



1.2.0.11.

Library of the Theological Seminary

PRINCETON, N. J.

From the Library of  
Dr. James McCosh.

Division.....

Section.....

SCC  
1631

*The Holy Spirit a Divine Person:*

OR, THE

DOCTRINE

OF HIS

GODHEAD

Represented,

As EVIDENT and IMPORTANT,

In several PRACTICAL

SERMONS,

On I COR. xii. 11.

---

By *JOHN GUYSE, D.D.*  
Minister of the Gospel.

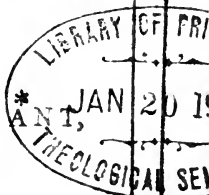
---

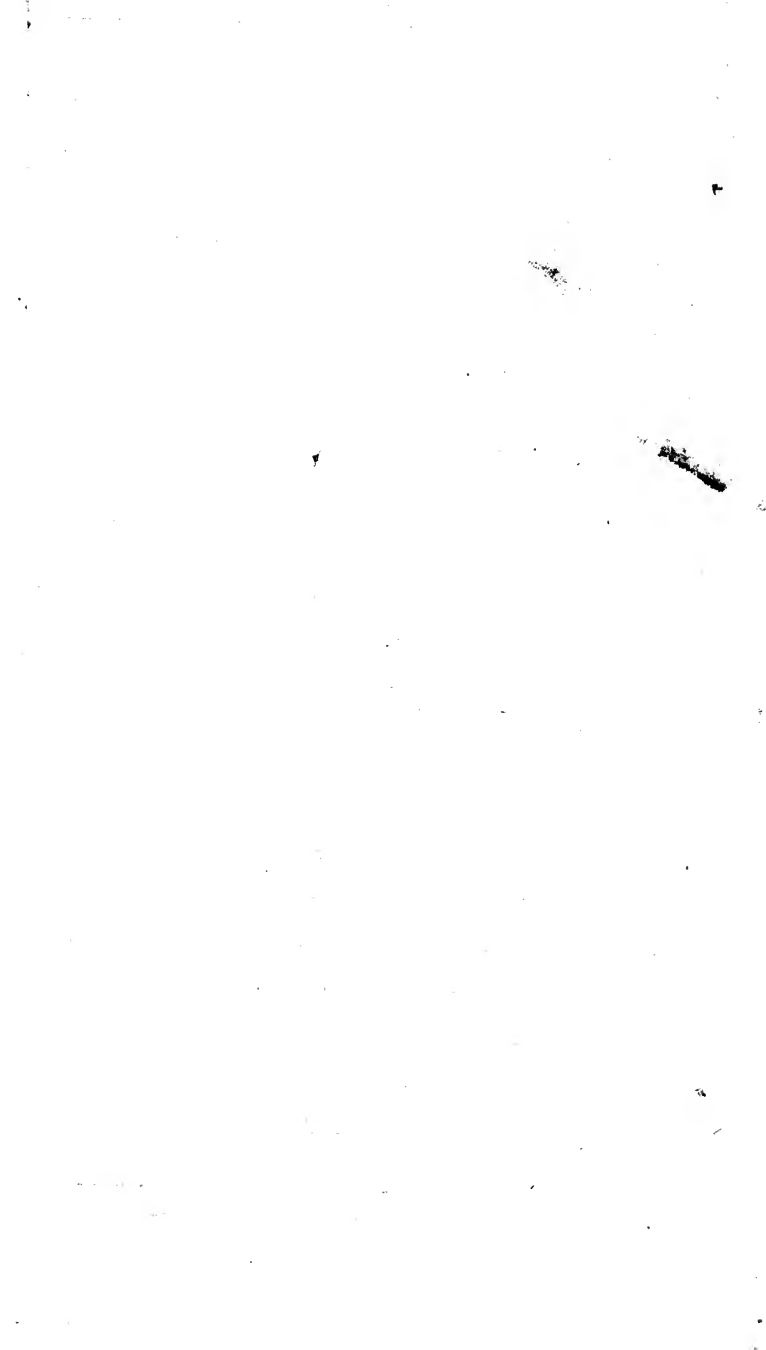
L O N D O N :

Printed for JOHN CLARK, at the Bible and  
Crown in the Poultry, near Cheapside.

---

M, DCC, XXI.







# THE PREFACE.

**T**HE Personality and Operations of the BLESSED SPIRIT, have frequently been insisted on with good Success, to the Edification of the Church. Two or Three valuable Performances I have likewise seen relating to his Divinity: But as it appears to me, that there is considerable room to add to them; so I have Reason to believe, the Generality of thoughtful Christians are desirous of still farther plain and scriptural Accounts of this important Point, to enlarge and familiarize their Acquaintance with the Grounds of their Faith in it, for the Advantage of their own Souls, and to enable them to give an Answer to every Man that asks them a Reason of the Hope that is in them concerning it, with Meekness and Fear. <sup>1 Pet. 3. 15.</sup>

I am deeply sensible, that there are many Stewards of the Mysteries of God much better furnished than my self to be Helpers <sup>1 Cor. 4. 1.</sup>

- 2 Cor. I. *of his People's Faith and Joy, with respect*  
 24. *to the following Subject : But while they,*  
*thro' closer Application to other Parts of*  
*their Work, have the less attended to this,*  
*the unworthiest of God's Servants may be*  
 Phil. 2. *allow'd to try how far his Labour may sup-*  
 30. *ply this Lack of Service. And I must*  
*own, that of all the Considerations, which*  
*have been urged upon me to publish these Dis-*  
*courses, none has more sensibly over-ruled*  
*the self-diffident Struggles of my own Mind*  
*against it, than a growing Apprehension that*  
*something farther, than I have yet met with*  
*of this kind, is very needful, and may, by*  
*the Blessing of God, be very useful, to esta-*  
*blish serious Christians in this part of their*  
*Faith, and to assist their Improvements of*  
*it for a Revival of the Power of Godli-*  
*ness in these shaking and backsliding Days.*
- Psal. 43. *O when will God send out his Light and*  
 3. *Truth, with such Evidence and Sweetness,*  
*as shall equally affect the Mind and Heart ;*
- Phil. I. *That our Love may abound yet more and*  
 9, 10. *more in Knowledge, and in all Judgment ;*  
*that we may approve Things that are ex-*  
*cellent, that we may be sincere, and with-*  
*out Offence, till the Day of Christ.*

*I suppose the principal Reason why so lit-*  
*tle has been said by others, for the Deity of*  
*the Spirit, is, because so much has been said*  
*for that of the Son. The Defence of this is*  
*justly presumed to be a fundamental Securi-*  
*ty for that : For the same Arguments diffe-*  
*rently*

## The PREFACE.

rently apply'd, and supported in their Application by different Testimonies of Scripture, serve for both; and when we can believe, upon the Credit of a divine Revelation, that there are two Persons in the undivided Godhead, the most shocking Difficulty is overcome, that lay against our Faith that there are three.

But as a distinct Opposition is made to the Godhead of the third adorable Person of the ever blessed Trinity; so a distinct Proof of it is become in some degree necessary. And if (as is generally thought) a Proof of the proper Divinity of the Son will clear the Way to that of the Holy Ghost; certainly a Proof of the proper Divinity of the Holy Ghost will, with still stronger Evidence, clear the way to, and even infer that of the Son; because the Holy Ghost necessarily and eternally proceeds, and is by a free and voluntary Dispensation sent from Him, as well as from the Father. Hence my present Work, so far as it shall be judged to have any Weight, is a farther Confirmation of my former on Christ's Godhead; and both together evince the intire Doctrine of the Trinity in the one undivided Godhead, since all are agreed in the Godhead of the Father.

The Socinians have commonly used to set themselves against the Personality of the Spirit, lest the magnificent Things spoken of Him in Scripture shou'd command Acknowledgments

*ledgments of his Deity, in case they allow'd him to be a Person: But the Power of Truth at length prevail'd so far as to oblige some of 'em to own his Personality. Thereupon they shifed Hands, and turn'd all their Attempts against his Deity. The last of these is the Course now taken by the principal Patrons of Arianizing Schemes. They own him to be a Person, and therefore I thought it less needful to insist much on the Proof of that: And yet, as his Personality is necessary to his proper Being, Honour, and Blessedness, and to all our religious Regards to him, I have said so much about it, as I hope is sufficient to satisfy a humble and impartial Mind.*

Eph 4.  
29.

*The Method and practical Design of the ensuing Discourses about the Godhead of the Spirit, are the same that I pursued in treating that of the Son. The Stating of this Doctrin, its Confirmation and Importance, with the Objections against it, and Improvements of it to the use of edifying, that it may minister Grace to the Readers, are managed after the same manner: And therefore, the Account I gave of those Sermons, in my Preface to them, may serve for these. And my Concern to accommodate each of these noble Subjects, in the best manner I cou'd, to the Advancement of experimental, vital, and exemplary Religion in Heart and Life, must be my Apology for the Length to which they are drawn.*

*The*



*The Mediums by which the Divinity of the Son and Spirit are proved, being mostly the same, I was unavoidably led to some of the same Thoughts in Proof of this, as were formerly urged for that; but, in such Cases, I have either offer'd farther Evidence, or but briefly hinted as much as seem'd necessary of what had been before insisted on more at large: And when Justice to the Argument requir'd it, have ventured to make some References to those former Discourses; not from a fond Opinion of my own Performance, but that I might trouble the World with as few Repetitions as possible.*

*I can pretty well guess what some Persons of a gay and sportful Humour will think of the following Sheets, if they should fall into their Hands: But for their own sakes I wish them to be serious in their Reflections on them, and fairly to consider the whole together, as Things that at least deserve a sober Treatment. My principal Aim is at the Service of Persons of another and better Character: And if I have any Ambition to approve my self to Men, it is to those whom I am persuaded God most approves of, and to their Consciences, only so far as their Approvings fall in with his: For after all, it is his Judgment, and not theirs, that I must stand or fall by. May I therefore always account it a very small thing to be judged of Man's Judgment. — He*

1 Cor. 4.  
3, 4.  
that

that judgeth me is the Lord. To him I have look'd for sure Guidance and impressive Influence in the following Work: What I have done therein, has been, I trust, in the Simplicity of my Heart before him; and so far as it agrees with his unerring Word, <sup>1 Pet. 4.</sup> 'tis of the Ability which he gave me; and therefore with him I leave it for Patronage and Success.

John Guyse.



*ERRATA* necessary to be corrected before the Book is read.

**P**Age 20. l. 30. and p. 24. l. 31. and p. 28. l. 18. f. this r. *the.* p. 25. l. 20. f. this r. *his.* p. 37. l. 16, 17. r. *comes to act in such a manner.* p. 47. l. 3. f. *could* r. *would.* p. 66. l. 7. Marg. r. II. p. 90. l. 29. f. *His r. It's.* p. 91. l. 32. r. *fully.* p. 94. pen. f. *or, r. and.* p. 103. l. 8. r. *the Time of that Change.* p. 110. ult. r. *seven Eyes.* p. 112. ult. f. *Holy Ghost* r. *Highest.* p. 116. l. 33. f. *God* r. *good.* p. 117. l. 30. f. *doing* r. *done.* p. 137. l. 31. r. *Armys.* p. 158. l. 30. *dele the.* p. 166. l. 6. after *Life* *dele and.* p. 194. l. 5. f. *Terror* r. *Fervor.* p. 215. l. 28. r. *answers.* p. 235. l. 22. f. *And* r. *But.* p. 238. l. 15. f. *yet* r. *that.* p. 262. l. 7. after *them* add *so.* p. 264. l. 10. f. *they were* r. *it was.* p. 276. l. 20. r. *are quic-ken'd.*






---

# S E R M O N I.

---

I COR. xii. 11.

