—16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in *the Spirit*, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

See the remarks on the proper reading of the passage, in Part II., under the Trinitarian head.

‘*Justified* signifies approved: the divine mission of Christ being evidenced by the miraculous gifts of the spirit.’—PRIESTLEY’S *Notes*, vol. iv. p. 178.

‘Mean as was his appearance in comparison with the magnitude of his claims, he fully justified the character he assumed by his miracles, by his resurrection, and by the gifts of the holy spirit.’—BELSHAM’S *Epistles of Paul*, vol. iv. p. 214.

‘By the miracles which were wrought by the apostle in and through the name of Jesus, as well as by his resurrection from the dead, through the energy of the Holy Ghost, by which he was proved to be the Son of God with *power*. Christ was justified from all the calumnies of the Jews, who crucified him as an impostor. All these miracles being wrought by *the power of God*, were a full proof of his innocence; for, had he not been what he professed to be, God would not have borne such a decisive testimony to his messiahship.’—DR. A. CLARKE.

Here ‘the energy of the Holy Ghost,’ and ‘the power of God,’ are represented as the same thing; consequently, the Holy Ghost, or the Holy Spirit, is the *power of God*; which agrees perfectly with the promise of Jesus Christ, that his disciples should be ‘endued with *power* from on high.’

Christ was ‘declared to be the Son of God with power, according to the Spirit of Holiness (or Holy Spirit,) by his resurrection from the dead.’ (Rom. i. 4.) This was a complete justification of his character and pretensions, as the Son of God.’—*Cottage Bible*.

The Scriptures repeatedly and most expressly assure us, that it was *God* who raised up Christ from the dead. And therefore, according to the train of reasoning here pursued, the Holy Spirit is identified with *God*.

‘Declared to be the Holy One, and the Just, by the Spirit’s descent upon him at baptism, and raising him from the dead, Matt. iii. 17; 1 Peter iii. 18.’—HOLDEN’S *Expositor*, p. 537.

It is clear from the two passages here referred to, that it was the *Father* that imparted the spirit to Christ, and that the spirit is identified with the Father. And in other passages it is said, that ‘the spirit of the Lord was upon

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TRINITARIANS.—*The Deity of the Holy Spirit.*—1 TIM. [C. IV.]

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her voice.' Prov. viii. 1, &c. 'The law saith.' Rom. iii. 19. 'Righteousness speaketh.' Rom. x. 6. And 'the blood of sprinkling speaketh.' Heb. xii. 24. There is therefore no argument to be deduced in favour of personality from passages of such a form of expression; and consequently, the above text affords no proof for the divine personality of the Holy Spirit.

upon him;’ that ‘ God anointed him with the Holy Ghost and with power;’ and that ‘ the Father gave not the spirit by measure unto him.’

The apostle’s meaning therefore, may be expressed in the words of St. Peter, at the day of pentecost;—‘ Ye men of Israel hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which *God* did by him in the midst of you, as ye yourselves also know.’ Acts ii. 22. And thus the spirit is identified with God, as his divine influence and power.

IV.—14. Neglect not *the gift* that is *in* thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

‘ I have conferred upon you the office of an evangelist, and *the gifts of the spirit*, agreeably to the earnest recommendation of persons of the greatest experience and most eminent piety in Lystra and Derbe. After which, by solemn imposition of hands, you were commended by the elders of those churches to the blessing of God, when I associated you with myself in my evangelical mission. Let not these gifts lie dormant in your breast; nor let the duties of your office be neglected, but let them be exercised and improved to their proper use, either for converting the heathen, or for the edification of the church.’—BELSHAM’S *Epistles of Paul*, vol. iv. pp. 230, 231.

‘ The gifts and graces of the divine spirit, which Timothy received when set apart to the work of an evangelist by the imposition of St. Paul’s hands,’ &c.—DR. A. CLARKE.

‘ The supernatural gifts of the spirit; neglect not to exercise them; or it may mean the ordinary gifts and graces of the spirit, which he was not to neglect to cherish.’—HOLDEN’S *Expositor*, p. 538.

‘ Persons ordained ought with great care and diligence to stir up the gifts of God’s Holy Spirit conferred upon them, for negligence quenches the Spirit of God in them.’—BURKITT.

Thus it is admitted on all hands that the Holy Spirit is here alluded to; and this is the *gift* of God, which dwells *in* Timothy.

The following is Trinitarian testimony in this connection, that the spirit is not a person:—‘ Neglect not, by proper and strenuous exercise, to rouse and cultivate that gift of God’s Holy Spirit *which* is in thee, *which* was given thee in a *large* and sensible *effusion* on that ever-memorable day when thou wert set apart to thy sacred office by the ministration of those who had the gift of *prophecy*, by *which* they were enabled and excited to foretell something extraordinary concerning thee.’—DR. DODDRIDGE.

Here the spirit is said to be God’s Holy Spirit. It is represented as the spirit of prophecy, and as an effusion, which is capable of being imparted in various degrees; and the neuter relative *which* is several times applied to it. It cannot therefore be a person, but must be an enlightening and sanctifying influence, diffused through the mind and heart.

The following passages are of a somewhat similar import to the above, as they represent the Holy Spirit as a *gift*:—

John iii. 34; Acts ii. 38, v. 32, viii. 18—20, x. 45, xi. 17, xv. 8; Rom. v. 5; and 1 Thess. iv. 18.

TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.



II Timothy.

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

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### II Timothy.

CHAP. I.—6. Wherefore I put thee in remembrance, that thou stir up *the gift of God*, which is *in thee* by the putting on of my hands.

‘Paul being an apostle, had, by laying his hands on Timothy, and praying for him, imparted to him those gifts of the spirit, which were peculiar to that age; but it is probable that it depended in a great measure upon themselves, whether they were more or less distinguished by them; the Divine Being imparting them more freely to those who were most zealous and active in the Christian cause.’—PRIESTLEY’S *Notes*, vol. iv. p. 377.

‘For which cause, I am the more encouraged to remind thee of stirring up the gift of God which is in thee by the imposition of my hands; whereby those miraculous communications of the spirit were imparted to thee, which it will be thy duty to cherish, by frequently engaging in those devotional exercises and active services for which they are intended to qualify thee.’—DR. DODDRIDGE.

That the Holy Spirit is alluded to in this passage, is generally admitted; and the next verse would lead almost to the conclusion that it is divine influence, which God diffused through the minds of the first preachers of the gospel in an especial manner; for the apostle adds, ‘For God hath not given us the spirit of *fear*; but of *power*, and of *love*, and of a *sound mind*.’

The subjoined passage is Trinitarian testimony to the impersonality of the Holy Spirit in this place:—

‘Observe, what the gift was which he advises should be stirred up, namely, the Holy Ghost, in *its* ministerial gifts and sanctifying graces; particularly a *divine power* which disposed and enabled him to teach and live, to act and do, answerable to the duties incumbent upon him, as the minister of Jesus Christ.’—BURKITT.

The Holy Spirit is here represented as *neuter*, ‘in *its* ministerial gifts and sanctifying graces,’ &c. It is not therefore, according to this involuntary Trinitarian evidence, a distinct divine person in the godhead. See 1 Tim. iv. 14, under the Unitarian head.

14. That good thing which was committed unto thee keep by *the Holy Ghost which dwelleth in us*.

‘By the *holy spirit*, the apostle means the extraordinary divine gifts and powers, of which Timothy had been partaker as well as himself, and which St. Paul bids him consider, as an encouragement, steadily to adhere to the truth.’—*Commentaries and Essays*, vol. i. p. 131.

‘Employ the gifts and powers with which you, as well as myself, are endowed,





c. 1.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—2 TIM.

endowed, in supporting the Christian faith.'—BELSHAM'S *Epistles of Paul*, vol. iv. p. 496.

'As thou desirest to have the same cheerful confidence, let it be thy care to keep that good thing which is deposited with thee, even the gospel of Christ lodged in thine hands: assert its honours, by the aids of the Holy Spirit *which* dwelleth in us, and *which* will, I trust, enable thee to act with that integrity and zeal which so arduous and important a service requires.'—Dr. DODDRIDGE.

In this last, and Trinitarian quotation, the *neuter* relative *which* is twice applied to the spirit, and shews that it is not a *person*. And thus Trinitarians are continually furnishing evidence in favour of their opponents, and in opposition to themselves.

'That good thing, the everlasting gospel: keep by the Holy Ghost: for without a continual *spiritual energy*, man can do nothing. This *indwelling spirit* will make them effectual to thy own salvation; and enable thee to preach them to the salvation of the souls of others.'—Dr. A. CLARKE.

This too is Trinitarian involuntary testimony; and it represents the spirit as synonymous with *spiritual energy*.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### Titus.

CHAP. III.—4. But after that the kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6. Which he shed on us abundantly through Jesus Christ our Saviour;

7. That, being justified by his grace, we should be made heirs according to the hope of eternal life.

It is affirmed, that in this representation, ‘every person in the Trinity acts distinctly in the work of salvation;’ consequently, that the Divine Personality of the Holy Spirit is here plainly taught.—See BURKITT.

But the writer may best answer himself; and others of the same persuasion may be connected with him. They express themselves, then, on this portion of Scripture, as follows:—

‘Which Holy Spirit was *poured forth* in an extraordinary measure upon us (according to promise) after Christ’s resurrection. . . Which Holy Spirit was in *its* gifts and graces *plentifully poured forth* upon us, and dwelleth in us, not essentially but energetically, illuminating, guiding, strengthening and confirming us.’—BURKITT.

‘For it was not by any works of righteousness which we ourselves had done; for any acts of obedience, whether to ceremonial or moral precepts, by which we had made ourselves worthy of his favourable regard; but according to his own mercy, that he saved us from condemnation and ruin, by the washing of regeneration and the renewing of the Holy Spirit; *which* by *its* purifying influence operates at first to turn us to God, and bring us into the number of his children, and afterwards advances the happy work by improving us more and more in the divine life and image: Even by that spirit *which* he *poured out* upon us *richly* and *abundantly*, in *His* various gifts and graces, by Jesus Christ our Saviour, in virtue of whose intercession *it* has been imparted to the children of men. . . . Nor let us ever forget how much we are indebted to the regenerating and renewing influences of the Holy Ghost *shed abroad* upon us *richly* by Jesus Christ our Saviour. May *it* wash and purify our souls more and more from every stain of sin, and may *it* inspire us with a pious ardour to honour our profession, by distinguishing ourselves in all good works for necessary uses, and according to the calls which Providence gives us in life.’—Dr. DODDRIDGE.

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UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.



Titus.

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—TITUS. [C. III.
 

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‘Which Holy Spirit, in *His* gifts and graces, God the Father *poured out* from on high upon us with the *greatest richness and abundance*, according to his infinite mercy, and his promise relating to gospel times,’ &c.—Dr. GUYSE.

‘Which he *poured out* on us; as the water was *poured out* on them in baptism, to which there is here a manifest allusion; but as this was sometimes only *sprinkled* on the person, the heavenly *gift* was *poured out*, not in drops, but *richly, in great abundance.*’—Dr. A. CLARKE.

In the foregoing Trinitarian extracts, the Holy Spirit is said to be ‘shed abroad richly, to be poured forth in an extraordinary measure, to be plentifully poured forth, to be poured out richly and abundantly, to be poured out richly in great abundance, and to be poured out with the greatest richness and abundance.’ Now this is language utterly inapplicable to a *person*. For it cannot be said of a *person*, that *another* person poured him out, and poured him forth, and especially, poured him out in an extraordinary measure, richly, and in the greatest abundance.

Besides, *impersonal* terms are here repeatedly applied to the Holy Spirit:—‘the Holy Spirit *which*—that spirit *which*—*which* he poured out—*its* gifts and graces—*its* purifying influences—*it* has been imparted—*may it* wash and purify—*may it* inspire us with pious ardour.’

It is evident therefore, from the testimony of Trinitarians themselves, that the Holy Spirit is not a person.

And it may be observed also, that in the passage under consideration, all is ascribed to *God*. It is *He* that saved us according to *His* mercy, by the washing of regeneration. It was *He* that shed on us abundantly this renewing of the Holy Ghost. And by *His* grace we are justified and made heirs of eternal life.

The Holy Spirit, therefore, is here identified with God, as His Spirit, or His enlightening and sanctifying influence.

See the passage in Part I., under both heads.

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UNITARIANS.—*The Holy Spirit the Spirit of God.*—TITUS.

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## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### Hebrews.

CHAP. III.—7. Wherefore, as the Holy Ghost saith, To-day, if ye will hear his voice,

8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness :

9. When your fathers tempted me, proved me, and saw my works forty years.

‘Therefore as the Holy Ghost saith, in a psalm which *He* dictated to David, (xcv. 7.)’ &c.—Dr. DODDRIDGE.

The inference implied here is, that as the Holy Ghost is represented as *speaking*, it must be a *person*. But it has been already observed, that many things are represented as *speaking*, that are certainly not *persons*; such, for instance, as wisdom, the law, righteousness, &c. See John xiv. xv. xvi.; and I Tim. iv. 1, under the Trinitarian head.

It is also to be remarked, that what is here attributed to the Holy Spirit, is, in the psalm alluded to, ascribed to *God*, and no other being or agent whatever. And therefore the spirit is clearly identified with God.

And this seems to be confirmed by Trinitarians themselves; or, at least, such is the tendency of their comments on the passage:—

‘These words are quoted from Psa. xcv. 7, and as they were written by David, and attributed here to the Holy Ghost, it proves that David wrote by the *inspiration of God’s Holy Spirit*. As those words were originally a warning to the Israelites not to provoke *God*, lest they should be excluded from that rest which *He* had promised them; the apostle uses them here, to persuade the Christians in Palestine to hold fast their religious privileges, and the grace they had received, lest they should come short of that state of future glory which Christ had prepared for them.’—Dr. A. CLARKE.

‘Let me remind you of what the Holy Ghost in the *inspired* writings of David says to the Jews of his day,—Now, immediately, and without delay, while the present day of *God’s* mercy and patience lasts, &c. . . . Take heed that you do not wilfully shut your eyes against *His* (*God’s*) light, or stop your ears against *His* voice, and resist *His* Spirit,’ &c.—Dr. GUYSE.

‘The apostle then proceeds to caution the Hebrews against apostacy from the faith of the gospel, by reminding them of the awful punishment inflicted upon their ancestors in the wilderness, who, on account of their unbelief and rebellion against *God*, were excluded from *His* rest in the land of Canaan.’—*Cottage Bible*.

Thus, it is evidently the drift of the preceding Trinitarian extracts, to identify the Holy Spirit with God. And it will appear from the following quotation,

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

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### Hebrews.

CHAP. II.—3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4. *God* also bearing them witness, both with signs and wonders, and with divers miracles, and *gifts of the Holy Ghost*, according to *His own will*.

It is the 4th verse which here particularly calls for attention.

The words, ‘gifts of the Holy Ghost,’ are rendered ‘distributions of the Holy Ghost,’ or ‘Holy Spirit.’—Dr. DODDRIDGE, Dr. A. CLARKE, *The Cottage Bible*, Mr. BELSHAM, and *The Improved Version*.

The passage ascribes every thing to *God*. It is *He* who bears witness with the gifts of the Holy Ghost, &c.; and all is done according to *His own will*.

‘The power must have been immediately that of God himself, as it is expressed, *according to his own will*, or express volition, which confirms what our Saviour himself said, *that the Father who was in him did the works*, and *that the words which he spake were not his own, but the Father’s who sent him.*’—PRIESTLEY’S *Notes*, vol. iv. pp. 456, 457.

But as all is evidently represented as of God, the Holy Spirit must be of him; and hence it is identified with him; it is *his power*.

‘Though the apostles had a *power* to work miracles, yet it was according to *God’s will*, and not at their own pleasure: whence it was evident, that not they but *God* was the worker of them.’—BURKITT.

‘*God Himself* also gave the most unquestionable testimony to their integrity, and to the truth of what they said, in an extraordinary manner, by abundance of miraculous operations and effects:—all which miraculous attestations from God are distributed according to the good pleasure and sovereign operation of *God by His Spirit.*’—Dr. GUYSE.

‘God did not leave the confirmation of these great truths to the testimony of men; He bore *His own* testimony to them by signs, wonders, various miracles, and *distributions* of the Holy Ghost. And all these were proved to come from *Himself*, for no man could do those miracles at his own pleasure; but the power to work them was given according to *God’s own will*; or, rather, *God Himself* wrought them, in order to accredit the ministry of His servants.’—Dr. A. CLARKE.

Thus, all these operations and works which are mentioned in the passage, are ascribed alone to God; and consequently, the Holy Spirit cannot be any thing distinct from him, but is identified with him, as his divine influence and energy: all is done ‘according to *His own will.*’

‘But,’

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—HEBREWS. [C. III.]
 

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quotation, how much they are in accordance with the Unitarian view of this passage :—

‘What was written by David, the author of the psalm, is here ascribed to the *Spirit of God*, perhaps as the author of all good, but very probably the author considered the psalm as properly dictated by the *Spirit of God*. The passage here quoted is part of the ninety-fifth psalm, in which the writer exhorts his readers to take warning by the example of their ancestors, that they might not provoke *God*,’ &c.—PRIESTLEY’S *Notes*, vol. iv. p. 462.

On this passage Dr. Hawker observes,—‘At the waters of Massah and Meribah, the people tempted *Jehovah* because of their thirst. (Exod. xvii. 2.) But the inspired writer to the Hebrews applies all this to the *Holy Ghost*. Heb. iii. 7, 8, 9.’—HAWKER’S *Sermons*.

To which the author of *The Impersonality*, &c. thus replies :—

‘The writer to the Hebrews does not say that the *Jehovah* they tempted was the *Holy Ghost*, nor does he at all refer to the passage in Exodus, or make any such application of it; but he is quoting a passage in the xciv. psalm, which he introduces thus, ‘Wherefore, as the *Holy Ghost* saith, to-day if ye will hear his voice, harden not your hearts, as in the provocation, when your fathers tempted *me*, proved me, and saw my works forty years.’ Where the Psalmist does not mean that the *person* they tempted was the *Holy Ghost*, but *Jehovah*, for he does not so much as mention the *Holy Ghost*. But what *Jehovah* spake by him, the writer to the Hebrews ascribes, not to another person, but to the inspiration by which he spake. Had the writer said, ‘Wherefore, as the Psalmist saith,’ it would have conveyed the same idea, for whether ascribed to *him*, or to the *Spirit*, every one must see that the words are, strictly speaking, the words of *Jehovah*.’—MARSON’S *Impersonality*, &c. pp. 57, 58.

‘Thus saith the *Holy Spirit*, appears exactly parallel to the expression often used by the prophets, *Thus saith God*.’—YATES’S *Vindication*, pp. 104, 105.

‘The *holy spirit* signifies a particular divine impulse upon the mind of the prophet, directing him to utter such and such things.’—*Commentaries and Essays*, vol. i. p. 132.

IX.—13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh :

14. How much more shall the blood of Christ, who through *The Eternal Spirit* offered himself without spot to God, purge your conscience from dead works, to serve the living God ?

‘This expression, *who through the eternal Spirit*, is understood two ways : 1. Of the *Holy Ghost Himself*. As Christ’s miraculous conception was by the *Holy Spirit*; and he wrought all his miracles by the *Spirit of God*, so his death or final offering was made through or by the *eternal spirit*; and by that spirit he was raised from the dead, 1 Peter iii. 18. Indeed, through the whole of his life, he was justified by the spirit: and we find that in this great work of human redemption, the Father, the Son, and the *Holy Spirit*, were continually employed; therefore, the words may be understood



‘But,’ it is replied, ‘if this *own will* of *God* should prove to be no other than the *will* of the *Spirit*, this imaginary objection of the *Arians*, (that the Holy Ghost is subservient and subordinate to the will of *another*,) which if it be an *error* must also be a *blasphemy*, will turn to a demonstration against them. And that the *will* of *God* really is the *will* of the *spirit*, is manifest from 1 Cor. xii. 11. *All these worketh that one and the self-same SPIRIT, dividing to every man severally as HE (even he himself) WILLETH.*—*Catholic Doctrine*, &c. Chap. ii. Art. xxv.

True, the will of God’s Spirit, is God’s will; as the will of man’s spirit, is man’s will. And it is admitted, that the spirit and God are identified in 1 Cor. xii. 11; or, rather, in this connection. For the apostle, there alluding to spiritual gifts, says, that ‘the same God worketh all in all;’ and shortly after he adds, ‘But all these worketh that *one and the self-same spirit*, dividing to every man severally as *He will.*’ The self-same God, and the self-same spirit, are one and the same; for ‘God is a spirit.’ But, then, this shews, that the Holy Spirit is not a person *distinct* from God; and consequently, the argument of Trinitarians, to prove the distinct personality of the spirit, is defective and falls to the ground. They argue against themselves, as is evident from the above, and also from the subjoined quotation:—

‘The blessed *God Himself* joining his own divine and sacred testimony with theirs, both by enabling them to perform the most amazing signs and wonders, and various incontestable miracles, and *endowing* them in a *rich abundance*, with *distributions* of the Holy Spirit in its extraordinary operations, imparted in *different degrees* to different persons, according to *His own* sovereign will and pleasure.’—Dr. DODDRIDGE.

Here the Holy Spirit is represented as an endowment, which is distributed by God himself in various degrees; and it is expressly called ‘*it.*’ It is therefore, not a person, according to the involuntary and reiterated testimony of Trinitarians themselves.

VI.—4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made *partakers* of the Holy Ghost,

5. And have tasted the good word of God, and the powers of the world to come,

6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to open shame.

‘It is indeed a hopeless case, and morally impossible to recover those who have relapsed into their former state of unbelief after having discerned the evidences of Christian truth, and having enjoyed the liberty which the gospel gives; after having even participated in the spiritual gifts, and been convinced by them of the divine authority of the doctrine of Jesus, having not only been witnesses to the stupendous miracles wrought by the first teachers of Christianity, but having themselves been endued with miraculous powers. Persons who resist evidence like this, are absolutely irrecoverable, as no stronger evidence will, or can, be produced to overcome their prejudices.’—BELSHAM’S *Epistles of Paul*, vol. iv. p. 516.

‘The *holy spirit* here signifies those divine extraordinary powers frequently

which is applied to it. It is therefore not a Divine Person, but a divine influence, which is identified with the *Father*; for Jesus Christ is said to have received it from the Father.

X.—14. For by one offering he hath perfected for ever them that are sanctified;

15. Whereof *the Holy Ghost also is a witness* to us: for after that he had said before,

16. This is the covenant that I will make with them, after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17. And their sins and iniquities will I remember no more.

'For even the Holy Ghost *testifieth* to us in that passage (Jer. xxxi. 33, &c.) which I have quoted above,' &c.—Dr. DODDRIDGE.

It has been already observed, that inanimate things are said to bear *witness*; and therefore, no argument can be deduced in favour of the divine personality of the Holy Spirit, from such a form of expression. See John xiv. &c., Acts v. 32, Rom. ix. 1, under the Trinitarian head.

'The words are quoted from Jer. xxxi. 33, 34; and here we are assured that Jeremiah spoke by the inspiration of the Spirit of God.'—Dr. A. CLARKE.

The spirit is in this quotation mentioned expressly as *the Spirit of God*. And this, from the passage in Jeremiah referred to, is clearly identified with God; for what is there stated, is announced in the usual prophetic form,—'Behold the days come, saith the Lord.' Ver. 31. And the Speaker says, 'I will be their God, and they shall be my people.' Verse 33.

This passage, therefore, proves the identity of the Holy Spirit with God, not its distinct personality.

'The *holy spirit* is the divine power, by which the prophet spake on the present occasion.'—*Commentaries and Essays*, vol. i. p. 132.

'The inspired prophetic writings expressly announce the abolition of the old covenant, and the substitution of the new. . . . With what address the writer at the close of his argument appeals to the testimony of the prophetic scriptures: a testimony which would have the greatest weight with those to whom he was writing!'—BELSHAM'S *Epistles of Paul*, vol. iv. pp. 608, 609.

'The inspired prophetic writings,' and 'the prophetic scriptures,' were dictated by the inspiration of God, and are the word of God. And thus the spirit is identified with God.

28. He that despised Moses' law died without mercy under two or three witnesses.

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and *hath done despite unto the Spirit of grace?*

'Opposed, affronted and vilified the person, operations, and grace, of the good spirit, that is freely given of God for gracious purposes, and is the giver and applier of all grace,' &c.—Dr. GUYSE.

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 C. IX.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—HEBREWS.
 

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the first tabernacle had its continuance, and retained its station and use, or, in other words, while the Jewish economy lasted.'—Dr. DODDRIDGE.

Here the expressions, 'the Holy Ghost this signifying,' and 'God's immediate presence,' seem to be considered as synonymous. And thus the spirit is identified with God, and not distinguished from him, as another and a separate Divine Person.

'These services were *divinely* appointed; and by each of them the Holy Spirit of God is supposed to speak.'—Dr. A. CLARKE.