*But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*



THE principal Design of the Apostle in this Chapter is to represent the Excellence of *Spiritual Gifts*, and to direct their regular Exercise to the Edification of the Church.

After a proper Introduction to awaken the most serious Regard, he speaks of the Author of these Gifts in such a manner, as shews the peculiar Agency of the Spirit, as God, to produce 'em. Now <sup>v. 3, 4,</sup> there are Diversity of Gifts, but the same Spirit : <sup>5</sup>

B

And

*And there are Differences of Administrations, but the same Lord. And there are Diversities of Operations, but it is the same God, who worketh all in all that have 'em.*

By this *same God, Lord, and Spirit*, we may either understand the *Father, Son, and Holy Ghost*, as personally distinguished from each other ; or else, the *Person of the Holy Ghost*, as describ'd by all these Characters. These Terms are sometimes used as different *personal Denominations*, to distinguish the three Subsistents in the Divine Nature ; and so are expressive of the *Father, Son, and Holy Ghost*, as distinct Persons from each other. But at other times they are used *essentially* to distinguish the Divine Being from all others ; and so they are expressive of the one true God, who is as much a *Spirit*, as he is *Lord and God*. For *God is a Spirit* by way of Eminence and Singularity, to the exclusion of all others in that exalted Sense of the Word : And therefore all these Names may be apply'd to either of the adorable Persons of the Godhead, as there may be occasion to distinguish Him from all that are not God. And since these Characters are used by way of Eminence sometimes *personally*, to denote the distinct Subsistences of the *Father, Son, and Holy Ghost*, and at other times *essentially*, to denote what the Divine Being is, we are thereby taught that they are distinct Persons in such a manner as to be in Nature or Essence that one God, who alone is *God, Lord, and Spirit*, in the most eminent Sense of those Expressions. Now according to these different Uses of these Terms, we may understand 'em differently in our Context.

Joh. 4.  
24.

i. We may understand 'em as three personal Denominations of the Father, Son, and Holy Ghost. Considering them in this light, the Father's being call'd *God*, no more excludes the Son or Holy Ghost from being *God*, than the Son's being called *Lord*, excludes the Father or Holy Ghost from being *Lord*; or than the Holy Ghost's being call'd the *Spirit*, excludes the Father or Son from being in the most eminent Sense a *Spirit*. The same may be observ'd with respect to these Appellations, when the Apostle says in another Place, *There is One Spirit—One Lord—One God and Father of all, who is above or over all, and through all, and in you all.* Eph. 4. 4, 5, 6. These three Words are here plainly used as personal Names of the Father, Son, and Holy Ghost, who are distinguished from each other with a regard to the OEconomy of their Actings towards the Church. In this OEconomy the Holy Ghost is represented as *One* divine *Spirit*, who by his internal effectual Operation animates every Member of Christ's mystical Body. The Son is represented as *one Lord*, from whom, as Head of the Church, this one Spirit comes for that quickning Work. And the Father being the first Person in the Godhead, is represented as bearing the first and highest Rank in this OEconomy, and therefore is call'd *One God and Father of all*, that is, of all true Believers; for the Apostle is speaking of the Relation of the Church to Him, and the consideration we are to have of the Father in this Relation, is, that He is the *Father of all* Believers, and *is over all*, having Dominion over them, and *through all* by his providential Management of all their Affairs; and *in YOU all*, which

restrains it to the Members of the Church, in whom He is graciously present, and effectually works. But, as it can't be said that the Father is not *essentially* the *one Lord*, nor the *one Spirit*, but only that He is not the Son, nor the Holy Ghost, who are personally distinguished by those Names; so it can't be said that the Son or Spirit are not *essentially* the *one God*, but only that they are not the Father, who is personally distinguished by that Name,

2. By *the same Spirit, the same Lord, and the same God*, in our Context, some understand one and the same Person of the Godhead, *viz.* the *Holy Ghost*; and so these three Names are to be considered as a three-fold Denomination of Him, to distinguish Him from all that are not God. "For as He is particularly denoted by the Name of the Spirit, which he (the Apostle) useth, that we may know whom it is that eminently he intendeth, so he calls him both Lord and God, as to manifest his sovereign Authority in all his Works and Administrations; so to ingenerate a due Reverence in their Hearts towards him, with whom they had to do in this matter. And no more is intended in these *three Verses*, but what is summ'd up, *ver. 11.* *But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*"† And we may further observe, that what is ascrib'd to this *Spirit, Lord, and God*, is in the Words immediately following call'd *the*

---

† Dr. Owen on the Spirit, p. 6.

*Manifestation of the Spirit*, which may intimate not only that those things are manifestly wrought by him, but also that he is apparently that Author of 'em, who was spoken of under those *three Names*.

Thus the God who is represented as the Author of these *Gifts, Administrations, and Operations*, is either the Holy Ghost *alone*; or else is God inclusive of *all* the divine Persons, Father, Son, and Holy Ghost. Accordingly I humbly conceive the *Operations, Administrations, and Gifts* here mention'd, may be understood as different Expressions of the same things under different Considerations of 'em, *viz.* the *Spiritual Gifts*, which the Apostle expressly tells us are the Subject of this Chapter, *ver. 1.* Now if the Holy Ghost is here spoken of *alone*, as the God who is the Author of 'em, they are *Gifts*, as he freely bestows 'em, and may well be denominated *Spiritual* from their immediate Author whose personal Name is the *Spirit*. They are *Administrations* as he deals 'em out in an agreed OEconomy, according to the Gospel, which is called the *Ministration of the Spirit*, and with respect to which he is call'd <sup>2 Cor. 3.</sup> *† the LORD the Spirit*; And they are *Operations*, as he works 'em by his own proper <sup>8, 18.</sup> *†* *Efficiency as God*. And so, tho' both they <sup>† κυρις</sup> *†* <sup>πνευμα-</sup> *†* <sup>τος.</sup> and their Author bear different Names, yet they are all *the Manifestation of the Spirit*, who is also *Lord and God*. Or if the Father, Son, and Holy Ghost are here spoken of, as three Persons, and yet essentially one God, who is the Author of these Gifts, then according to the Christian OEconomy, they are *Operations* of God the Father through Jesus Christ, who as Mediator *administers*

them by the Holy Ghost; and the Holy Ghost gives them to us as the next immediate Worker of them in us: And so the one Energy of the Godhead is put forth by all the Divine Persons to produce them.

In the next Verse we have the End for which God vouchsafes his various Gifts, and that is, that every one who has 'em might profit others by 'em. They are given not for the private Use of the Persons who have 'em, much less for them or their Partisans to boast of, or to make 'em occasions of Strife and Envy to the troubling and dividing of the Church: *But the Manifestation of the Spirit is given to every one, or to each one that has it, to profit others withall.* As a Proof of this, the Apostle in the three following Verses ranks the Gifts of the Spirit into several sorts, and speaks of 'em in such a manner as shews that *He* is the Author of 'em all, and designs 'em for that purpose. *For to one is given by the Spirit the Word of Wisdom; to another the Word of Knowledge by the same Spirit: To another Faith by the same Spirit: To another the Gifts of Healing by the same Spirit: To another the working of Miracles, to another Prophecy, to another the discerning of Spirits, to another divers kinds of Tongues, to another the Interpretation of Tongues.* And then in our Text the Apostle sums up all together, and asserts *that* concerning the whole, which he had been distinctly declaring concerning each particular apart. *But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

In these Words we have

1. *An Ascription of great and god-like Works to the Holy Ghost, as the God who performs 'em.*

The



The Gifts bestow'd are indeed many and various, and may be call'd by many Names, as may the Author of them; *But all these worketh that one and the self-same Spirit*: they have all but one immediate efficient Cause, which is the Holy Ghost. That the Holy Ghost is meant by the *Spirit* in our Text, is sufficiently plain from the whole current of the foregoing Context, where this Spirit is expressly call'd *the Spirit of God*, and *the Holy Ghost*, v. 3. and is all along down to our Text spoken of as an acting Person. He is *one single Spirit*, in opposition to the *Multitude* of his Gifts, and to *all other Spirits* as the Authors of 'em. And he is the *self-same* unchangeable *Spirit*, in opposition to the *Variety* or *Diversity* of those Gifts. He *worketh 'em all*, not as an instrumental or subordinate Cause, but as the principal Efficient of 'em. For the Apostle here speaks of the same manner of Operation as he spoke of, and useth the same emphatick Word to denote it, as he used when he call'd it the Operation of God, v. 6. There he ascribes all these Gifts to the Energy of the *same God*, \* *who worketh them all in all*, i. e. in all that <sup>\* ἐν παντί</sup> have 'em. And here he ascribes them all to the same Energy of the *same Spirit*, who † *worketh them all, dividing them to every Man* † <sup>† ἐν παντί</sup> that has them. And this either shews (according to one of the Interpretations that has been given of the foregoing Context) that the Energy of the Spirit herein, is his Energy as God. Or (according to the other) that God, *viz*, the Father, and this Spirit exert one and the same Energy, and so are in Nature and Operation one and the same God. Hence

2. We have the *God-like manner in which this Spirit works. Dividing to every Man severally as he will.* All the *Diversities of Gifts, Administrations, and Operations,* which were ascrib'd in the preceding Verses to *the same Spirit, the same Lord, and the same God,* are *diversify'd* by this one and the self-same Spirit, who makes all that Difference that is in the sorts of those Gifts, and in the Distributions of 'em severally. For it seems very observable, that the Word here used for *dividing,* hath a peculiar reference to those *Diversities* before mention'd, and is the

\* Διαφέρω.  
† Διαπέ-  
σσις.

\* Particle from which the † Noun, there three times repeated, is deriv'd. So that it is as if the Apostle should say, Whatever *Diversities* there are of *Gifts* from the *same Spirit,* or of *Administrations* from the *same Lord,* or of *Operations* from the *same God,* one and the *self-same Spirit* is the *Divider* or *Distributor* of 'em all; either as that *Lord* and *God* before mention'd; or (according to the other Explication that has been given) as he acts undividedly with the *Father* and *Son,* and they act together with and by him. Supposing that by *God* and *Lord* before mention'd, we should understand the *Father* and *Son;* yet, to secure the *Spirit's Equality* in *Power* and *Operation* with *them,* the account of these Works begins and ends with him as the *Giver* and *Worker* of 'em all; and whereas *They* are mention'd but *once,* *He* is mention'd *seven* times as the acting Person herein. But if we consider *God* and *Lord* as *Denominations* of the *Holy Ghost* (according to the other Supposition) then *He* is clearly call'd *God* and *Lord* as well as

the

*the Spirit*, that we may know what sort of Agent he is in those Operations. So that, which ever way we take it, 'tis plain his acting herein is the *Sovereign and Almighty Acting of God himself*.

Hence 'tis added, *He divides to every Man severally*. All and each of these excellent Gifts are his Distributions; and no Man had any of 'em but from *Him*. Yea, and he doth this like the sovereign God, *as he will*. All his dividings of 'em are acts of his own Pleasure and Authority, as God; tho, according to a *voluntary Dispensation*, suitable to the Order of his Subsistence, he performs 'em in such a manner that the Godhead, or the other Persons of it, perform 'em by him. On this account, *God is said to bear his Servants witness, both with Signs and Wonders, and with divers Miracles and Gifts, or \* Di-* Heb. 2.  
*tributions, of the Holy Ghost according to his* <sup>A.</sup>  
*own Will*. 'Tis doubtful whether *his own* <sup>\* μερισ-</sup>  
*Will* here refers to *God*, mention'd in the <sup>μοις.</sup>  
former part of the Verse, or to the *Holy Ghost*, mention'd in the next preceding words: The Grammar of the Sentence will admit of either. If 'tis refer'd to the *Holy Ghost*, as seems most natural, because he is the nearest Antecedent, 'tis as full a Testimony as can be to his divine Sovereignty in these Distributions, and well agrees with what is said concerning it in our Text. And if 'tis refer'd to *God*, the same Sovereignty that is here ascrib'd to *God*, is in our Text ascrib'd to the *Holy Ghost* in the same sort of Distributions, which shews that *his* Sovereignty, and the Sovereignty of *God* therein, is all *one Sovereignty*.

This

This one and the self-same Spirit is Lord of all his Gifts and Operations; none can oblige him to them, or controul him in them. He herein acts like the great

Dan. 4. 35. *J. hovah, who doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth: and none can stay his hand, or say unto him, what dost thou? The same sovereign self-sufficient way of acting is ascrib'd to the Spirit: For who hath directed the Spirit of the Lord, or being his Counsellor, has taught him? He don't behave it in his Operations like a dependent Being, that waits for Orders before he acts; but he manageth according to the Counsel of his own Will. He distributes or with-holds his Gifts, when and where, and to or from whom he pleases, and in what manner and to what Degrees seems best in his sight. His own Will, under the unerring Conduct of his own infinite Wisdom, Goodness, and Righteousness, is his Rule of acting towards us: He is Debtor to none, and is oblig'd by none, and makes a Difference between some and others, not according to their Deserts, but according to his own free*

1 Cor. 4. 7. *and sovereign Pleasure. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? From the Words thus explain'd, we may justly Form this Observation to be spoken to:*

Doct. *That the Holy Spirit is the Sovereign and Almighty God.*

That the *Father* is God, none who bear the *Christian Name* pretend to deny. And that

that the *Son* in his original Nature is essentially the same only true God with the Father, I have some time ago, I hope, sufficiently prov'd. And as we who believe thus far, do generally profess to believe that the *Holy Ghost* is another divine Person in the same undivided Godhead, we ought to be concerned for his Honour as much as for the Father's and Son's. And we need to have our Faith directed and settled in this Point, especially in an Age, wherein He and his Operations are unworthily treated by some, and profanely derided by others. That therefore the *Holy Ghost* is one God with the Father and Son, or that he together with them is the Sovereign and Almighty God, is what I now intend, by his Assistance, to consider in the most plain and practical manner I can to your Advantage. In the Management of this Design, I shall attempt three Things, with their *Application*, as I did in my former Discourses on Christ's Godhead.

- |   |      |
|---|------|
| I. Explain the Doctrine in several PROPOSITIONS.                            | I.   |
| II. Confirm it.   | II.  |
| III. Shew the Importance (which will be also to shew the Usefulness) of it. | III. |

I. I shall endeavour to explain the Doctrine, viz. That the Holy Spirit is the Sovereign and Almighty God.	I.
--	----

By explaining the Doctrine, I don't mean an Explanation of the Manner of the Procession and Subsistence of the Holy Ghost as a distinct Person in the adorable Godhead. This is generally allow'd on all hands

hands to be inexplicable. 'Tis only the *Reality* and *Necessity* of these things that we are concern'd about, or can be satisfy'd in, according to the Scripture. Therefore all the Explication I aim at, is only by orderly steps to represent with Evidence what I take to be proper to settle our Thoughts about the *Person* and *Deity* of the Holy Ghost according to my meaning in the Doctrine, and to clear our way to a more enlarged Proof of it. And this I shall humbly essay in the following PROPOSITIONS.

Prop. I. Prop. I. *The Holy Spirit is a Person.*

*Gifts* and *Graces* are not the Spirit of God, but are distinguish'd from him as Effects from their Cause. The Apostle, speaking of spiritual Gifts in our Context, represents the Holy Ghost as the *Giver* and *Worker* of them. And therefore, tho he is likewise a Gift, as Christ also is, who is generally allow'd to be a Person; yet the Spirit himself can't be the Gifts which he is the Author of. In like manner the Apostle giving a summary account of *Graces*, speaks of them as the *Fruits* of the Spirit, and so distinguisheth them from the Spirit himself. *The Fruit of the Spirit is Love, Joy, Peace, &c.* And *the Fruit of the Spirit is in all Goodness, Righteousness, and Truth.* Ordinary Gifts and Graces reside as Qualities in us, and on that account are call'd ours; but the Holy Ghost is the Agent in us who produceth these Qualities: He is a Being intirely distinct from us, and is not call'd *our* Spirit nor can be so call'd, in any other sense than that in which God is call'd our God. We often read of our Light, Knowledge, Faith, Hope, Love, &c.

&c. but never *our Spirit*, meaning the Holy Ghost.

Nor is the Holy Ghost barely the *Virtue* and *Power* of God exerting it self in divine Operations. Admitting that he is call'd *the Power of the Highest*, when the Angel said to the Virgin, *The Holy Ghost shall* Luke 1.  
*come upon thee, and the Power of the Highest* 35.  
*shall overshadow thee*; this is no Proof against his being a Person. For *Christ* is truly call'd 1 Cor. 1.  
*the Wisdom and Power of God*; and *Simon* 24.  
*Magus* was blasphemously call'd *the great* Acts 8.  
*Power of God*; and yet undoubtedly they 10.  
 were both Persons. The Holy Ghost's coming upon the *Virgin*, is call'd the Power of the Highest over-shadowing her, not to denote that the Power of the Highest is his peculiar personal Character, whereby he is distinguish'd from the other Persons in the Godhead; for that was before express'd by his being call'd the *Holy Ghost*. But this additional Character denotes the essential Property of his Being, and the Principle of his Operation, that it is no other than the infinite Power of God, or that the Power he put forth in forming the human Nature of *Christ*, is the Power of the Highest himself. Accordingly this Power of God by which the Holy Ghost acts, is at other times call'd the Power of the Holy Ghost himself, which plainly distinguisheth him in his Personality from his Power, as his essential Attribute. Thus the Apostle speaks of *abounding in Hope*, Rom. 15.  
*through the Power of the Holy Ghost*, and of 13, 19.  
*mighty Signs and Wonders by the Power of the Spirit of God*, and *Jesus returned in the Power* Luke 4.  
*of the Spirit into Galilee*. Now to suppose 14.  
 that the Holy Ghost is only the Power of the  
 Highest,

Highest, is according to these Texts to say, that all the things there mention'd, were done by the Power of the Power of the Highest, which is to force a very harsh and uncouth Interpretation upon them. He therefore must needs be a Person who puts forth this Power.

By a *Person* I mean an *understanding voluntary Agent*. This is what we usually apprehend by the word *Person*, and this the Scripture represents the Holy Ghost to be. What grounds we have to use this Term in this Case, and how his being a Person may be conceiv'd of, consistently with his being *One* in Nature or Essence with the Father and Son, may be more properly consider'd when we come to speak of that *Oneness*. I am now only to shew that he is an *intelligent voluntary Agent*, which is the Idea intended by this Word. Therefore

1. *He has an Understanding, and so is an intelligent Agent.* Thus the Apostle clearly represents him: *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 Spirit of God. 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. He searches and knows divine Things, and reveals as much of them as is known to others, as the Spirit of a Man knows human Things, and discovers them to others. He is often said in an active manner to reveal the Things of God, to teach, instruct, and guide us, and to lead us into all Truth, and he who actively doth this, must*

1 Cor. 2.  
10, 11,  
12.



must be himself an intelligent Person, knowing what he says, and how to convey it to others. Hence the Apostle speaks of *the Rom. 8. Mind of the Spirit*, meaning the Holy Ghost, <sup>27.</sup> which is a Form of Speech proper unto Persons.

2. *He has a Will*, and so is a *voluntary Agent*. This our Text expressly ascribes to him, as to one that *divideth to every Man severally as he WILL*. 'Tis not by Force or Constraint on one hand, nor by Necessity of Nature on the other, that he distributes his Gifts, but according to the Freedom of his own Will, as was shewn in the Explication of the Words. Accordingly many Passages relating to his Work, in pursuance of Christ's Exaltation, are properly render'd, *He Will*, as *he WILL reprove the World of Sin*; *he* <sup>Joh. 16.</sup> *WILL lead you into all Truth*, and *he WILL* <sup>8, 13.</sup> *shew you Things to come*. And many others which are render'd *he shall*, might as well be render'd *he will*, and are to be understood as denoting Acts of his Will, as well as certain Futurities and matters of Promise. Thus the like Passages are to be understood when they respect the Actings of the Father and Son, as when Christ says, *Now is the Son of* <sup>Joh. 13.</sup> *Man glorified*, — *God SHALL also glorify* <sup>31, 32.</sup> *him in himself*, and *SHALL* <sup>& 14.16,</sup> *straitway glorify* <sup>25.</sup> *him*: And *he SHALL give you another Comforter*: and *I SHALL shew you plainly of the Father*. None can doubt but these Expressions signify the Acts of their Will; and why should not the same Forms of Speech, when used (as they commonly are in the same Context) with respect to the Spirit, signify the same in him? His having an *Understanding* and *Will* are plainly intimated

ted together, when the *Apostles, Elders, and Brethren*, speaking of the *Decrees* at *Jerusalem*, said, *It seemed good to the Holy Ghost, and to us.* The Holy Ghost is there spoken of as an understanding voluntary Agent, as much as the Members of that Assembly themselves. And if *its seeming good to them* denotes that they were Persons, *its seeming good to Him* must denote that He is a Person too, whose *Judgment and Will* were the Rule of their's in those critical Determinations. Hence.

3. *He acts in a personal manner, like one who has an Understanding and Will.* Sometimes he is said to come to the Disciples, in opposition to Christ's personal departing from them. *If I go not away the Comforter will not come to you ; but if I depart I will send him to you : and when he is come, he will reprove the World of Sin, and of Righteousness, and of Judgment.* At other times, He is said to teach us, and bring Things to our Remembrance. At other times to speak unto us. *The Spirit SAID to Philip, go near, and join thy self to this Chariot.* And as the Prophets in the Church at Antioch, ministered to the Lord and fasted, the Holy Ghost SAID, *separate me Barnabas and Saul for the work whereunto I have called them, and they were sent forth by the Holy Ghost.* What manner of speaking and conduct can assure us that any one acts as a Person, if this don't assure us that the Holy Ghost acts as a Person? His furnishing the Officers of the Church with Gifts, which are spoken of at large in our Context as things distinct from himself, and freely dispensed by himself ; his bearing Witness with Believer's Spirits, that they are the Children of God ;

God; and his *helping their Infirmities*, and *making Intercession for them*; together with multitudes of other Passages of the like Personal Strain, clearly speak the same Language.