The Holy Spirit is here said to be the Spirit of God; and the tendency of the argument is, to identify it with God; for it was he who gave Moses all his instructions respecting the tabernacle service, and the writer of this Epistle says, that it was he who spake in time past to the Fathers by the prophets.

'Full access to *God* was not the common privilege of the people, while the Mosaic economy lasted.'—Dr. A. CLARKE.

Thus again, what is represented in the passage, as the presence of the *Holy Ghost*, is here represented as the presence of *God*. And we are told, that it was in the holy of holies that 'the ancient tokens of *God's* gracious presence,' were manifested.'—Dr. GUYSE. The spirit, therefore, and God are identified as the same.

‘Hath insulted the spirit of grace. The apostle means the Holy Spirit, whose gifts were bestowed in the first age, on believers, for the confirmation of the gospel. See chap. vi. 4–6. Wherefore, if one apostatized in the first age, after having been witness to these miraculous gifts, much more after having possessed them himself; he must, like the Scribes and Pharisees, have ascribed them to *evil spirits*: than which a greater indignity could not be done to the Spirit of God.—*Macknight*. This is properly the sin against the Holy Ghost, which has no forgiveness.’—DR. A. CLARKE.

In the preceding extracts, the Holy Spirit is said to be ‘the Spirit of God,’ and to be ‘given of God.’

It may be ‘the spirit of grace,’ as it proceeded from the God of all grace, and was a striking manifestation of his grace.

‘To do despite to the spirit of grace, is probably the same thing that in the gospel is called *the sin against the holy spirit*, which probably consists in ascribing the miracles of Christ and those of the apostles to magic, the operation of demons, or some evil principle. While this was the case there remained no possible means of conviction, for all the attestation of any divine mission, is the performance of such works as God only, the author of nature, can perform.’—PRIESTLEY’S *Notes*, vol. iv. p. 482. See Matt. xii. 28, under the Unitarian head, and Matt. xii. 31, 32, under the Trinitarian head.

‘Hath insulted ‘the spirit of grace,’ or rather ‘the gracious spirit,’ the spirit which bestows grace: Matt. xii. 31, 32; Ephes. iv. 30, notes. A proof of the *personality* of the Holy Spirit.’—HOLDEN’S *Expositor*, p. 582.

In this assertion of the proof of the personality of the spirit, a proof is unconsciously furnished of its impersonality; for the *neuter* relative which is applied to it.

‘These must have done despite to the spirit of grace, and so become abandoned by it, and given up to a reprobate mind.’—*The Doctrines of Friends*, p. 67.

Here too the Spirit is spoken of impersonally; for it is expressly called ‘it.’

And this is by no means a solitary instance of this description, in *The Doctrines of Friends*. Several have already been adduced, in reference to John xiv. &c., and Acts xix. 2; and the following may here be added to them, to shew the strength of the evidence on this point:—

‘These different effects were owing to the conditions of the subjects, and not to any thing discordant in the divine spirit, from which those admonitions proceeded,’ p. 63.

‘Thus the term *Eternal Life*, may be understood to relate to the duration of existence. But it is also applied, and seems more properly to belong, to that DIVINE PRINCIPLE which has been denominated by different forms of expression. Thus, it is called Grace, from ITS being the free gift of God to man, in order to enable him to obtain salvation. It is called Light, from ITS illuminating nature and effects on the human mind. It is called Life, from the capacities and powers which IT communicates to those who receive IT. And IT may be, and is, called *Eternal Life*, not only for the last reasons which are given, but also to shew ITS divine source and nature; and that IT is, in ITSELF, a Living, Indestructible Principle.’ p. 73.

‘We see that such a conformity to the divine will, which, in us and as an example to us, is properly called obedience, is possible, through the aid of that spirit which, in its fulness, he possessed.’ p. 111. ‘We,

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‘We, as creatures, or vessels of limited capacities, can receive only a *measure* of that Spirit, *which*, in *its* fulness, was in him.’ p. 112.

‘As the inward operations of the Spirit of Truth are submitted to, in the convictions for sin, and desire after redemption, which *it* produces in the heart, the work of sanctification and justification advances; for they go on together.’ p. 128.

‘And surely none of these can suppose that the Scriptures are superior to that spirit from *which* they were given forth, and by *which* they must still be unfolded to the human mind! For the inconsistency of such an opinion must be obvious.’ p. 141.

‘Let the Holy Scriptures be early taught our youth, diligently searched and seriously read by Friends, with due regard to the Holy Spirit from whence they came, and by *which* they are truly opened.’ p. 149.

‘The influence which regulated the lives of the patriarchs, prophets, and apostles, was of the same spirit *which* opened to their minds a knowledge of future events.’ p. 171.

‘He (Christ) impressed on their minds, in a remarkable manner, this very doctrine which we hold, of the Holy Spirit: *its* sensible influences on the mind, and *its* revealing operations.’ p. 175.

‘The absence of any of these gifts cannot be considered an evidence of the absence of that spirit from *which* they all proceeded.’ p. 178.

‘Pythagoras calls this *Divine Principle*, the ‘Great Light and Salt of ages.’ Anaxagoras called *it*, ‘The Divine Mind.’ Socrates called *it*, ‘A good Spirit.’ Timæus styled *it*, an ‘Unbegotten Principle, and Author of all Light.’ Hieron, Pythagoras, Epictetus, and Seneca, say *it* is ‘God in man, or God within.’ Plato calls *it*, the ‘Eternal, Ineffable, and Perfect Principle of Truth; the Light and Spirit of God.’ Plotin calls *it*, ‘The Root of the Soul; the Divine Principle in man.’ Philo, ‘The Divine Power—The Infallible, Immortal Law, in the minds of men.’ And Plutarch denominates *it*, ‘The law and the Living Rule of the mind, The Interior Guide of the soul, and Everlasting foundation of virtue.’ pp. 184, 185.

‘If not only the patriarchs, prophets, and apostles were divinely inspired, but even those denominated Heathen were sensible of a *Divine Principle* in man, illuminating their understandings, and ‘raising the soul up into a sensible communion with God;’ how can we suppose that *that* dispensation, which was to be marked by the pouring out of the *Divine Spirit*, should be destitute of this very *Influence* to *which* even the pious Heathen bore such noble testimony!’ p. 186.

‘This very something that secretly disquiets the mind in the midst of earthly enjoyments, and prompts it to arise in living aspirations to the Father of Mercies, setting before us the terrors of the Lord for sin, and the unspeakable excellence of an inheritance among them that are sanctified, is the spirit of Jesus Christ: *its* dictates in our hearts are Immediate Divine Revelation.’ p. 191.

‘As there is on the one hand, encouragement to receive and submit to the influences of the Holy Spirit, in *its* least and most humble appearances, even though *it* may be as low and humble as the babe in the manger—to trust in *it* as the *Power* of God to salvation; so there is an awful responsibility on us; for *it* is in this appearance of ‘Christ in us the hope of glory.’’ p. 193.

‘It will not follow, because this *Divine Principle* may be neglected, and a seducing

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a seducing spirit be followed in *its* stead, that therefore the whole doctrine ought to be exploded.' p. 194.

'It would be both a vain and a presumptuous attempt, to describe those feelings which constitute the true evidence of *Divine Influence*; since nothing but that influence *itself* can give the capacity to decide between Christ and antichrist,' p. 195.

'The Holy Spirit, and *its* presence and operation in the hearts of men, according to the precious promises of our blessed Lord, are acknowledged in the article on Immediate Revelation, and in divers other parts of the work.' p. 330.

The *Friends* are considered *Trinitarians*; and therefore, the foregoing extracts from the work which is so popular in their denomination, are to be regarded as so many Trinitarian proofs, of the impersonality of the Holy Spirit. And they are the more striking, as the Friends lay greater stress on the Teaching of the Spirit, than any other class of professing Christians.

At the 330th page of the above work, the Trinity is evidently admitted, though distantly alluded to, as if the author were afraid to enter upon its elucidation, or to undertake its defence. But in a pamphlet published by an English Friend, it is more openly avowed. For the writer says, 'the ONE GOD has manifested himself to mankind (with reverence be it stated,) as the FATHER, the SON, and the HOLY SPIRIT.—The mode of that distinction and that union which we believe to subsist in the divine nature, is placed far beyond the reach of our limited *comprehension*, and can never be a fit subject, either for speculation or for definition,' &c. Nevertheless, in the opinion of the author, there are certain passages of scripture, 'in which there is a *distinct* reference to the divinity, either of the Son, or of the Spirit.' *A Letter to a Friend, on Christianity, &c.*, by JOSEPH JOHN GURNEY, pp. 17, 18.

Thus the Friends, in the present day at least, are Trinitarians. But, like other Trinitarians, they bear testimony against their own doctrine; for they apply to the Holy Spirit, the *neuter* terms, *it*, *its*, and *which*; and these, as is evident from the foregoing quotations, are frequently repeated, and present a considerable portion of involuntary evidence against the Trinitarian System. How true is it, that 'we can do nothing against the truth, but for the truth!'

The writer of the above Letter, speaks of the Holy Spirit, as '*Mind*' and '*Influence*;' and he applies to it the *neuter* terms '*which*' and '*its*,' pp. 15, 24, 25.

In 1824 fifteen editions of this Letter had been printed, and the fifteenth amounted to 15,000 copies.

The *Friends* do well in courting inquiry, if they court it faithfully.



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## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### I Peter.

CHAP. I.—10. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.

11. Searching what, or what manner of time, *the Spirit of Christ* which was in them did signify, when it *testified beforehand* the sufferings of Christ, and the glory that should follow.

‘The Spirit of Christ’s *testifying* the sufferings of Christ, and the glory that should follow, and *His revealing* to the prophets, that the testimony related to future ages, were the actions of a *Divine Person*, distinct from him, whose spirit *He* is, and whose sufferings and glory he *testified*; and *His* being called *the Spirit of Christ*, when *He beforehand* gave this testimony, shews that *He* really existed, and was the Spirit of Christ then, as when Christ after his ascension sent *Him*, (John xvi. 7,) and the Father sent *Him* in his name; (chap. xiv. 26,) and that therefore *He* was properly the Spirit of Christ, or of the Son, (Gal. iv. 6,) as well as of the Father, prior to, and independent of their sending *Him*, in consequence of Christ’s sufferings and exaltation, and not merely on account of that mission.’—Dr. GUYSE.

‘Not only the glory of his resurrection, ascension, exaltation, and the effusion of *His Spirit*; but that grand manifestation of God’s infinite love to the world, in causing the gospel of his Son to be every where preached.’—Dr. A. CLARKE.

Trinitarians may here best answer Trinitarians:—

‘Observe the success of this the prophets’ inquiry and search, they were answered *by God*, and received this revelation *from Him*, that they themselves were not the men that should see the Messiah, and his special kingdom; and that the things which they prophesied of were not fulfilled in their own times, but in after times, &c.—BURKITT.

Here it is in effect affirmed, that the *Spirit’s* testifying beforehand, was, in fact, *God’s* testifying; for the prophets in their inquiry and search were answered *by God*, and they received the revelation *from Him*. The Spirit, therefore, is completely identified with God. How then is it the Spirit of Christ! The answer is as follows:—

‘The Holy Ghost is called the Spirit of Christ passively, and by way of reception, as being *bestowed* upon him, and *received* by him; also actively, and by way of collation, as being bestowed by him, and conveyed from him.’—BURKITT.

Thus the Holy Spirit is not the Spirit of Christ inherently and independently,

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

### I Peter.

CHAP. I.—1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

2. Elect according to the foreknowledge of God the Father, *through sanctification of the Spirit*, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

In Rom. xv. 16, we read, of 'being sanctified by the Holy Ghost;' in 1 Cor. vi. 11, of 'being sanctified by the Spirit of our God;' and here, of 'sanctification through the spirit.' These several passages, compared with each other, naturally lead to the inference, that, in this last-mentioned portion of Scripture, the spirit is to be understood as signifying *the Spirit of God*. And, in fact, we are told, in this instance, that this sanctification is from 'God the Father,' through the spirit; for all is primarily ascribed to Him.

'Who have been called to the faith of the gospel, according to the original design of God the Father, in a new covenant, confirmed not by the blood of brute animals, but that of Christ, and by the gifts of the holy spirit, the great object of which is purity of heart and life.'—PRIESTLEY'S *Notes*, vol. iv. p. 522.

'Now these are said to be elect (or chosen) by *God the Father*, sanctified by the Holy Spirit.'—*Cottage Bible*.