I might further urge his *Appearances* in visible Representations, tho' his own Nature is invisible. Particularly at Christ's Baptism, *The Holy Ghost descended in a bodily Shape like a Dove upon him*. This descending like a Dove, may probably respect the *Manner* of his descending, rather than the *Form* in which he descended: A Dove was reckon'd an Emblem of the Holy Ghost by the ancient *Jews*, and therefore (as some have observed) in allusion to that it is said, *The Holy Ghost descended in a bodily Shape*, gently hovering over Christ, and *lighting on him*, (Matt. 3. 16.) just as a Dove useth to do when it lighteth upon any thing. Accordingly this bodily Shape might be some *Form* of a *bright Cloud* that *overshadowed* Christ, as it did when the Words spoken from Heaven together with this Appearance, were repeated in his *Transfiguration*: This Cloud is generally supposed to have been like the *Shechinah*, in which the *Jehovah* of Israel used to appear to them of old. With respect to that, as it appeared to *Moses*, it is said, *The Lord descended in the Cloud*; and with respect to this Appearance of the Spirit, 'tis said, *The Holy Ghost descended in a bodily or visible Shape*. And by the way, supposing that these Appearances were alike, they carry a strong Intimation that the Spirit who descended in this luminous Body upon Christ, is (if not the same Person, yet) essentially that *Jehovah* who descended in a Cloud of Glory of old;

Luke 3.

22.

Mat. 17.

5.

Exod. 34.

5. &amp;

Num. 11.

25.

old ; because that manner of Appearance was peculiar to the only *Jehovah* as the Symbol of his own Presence. But to return, this *Shape* or *Form*, in which the Holy Ghost appeared, whatever it was, was no more the Essence of the Holy Ghost, than that *Shechinah* was the Essence of *Jehovah*, who descended in it. But as none doubt, but he who made that Appearance in the *Shechinah* was a Person ; so there is no reason to doubt, but the Holy Ghost, who made this Appearance in a corporeal Shape at Christ's Baptism, is a Person too. The Holy Ghost likewise appear'd to the Disciples on the Day of Pentecost in the Form of *Cloven*

Acts 2.3. *Tongues, like as of Fire, and it sat upon each of them,* The Phrase here used is different from that, which expresses the Holy Ghost's descending like a Dove, in the Passage before recited : There it is *like* or \* *as a Dove*, and so 'tis likewise expressed by the Evangelists *Matthew* and *Mark* ; but here 'tis † *like as OF Fire* ; which difference in the Phrase some Criticks tell us, imports, that *this* Appearance was in the Form of Fire ; and that that was not in the Form of a Dove. By this Appearance of *cloven Tongues*, the Holy Ghost represented visibly *without*, what was the Nature of those Gifts, which he then filled them with by his Operation upon them *within*, as the next words intimate, *And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.*

\* ὡσεὶ  
πρὸς ἕνα  
† ὡσεὶ  
πρὸς ἕνα

ver. 4.

It might be still farther insisted on, that He is spoken of as one, who is *tempted*, *blasphem'd*, and *rebell'd* against, and speaking after the manner of Men, is *vexed*, and *grieved*.

*grieved.* These Expressions concerning Him are familiarly known. And *Ananias* was Acts 5. 3, 9. said to *lye to the Holy Ghost*, which is call'd a *tempting the Spirit of the Lord*, because he thereby made a distrustful Tryal of his Wisdom to discover the Fraud, when he acted the Cheat in pretending that the part of the Price of his Possession, which he laid at the Apostle's Feet, was the whole for which he sold it; but there can be no tolerable Sense in saying, that he attempted to deceive the Holy Ghost, or told a Lye to him, if the Holy Ghost is not a Person. To suppose that all these things are spoken of and apply'd to something that is not a Person, but a bare Virtue, Power, or Quality, is to commit the most manifest Violence upon those many Texts which thus speak of *Him*, and on the plain scope of the Contexts, where several of them are found. Yea, his very Name, *viz. the Spirit*, supposing it to be used in a proper Sense, must needs import him to be a Person. For where there is a proper *Spirit*, there is a proper *Person*, or free intelligent Agent. And therefore to suppose that He is not such an one, is likewise to suppose that he is not *properly* a Spirit, notwithstanding the *Frequency* and *Eminency* with which the Scripture gives him that Title. But Christ plainly intimates, that he is properly both a *Spirit* and a *Person*, when he calls him *the Spirit of Truth*, and at the same time speaks of him by a *masculine* Pronoun, *Joh. 16. 13, 14.* And his being call'd the *Comforter*, or the *Paraclete*, bespeaks such a Character, and such Acts, as can belong to none but a Person.

Several of the Things I have but briefly hinted, are such as can't without the greatest absurdity, be apply'd to any but a Person: And tho' sometimes the Scripture may apply others of them to that which is no Person; yet, either the Nature of the Things themselves, or some other Places shew, that in such cases they can be only spoken in a *figurative* Sense, and so we are easily secur'd from mistakes with respect to them. But these Things are constantly apply'd to the Holy Ghost, without any Intimations from the Nature of the Spirit, or from Scripture-Interpretation, that they ought to be understood as *figurative* Expressions, so that we have no reason to take them otherwise than in a *proper* Sense, to denote his *Personality*. And surely if they were not indeed so to be understood, we should have been somewhere *clearly* informed of it, that we might not be unavoidably led into such fatal Mistakes, as we are by those numerous Passages of a Personal Strain, if he really is not a Person. But this is so far from being the Case, that on the other hand when any thing is said concerning the Spirit, which looks inconsistent with his being a Person, a Metaphor usually shews it self so obviously, that 'tis next to impossible not to discern it. Hence this Evidence of his Personality is so strong, that many of the most stiff Opposers of his Deity have been forced to own him to be a Person, as several of the most considerable among them do at this day. For this reason I have contented my self with the briefer Hints upon this Point; as also because most of the Proofs I am to give of his Deity will be a farther Confirmation of it. And indeed

deed I am prone to think, that a bare reading of our Text and Context, and several other Passages of Scripture which speak of Him, are sufficient to satisfy an unprejudiced attentive Mind, that He is usually spoken of under Personal Characters. Hence,

Prop. 2. *He is a distinct Person from the Prop. 2. Father and Son.*

The Spirit, consider'd as a Person, is not the Father, as the Father; nor the Son, as the Son. Or, the *Person* of the Spirit, is not the *Person* of the Father or Son. In whatever Sense these *three* are *one*, they are *distinct Persons* from each other. The Spirit's *Relation* to the Father and Son, and his *proceeding* and *coming* from them, and being *sent* by them, sufficiently prove this. Hence they are very often mention'd together in such a manner as shews, that the Holy Ghost is spoken of as a Person, as much as the Father and Son, and is as such distinguish'd from them. Thus for Example, Christ says, *I will* Joh. 14. *pray the Father, and he shall give you another* 16, 17, *Comforter, that he may abide with you for ever,* 26. *even the Spirit of Truth. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, &c.* And when He, the Spirit of Truth is come, He chap. 16. *will guide you into all Truth — All things that* 13, 15. *the Father hath are mine: therefore said I, that He shall take of mine, and shew it unto you.* And the Apostle speaks of the Grace of the 2Cor. 13. *Lord Jesus Christ, and the Love of God, viz.* 14. *the Father, and the Communion of the Holy Ghost.* And he tells us, that thro him Eph. 2. (Christ) we both (Jews and Gentiles) have 18. *an access by one Spirit to the Father.* Not

Mat. 28. 19. to mention many other Texts that might be quoted, I shall only add Christ's Commission to *Baptize in the Name of the Father, and of the Son, and of the Holy Ghost*. Nothing can be plainer to me, than that in these, and such like Places, the Holy Ghost is represented as one, who has a Subsistence distinct from the Father and Son. Hence,

Prop. 3. Prop. 3. *His distinct Subsistence from the Father and Son is by an eternal necessary proceeding in an inconceivable manner from them.*

Let us consider this Proposition by Parts.

1. *The Holy Ghost's distinct Subsistence is by his proceeding in an inconceivable manner from the Father and Son.*

The manner of his proceeding can't but be incomprehensible to us, because 'tis a Proceeding in an incomprehensible Nature; and wherein it differs from the eternal Generation of the Son, any farther than as One is only from the Father, and the other from the Father and Son, is impossible for us to determine, and presumptuous to attempt. And how the Father, Son, and Spirit stand originally and internally related to each other, may possibly be a Thought too big ever to be taken in by a finite Mind in its most exalted Enlargement. But as the personal Property of the Son, denoting *his* distinct Subsistence, is express'd by his being *begotten*, so the personal Property of the Holy Ghost, whereby his peculiar Subsistence is denoted, is express'd by his *proceeding*. He is the Spirit of Truth, who **PROCEEDETH** from the Father. That which proceeds from another, must be some way distinct from that, from which it proceeds; and this Proceeding being made a personal Character, to denote

Joh. 15. 26.



denote the Relation which the Spirit bears *ad intra* to the Father and Son, 'tis apparent that 'tis by *this*, that he has his personal distinct Subsistence from them. He is never said to be *created, made, or produced*, as if he was a divine *Effect*, or was *passive* under divine Operation ; but He is spoken of *actively*, as *proceeding*: He *proceedeth*, says Christ, *from the Father*.

Tho it is only said, he *proceeds from the Father* ; yet tis not said he *proceeds ONLY from the Father*, nor, I conceive is it to be understood exclusive of the Son, who in the same Verse speaks of his own sending him, *Whom I will send to you from the Father*. The Son's sending the Spirit by gracious Dispensation has been usually allow'd to suppose his antecedent eternal Procession from him ; even as the Father's sending the Son at his Incarnation, supposes his being eternally begotten of him. And 'tis indeed very incongruous to suppose that the Son should have the Power of sending the Spirit, unless the Spirit is originally related to him as his Spirit ; but how he should be *so* related any otherwise than by what is call'd his Proceeding from him, is what I could never yet learn. The actings of the divine Persons are according to the Order of their Subsistence, and their original Relations to one another are sometimes shadowed out by the manner of their actings towards us : Joh. 20. Accordingly Christ's *breathing on the Disciples*, when he said to them *receive ye the Holy Ghost*, seems to intimate, among other things, that as his Breath really proceeded from him in his human Nature ; so the Spirit as *really*, tho' in an infinitely different and inconceivable manner, proceeds from him in his divine Nature : Or else, that as the

temporary Effusion of the Spirit is from him, so is his eternal Proceeding too. Hence he is spoken of as bearing the same Relation to the Father and Son. He is the *Spirit of the Son*, as well as of the Father. *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts.* At other times he is call'd the *Spirit of Christ*; thus the Apostle speaks of *the supply of the Spirit of Christ.* And he is call'd the Spirit of Christ in such a manner as intimates to us, that 'tis not barely on the account of Christ's having the Spirit without measure in his human Nature, or having the Dispensations of the Spirit in his Hands, as Mediator: but on the account of his eternal Relation to him in his divine Nature. For he is not only call'd the *Spirit of the Son*, which is a Denomination of Christ from his divine Nature, as I have formerly shewn; but he is likewise call'd his Spirit before his Incarnation; for the Apostle speaking of the Old Testament Prophets, says, *they search'd what, or what manner of Time, the Spirit of Christ which was in them did signify, when it, or he, testified beforehand the Sufferings of Christ, and the Glory that should follow.*

Christ, in a Discourse about sending the Spirit to glorify him, says, *All Things that the Father hath are mine.* The Expression is as full and comprehensive as can be with respect to *All* that the Father hath. But if this Spirit is not originally the Spirit of Christ, necessarily and eternally Proceeding from him as well as from the Father, he would surely have qualify'd this Expression, and excepted the Spirit from those *All Things*. But he is so far from doing this, that on the other hand, he makes his joint Interest in

all

all that the Father hath, the ground of his sending the Spirit, which imports that he is included in those all Things, *Therefore said I, that he shall take of mine, and shall shew it unto you*; q. d. He shall come as my Spirit to display my Glory. Furthermore, Christ don't say all Things that the Father hath are *given to me*, as if he had them only by Dispensation, or *shall be mine* when I shall be exalted, as if they were only the Reward of his Sufferings: But he speaks of them in magnificent Strains like a present absolute Proprietor, and speaks of himself like a Copartner with the Father, as one that has the same original Right to them and Interest in them, as the Father has. And hence the Spirit of Christ, and the Spirit of God, are used as Terms of the same Import, which shews at once, that Christ is God, and that the Spirit is call'd his Spirit, on the account of this Relation to him as God. *Ye are not in the* Rom. 8.  
*Flesh, but in the Spirit, if so be that the SPI-*  
**RIT OF GOD dwell in you.** Now if any  
*Man have not the SPIRIT OF CHRIST,*  
*he is none of his.* When he is call'd the Spirit of God, the Term *God* in such Passages may be sometimes taken Personally for the Father, or for the Father and Son, as the Circumstances of the Context direct; and accordingly *the Spirit of God* is a Personal Character to distinguish the Holy Ghost from the Father and Son, and from all created Spirits, as *the Son of God* is a Personal Character to distinguish *the Logos* from the Father, and Holy Ghost, and from all mere Creatures. Thus when we are told *the Spirit of God moved upon* Gen. 1.  
*the Face of the Waters,* the word *God* may be  
 there understood as denoting both the Fa-  
 ther

Joh. I. 1, 3. ther and Son, since the Son as well as the Father is the God, *by whom all Things were made that are made.* Hence,

2. *This Proceeding of the Holy Ghost from the Father and Son is an ETERNAL Emanation.*

Tho' the Effusion of the Spirit in his Gifts and Graces (which may be call'd his secondary coming forth from the Father and Son) began in Time; yet that Proceeding, by which he has his Substance, is never spoken of as having any Beginning or End, but as one continued Emanation, always and unchangeably the same. The Old Testament assures us of his Existence all along, even from the first Creation of all Things. He is that *Spirit of God, who moved upon the Face of the Waters in the Beginning*; and afterwards spoke in all the Prophets. And yet, when in the Fullness of Time Christ came into this World, he then spoke of the Spirit's Proceeding as a *continuing* Thing. Speaking of his Mission he useth the future Tense, *Whom I WILL send unto you from the Father.* But speaking of his Existence, he useth the present Tense, *Even the Spirit of Truth, which PROCEEDETH from the Father.* This intimates to us, that the eternal abiding Duration of this Spirit is the same with that of the great Jehovah, who describes his own permanent eternal Being, not by any thing *Past* or *Future*, but by a *present I AM. I Am that I Am.* In like manner Christ speaking of the Spirit, don't say he *hath* proceeded, or *will* proceed; but he *proceedeth*, or is proceeding permanently, without Beginning, Interruption, Alteration, or End.

Hence

ch. 15.  
26.

Exod. 3.  
14.

Hence he is expressly call'd the *eternal* Spirit, by whose extraordinary Influences, the Man Christ Jesus freely offer'd himself a Sacrifice, *Who thro the eternal Spirit offer'd* Heb. 9. *himself without spot to God.* It appears very 14. evident to me, that by *the Spirit* is here meant *the Holy Ghost*. For he is distinguish'd from *Christ*, who offered himself, and from *God*, viz. the Father, to whom most immediately that Offering was made; and the Holy Ghost's concernment in this great Transaction, is represented by the Assistance he gave to the human Nature of Christ therein. This Phrase, *thro the Spirit*, is commonly used to signify thro the *Influence* or *Assistance* of the Holy Ghost; nor do I know that 'tis ever used in any other Sense throughout the Scripture. Thus Believers are said *THRO the Spirit* Rom. 8. *to mortify the Deeds of the Body*; and *THRO* 13. *the Spirit to wait for the Hope of Righteousness*; Gal. 5. 5. and to obey the Truth *THRO the Spirit*. 'Tis I Pet. 1. 22. obvious at first sight, that *thro the Spirit* in these, and several other Places which might be named, signifies *thro the Assistance* of the Holy Ghost. And so Christ, consider'd in his human Nature, offer'd up himself a spotless Sacrifice to God *thro the Spirit*, or thro the *unmeasurable Influences and Assistance* of the Spirit, qualifying him for it, exciting him to it, and actuating every suitable Grace to the most exalted Exercise in it. Now, this Spirit is stiled the *eternal* Spirit; and I think the word *Eternal*, when 'tis mention'd as the *Property of a Person*, is never used of any but of God himself. *His Name is from everlasting-* Isa. 63. *ing*, as well as to everlasting; and therefore 12. *eternal* or *everlasting* is made his peculiar Title to express his permanent Being without Beginning

ginning or End. No intelligent Being besides him, ever bears this Name. Tho' Angels and Saints will have an endless never-ceasing Existence, and are said to live *for ever*; yet where do we *ever* read of an everlasting or *eternal Angel, eternal Saint, or eternal Soul, or of any eternal Spirit* besides this? And the Word here used to express the *Eternity* of this Spirit, is the same as is used to express the Eternity of the only true God, who is call'd *the everlasting or eternal God*.

Rom. 16.  
26.

His very Name, *the Spirit of God*, intimates his Co-eternal Existence with the Father and Son. There never was a Time when it could be said the Spirit *was not*; nor is there the least intimation in Scripture that he ever *began to be*; or that God, *viz.* either this Godhead, or the Father, or Son, ever were without the Spirit. There is no more account of the Beginning of his Days, than of the End of his Years; nor any more account of either of them, than there is of those of the Deity it self, or of either of the other adorable Persons in it; so that it may be said to him, as well as to each of them,

Psal. 90.  
2. *Even from Everlasting to Everlasting thou art God. Hence,*

3. *This eternal Proceeding of the Spirit is a NECESSARY Emanation.*

His Subsistence is never spoken of as the Effect of the Will of the Father or of the Son, as all created Beings are. The most excellent of these Beings owe their *All* to the Will of God: For with respect to them 'tis said, *He commanded, and they were created: He hath also established them for ever and ever: He hath made a Decree, which shall not pass.* All, that are not God, are under infinite Obligations

Psa. 148.  
5, 6

gations to him for all the Being, Excellencies and Blessedness they are possess'd of : *For of him, thro him, and to him are all Things, Rom. II. to whom be Glory for ever and ever.* This shews<sup>36.</sup> they derive from him by a free Act of his Will, which might have for ever refused to have commanded them out of nothing. But the Holy Ghost is never spoken of as any way oblig'd to the Father or Son for his Being or Subsistence ; and this shews that *His* is as necessary as *Their's* ; or, that his Proceeding from them could no more be avoided, than they could avoid being what they themselves are. Hence he is call'd the *Spirit of God*, I Cor. 2. by way of Peculiarity, in allusion to the *Spirit of a Man*, which may denote the Necessity of this Spirit to the Godhead, or to the Father and Son ; as the Spirit of a Man is necessary to the Existence of a Man. As no Man can be a Man without the Spirit of a Man within him ; so, as far as the Scripture has inform'd us, and as far as we can conceive according to the Accounts it has given us, God can't be God without the Spirit, any more than without the Father or Son ; and They can no more subsist without him, than He without Them.

The *Eternity* of his Proceeding from them, is a strong Implication of the *Necessity* of it ; for it has hitherto been generally receiv'd as a Maxim of Truth, that *what always was, could not but Be.* If therefore the Holy Ghost's Subsistence is by a Proceeding co-eternal with the Father's and Son's, as I have shewn it is, it must needs be as necessary as either of Their's. A faint Illustration of this we have in co-eval Emanations, such as *Heat* from *Fire*, and *Brightness* from the *Sun*,  
or

or from any luminous Body. These have a *necessary* Co-existence, and can't be separated from one another. Why then should not the co-eternal Procession of the Spirit be as necessary too ?

Nor is the *Voluntariness* of this Procession any Objection against its being Necessary. As both They, from whom he proceeds, and He who proceeds from Them, are all intelligent and infinitely excellent Persons, They can't but approve of all that necessarily belongs to the Perfection and Glory of the Deity ; and therefore that which is in this respect voluntary, fully consists with its being necessary. † Thus the Father *knows himself* necessarily, and yet voluntarily, that is, with an infinite *Approbation* of his Will, tho not by the *Power* of his Will. All his Perfections are *necessary*, and yet he is *willingly* Perfect ; yea, he exists necessarily, and yet none can say but that he exists in this sense voluntarily. The same may be said with respect to the eternal Generation of the Son, and Procession of the Holy Ghost. The Proceeding of the Holy Ghost from the Father and Son, is with the *Approbation* of their Will, tho not an Effect produced by the *Power* or by any Act of their Will. Nay, I think they are never spoken of as *Active* with respect to the *Proceeding* of the Holy Ghost himself, tho they are with respect to his *Mission* according to Dispensation. 'Tis likewise with the Approbation of the Holy

Joh. 15.  
26.

Ghost's Will, who is spoken of actively as

---

† *Vid.* Dr. Waterland's Vindication of Christ's Divinity, p. 126, &c.



one who *proceedeth*; but this is no more inconsistent with the Necessity of his Proceeding, than the willing active Subsistence of the Father himself is inconsistent with the Necessity of it. Hence,

Prop. 4. *As the Holy Ghost eternally and necessarily proceeds from the Father and Son, He is a divine Person, one in Nature with them.* Prop. 4.

Tho' the word *Person*, as apply'd to finite Creatures, and according to the Notions our Acquaintance with them has given us of it, denotes an individual Being, or One who has a Substance of his own, distinct from all others; yet when we speak of Persons in an infinite Nature, we must regulate our Notions of them only by the Scripture, and understand that *Term* in such a manner as agrees with the *Unity* of the Godhead, which Godhead is the undivided Nature or Essence of Father, Son, and Holy Ghost. These three are on one hand often represented as one divine Being, in the Attributions of the very same *incommunicable* Titles, Perfections, Works, and Worship of the Deity, equally to them all, as is to be prov'd under the next principal Head: And yet on the other hand, they are spoken of under such Distinctions from each other, as we use to apply to three distinct Persons; and therefore the word *Person* seems to be the properest Word we have to express those three Distinctions by. And the Use of this Word in this Case is countenanced by the Son's being call'd, in his distinction from the Father, *the express* Heb. 1. *Image of his Person.* 3.

How, or in what manner three Persons can distinctly subsist in one undivided Nature, fo

so as that each of them should have the whole divine Nature in him, is freely allow'd to be altogether inconceivable by us : † But this is no more a Proof against its being Fact, than the Inconceivableness of the *manner* how the whole divine Being, and all its essential Attributes are always at once intirely in Heaven, and on Earth too, is a Proof against God's Omnipresence. Tho such Omnipresence may seem impossible to us, yet we must allow it to be real, it being the most monstrous and absurd Notion of God to suppose, that only a *Part* of God, a Part of his Being, a Part of his Attributes, is in Heaven, and another *Part* of God is on Earth. And if we must believe the puzzling Incomprehensible in one Case, why should we startle at it, and for that reason alone reject it in the other ? Tho *separate* Persons, (as all finite Intelligences are) are so many separate Beings ; yet I can't see any Contradiction in saying, that three infinite Persons, who are so essentially and undividedly united as not to have a *separate* Existence from each other, are one Being, because 'tis in different respects that they are *three*, and that they are *One*. Nor doth this make a *Fourth* intelligent Agent, because this one divine intelligent Being has no other Existence, or Intelligence, or Agency, than what it has in those three Persons.