'Through the renewing and purifying influences of *His* spirit on their souls, unto obedience.'—'They who receive the precious gift of faith, thereby become the sons of God; and being sons, they shall receive the spirit of holiness, to walk as Christ also walked.' Throughout every part of this appointment of *God*, promise and duty go hand in hand.'—MR. WESLEY, as quoted by DR. A. CLARKE.

'According to the kind distinguishing notice, which *God the Father* took of them before all worlds,—with a gracious design of bringing them to eternal life, through the renewing and purifying operations of *His* spirit on their souls,' &c.—DR. GUYSE.

'I call you elect, because you are indeed chosen according to the foreknowledge of *God the Father*, who has projected all his schemes with the most consummate wisdom, and perfect discerning of every future event. He has been pleased, according to the steady purposes of his grace, to bring you, by means of the sanctification of *His* spirit, by the sanctifying influence of the Holy Ghost operating upon your souls, to evangelical obedience.'—DR. DODDRIDGE.

pendently, but as he *received* it, and is the *medium* of its communication to others.

‘It is well worthy our notice, that the spirit *which* dictated to the prophets, is called the Spirit of Christ.’—Dr. DODDRIDGE.

‘It was the Spirit of Christ by *which* the ancient prophets were inspired.’—HOLDEN’S *Expositor*, p. 612.

In the two preceding Trinitarian extracts, the spirit is represented as *neuter*; for the impersonal relative *which* is distinctly applied to it. And it should be remembered in particular, that, in the passage under consideration, the spirit is expressly called ‘*it*’:—‘when *it* testified beforehand,’ &c.

Thus, this portion of Scripture, which is thought to be so decisive a proof of the *personality* of the Holy Spirit, is a clear proof of its *impersonality*; for the spirit is distinctly mentioned as ‘*it*.’

See the passage under the Unitarian head.

12. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you *with the Holy Ghost* sent down from heaven; which things the angels desire to look into.

‘We learn from the above, that it was the *Spirit of Christ* in the Jewish prophets, that prophesied of Christ; it was that spirit *which* revealed him; and it is the same spirit *which* takes of the things of Christ, and shews them unto us. Christ was never known by prophecy but through *his own* spirit; and he never was known, nor can be known, to the salvation of any soul, but by a revelation of the same spirit. It is he alone that bears witness with our spirits that we are the children of God.’—Dr. A. CLARKE.

It seems to be forgotten here, that it was ‘*God*, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.’ Heb. i. 1, 2. It is *God* who is the source of all inspiration; and though Jesus Christ communicated the spirit, yet he had first *received* it; and he was not the *origin* of its communication, but only the *medium*.

Dr. Adam Clarke, however, in the above quotation, speaks of the Spirit *impersonally*; for he twice applies to it the *neuter* relative ‘*which*.’ The Holy Spirit therefore, is not a Divine Person in the Godhead.

‘This seems to be a plain reference to the plentiful effusion of the holy spirit upon the apostles on the day of Pentecost, as related by St. Luke at the beginning of the book of *The Acts*. By the *holy spirit* sent down from heaven, understand the miraculous powers and gifts with which the apostles were endued.’—*Commentaries and Essays*, vol. i. p. 133.

It may here be remarked, that the Trinitarian passage has not yet been adduced, in which the Holy Spirit is called ‘*God the Holy Ghost*,’ or ‘*The Third Person of the Trinity*.’

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Thus the Holy Spirit is the Spirit of *God the Father*; and is therefore as much identified with Him, as the spirit of man is with man. It is to be observed too, that all is ascribed to God the Father; and evidently *His* influence pervades all, and predominates over all.

10. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.

11. Searching what, or what manner of time, *the Spirit of Christ* which was in them did signify, when *It* testified beforehand the sufferings of Christ, and the glory that should follow.

This passage, it might naturally be supposed, would be considered as decisive of the controversy on this point. For here the Holy Spirit is expressly called *It*; and nowhere in the Scriptures is it said that God the Father is *It*, or that Jesus Christ is *It*. The term undoubtedly is *neuter*, and can apply only to a thing which has no real personal existence.

The expression, 'the Spirit of Christ,' may mean, that the prophets who 'testified beforehand,' &c., were influenced by the same spirit which afterwards influenced Christ.

The spirit, says Burkitt, is called the Spirit of Christ, because he *received* and *bestowed* it.

'The *spirit of Christ* must mean the spirit by which Christ was actuated; and to him, as we read, this spirit, the spirit of God, was given *without measure*.'—PRIESTLEY'S *Notes*, vol. iv. p. 521.

See the passage under the Trinitarian head.

22. Seeing ye have purified your souls in obeying the truth *through the Spirit* unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

23. Being born again, not of corruptible seed, but of incorruptible, by *the word of God*, which liveth and abideth for ever.

Here the *Spirit* that purifies, and *God* by whose word we are born again, are evidently represented as one and the same: for the very same thing, the new birth, or the new creation, is ascribed to both, as to one being.

But the passage seems to be parallel with the 2nd verse. The one speaks of *sanctification* through the spirit; the other, of being *purified* through the spirit. The same idea is represented in both; and the same spirit must be meant in both. Now that spirit, as is evident from the 2nd verse, and as is admitted by Trinitarians, is the spirit of the *Father*. And such must be the meaning of the passage in question. The spirit, therefore, and the Father are identified as the same being.

III.—18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but *quicken*ed by *the Spirit*.

Christ is here said to be '*quicken*ed by the spirit;' that is, *raised from the dead*. Now this expression, taken in connection with other passages, will clearly demonstrate that the spirit is identical with *God*; for it is the uniform

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uniform testimony of the Scriptures, that 'Christ was raised from the dead by God.' 'This Jesus hath God raised up, whereof we all are witnesses.' 'Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead.' 'The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.' 'God raised him from the dead.' Acts ii. 32, iv. 10, v. 30, xiii. 30. This was the testimony of the Apostles, and upon which every thing hinged. For, says St. Paul, 'if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not.' 1 Cor. xv. 14, 15. And the following passage is particularly worthy of remark:—'For though he was crucified through weakness, yet he liveth by the POWER of God!' 2 Cor. xiii. 4.

The spirit, therefore, and God are plainly identical. 'Christ was quickened by the spirit;' that is, God quickened him by his own spirit, or his own power; and consequently, the Spirit and God are one and the same Being.

'Quickened by THE SPIRIT OF GOD, which soon re-animated his body, and raised it to immortal life: even that spirit, by the inspiration of which . . . he preached,' &c.—Dr. DODDRIDGE.

'Quickened by the Holy Spirit: by which spirit he was conceived in the womb of his mother, Luke i. 35, justified, i. Tim. iii. 16, and offered himself to God, Heb. ix. 14.'—HOLDEN'S *Expositor*, p. 617.

In the two preceding quotations, we have Trinitarian testimony; and the purport of it is, that the spirit is 'the Spirit of God,' and that this is impersonal; for the neuter relative 'which' is applied to it.

See the passage, and the two following verses, in Part II., under the Trinitarian head.

IV.—6. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

'Live a blessed life in eternity, according to the mercy of God, who sent His Spirit to strive with them.'—Dr. A. CLARKE.

'That they might really live after a spiritual and joyful manner, by a holy conformity to the image and will of God in their renewed souls, as being quickened from the death of sin to the life of righteousness, and assisted by His Spirit, &c.'—Dr. GUYSE.

Thus, the two Trinitarian writers here quoted, admit that in the above passage the Holy Spirit is meant, and that this is the Spirit of God.

And the following extract from a writer of the same denomination, seems to identify the spirit with God himself; for it affirms, that 'to 'live according to God in the Spirit,' is to live to His glory.'—*Cottage Bible*.

14. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

The expression, 'the Spirit of glory and of God,' says *The Cottage Bible*, 'alludes to Isa. xi. 2.' The passage here referred to, runs thus:—'And the Spirit of the Lord shall rest upon him, the spirit of wisdom and under-

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TRINITARIANS.—*The Deity of the Holy Spirit.*—1 PETER.

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standing, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.' Thus, then, the spirit of glory and of God is evidently a divine illuminating influence. And with this spirit God the Father anointed Jesus Christ to preach the gospel, and gave it to him without measure.

The passage is rendered by Dr. Adam Clarke,—‘If ye be reproached for the name of Christ, happy are ye; for the spirit of glory, *and of power*, and of God, resteth upon you.’ And it is thus also rendered in the *Improved Version*.

It may then be parallel with Acts x. 38:—‘God anointed Jesus of Nazareth with the Holy Ghost, and with power;’ which, says Mr. Wakefield, ‘is the Hebrew phraseology for—the Holy Spirit of Power.’—*Enquiry*, p. 30.

But, on the other hand, it is affirmed, that this spirit is a *Divine Person*:—‘For the Spirit of God, who, as a *Divine Person*, may well be styled the *Spirit of glory*, as the Father and Son are called the *Father of glory*, and the *Lord of glory*.’—Dr. GUYSE.

This, however, is a mere gratuitous assertion on the part of the writer; for the Apostle says not a word about the spirit’s being a *Divine Person*. Doubtless, the spirit must be *divine*, as all the perfections of Deity are; but we are not warranted from this passage to say, that it is *distinct* from God. On the contrary, it is plainly *identical* with Him, because it is *His Spirit*.

But the above Trinitarian assertion, may be met by other Trinitarian assertions:—

‘The Spirit of glory and of God resteth upon you; *which* will support you,’ &c.—Dr. DODDRIDGE.

‘The glorious Spirit of God, *which* is both the means and evidence of your happiness,’ &c.—BURKITT.

‘As this Divine Spirit rested upon Jesus, so does *it* rest upon his persecuted followers.’—Dr. A. CLARKE.

‘Peter’s word was confirmed by the miraculous effusion of the Holy Ghost, not only in *its* ordinary, but in *its* extraordinary gifts on Gentiles as well as Jews.’—*Cottage Bible*. EXPOSITION, Acts. x.

Thus Trinitarians apply the neuter terms *which*, *it*, and *its*, to the Holy Spirit; and prove, by their own shewing and involuntary testimony, that it is *not a person*.

See Acts x. 44, under the Unitarian head, where the quotation from the *Cottage Bible* is given, but the reference is omitted. See also Part II. 1 Cor. ii. 8, under both heads, and James ii. 1, under the Trinitarian head.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

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### III Peter.

CHAP. I.—21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were *moved by the Holy Ghost*.

To this passage, Mr. Jones, in his *Catholic Doctrine*, &c., chap. ii. Art. vi. prefixes 2 Tim. iii. 16,—‘All Scripture is given by INSPIRATION OF GOD.’ And he thus leaves the matter, as though the bare *sight* of the two passages coupled together, were sufficient to decide the question at once.

But ‘surely, there is nothing in these texts to prove the existence of a *Third Person*, as the giver of the spirit. . . . St. Paul thus opens his epistle to the Hebrews, ‘*God*, who at sundry times, and in divers manners, spake in times past to the Fathers, by the prophets, hath in these last days spoken unto us *by his Son*.’ The prophets spake by the *Father* of our Lord Jesus Christ, who by his Holy Spirit suggested to their minds the substance of their discourses. There is no intimation of a third person.’—*Confessions*, &c., pp. 60, 61.

That it was *God himself* who spoke by the prophets, is most manifest from the usual prophetic annunciation,—‘*Thus saith the Lord*.’ And this fact, taken in connection with the above passage, shews that the spirit and God are identically the same Being.

‘It is a very great principle, yea, one of the first principles of our faith, that the Scriptures are the very word and will of *God*, written not by any private spirit, but dictated by *the Spirit of God*. . . . Holy men of God were moved by *God’s Spirit* to speak those words.’—BURKITT.

It is difficult to conceive, how the Spirit could be more clearly identified with God, than it is in this quotation. The very word of God, was dictated by the Spirit of God. Supposing a writer affirmed, that the very word of a man, was dictated by the spirit of that man; would any one doubt for a moment, that the man and his spirit, were one identical being? As little doubt therefore is there, that the spirit of God, and God himself, are one and the same being. And the following Unitarian quotation may be adduced, to shew how much it is in accordance with the above Trinitarian one:—

‘The prophets did not speak or write from their own suggestions, but delivered what was dictated to them by *the spirit of God*.’—PRIESTLEY’S *Notes*, vol. iv. pp. 539, 540.

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EE Peter.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### II John.

CHAP. V.—6. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is *the Spirit that beareth witness*, because the Spirit is truth.

‘That is, he was baptized first by water, and then by blood, and in both cases did the Holy Spirit bear witness.’—*Cottage Bible*.

At the baptism of Jesus, it was the Spirit of *God the Father* that bore witness to him; and when he expired on the cross, he commended himself to the *Father*.