That the Holy Ghost is a Person distinct from the Father and Son, has been already proved. And that he is a divine Person, who is *one in Nature* with them, seems very plain

---

† *Vid. Dr. Waterland's Vindication, p. 171, &c. and 294.*

from the *Eternity* and *Necessity* of his Proceeding from them. For necessary and eternal Existence is the first Notion of the Deity; nothing but God can have such Existence, and whatever has such Existence cannot but be God: For otherwise there would be something necessarily and eternally besides God, whether he would or no. Something which he could not by his absolute Omnipotence possibly prevent from Being, nor can ever make cease to Be. But to say this, is both to Ungod him, and to set up another God besides him. Since then the Holy Ghost is an eternal necessary Emanation not from the *Godhead*, or from the *Nature* of God; but from the other *Persons* in that Nature, his Nature must be the same with the Father's and Son's from whom he proceeds, or else there must be more proper Divinities, or more eternally and necessarily existing Natures than one: For to suppose that his *Person* is necessary and eternal, and that his *Nature* is contingent and temporal, is the first-born of all Contradictions. And if his Nature is necessary and eternal, what Nature can that be, but the one divine Nature?

The three Persons of the Godhead can't be *predicated* or affirm'd of one another; that is, *The Holy Ghost* can't be call'd *the Father*, or *the Son*, or be describ'd by their *personal* Properties; nor can *the Father* or *Son* be call'd *the Holy Ghost*, or be describ'd by his *personal* Property. The Scripture never thus interchangeth their Names or *personal* Properties, which shews that they are *distinct* Persons. But *God* can be, and is predicated of them all, that is, the *essential* Names and Properties of God may be call'd the Names

and Properties of each of those Persons, and they are in Scripture apply'd to, and affirm'd of the Spirit, as well as of the Father and Son, as is hereafter to be proved. This shews that their Nature or *Essence is one and the same*: For if their Nature or Essence was distinct from each other, as their Persons are, the Names and Properties that belong to the Essence of one, could no more be the Names and Properties of the other, than the personal Names and Properties of one, can be the personal Names and Properties of the other. As a Father and Son can't bear the distinguishing relative Names and Properties of each other, but both bear the common Name *Man*, and have the Properties essential to *Man*, which shews their Persons are distinct, and yet that they have the same common Nature. So the personal Names and Properties of Father, Son, and Spirit, being distinguishing Names and Properties of Relation, they can't bear them interchangeably, but they all bear the Name *God*, and have the Properties essential to *God*, which shews their Persons are distinct, and yet that they have the same *individual* Nature of *God*, since that Nature is undividedly *One*. 'Tis only the sameness of Nature (as far as I see) that can be the ground of attributing to the Holy Ghost those Names and Properties which belong only to that Nature, and are incommunicable to any other. That these are ascrib'd to Him, will, I hope, sufficiently appear when we come to the proposed Proof of his Divinity; in the Interim, I shall here only observe, that the name *Jehovah*, which I shall then shew belongs to Him, is a Name expressive of the *Nature* of the only true God, as it signifies

*necessary* Existence, and *Being* it self. If then this Name doth indeed belong to the Holy Ghost, he can't but be a divine Person whose Nature is no other than the divine Nature, because *this Name signifies that Nature*, and is on that account the incommunicable Name of the only true God, and belongs to none but him, as the Scripture clearly affirms. *The Lord (Heb. Jehovah) is his Memorial, and Thou, whose Name ALONE is Jehovah, art the most High over all the Earth.* This is the Name of the one only Deity; and therefore this being the Name of more Persons than One, plainly shews, that that Deity is the one Deity of them all: For *the Lord our God, is one Lord (Heb. one Jehovah.)*

Hof. 12.

5.  
Psal. 83.  
18.Deut. 6.  
4.

The Holy Ghost's *proceeding* from the Father and Son doth indeed prove, that he is someway *distinct*, namely, in *Personality* from them; but it don't infer that He is totaliy, and in all respects distinct, so as to be of a different Nature from them. For, since the *manner* of this Proceeding is allow'd by all to be incomprehensible, and since the Proceeding it self has been shewn to be *necessary* and *eternal*, who shall pretend to say, that such a Proceeding denotes any Division, Separation, or Difference of his *Nature* from that of those, from whom He proceeds? Even in created Beings, the nature of necessary and coetaneous, or cotemporal Emanations, is the same with *that* from which they proceed; as in the *Sun* and its Brightness, which is call'd its *Rays*. These Rays themselves, as far as I can conceive, are of the same Nature with the Sun it self, and are so essential to it, that it can't be a *Sun* without them, tho' it may without their being ex-

tended to this lower World. Now, tho' the Proceeding of the Holy Ghost is in a manner too high and impenetrably secret for us to conceive of by the help of this or any other of the imperfect Illustrations, which Creatures afford us ; yet if the Rays, which proceed from the Sun, are undividedly the same in Nature with the Sun it self, Why should not the Holy Ghost, who *necessarily* and *eternally* Proceeds from the Father and Son, be undividedly of the same Nature with them.

Tho' *proceeding* from the Father and Son is his distinguishing *personal* Property ; yet to shew that He is not a *different* Being from them, and that He don't subsist out of the Godhead any more than they do, He is represented as being *in* God as the Spirit of Man is in Man : Otherwise I can't see the Force of the Apostle's way of arguing, when he illustrates the Knowledge which the *Spirit of God* has of the *Things of God*, by the Knowledge that the *Spirit of Man*, which is *IN HIM*, has of the *Things of a Man*, (1 Cor. 2. 11.) The Spirit of Man which is in him, is certainly of the Essence of Man ; and therefore, as far as divine Things can be represented by Human, we are hereby taught to believe, that the Spirit of God that is in Him, is of the Essence of God, and consequently that He is one God with the Father and Son.

---

# S E R M O N II.

---

I C O R. xii. 11.

*But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

**H**AVING already insisted on four Propositions, to set the Divinity of the Holy Ghost in such a plain and scriptural Light as may be useful, by the Blessing of God, to remove some Difficulties objected against it, and to adjust our Thoughts about Him, I now, in Pursuit of the same Design, proceed to a fifth. Therefore,

Prop. 5. *The Holy Ghost, by an intirely* Prop. 5. *free, and voluntary Dispensation, suitable to the Order of his Subsistence, is sent and comes in such a manner to act from the Father and Son towards us, that all his Actings are likewise their Actings by and together with Him.*

This Proposition consists of three Parts, which 'twill be proper to consider distinctly.

1. *The sending of the Holy Ghost, and his coming to act from the Father and Son towards*

*us, is by an intirely free and voluntary Dispensation.*

Acts 8.  
18.  
ch. 2.  
17.  
ch. 1. 5.

This *sending* of the Holy Ghost, and his *coming* to us, is the Language of *Dispensation*, and has a peculiar Reference to his communicating spiritual Gifts and Graces in the OEconomy of Salvation. Accordingly, the *Gifts* or *Graces* of the Spirit are sometimes meant, when the *Holy Ghost* is said to be *given to us*, and *pour'd out* upon us, and when we are said to be *baptized* with him. But his coming upon us for special Operations, is altogether with his own concurring free and unconstrained Consent. He was as willing to be the *Sent* in his Turn, as the Father and Son were to be the *Senders*. Hence he is spoken of as *coming*, like a free Agent, and his *Actings* from the Father and Son are represented in as free and unconstrain'd a manner, as their *sending* him is. For all those Passages relating to his Works, which are render'd, *He SHALL come, — teach, — testify of Christ, — glorify him, — receive of his Things, — and shew them unto us, —* and the like, may (as has been already observ'd) be as well render'd, *He WILL come, &c.* they being *Verbs* of the future Tense; and so they denote not only the certainty of those Operations, but likewise the gracious *Condescension* and *Freedom* of the Spirit in them: Accordingly in some Places the same Forms of Speech in the *Greek* are render'd *He will*, as *He WILL reprove the World of Sin*; and *He WILL guide you into all Truth*.

Joh. 16.  
8, 13.

His *Actings* from the Father and Son are *Acts of Choice*, and not of *Duty*; *Acts of gracious Condescension* to us, and not of due *Obedience* unto them. They proceed from his  
own



own free Concurrence with the Father and Son in this OEconomy, and not from Obligation or Necessity, any farther than his perfect Agreement with them in Nature and Will may be said to put a Necessity upon Him. Hence He is call'd God's *free Spirit*, with regard to his gracious Operations. *Up- hold me*, says David, *with thy free Spirit*. And it seems to me very remarkable, that tho' He is often spoken of as *sent* by the Father and Son; yet He is never spoken of as receiving any *Command* from them, nor as acting in Obedience to them. *Christ*, consider'd in his human Nature, and Office-Capacity therein, is said to *receive a Command from his Father*, (Joh. 10. 18) and to become *obedient*, (Phil. 2. 8.) But nothing like this is ever said of the *Spirit*. The obvious Reason of this difference in speaking of Christ and the Spirit is, that *Christ* having an inferior Nature in personal Union with the Divine, in that inferior Nature became *God's Servant*, (as he is call'd *Matt. 12. 18.*) and was capable of *receiving a Command* from his Father, and of *paying Obedience* unto Him. Whereas the *Holy Ghost*, being merely and in all respects a divine Person, and having no other than his original divine Nature, was incapable of being a *Servant*, or of *receiving any Commands*, or of *paying any Obedience*; and therefore is never spoken of in that Language. And consequently whatever He did must be by an unconstrained and originally unobliged Voluntariness, and by as free a Condescension to us, as either the Father or Son act by.

The only Place that occurs to my Thoughts, which looks like the Spirit's coming and

- acting by a Command, is his coming in  
 Joh. 14. 26. Christ's Name, *whom the Father will send,*  
 says Christ, *in my name.* But how harsh and  
 unsuitable to the whole Tenor of the Con-  
 text is it to suppose, that Christ should say,  
 The Father will send the Holy Ghost by my  
*commanding Authority,* which must be the Sense  
 of the Expression, if by *Name* we here under-  
 stand a *commanding Authority.* Therefore by  
 his coming in the *Name of Christ,* 'tis most  
 natural to understand, either his coming and  
 acting by special Dispensation from Christ,  
 and as it were *personating* Him, by supplying  
 his Absence, and teaching them the same  
 Things, as Christ had taught them, and  
 would still have taught them, had he been  
 to continue personally among them. In this  
 Mat. 24. 5. Sense of the Expression Christ says, *Many*  
*shall come in my Name, personating me, saying*  
*I am Christ.* Or rather it may be understood  
 of the Spirit's coming in the *Virtue* or Merit  
 of Christ's Death, on which his coming de-  
 pends. In this Sense of the Expression,  
 Joh. 14. 13, 14. Christ says in the same Chapter, *Whatsoever*  
*ye shall ask in my name, that I will do, that the*  
*Father may be glorified in the Son. If ye shall*  
*ask any thing in my name, I will do it.* This  
 meaning of the Phrase well agrees with  
 Christ's Discourse about the coming of the  
 Joh. 16. 7. Spirit; For he speaks of his sending the  
 & 14. Holy Ghost upon his Departure to supply  
 16. his Absence, and of his *praying the Father,*  
 that as the Fruit of his Death, He would  
 give them another Comforter.