‘Jesus was attested to be the Son of God, and promised Messiah, by *water*, *i. e.* his baptism, when the Spirit of God came down from heaven upon him, and the voice from heaven said, *This is my beloved Son, in whom I am well pleased*. Jesus Christ came also by *blood*. He shed his blood for the sins of the world; and this was in accordance with all that the Jewish prophets had written concerning him. Here the apostle says, that the spirit witnesses this; that *he came not by water only*, being baptized, and baptizing men in his own name, that they might be his followers and disciples; *but by blood also*, by his sacrificial death, without which the world could not be saved, and he could have had no disciples. As, therefore, the Spirit of God witnessed his being the Son of God, at his baptism; and as the same spirit in the prophets had witnessed that he should die a cruel, yet a sacrificial death; *He* is here said to *bear witness*, because He is the *spirit of truth*.’—DR. A. CLARKE.

Although the spirit is spoken of in this extract, under the application of the *personal* pronouns, *He* and *His*; yet it is admitted at the same time to be *the Spirit of God*. And, indeed, it cannot be denied; for it is expressly mentioned as such in the account of the baptism of Jesus. But, then, as the spirit of a being is not a distinct person from that being; so the Spirit of God is not a distinct person from God.

With respect to its being ‘the spirit of truth,’ it necessarily must be so, from its being the spirit of *the God of truth*, who is the fountain of all truth, and wisdom, and knowledge. But, then, again, it proceeded from the *Father*; and it is spoken of as ‘the *promise of the Father*,’ which Jesus *received* from him, and shed forth upon his assembled disciples at the day of pentecost.

‘The Holy Spirit of God speaking in the scriptures, and breathing in the consciences of believers, bears witness to their souls that Jesus Christ came to save them by the water of sanctification, as well as with and by the blood of redemption.’—BURKITT.

It is still ‘the Holy Spirit of God’ that bears witness.

But

## UNITARIANS.—THE HOLY SPIRIT THE SPIRIT OF GOD.

### I John.

CHAP. II.—20. But ye have *An Unction* from the Holy One, and ye know all things.

This *Unction* is the Holy Spirit, which proceeded from the *Father*, agreeably to the promise of Jesus Christ, John xiv. 16, 17, 26; xv. 26; xvi. 13.

‘The gift of the spirit. . . . The gifts of the spirit of God.’—PRIESTLEY’S *Notes*, vol. iv. pp. 553, 554.

‘Ye have an unction, or, *anointing*.’—*Improved Version*.

‘The Spirit in *His* gifts and graces. . . . *Spiritual anointing*.’—DR. GUYSE.

‘That is, a *chrism*, or *anointing*.—*Ye know all things*.—The same is repeated ver. 27, and is evidently to be understood in harmony with our Lord’s promise to his disciples, John xvi. 13.—‘*He shall lead you into all truth* ;’ *i. e.* all requisite and important truths : so here they were taught all things necessary to salvation.’—*Cottage Bible*.

‘Ye have an inward *anointing* of the Holy One, even the Spirit of purity and joy, *which* Christ, the Holy One of God, hath *poured forth* upon us ; and ye know all things relating to Christianity,’ &c.—DR. DODDRIDGE.

‘The word signifies an *ointment* ; the very thing itself by which *anointing* is effected ; and so it was properly rendered in our former translations. Probably this is an allusion to the holy anointing oil of the law, and to Ps. xlv. 7. *God hath anointed thee with the oil of gladness*. He hath given thee the plenitude of the Spirit, *which* none of thy fellows, none of the prophets, ever received in such *abundance*. . . . As oil was used among the Asiatics for the inauguration of persons into important offices ; and this oil was acknowledged to be an emblem of the gifts and graces of the Holy Spirit, without which the duties of those offices could not be discharged : so it is put here for the Spirit *Himself*, who presided in the church, and from *which* all gifts and graces flowed.’—DR. A. CLARKE.

‘The most Holy God hath *anointed* you with *His* Holy Spirit, *which* will preserve you from pernicious error, and lead you into all necessary truth, if you obey and follow *Him*. . . . The Holy Spirit in *its* sanctifying gifts and graces, *which* consecrates believers as kings and priests unto God.’—BURKITT.

Thus the Holy Spirit is a *spiritual anointing*. It is spoken of, it is true, in some of the preceding Trinitarian extracts, as a *Person* :—*His* gifts—*He* shall lead—follow *Him*—the Spirit *Himself*. But the very idea of *unction*, is inconsistent with *personality*. For can we compare a *person* to *ointment*, or oil, which is *poured forth* upon persons to anoint them ? But an *influence*, proceeding from God, and shed forth upon men, may very reasonably be so compared. And in this sense, surely, are we to understand the *unction* which believers are said to have received. But there

But the spirit is a witness; and therefore it must be a *person*.

This does not by any means follow; for there are many things that are said to bear witness, where the idea of personality cannot for a moment be entertained. Some of these have been already several times referred to; and it is not necessary to repeat them here; for there is a proof of this description nearer at hand, in the 8th verse of this chapter, where the apostle says, that ‘the *water* and the *blood* bear witness.’ And no one will contend that these are *persons*.

Added to which, a Trinitarian writer speaks of the spirit, in this connection, as follows:—

‘The spirit is that *which* witnesseth; the extraordinary communication of the spirit to his servants is the most glorious attestation of all, for we well know that the spirit is truth; and when we consider the wonderful manner of *its* interposition, we can no longer doubt of the truth of whatever shall be attested by such an authority.’—DR. DODDRIDGE.

Here we have another instance of the force of truth, in opposition to system; for the two *neuter* terms, ‘*which*’ and ‘*its*,’ applied to the spirit by the Trinitarian writer here quoted, show that it is not a *person*; and evince, moreover, that Trinitarians are impelled to admit this, unconsciously and irresistibly, in spite of pre-conceived opinions.

7. For there are three that bear record in heaven, the *Father*, the *Word*, and the *Holy Ghost*: and these three are one

This passage is admitted to be spurious, both by Trinitarians and Unitarians. With a few solitary exceptions, they agree in exploding it as an interpolation, which forms no part of the Sacred Writings; which ought to be expunged from the Bible; and which, therefore, cannot be admitted in support of Christian truth.

See the remarks on the passage in Part I., under the Trinitarian head.

8. And there are three that *bear witness* in earth, the *spirit*, and the *water*, and the *blood*: and these three agree in one.

‘That is, the same testimony; but what may be meant by these three witnesses, is by no means clear. Doddridge explains them of the miraculous gifts of the spirit, the baptismal water, and the sacramental blood; so Macknight. But the expression might, perhaps, be referred to the scene of Christ’s death, when the departing *spirit* of our Saviour, and the *blood* and *water* flowing from his side, bore a united witness to the reality of his death. See John xix. 30, 34, 35. The Holy Spirit also bare witness to the efficacy of Christ’s death and atonement, by raising him from the dead. See 1 Tim. iii. 16; 1 Peter iii. 18.’—*Cottage Bible*.

‘*The Spirit*, in the word confirmed by miracles; the *water*, in baptism, wherein we are dedicated to the Son (with the Father and the Holy Spirit) typifying his spotless purity, and the inward purifying of our nature: and the *blood*, represented in the Lord’s supper, and applied to the consciences of believers: and all these harmoniously agree in the same testimony, that Jesus Christ is the divine, the complete, the only Saviour of the world.’—MR. WESLEY’S *Notes*, as quoted by DR. A. CLARKE.

In the 11th verse of this chapter, the apostle speaks of the *record*. ‘And this is the record, that God hath given us eternal life, and this life is in his Son.’ This, it is observed, is ‘the great truth to which the *spirit*, the *water*

But there are various *impersonal* terms applied to the Holy Spirit in some of the preceding Trinitarian extracts:—‘the spirit of purity and joy, *which* Christ, &c.—the Spirit *which* none of thy fellows, &c.—the Spirit Himself from *which*, &c.—the Holy Spirit, *which* will preserve, &c.—the Holy Spirit, *which* consecrates, &c.—the Holy Spirit in *its* sanctifying gifts and graces,’ &c. Thus Trinitarians speak of the Spirit *impersonally*; and bear their involuntary testimony to the truth, in contradistinction to their own doctrine.

27. But the *Anointing which* ye have received of him abideth in you; and ye need not that any man teach you: but as the same *Anointing* teacheth you of all things, and is truth, and is no lie, and even as *It* hath taught you, ye shall abide in him.

This passage is of the same import as the 20th verse; and the remarks on that portion of Scripture are applicable here.

‘The same word’ (namely, *anointing*) ‘which in verse 20 is rendered *unction*.’—*Cottage Bible*.

‘The ANOINTING *which* ye have received from Christ; that is, from the special illumination of *his spirit*. . . Christians savingly enlightened by the Spirit of God need no new Gospel or doctrine to be instructed in.’—BURKITT.

‘The unction of the Holy Spirit *which* you have received from him, who hath given you the promise of eternal life, abideth in you perpetually and powerfully; and in consequence thereof, you have no such necessity as others, that any one should teach you the first principles of true religion.’—DR. DODDRIDGE.

‘That *unction* consisting in the gifts and graces of the Spirit. . . But as this holy unction *itself* leads you into the knowledge of all things necessary to salvation, and is infallibly true, according to the word of God, which is truth, (John xvii. 17.) and has no deceit or falsehood in *it*; and as *it* has already been effectual to bring you to the knowledge of the truth as it is in Jesus, so by means of *its* continual influence upon you, ye shall still remain steadfast in Christ, and in the doctrine of his gospel.’—DR. GUYSE.

‘That *ointment*, the gifts of the Holy Spirit, mentioned verse 20, where see the Note. . . that *anointing*, the teaching of the Spirit of God. . . *And is truth*. Because *it* is the Spirit of truth. John xvi. 13. *And is no lie*. *It* has nothing like the fables of the Gnostics. *It* can neither deceive, nor be deceived.’—DR. A. CLARKE.

Thus Trinitarians, speaking of the Holy Spirit of God, apply to it the impersonal terms, *which*, *it*, *its*, and *itself*. It is not therefore a *person*, but an *influence*.

III.—24. And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by *the Spirit which he hath given us*.

The Spirit is here identified with God; for to have the *Spirit*, is to have *God* to abide in us.

To this passage, Mr. Jones prefixes the 21st verse of the same chapter;—‘Beloved, if our heart condemn us not, then have we confidence toward *God*.’ And he thus argues from them:—

‘The

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 TRINITARIANS.—*The Deity of the Holy Spirit.*—1 JOHN. [C. V.]
 

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*water* and the *blood*, bear testimony. God hath given us eternal life; a right to endless glory, and a meetness for it. And this life is in his Son.'—Dr. A. CLARKE.

The spirit's bearing witness in this verse, is no proof of its personality; because the *water* and the *blood* are also said to bear witness.

The two following quotations are worthy of particular observation:—

'And there are three on earth who bear witness, the *Spirit*, sent down from heaven in *its* sanctifying and miraculous operations,' &c.—Dr. DODDRIDGE.

'And there are three also that bear witness in earth to the same truth, the Spirit by *its* miraculous operations and sanctifying influence,' &c.—HOLDEN'S *Expositor*, p. 638.

These are Trinitarian quotations, and Trinitarian testimonies to the *impersonality* of the Holy Spirit; for they apply to it the *neuter* term '*its*;' which is not applied to a person; for we do not speak thus of God, even inadvertently. We do not say, '*God*, in *its* greatness, and wisdom, and goodness.' That this form of expression is so frequently applied by Trinitarians to the Holy Spirit, is a tacit, if not an irresistible, Trinitarian proof, that the spirit is *not a person*.



C. III.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—1 JOHN.

‘The apostle’s reasoning is this—*The Spirit* abideth in us; and *hereby* we know that *He* (*God*) abideth in us.’ But unless the *spirit* be a *person* in the *Unity of God*, the conclusion is manifestly false.’—*Catholic Doctrine*, &c., Chap. ii. Art. ix.

‘This is trifling with a serious subject. The apostle is speaking of the *Father of our Lord Jesus Christ* (see ver. 23), and it is plainly declared that ‘*He* hath given the spirit.’—*Confessions*, &c., p. 63.

The apostle’s reasoning, according to Mr. Jones’s statement of it, identifies the spirit with God; for to have the spirit, and to have God to abide in us, are one and the same thing. And this is consistent with the declaration of Jesus Christ, that ‘*God* is a spirit.’ But it is subversive of the Trinity, as it is opposed to the idea that the spirit is a *distinct* divine person in the godhead. Mr. Jones should have said, ‘But unless the spirit be *identical with God*, the reasoning is inconclusive.’