Nor is the *sending* of the Spirit by the *Father*  
 and *Son* any more a Proof of his coming by  
 a *Command,* than his being sent in Christ's  
*Name* is. For one Person's being sent by a-  
 nother,

nother, merely on the foot of an agreed Dispensation, and not by any antecedent Obligation, may very well consist with his original *Equality* in *Nature* and *Power* with the Person from whom He is sent. Nothing is more common than for Persons equal in Nature, Power, and Interest, to sort themselves into different Ranks of Acting, according as they think the Reasons of Things direct. This is plain in the Case of *Joint-Partnership*, in which several Persons, equally *Principal*, take to themselves different Parts to act in. One Partner may chiefly form Schemes of Business, and enter into Engagements about such Things as concern the common Interest of the Partners, and may send another Partner to execute those Schemes, and make good those Engagements, according to the Order of acting fix'd upon as most agreeable among themselves. Hence,

2. *The Holy Ghost's Actings in this Dispensation are suitable to the Order of his Subsistence.*

His being a *distinct* Person in the Godhead, makes Him capable of acting in a personal manner somewhat distinctly, tho' never separately from the Father and Son. And the Order of his Subsistence, as the *third* Person, makes it appear very congruous that, in the Operations of God *ad extra*, or toward the Creature, and particularly in the OEconomy of Salvation, He should bear the finishing Part, and should be the most immediate Agent therein. Hence the Scripture represents the Order of the three Persons working according to the Order of their Subsistence. The first Contrivance and *Designation* of all is usually ascrib'd most immediately to the Father; the procuring or

*purchasing all, to the Son ; and the effectual Application of all, to the Holy Ghost. Thus they are represented all together, when the*

*1 Pet. 3, 2.* *Apostle Peter speaks of the Elect according to the Foreknowledge of God the Father, thro Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ. The Apostle Paul abounds in Representations of the same sort throughout his Epistles, of which I shall*

*Eph. 1, 3, 4, 5, 7, 13, 14.* *recite but this one. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ : According as he hath chosen us in him, before the Foundation of the World ; that we should be Holy, and without blame before him, in Love. Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will. --- In whom (Jesus Christ) we have Redemption thro his Blood, the Forgiveness of Sins. --- In whom also, after that ye believed, ye were sealed with the Holy Spirit of Promise, which is the Earnest of our Inheritance, &c.*

This Account of the several Parts, in which these adorable Persons act, is evidently most agreeable to the Order of their Subsistence. The *First* Person bears the leading Part in this great and glorious Enterprize ; the *Second*, who is eternally Begotten of him, comes from him to open the way, and to do what was necessary for an *honourable* Accomplishment of it ; and the *Third*, who eternally proceeds from them both, comes from both to bring the whole to a blessed and effectual Issue. Hence the Father and Son having already perform'd the principal Parts of their peculiar Work, the Holy Ghost in pursuance thereunto, is sent and comes to perform the prin-

principal Part of his Work that peculiarly belongs to him. *I tell you the Truth*, (says Joh. 16. Christ) *it is expedient for you that I go away*; 7, 8. *for if I go not away, the Comforter will not come unto you, but if I depart, I will send him to you. And when he is come, he will reprove the World of Sin, and Righteousness, and Judgment, &c. And yet,*

3. *All the Actings of the Holy Ghost in this Dispensation are likewise the Actings of the Father and Son by and together with him.*

When the Holy Ghost comes, and dwells in Believers, the Father and Son come and dwell in them by and together with him. Hence when Christ said to his Disciples, *I will pray* ch. 14. *the Father, and he shall give you another Com-* 16, 17, *forter, that he may abide with you for ever, even* 18, 23. *the Spirit of Truth,—He dwelleth in you, and shall be in you, He immediately adds, I will not leave you Comfortless, I will come unto you. And, If any Man love me, he will keep my Words, and my Father will love him, and we will come to him, and make our abode with him. The Spirit can't come to us and abide with us separately from the Father and Son; because the peculiar Presence of the Spirit with us, is the peculiar graciously-operating Presence of the Divine Nature, which is equally the Nature of them all. Accordingly we are said to be the Habitation of God thro (Gr. in Eph. 2, or by) the Spirit. 'Tis God, consider'd in 22. the Person of the Holy Ghost, that most immediately resides by special Relation and gracious Operation in us, and 'tis mediately by him, that the Father and Son so reside and operate.*

Hence those Operations, for the doing of which the Spirit is said to be sent and to come

to us, are frequently ascrib'd to the Father and Son, as their own proper Acts, as well as to him, as his. Thus the Things spoken of in our Text and Context, are said to be perform'd by the same *Energy* of all the three Persons, if (according to the most common Interpretation) we understand those Persons to be distinctly meant by the *one God, one Lord, and one Spirit*, there mention'd. And at the beginning of that Chapter, the Apostle tells us, *No Man can say that Jesus is the Lord, but by the Holy Ghost.* And yet Christ speaks of this as his Father's Act, when upon Peter's saying, *Thou art Christ the Son of the living God,* Jesus answered and said unto him, *Blessed art thou Simon Bar-Jona; for Flesh and Blood hath not revealed it to thee, but my Father which is in Heaven.* And at another time this is spoken of, as Christ's own Act. *We know,* says the Apostle, *that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.* Thus the very same Acts are ascrib'd distinctly to all the three Persons as their own proper Acts, which shews that whichever of them they are ascrib'd to, 'tis the *one Energy* of the Deity that performs them, and all the three Persons concur in putting forth that Energy.

Tho' the Holy Ghost is the most immediate acting Person in putting forth the essential Power of the Godhead in his peculiar Operations; yet as that Power is the only Principle by which they are perform'd, and is equally the Power of all the three Persons, it seems as if the Father and Son can't but concur with the Spirit therein; and the most natural Order of that Concurrence is, that

that according to the Order of Subsistence, they, *as distinct Persons*, should apply that Power unto those Operations mediately by the Spirit. Tho we can't pretend to say that *this Order* of their working is absolutely necessary, because (for what we know) the Father might most immediately exert the Power of the Deity, and the Son and Spirit mediately by him; yet it appears very plain from their essential Union, or undivided Sameness of Nature with one another, that the Father or Son can no more act *separately* from the Spirit, than he can from them; or that, neither of them can act exclusively of the other two; excepting merely personal and relative Acts among themselves, the immediate Principle and manner of which, we neither have, nor it may be ever shall have any Notions of.

Hence I conceive it is said, *When He, the Spirit of Truth is come, He will guide you into all Truth, or into nothing but what is Truth, and into all necessary Truth; For he shall not speak of himself; but whatsoever he shall hear that shall he speak.*—*All Things that the Father hath are mine, therefore said I, He shall take of mine, and shall shew it unto you.* His not speaking † of himself, may denote that he don't speak separately from or *exclusively* of the Father and Son. In this Sense Christ useth this Phrase, when in the foregoing Chapter he says, *the Branch cannot bear Fruit* \* of it self, that is, separate from the Vine; or, as he explains it in the next words, *except it abide in the Vine.* And in the Application of this Metaphor, to illustrate the Union that is between Him and the Church, he says, they could do nothing separate from Him.

Joh. 16.  
13, 15.

† ἀφ' ἑαυτῶν.

ch. 15.

\* ἀφ' ἑαυτῶν.

v. 5.  
† *Χρησις*  
*ἐπιμ.*

Him. *I am the Vine, ye are the Branches : He that abideth in me, and I in him, the same bringeth forth much Fruit ; for † without me, or separate from me, ye can do nothing.* Now as the Holy Ghost is most intimately and inseparably one in Being and Operation with the Father and Son, he could say nothing of himself, or a-part from them ; and nothing but what they said together with and by him. And its being added, *Whatever he shall hear, that shall he speak,* may denote that his Relation to the Father and Son, as their Spirit, is so intimate, that whatever he should say should be in full Concert and perfect Harmony with them, and therefore must be entertain'd with the same Regards of Faith, Thankfulness, and Obedience, as if either of them had immediately spoke it. And it may farther import, that his intimate Acquaintance with the deep Things of God, as the Spirit of God, who by his own Conscientiousness is privy to all his Secrets, particularly about the OEconomy of Salvation, should be the Rule and Measure of what he should speak. For *hearing*, when apply'd to God, signifies, among other things, his infinite Knowledge. Thus says God, *I have heard all thy Blasphemies, which thou hast spoken against the Mountains of Israel.* And, *I have heard and observed him, speaking of Ephraim.* And so this *hearing* or *knowing* of the Spirit well agrees with what is added, *He shall take of the Things of the Father and Son, and shew them to you.* They are not *shewn to him* by Revelation ; but he is originally acquainted with them, as he is the Spirit of God, and so the Spirit of Truth, who is capable of revealing them to others. And 'tis impossible that

Ezek. 35.  
12.

Hof. 14.  
8.

that



that he should have any thing to reveal; which is not the *Father's* and the *Son's* too, or which they could not have reveal'd, because his Nature, Perfections, and Knowledge are the same with their's, and they are at perfect Agreement with one another in all things. Or else, all these Expressions may be consider'd as the Language of *Dispensation*. And so we may understand Christ as saying, *The Spirit of Truth shall not speak of himself*, but according to agreed OEconomy. And, speaking after the manner of Men in such Cases, *Whatsoever he shall hear, or find to be his part to reveal in pursuance of my Ascension, that shall he speak, taking such things of mine and the Fathers, as belong to that Branch of the Dispensation, and shewing them unto you.* Hence,

Prop. 6. *All that the Holy Ghost doth from* Prop. 6.  
*the Father and Son are divine Works proper to the Godhead, and are perform'd by him in such Almighty and Sovereign Manner, as can agree to none but the only true God.*

The Evidence of this Proposition may appear by considering *three* Things with regard to these Works of the Spirit.

1. *His Works of Application, and the other Performances which are peculiarly ascrib'd to him, are as great and divine, as any of those Works, which are more peculiarly ascrib'd to the Father or Son in the OEconomy of Salvation.*

This will sufficiently speak for it self, when we come to consider those Works which are most peculiarly ascrib'd to him, as Proofs of his Divinity. In the mean while, I shall only observe, that He who can do the great Things, which we shall hereafter see the Spirit

rit doth, could (if it had been so order'd in the divine OEconomy) as easily have done those Works which are most peculiarly ascrib'd to the *Father* or *Son*; unless we should suppose that there are some, the Spirit's doing of which would be repugnant to the eternally necessary Relations of the divine Persons among themselves. The Contrivance of a way of Salvation for lost Sinners, and the *chusing* of Heirs of Glory, which are usually spoken of as the *Father's* peculiar Works, could not be Enterprises too big for the Holy Ghost, since *He knows the deep Things of God, as the Spirit of a Man knows the Things of a Man.*

I Cor. 2. 10, 11. Rom. 11. 35. Tho all Creatures are excluded from this Privilege, yet he, as a divine Person, from everlasting *knew the Mind of the Lord*, and was *his Counsellor*, joining in Concert with him therein. And he had an original Right to elect or appoint Persons to Glory, since he is *the Spirit of Glory*, who by his own free Agency fits 'em all for it, and lands 'em safe in it, as may be shewn hereafter.

I Pet. 4, 14.