Trinitarians have often been quoted in behalf of Unitarians; and the following extracts may be adduced with this view:—

‘And this is the true way to have that communion with *God*, to which I expressed, in the beginning of my epistle, such a desire to introduce you: for he that keepeth his commandments abideth in him, and *He*, that is, *God*, abideth in that man: and in this we farther know that he abideth in us, by such an intimate union, even from the spirit *which* he hath given us, and *which* is the token and effect of his habitation in us; producing in our souls, by *His* gracious operation, the image of *God*, and forming us to an intimacy with and nearness to him. . . . O that the Divine Spirit, *which* *God* hath given to dwell in believers, and by *which* *HE HIMSELF* resides in them, may teach us more effectually this great lesson of love, which is so agreeable to the purposes for which he was conferred!’—Dr. DODDRIDGE.

‘We know by the spirit *which* He hath given us, that we dwell in *God*, and *God* in us. It was not by conjecture or inference that Christians of old knew they were in the favour of *God*; it was by the testimony of *God’s own Spirit* in their hearts. . . . Every good man is a temple of the Holy Ghost; and wherever *He* is, He is both *light* and *power*. . . . But this spirit in the soul of a believer is not only manifest by *its* effects, but it bears *its* own witness to *its* own indwelling. So that a man not only knows that he has this spirit from the fruits of the spirit; but he knows that he has *it* from *its* own direct witness. . . . Every good man feels it, and knows he is of *God*, by the spirit *which* *God* has given him.’—Dr. A. CLARKE.

Thus the Spirit is the Spirit of God. It is God who gives it. It is represented as identified with God, as light and power. And the *neuter* terms *which*, *it*, and *its*, are repeatedly applied to it. It is therefore not a *person*. And this, let it be remembered, is Trinitarian involuntary testimony—the testimony of writers in opposition to themselves, and to the subversion of the doctrine which they are labouring to maintain. For they speak of the Holy Spirit as a *person*, and *not* as a person in the very same breath.

IV.—2. Hereby know ye *the Spirit of God*: Every spirit that confesseth that Jesus Christ is come in the flesh is of *God*:

3. And every spirit that confesseth not that Jesus Christ is come

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come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

The Spirit is here plainly spoken of as 'the Spirit of God.'

'In these words our apostle lays down a plain mark and rule of trial, how they might know a teacher that was acted and inspired by the Spirit of God, from one that was not.'—BURKITT.

'We know that the man who teaches that Jesus Christ is the promised Messiah, and that he is come in the flesh, is of God; is inspired by the *Divine Spirit*: for no man can call Jesus Lord, but by the Holy Ghost. . . . Every teacher that confesseth not Jesus, is not of God; has not been *inspired by God*.'—DR. A. CLARKE.

Here it is affirmed, that *to be of God*, is to be 'inspired by the divine spirit'—to be 'inspired by God.' And this is several times repeated by the Doctor in this connection:—'*Ye are of God.*—Ye are under the influence of the divine spirit.' '*We are of God.*—We, apostles, have the spirit of God, and speak and teach by that spirit.'

And thus also Burkitt:—'*Ye are of God.* Regenerated by the Spirit of God.'

If it be thus then that *we are of God*, it is a truth which seems to be indisputable, that the spirit is not only the spirit of God, but is identified with God, as essentially Himself; for what is said to be done by *the spirit of God*, is said to be done by *God Himself*. And it is perfectly reasonable that it should be so; for what is done by the *spirit* of a being, is done by *that being himself*.

'Now in this ye know and may distinguish the Spirit of God, *which* is the spirit of truth, from that of error.'—DR. DODDRIDGE.

'For greater is the Holy Spirit *which* is in you, than the spirit which is in the world.'—DR. A. CLARKE.

These two last quotations are Trinitarian evidence, that the spirit is *not a person*; for they apply to it the *neuter* relative '*which*.'

12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13. Hereby know we that we dwell in him, and he in us, because he hath given us *of His Spirit*.

It is evidently *God* who gives us *of His Spirit*. It is, moreover, *God the Father*; for in the next verse the Apostle says, 'And we have seen, and do testify, that the *Father* sent the Son to be the Saviour of the world.'

The spirit, then, is the spirit of *God the Father*; that is, it is identified with him as essential to his being; and consequently, it is not, as the Trinitarian doctrine represents it, a person *distinct* from him.

The expression, '*of his spirit*,' seems to imply *degree*; that is, a *portion* of his spirit; and therefore the spirit cannot be a *person*: for it would be most inconsistent to talk of imparting a divine person in different portions and degrees.

'I have been mentioning love as an argument of our union to *God*; and I must now add, that in this also we know that we abide in him, and that he dwelleth in us, because he has given to us the communication of *His Spirit, which*, operating in us by *its* gracious influences, sets, as it were,



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c. IV.] UNITARIANS.—*The Holy Spirit the Spirit of God.*—1 JOHN.

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the mark of God upon us, and thereby assures us that he owns us as his, and is become our God.'—Dr. DODDRIDGE.

The spirit is here mentioned *impersonally* :—' His spirit, *which*, operating in us by *its* gracious influences,' &c. We have, therefore, another Trinitarian involuntary proof, that the Holy Spirit is *not a person*. For Trinitarians would not say, when speaking of a person, in the intercourses of life, —' *its* gracious influences.' And they do not say, '*its*,' when speaking of God or of Jesus Christ.

TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

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Jude.

Jude.

19. THESE be they who separate themselves, sensual, having not *the Spirit*.

‘That the Gnostics had not the gifts of the spirit was alleged by the apostle John, as a proof that theirs was not the true church of Christ.’—PRIESTLEY’S *Notes*, vol. iv. p. 573.

‘They are addicted to the low gratifications of their animal life; by which they make it too apparent that they have not the spirit, whatever high pretences they may make to *its* extraordinary communications.’—Dr. DODDRIDGE.

The *neuter* pronoun ‘*its*,’ here applied to the spirit, shews that it is not a *person*. And this, too, is Trinitarian evidence.

20. But ye, beloved, building up yourselves on your most holy faith, praying *in* the HOLY GHOST,

21. Keeping yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

It is remarkable here, that although the apostle is speaking expressly of *prayer*, he does not direct believers to pray *to* the Holy Ghost, but *in* the Holy Ghost; which he would not have done, if he had believed the Holy Ghost to be *God*. For where would have been the propriety of exhorting Christians to pray *in* God! Or where are they thus exhorted in the scriptures! It is *to* God that they are directed to pray, and not *in* God. It is reasonable therefore to conclude, that the Holy Spirit here is the *divine power or influence*. And this seems to be admitted on all hands:—

‘The *holy spirit* here is the extraordinary power of God, or a divine impulse, by which the apostles and first Christians were directed and enabled, in their religious assemblies, to carry on the public worship of Almighty God, for mutual edification; an assistance at that time extremely necessary. St. Paul gives directions concerning this and other miraculous gifts, 1 Cor. xiv.; and in his other epistles, frequently exhorts and alludes to the exercise of them. Dr. Benson has a very good note upon this passage.’—*Commentaries and Essays*, vol. i. p. 133.

This is a Unitarian quotation. Those that immediately follow are Trinitarian ones:—

‘Holding fast the *divine influence* which ye have received; and under that influence making prayer and supplication to *God*. The prayer that is not sent up through the *influence of the Holy Ghost*, is never likely to reach heaven.’—Dr. A. CLARKE.

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TRINITARIANS.—*The Deity of the Holy Spirit.*—JUDE.

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UNITARIANS.—*The Holy Spirit the Spirit of God.*—JUDE.

‘Praying under the influences of the Holy Spirit.’—*Cottage Bible.*

‘Praying in the Holy Spirit, and under *His* influence, vouchsafed in answer to your prayers.’—Dr. DODDRIDGE.

‘With holy reverence, with humble confidence, with fervent importunity, with those holy affections and desires which the *Spirit of God* exciteth in us; the concurrence of the Holy Spirit is necessary both to assistance and acceptance in prayer; it enables us to pray in faith and love, with sincerity and importunity; without the spirit there is no acceptable praying, and without prayer vain is the pretence to the spirit.’—BURKITT.

The purport of these Trinitarian extracts, appears to be this:—Prayer is not offered up to the Holy Spirit, but *in, or under the influence of* the Holy Spirit. The spirit is represented as synonymous with *divine influence*, which is vouchsafed in *answer to prayer*. It is mentioned as the *Spirit of God*; and though the personal pronoun *His*, is applied to it, yet it is expressly called ‘*it*.’ And ‘*it*’ is not a term which is usually applied to designate a person.

‘In the Epistles of the New Testament, there are, at the beginning and elsewhere, wishes of peace from *God the Father and the Lord Jesus Christ*, but *none* from the spirit distinctly. Nor are there any *doxologies*, or *ascriptions* of glory, to the spirit distinctly, though there are several such ascriptions to God and Christ, or to God through Christ. I need mention only one or two passages out of many. (Rom. i. 7.) ‘To all that be in Rome, beloved of God, called to be saints; grace be to you, and peace, from *God our Father and the Lord Jesus Christ*.’ ‘To *God* only wise, be glory through Jesus Christ, for ever.’ (Rom. xvi. 27.) ‘Peace be to the brethren, and love with faith, from *God the Father and the Lord Jesus Christ*.’ (Eph. vi. 23.) Now there are *no such doxologies to the Holy Spirit*, or wishes of peace from it. The only passage which is brought forward as at all similar to these is that to the Corinthians, where Paul wishes them the *communion, fellowship, or participation* of the Holy Spirit, which (as we have before observed) can with no propriety be spoken of a person.

‘How different are these from certain well-known doxologies. ‘Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning,’ &c. and, ‘Now to God the Father, God the Son, and God the Holy Ghost, three persons in one God, be glory for ever.’ *What am I to argue from this difference? I must infer that persons using expressions of adoration, or doxologies, so different, must have differed in their opinions respecting the object of worship. I say this is an inference which we must make.*’—GRUNDY’S *Lectures*, vol. i. pp. 156—158.

‘There is not in the sacred writings, any precept enjoining the worship of the spirit, nor is there a single example there of any such worship ever being paid to him, either in heaven or upon earth.

‘This has been acknowledged by some of the most pious and learned Trinitarian writers. Dr. Watts, in his *Christian Doctrine of the Trinity*,’ prop. 20. p. 219, (as quoted by Tomkins, in his ‘*Calm Inquiry*,’ p. 2.) puts the question, ‘Is it proper for us to address ourselves in a way of prayer or praise, directly to the blessed spirit?’ In his answer, he says as follows: ‘I confess we cannot find in scripture any such positive and express precept or examples of petition or praise so directly addressed to the Holy Spirit, as there are to the Father and the Son, (p. 221.) a doxology which has no pattern or precept in scripture, there is no plain and positive

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positive command for it there, nor any account of the practice of it.' p. 232. 'We find so great a silence in scripture of any express precept or patterns of prayer or praise, directed distinctly to the person of the blessed spirit.' *Dissertat.* 5. p. 151. 'I think it may be affirmed, that there is not any one plain and express instance in all the scripture, of a doxology directly and distinctly addressed to the Holy Spirit.'—MARSOM'S *Impersonality*, &c., p. 68.

## TRINITARIANS.—THE DEITY OF THE HOLY SPIRIT.

### Revelation.

CHAP. I.—4. John to the seven churches which are in Asia : 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 his throne.

‘The *Holy Ghost*, who is thus described in regard of the perfection and variety of *His* gracious operations; the *Holy Spirit* is called *seven*, because *He* is perfect in working; and *He* is said to be before the throne, because continually present with *God*, and ready to perform what is needful for the church of *God*.’—BURKITT.

‘The seven spirits which are before his throne, and appear as emblems of the various operations and endowments of that *one blessed Spirit* by whom they are actuated.’—DR. DODDRIDGE.

‘The ‘seven Spirits before the throne,’ the best commentators agree, are intended to represent ‘the various gifts and graces of the Holy Spirit.’ So the venerable *Bede* himself says—‘The one Holy Spirit is here described as *seven-fold*, by which is intimated, in prophetic language, fulness and perfection.’—*Cottage Bible*.

‘The seven spirits of *God* is evidently an emblematical expression for the *Holy Spirit*.’—WARDLAW’S *Discourses*, p. 301.

On the same passage *Dr. Adam Clarke* observes, ‘That *seven ANGELS* are here meant, and not the *Holy Spirit* is most evident from the *place*, the *number*, and the *tradition*. Those who imagine the *Holy Ghost* to be intended, suppose the number *seven* is used to denote *His* manifold *gifts* and *graces*. That these *seven spirits* are *angels*, see chapter iii. 1, iv. 5, and particularly v. 6, where they are called the *seven spirits of God SENT FORTH INTO ALL THE EARTH*.’—DR. A. CLARKE’S *Holy Scriptures*, &c.

*Milton* takes the same view of the passage. He says, ‘It is clear that the *Holy Spirit* is not here meant to be implied; the number of the spirits is inconsistent with such a supposition, as well as the place which they are said to occupy, standing like angels before the throne. See also iv. 5, and v. 6, where the same spirits are called *seven lamps of fire burning before the throne*, and the *seven horns* and *seven eyes* of the *Lamb*.’—MILTON’S *Last Thoughts*, p. 87.

It is very strange and inconsistent, to suppose that one Person in the Godhead, should be standing before the throne of the Godhead.

Besides, the form of expression in this passage, is contrary to the Apostle’s general manner of mentioning the Spirit; for in those places in which there can be no doubt that he refers to it, he speaks of it in plain and definite terms:—‘the Spirit’—‘I was in the Spirit’—‘the Spirit saith.’ These expressions

## Revelation.

CHAP. I.—10. I was *in the Spirit* on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

'To be *in the spirit*, means being under a divine impression. He was probably in an ecstasy, so that no other person, though he had been present, would have seen, or heard, what he describes.'—PRIESTLEY'S *Notes*, vol. iv. p. 577.

'*Prophetically inspired*.'—*Cottage Bible*.

'I received the spirit of *prophecy*, and was under its influence when the first vision was exhibited.'—Dr. A. CLARKE.

'I was on that day in a spiritual frame, and employed in religious meditations and exercises; and, while I was so, the spirit of *prophecy* came upon me, (as it formerly had done on ancient prophets) and revealed the following things to me.'—Dr. GUYSE.

Thus the spirit is 'the spirit of *prophecy*,' which proceeds alone from God; consequently, the spirit is identified with him, as his divinely inspiring power. And at the beginning of this chapter, we are informed, that 'God gave this Revelation unto Jesus Christ, to shew unto his servants things which must shortly come to pass.' It was God, therefore, who inspired the apostle, as he 'formerly had done the ancient prophets,' who spoke with the divine authority, '*Thus saith the Lord*.' And it is no less the concurrent testimony of Scripture, than the deduction of reason, that the Spirit and God are one and the same.

That it is not a distinct *person* in the Godhead, may be inferred from two of the preceding extracts, from Trinitarian writers; for it is distinctly mentioned as *it*; and *it* is not a *person*.

On the parallel passage, iv. 2, a learned Trinitarian writer observes, 'This phrase (namely, *I was in the spirit*), signifies, to be under a strong and *supernatural impulse*, caused by the miraculous operation of the *Spirit of God* acting on the imagination in such a manner as to open extraordinary scenes, which had not any exact external archetype. And it is much illustrated by the view presented to Ezekiel, *when he sat in his house, among the elders of the people*, (Ezek. viii. 1.) who probably saw nothing but the prophet himself, as one in a *trance* or *ecstasy*, or whose thoughts were so attentively fixed, as to be insensible of what passed around him.'—Dr. DODDRIDGE.

TRINITARIANS.—*The Deity of the Holy Spirit.*—REVELATION. [C. I.]

expressions are quite explicit; and this is the Apostle's general manner of alluding to the Holy Spirit in this Book.

'They (*the seven spirits*) seem to be those seven ministering spirits, whom St. John saw discharging separate offices in subsequent revelations to him.'—ARCHBISHOP NEWCOME, as quoted in YATES'S *Sequel*, p. 85.

II.—7. He that hath an ear, let him hear what *the Spirit saith* unto the churches.

'What the holy Spirit of *prophecy* herein says,' &c.—Dr. GUYSE.

'Which the holy Spirit has uttered,' &c.—BURKITT.

'What the Holy Spirit, in this and the following Epistles, says, &c. . . . Let every Christian pay the strictest regard to these *predictions* of Christ: and let them have a suitable influence on his heart and life.'—Dr. A. CLARKE.

The Spirit here is the Holy Spirit. It is the spirit of *prophecy*; and what it delivers, are *predictions*. Now, the power to foretell future events, is peculiarly the prerogative of God, who sees the end from the beginning. Therefore, the Spirit of *prophecy* and *prediction*, is his Spirit, and it is identified with him, as his power and intelligence, and inspiring energy.

'John was writing an account of what he saw and heard *in vision*, that is, by extraordinary operations of God upon his mind. He therefore calls on Christians to listen attentively to what was *dictated by Divine Inspiration*.'—YATES'S *Vindication*, p. 119.

The word '*saith*' does not necessarily imply distinct personal existence; for wisdom crieth and lifteth up her voice, and the law speaketh, as well as various other things, which certainly are not persons.

But '*the Spirit saith*,' is the same as that '*God saith*;' just as when a man's spirit speaks, the man himself speaks. And it should be remembered, that, at the commencement of this Book, the Revelation is said to be given by God.

11, 17, 29. (See verse 7.)

The expression is precisely the same in all these verses.

III.—1. And unto the angel of the church in Sardis write; These things saith he that hath *the seven Spirits of God*, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

'Observe the glorious description of our Lord Jesus Christ, namely, that he has *the seven Spirits of God, and the seven stars*; that is, according to some, he hath *the Holy Spirit of God* proceeding from him as from the Father; and because he had power to send the Holy Ghost together with the Father, he is therefore said to have the seven Spirits of God; so the Holy Ghost is called, because of the perfection and variety of *His* gifts and graces, influences and operations; others by the seven Spirits understand created Angels, and the seven Spirits being joined with seven stars, intimate, according to these, that Christ is the Lord of Angels and Ministers, he upholds his Ministers, and has Angels always at hand to defend his Members.'—BURKITT.

If the *seven Spirits* are expressive of the *Holy Spirit*, this is plainly admitted here to be *the Spirit of God*. And it is represented as being under the *power* of Jesus Christ and the Father; which is not very consistent with the supposed *equality* of the three Persons in the Trinity. The

In the passage referred to, it is said, that 'the hand of the Lord God fell upon' the prophet; and that the visions which the man of God saw, were 'the visions of God.' All this time, like the apostle, in the present instance, he was *in the spirit*; for 'the spirit lifted him up.' He was, in fact, under the *inspiration of God*; and this is synonymous with being *in the spirit*. Therefore, the Spirit of God is not any thing distinct from himself, but is as essentially himself, as the spirit of man is essentially man.

IV.—2. (See i. 10, 11.)

XI.—11. And after three days and an half *the Spirit of life from God* entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

If by 'the spirit of life,' the Holy Spirit be here meant, it is observable, that it is represented as proceeding *from God*.

It is said of Jesus Christ, that though he was 'put to death in the flesh,' yet he was 'quickened by the spirit.' This passage may probably be of a similar import.

The *Improved Version* renders the words, 'the *breath of life from God*.' And *Wakefield* also gives the same reading. But 'as the word *spirit* originally signified *breath*; so, the Spirit of God may signify the breath of God; and sometimes the word is so translated. Thus, 'by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.' Psal. xxxiii. 6. Here it is evident, that the *word of the Lord*, and the *breath of his mouth*, mean or signify the same thing.'—CAMERON'S *Doctrine of the Holy Scriptures*, p. 38.

Thus also *Marsom*. 'The word,' (that is, *Spirit*) 'properly signifies *breath, air, wind, &c.* The *Spirit of Jehovah*, and the *breath of Jehovah* are synonymous.' And he quotes in proof of this assertion, the passage from the Psalm given above; and thus proceeds:—'Jesus *breathed* on his disciples and said, 'Receive ye the Holy Ghost.' John xx. 22. And therefore, when we conceive of the Holy Spirit, under the idea of *breath* or *wind*, we have as complete and perfect an apprehension of its nature and operation as is attainable by us at present, because *spirit, breath, or wind*, is the fullest and most expressive term by which that nature and operation is made known to us, and there is a very beautiful and proper analogy between them; for as the breath of life, which is in our nostrils, and which proceeds out of our mouth, (we being thereby made *living souls*\* or breathing animals) is essential to all our operations, so the Holy Spirit is that divine influence which proceeds from God the Father, and is, like himself, infinite and unbounded:—thus it is said of the innumerable multitude of creatures inhabiting the earth and the waters.—'Thou (i. e. God) takest away their breath, they die and return to their dust; thou sendest forth thy spirit, and they are created.' Psalm civ. 29, 30. The Spirit of God, which is said to 'move upon the face of the waters,' in Gen. i. 2. is, by many commentators, supposed to be a mighty wind which God caused to pass over the waters—so the lxx. understood it. Now, if *spirit, wind, or air* be the proper descriptive character of the divine influence, it seems impossible that *personality* should be connected with it in any other way than as it is the influence or spirit of a proper being or person.'—MARSOM'S *Impersonality*, &c., pp. 8—10.

\* Gen. ii. 7.

The passage is of the same import as i. 4; under which the reader will find the expression, 'the seven Spirits of God,' or 'seven Spirits,' illustrated.

6, 13, 22. (See ii. 7, 11, 17, 29.)

These passages are precisely similar:—'He that hath an ear, let him hear what *the Spirit saith* unto the churches.' And Dr. Guyse explains them as signifying, 'the holy Spirit of *prophecy.*'

IV.—5. And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are *the seven Spirits of God.*

'Emblems of the variety and perfection of the gifts and graces of the Spirit of God.'—Dr. GUYSE.

'Seven *angels*, the attendants and ministers of the Supreme King.'—Dr. A. CLARKE.

'Perhaps emblems of the blessed Spirit of God in *its* various and powerful operations.'—Dr. DODDRIDGE.

If the Holy Spirit be meant in the above passage, it is at all events admitted to be 'the Spirit of God.' And this is represented, in the last of these Trinitarian quotations, as *neuter*:—'the blessed Spirit of God in *its* various and powerful operations.' Thus we have here another Trinitarian involuntary proof, that the Spirit is not a *person*; for it is not consistent to say of a person, '*its* powerful operations.'

V.—6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are *the seven Spirits of God* sent forth into all the earth.

The passage is of the same import, and the same form of expression, as i. 4, iii. 1, iv. 5.

But here it is observed, that '*the seven Spirits of God*, represent the holy Spirit of God in *its* manifold graces,' &c.—BURKITT.

And thus we have another unconscious testimony, from the pen of a Trinitarian writer, to the *impersonality* of the Holy Spirit.

XIV.—13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them.

'The Holy Spirit confirms the declaration from heaven; and assigns the reason of it.'—Dr. A. CLARKE.

'*Yea, saith the spirit*, by whose *inspiration* and command I record it, they are assuredly blessed.'—Dr. DODDRIDGE.

'*Yea, the spirit of prophecy*, whose testimony is infallibly true, positively assures them, from this time forward, of the certainty and excellence of this blessedness.'—Dr. GUYSE.

In these quotations it is affirmed, that the spirit mentioned in the passage is the Holy Spirit, and the spirit of *prophecy* and *inspiration*. Now inspiration and prophecy proceed only from *God*; consequently, the spirit is here identified with *God*, agreeably to the declaration at the commencement of this Book, that the Revelation was given by *God*. 'And



The two following Trinitarian extracts may be adduced as confirmatory of the Unitarian view of this passage:—

‘The spirit of life communicated *from God*, who *quickeneth all things*, entered into them, and they stood upon their feet again, to renew their testimony; and great fear immediately fell upon those who looked upon them, when they saw so wonderful a resurrection.’—Dr. DODDRIDGE.

‘Methought I saw the quickening spirit, *which proceeding from God*, entered into, raised up, and animated a succession of faithful witnesses to this same glorious cause.’—Dr. GUYSE.

Thus the spirit of life proceeds *from God*, and is identified with him, as essentially himself; for *He* it is ‘who *quickeneth all things*.’ And the spirit, moreover, is represented as *neuter*, under the application of an *impersonal* term; for it is ‘the quickening spirit, *which proceeding from God*, &c. It is not therefore a distinct Divine person in the Godhead.

XVII.—3. (See i. 10, 11, iv. 2, of this Book.)

XXI.—10. (See as just referred to.)

The passages are precisely similar as respects the Holy Spirit; namely, the expression in all being, ‘*in the spirit*.’ And this is explained generally as signifying, to be under a divine impression, under the spirit of prophecy, under the illumination of the spirit, under the miraculous energy of the spirit, under the miraculous operation of the spirit of God, and to be prophetically inspired;—all referring to the *power* of God, acting upon the *mind*, and all identifying the spirit with him, as essentially his own divine energy, intelligence, and influence.

Here the evidence on this side concludes. And it may be well, briefly to recapitulate the principal arguments which have been advanced under the above running-title, that ‘The Holy Spirit is the Spirit of God.’ They are therefore as follow:—

‘The *derivation* of the word *spirit* is breath or wind; the word *holy* ascribes it to God. The Holy Spirit is spoken of in the *neuter gender*, as a *thing*, which is *never* done of any *other* person. No such *person ever appeared* to the apostles. The apostles *never worship it*, nor ascribe *glory* to it, or *teach their followers* to do so. If the Holy Spirit be a person, he must have been the *parent* of Jesus Christ. It is said to be the *Spirit of God*, the *power* of God, and the *finger* of God. It was *given* by the Father, *sent* by Jesus Christ, *measured* out to the apostles, but given *without measure* to our Saviour. It was *poured* out upon the disciples, they were *filled* with it, *baptized* with it. It was capable of being *extinguished*; it was *divided*, and it was *ignorant* of things known by the Father, and even by Jesus Christ; and yet after all, was this spirit a person, the third in the Godhead, co-equal with the Father, co-eternal, omniscient, almighty!’

If the arguments which are urged on the other hand, ‘prove the personality of the spirit, they prove a great deal more. I will briefly sum up in a few lines what they prove. They prove the *scriptures* to be a *person* and a *God*, forming a fourth person in the Godhead. They prove the personality of the *earth*, of *nature*, of a *cloud*, of *light* and *truth*, of a *Jewish offering*, of an *altar*, a *pillar*, a *stone*, a *song*, and the *wind*. They prove the distinct personality of the *spirit* of man, of *sin*, of the *soul* and *heart*, of *dry bones*, of the *law*, of *wisdom*, *charity*, the *deep*, the *heavens*, *blood*, and *mountains*. They prove that the *third* person in the Trinity is *superior* to the

*second*

‘And I heard a voice from heaven, saying, ‘Write, Blessed are the dead, which die in the Lord from henceforth;’ ‘Yea,’ saith the spirit (that is, The Divine influence suggests to me this response,) ‘Yea, that they may rest from their labours; and their works do follow them.’—YATES’S *Vindication*, p. 119.

Here the Holy Spirit is explained as signifying ‘the Divine influence;’ and this, says Mr. Yates, is ‘personified.’

XXII.—17. And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

‘By the spirit understand the Holy Ghost, and by the bride the whole Catholic Church in general, both in heaven and earth, and every true believer in particular. Behold how the spirit speaks.’—BURKITT.

‘The spirit that spake to the churches; . . . the spirit of inspiration.’—*Cottage Bible*.

‘The spirit of prophecy hereby testifies His approbation of it, and doth the same, as He is the Holy Spirit that speaks in the hearts of believers,’ &c.—DR. GUYSE.

In these extracts, the spirit is spoken of as the Holy Spirit, and the spirit of prophecy and inspiration. Now inspiration and prophecy proceed from God only, as their primary source; consequently, the spirit is identified with him, as his own Divine Spirit, by which he inspired the Prophets and the Apostles, and enabled them to foretell future events, and perform miracles.

If this reasoning be conclusive, the personal pronouns, *He*, and *His*, in one of the above quotations, are quite gratuitous applications; for that which imparts inspiration and prophecy, is not a person distinct from God, but is essentially his own divine influence and energy.

Another Trinitarian, however, paraphrases the passage thus:—‘The spirit with which I inspire my servants,’ &c.—DR. DODDRIDGE.

Here the neuter relative *which*, is Trinitarian evidence against Trinitarianism; for it shews that the spirit is not a person, and that the advocates for its Deity and Divine Personality, are constrained, by the force of truth, to contradict and refute themselves.

The evidence here is brought to a close. And the following summary of the arguments for the Divine Personality of the Holy Spirit, may form an appropriate conclusion to what has been offered under the above head:—

‘I remarked,’ says the writer from whom this quotation is taken, ‘that the spirit was set forth as speaking, Acts xiii. 2; as forbidding, Acts xvi. 6, 7; as approving, Acts xv. 28; as witnessing, Rom. viii. 16; as interceding, viii. 26; as groaning, 26; as helping the saints, 26; as sealing, Eph. i. 13.

‘I perceived that the Holy Ghost was described as not speaking of Himself, that is, by his own authority, but as a servant sent by the Father, John xvi. 13; the very same thing being said of Jesus, a servant, and a person, John xiv. 10; as a comforter, John xv. 26; as another comforter, the other being manifestly a person, John xiv. 16; as the Spirit of God, who is contradistinguished from the spirit, manifestly a person, the prince of the devils, Matt. xii. 27, 28; the spirit that worketh in the children of disobedience, Eph. ii. 2.

*second*, and that the apostle wished for the Corinthians the communion or *participation* of a person. *And they prove the deity of a DOVE and a tongue!* I say, your arguments prove all this, *unless we are to take your mere word, that in one place the expressions must be figurative, and in another they must be literal; which is assuming what you have to prove.*—GRUNDY'S *Lectures*, vol. i. pp. 169, 170, 142, 143.

'St. John is considered to be more *doctrinal* than any other of the Evangelists, and therefore I have quoted largely from his writings. It is remarkable that in his gospel the Almighty Father and the Son are mentioned in the same sentence more than a hundred times without any kind of notice of a third person. The same thing may be found eighteen times in his epistles, and upwards of thirty times in the Book of Revelation. In his first epistle (ii. 22), we find these words—'He is antichrist that denieth the Father and the Son.' And this he states (at the 24th v.) to be the doctrine which the church had 'heard from the beginning.' It is in the writings of St. John we would more particularly look for information upon this awful point; but when we find the Father and the Son so frequently mentioned by him without the slightest allusion to a third Person, it is hard to believe that he considered the promised Paraclete\* as one of three co-equal persons in the deity.

'This invariable silence regarding a third Person is observable in the writings of the other apostles as well as in those of St. John. In the thirteen Epistles of St. Paul, his salutation in every one is, 'Grace and peace unto you from God the Father and the Lord Jesus Christ.' St. Peter says, 'Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord.' St. James styles himself, 'A servant of God and of the Lord Jesus Christ.' St. John's salutation is, 'Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father' (2 John 3rd verse); and at the 9th verse he says, 'He that abideth in the doctrine of Christ, he hath both the Father and the Son.' St. Jude addresses his Epistle, 'To them that are sanctified by God the Father, and preserved in Jesus Christ.' Surely, if these inspired penmen had held the doctrine of three co equal Persons in the Godhead, they would not in these, and in an immense number of other passages, have wholly omitted the name of the third Person.'—*The Confessions*, &c., pp. 141, 142.

Added to the foregoing, there are numerous involuntary proofs of the *impersonality* of the Holy Spirit, furnished by Trinitarians themselves. For they repeatedly, but unconsciously, apply to it *neuter terms*. And the following are Tables of this description, in reference to quotations made from Trinitarians in this volume:—

\* The *Comforter*, or Holy Spirit, spoken of by Jesus Christ in his last interview with his disciples, the night before his death, John xiv., &c.

‘I read of the *mind* of the spirit, Rom. viii. 27; of his *will*, 1 Cor. xii. 11; of his *power*, Rom. xv. 13; of his *love*, xv. 30; of his *grief*, Eph. iv. 30.

‘I saw that we were *baptized into his name*, Matt. xxviii. 19; that we can *blaspheme him*, and *speak against him*, Matt. xii. 31, 32; that we can *lie to him*, and *tempt him*, Acts v. 3, 4; and, in a sense, *resist him*, Acts vii. 51.’—EVANS’S *Letters*, pp. 97—99.

‘The objections usually brought to disguise and destroy this evidence, are taken from the *unity*, the *attributes* and *will* of God, and the *ministration* of the *spirit* in the œconomy of grace; all of them falsely interpreted. For as to the *unity* of God, it is not an unity of *person*. As to the supreme attribute of *goodness*, it is also possessed by the *spirit*. As to the *will* of God, according to which the gifts and graces of the spirit are distributed, it is opposed to the will of *man*, not to that of the *spirit*: WHICH is said to blow *where IT listeth*, and to divide or distribute unto every man his gifts, not as *man* the receiver, but as he himself *willeth*.\*—*Catholic Doctrine*, &c. *Conclusion*.

‘It offered no solid objection, in my mind, to the proof of the real personality of the Holy Ghost,—for me to observe that many things were predicated of the Holy Spirit, which could not be, strictly speaking, applicable to a person; because I saw that the same was true of One, whose personality was never doubted. Our Lord was said to be ‘a *door*’ by which we are to enter, John x. 9; to be *food*, which we are to eat, John vi. 57; to be a *garment*, we are to put on, Rom. xiii. 14; and all this without in the least degree infringing on his proper personality. I could not, therefore, but conclude, that the Holy Spirit’s being represented as *neuter*, as *oil*, as being *poured out*, and *shed forth*, was without infringing in the least degree on *His* proper personality, supposing that personality to have been satisfactorily proved in other parts of the sacred record.’—EVANS’S *Letters*, pp. 102, 103.

But, on the other hand, it should not be forgotten, that there is no passage in the Scriptures which says, that the Holy Spirit is a Person, or that it is the Third Person in the Trinity, or that it is God the Holy Ghost. And how can a doctrine be scripturally true, when the Scriptures respecting it are utterly silent?

\* ‘*It*’ and ‘*which*’ are unconsciously applied to the Spirit in the above extract. They contrast rather strangely with the fervency of Trinitarian zeal which is there displayed.

## TRINITARIAN IMPERSONALS,

*Applied to the Holy Spirit, as adduced in this Part.*

## DODDRIDGE.

Impersonals.	No. of Instances.
It .....	26
Its .....	20
Itself .....	2
Which .....	57
	<u>Total. . 105</u>

## GUYSE.

It .....	6
Its .....	5
Itself .....	2
Which .....	7
	<u>Total. . 20</u>

## BURKITT.

It .....	34
Its .....	14
Itself .....	1
Which .....	15
	<u>Total. . 64</u>

## A. CLARKE.

It .....	37
Its .....	22
Itself .....	4
Which .....	40
	<u>Total. . 103</u>

## WHATELY.

It .....	3
Which .....	8
	<u>Total. . 11</u>

*Trinitarian*



*Trinitarian Impersonals continued.*

## HOLDEN.

Impersonals.	No. of Instances.
It .....	1
Its .....	6
Itself .....	2
Which .....	13
	Total . 22

## GURNEY.

Its .....	1
Which .....	1
	Total . 2

## CATHOLIC DOCTRINE OF A TRINITY.

It .....	3
Which .....	1
	Total . 4

## COTTAGE BIBLE.

It .....	1
Its .....	2
Which .....	3
	Total . 6

## DOCTRINES OF FRIENDS.

It .....	23
Its .....	11
Itself .....	2
Which .....	10
	Total . 46

*General Table of Trinitarian Impersonals, &c.*

It .....	134
Its .....	81
Itself .....	13
Which .....	155
	Total . 383*

\* By a reference to other Trinitarian works, this number might be increased considerably.

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TRINITARIANS.—*The Deity of the Holy Spirit.*—REVELATION.

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Thus Trinitarians seem to be impelled, unconsciously, but irresistibly, and as by the force of truth, to bear down their own system. For while it requires them always to represent the Spirit as a *Person*, they frequently speak of it in the *neuter gender*, as a thing that has no real personal existence. And thus they furnish the strongest evidence of the erroneousness of their own doctrine, that can possibly be presented to the mind;—that of witnesses testifying against themselves.

In the Scriptures, the *neuter* term *It*, is applied to the Holy Spirit five times, and *itself*, twice. But God is not called *It*, or *Itself* once.

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### CONCLUSION.

The reader has now arrived at the conclusion of the Work. The whole evidence of the case is before him. And on which side *The Balance* lies, it is for himself, but only for himself, to judge. Let him 'try the spirits whether they are of God.' Let him 'prove all things,' and 'hold fast that which is good.' 'For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.' Therefore, 'let every man take heed how he buildeth thereupon.'

Perhaps it is the case with people generally, that they are more easily convinced of the truth, than induced to obey its injunctions. There are some who are 'ashamed to confess Christ before men.' But let such be reminded, that Christ also will be 'ashamed of them, when he cometh in the glory of his Father with the holy angels.' There are others who sacrifice truth to this world's interest, and this world's applause. But let persons of this description remember, that 'God looketh for truth in the inward parts, and taketh pleasure in uprightness;' while 'the hope of the hypocrite shall perish.'

Christ said, that the truth would make his disciples '*free*;' and he prayed, that they might be '*sanctified* through the truth,' that they might be 'with him where he was,' and 'behold his glory, which the Father had given him.' May it 'have free course and be glorified,' until 'the kingdoms of this world become the kingdoms of our Lord, and of his Christ.'

And 'now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.'

THE END.