And if he could do the Things peculiarly ascrib'd to the *Father*, there is no just room to doubt, but he could have done those Things that are peculiarly ascrib'd to the *Son*, in case divine Wisdom had seen fit to order that he should have assum'd our Nature into personal Union with himself, for that Purpose. For, since he qualify'd *Jesus of Nazareth*, as *Man*, for his Office-Work, he could surely have given the same Abilities to the human Nature to go thro its Difficulties, had it been personally United to himself, as he did, when it was personally united to the *Son*. There is no defect of Dignity or Power in the Spirit for this Work. He, on suppo-  
sition

sition of such Personal Union, was sufficient of himself to have done it to the full Satisfaction of Justice, without the more immediate Influence of any other Person in the Godhead. Nor is this to ascribe more Sufficiency to the Spirit than the Son himself had : For, had it been agreeable to the Order of the divine Persons Working, He, as the eternal *Logos*, could have communicated all needful Influence to his human Nature in the most immediate Manner by himself, as well as mediately by the Spirit. But admitting that thus it might have been, yet infinite Wisdom order'd it to be otherwise for the peculiar Honour of the Spirit, and for the Beauty of the divine OEconomy. Hence,

2. *All the great and god-like Works of the Holy Ghost are wrought by his own Almighty Power.*

He is never spoken of as receiving Ability, or being *qualify'd* for his Operations by the Father or Son ; He is never represented as *Anointed*, or as *indued* with Power to enable Him to act as He doth. But on the other hand, is represented as the divine Person who most immediately doth these to others, and even to Christ himself, consider'd in his human Nature, as may be seen hereafter. And what is this manner of Acting, but that of the self-sufficient Jehovah ? Of whom, but of the only true God, can it be said, that he Acts after this sort ? Surely, if the Power by which the Spirit performs his mighty Deeds was not originally his own ; If God by any free Vouchsafements furnish'd Him with the immense Capacities He has of furnishing others, and of Acting the part of God towards others, it would be somewhere inti-

mated to us. But nothing like this occurs in the Scripture. Nay, on the other hand, to satisfy us that his Power is not deriv'd to him for an Office-Performance, but is by Nature originally his own, what he doth, both with respect to *Gifts* and *Grace*, is expressly asserted to be done by his own Power. Now the God of Hope, says the Apostle, *Rom. 15. 13, 19, fill you with all Joy and Peace in believing, that ye may abound in Hope thro the POWER OF THE HOLY GHOST.* And he afterwards speaks of *Mighty Signs and Wonders by the POWER of the Spirit of God.* The Power is denominated from the Holy Ghost to shew that 'tis his own, and God is said to work by this Power to shew that 'tis no other than the Power of God himself. For what Power doth God put forth and work by but his own ?

How contrary is this Language concerning the blessed Spirit, to that which is used concerning the ministerial Interest of Creatures in divine Operations ? They are said to receive Power from on high for them. *Tarry ye in the City of Jerusalem,* said Christ to his Disciples, *until ye be indued with Power from on High.* And this Power was put forth upon them, and thro them, by the Holy Ghost, as Christ explains it when he says, *Ye shall receive Power after that the Holy Ghost is come upon you, and accordingly they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.* Who can say these were not God-like Works ? And yet the Power of the Holy Ghost is spoken of as the proper efficient Cause of them all. There is no scruple made of calling them the Effects of his Power ; and yet the utmost  
Caution

Caution was used to prevent all Apprehensions as if the Apostles wrought any divine Works by their own Power. Thus when a notable Miracle had been perform'd by the Apostle *Peter*, he utterly disclaim'd any Actings of his own Power therein, saying, *Ye Men of Israel why marvel ye at this? Or why look ye so earnestly on us, as tho by our own Power or Holiness we had made this Man walk?* Acts 3. 12. And so did the Apostle *Paul* on a like occasion, *Acts 14. 14, 15.* But these mighty Signs and Wonders were wrought by the Power of the Spirit of God in opposition to the Apostles own Power, as we are told in the Place just now quoted from the *Romans*. Now what can be the Reason of this different Language about the Power by which these Works were performed? I can conceive no other that looks natural, or that can secure the Honour of God, but what I take to be the only true one, and that is, that the Power the Holy Ghost put forth therein is indeed his own Power as God. Hence,

3. *He manageth all his grand omnipotent Performances in a sovereign Manner.*

As he is infinitely able of himself to effect them, so he, like the great *Jehovah*, like an absolute Lord of his own Gifts, bestows or with-holds them as he pleaseth. The most excellent Creatures act as Servants to God. The holy *Angels* are *his Ministers that do his Pleasure, hearkning to the Voice of his word.* Psa. 103. 20, 21. Christ himself as Man was God's Servant, devoted to his Pleasure, saying *not my Will, but thine be done.* But the Holy Ghost doth all Things with a divine Sovereignty according to the Counsel of his own Will, which is spoken of as the sole Prerogative of God

himself, *Eph. I. 11.* *Sovereignty* is the Jewel of God's Crown. 'Tis one of the most exalted Ideas we can have of the Majesty of his Being. He'll give up this Prerogative to none, nor suffer any to share with him in it. All shall be for ever accountable to him, who *giveth not account of any of his matters.* But the blessed Spirit is never spoken of as *owing* any thing to God, or as *accountable* to him for any thing he doth. Such lessening Characters are never put upon him, but he speaks, and his Conduct is spoken of, in such magnificent lofty Strains, as shew that he exerciseth the Sovereignty of the great Jehovah himself.

God's *Sovereignty* sometimes denotes his Imperial Absolute Dominion, or that he has a supreme and absolute Right in himself to command or do whatever he pleaseth for his own Glory. And this Sovereignty the Holy Ghost evidently claim'd, and exerted in a most remarkable Manner, when in a very momentous Affair, that directly concern'd God's Glory, he with a supreme Authority, like an absolute Lord, commanded it in his own Name to be done to his own Honour, *Acts 13.* *saying, Separate unto ME Barnabas and Saul for the Work whereunto I have called them.* How could the eternal Father himself have asserted his own Sovereignty in stronger Terms than these?

At other times, God's *Sovereignty* denotes his freely distributing undeserved Favours to some, and not to others, according to the good Pleasure of his Will, who *saieth to Moses,* *I will have Mercy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion.* And the Holy Spirit's Distributions

tions of Gifts and Graces is in the same sovereign Strain. Whatever he distributes, and to whomsoever he makes the Distributions, 'tis not according to the Will or Deserts of those that receive 'em ; but according to the sovereign Pleasure of the Spirit who bestows them. *All these* (saith our Text) *one as well as another, worketh that one and the self-same Spirit, dividing to every Man, whoever he is that has any of them, severally as he will.* What can more fully express the Sovereignty of the Spirit in his free Vouchsafements ! Accordingly Christ, speaking of this Spirit's special distinguishing Work of Renewing Grace, represents it as a sovereign Act of his Will. *The Wind blows where it listeth, — Joh. 3. so is every one that is born of the Spirit.* The<sup>8.</sup> unconstrain'd Motion of the Wind is a lively Emblem of Sovereignty ; and its being said to *blow where it listeth*, adds Strength and Beauty to the Representation. The *listeth* or *willing* of the Wind is plainly *Metaphorical*, and can't be otherwise : But its Application to the Spirit is *proper* ; as all Metaphors are in their Application, as far as the Nature of Things admits ; and it admits of such Application here, because, as has been shewn, the Holy Ghost has in a proper Sense, a *Will*. If therefore we are to learn any thing by Metaphors, *This* plainly teacheth us, among other things, that Regeneration, or the New Birth is the Effect of an unconstrain'd free and undeserved Act of the Holy Ghost's Will. 'Tis here ascrib'd to his Will with the same Air of Sovereignty as 'tis to the Will of God, when we are said to be *born, not of ch. 7. Blood, nor of the Will of the Flesh, nor of the* <sup>13.</sup>

Jam. 1. *Will of Man, but of God; who of his own Will*  
 18. *begat us with the Word of Truth. Hence,*

Prop. 7. *Prop. 7. The Holy Ghost together with the*  
*Father and Son is the one Sovereign and Almighty*  
*God.*

He is not the only true God exclusive of the Father and Son, but inclusive of them; and together with them, to the Exclusion of all others. Tho' Father, Son, and Spirit are three *Persons*, yet they are not three Gods; because the same individual Deity is the Deity of them all, and is the one Principle of divine Operation exerted by them severally, according to the different manner of their Subsisting in it. And therefore whatever inconceivable Difference there may be between these three adorable Persons with respect to the Order and Manner of their Subsistences and Operations, yet with respect to *Essence*, and with respect to the *Self-sufficient Principle* of Operation, they are, as far as I apprehend, all alike, and all together, one no more than another, the Sovereign and Almighty God.

The Holy Ghost's *proceeding* is not to be conceived of as an essential Property of his *Nature*, expressing what *that* is; but merely as a *personal* Property, expressing his peculiar *Manner* of having the same divine Nature, which the Father and Son have in a differing Manner. And therefore I can't see how any *Subordination* of the Holy Ghost can on this account be admitted of, that is inconsistent with his *essential* Equality with them. Hence if we consider *Independency* and *Self-origination*, not as relating to the *Order* of the First Person's *Subsisting*; and *absolute Supremacy*, not as

re-



relating to the *Order* of the First Person's *working*; but if we consider all these, as *essential* Characters, relating to the absolutely perfect and necessary Existence and Supremacy of the *Godhead*, it seems very plain, that the Holy Ghost can be no more inferior to the Father or Son in *these*, than in any other essential Perfections of the Deity. As one and the same divine Nature necessarily and inseparably exists in Him and in the Father and Son, the Nature it self can't be different in them, tho there is an inconceivable Difference in the *Manner* of their having it. And if the Eternal Spirit has the same Nature, He must have all the same Perfections that are *essential* to it, or else 'tis not the *same* Nature. And on this Supposition of Sameness of Nature (which I have endeavour'd to establish in some of the foregoing Propositions) we must either say, that *Self-origination, Independency, and absolute Supremacy*, are to be consider'd only as personal Properties, which don't belong to the divine Nature merely as such; or else, we must unavoidably allow that *these*, as well as all other essential Perfections, are equally in the Holy Ghost as in the Father and Son, which is the same as to allow that He is one and the same God in Nature, essential Perfections, and Glory with them.

To conclude, If the Holy Ghost is a divine Person, whose Nature or Essence is the one divine Nature, and who by his own Power and Will performs divine Works in an Almighty and Sovereign Manner, according to the preceding Propositions, then He must needs be the true and sovereign God, because none but the true God can be such

a divine Person. And if He is the true and fovereign God, He must be the one true God, because there can be no more true and fovereign Gods than one. And for the same Reasons, if the Father and Son are likewise Divine, Almighty and Sovereign Persons as well as the Holy Ghost, these three Persons can be together in Nature, Being, or Essence, but one true Almighty and Sovereign God. And in this Light we may very naturally understand that contested Passage in *John*, without putting the least Force upon any one

1 Joh. 5. Word in it. *There are Three that bear Record*  
 7. *in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

### A P P L I C A T I O N.

*Use I.* This Explication of the Doctrine may furnish us with fair, and I hope satisfying, *Answers* to the most considerable *Objections* against the *Personality* and *Deity* of the Holy Ghost.

1. Is it *objected*, That the Holy Ghost is only the Name of some divine *Qualities* that are form'd and do reside in us? The *Answer* is, The Scripture ascribes such *personal Characters* and *Acts* to Him, as can't agree to any such *Qualities*; and He is plainly *distinguish'd* from them as the Author of them.

2. Is it *objected*, That He is the *Power* of God, and therefore not a Person? *Answer*, If He is call'd the *Power* of God, 'tis not to express his peculiar *Character*, in distinction from the Father and Son; but only to denote his essential *Property*, and the *Principle* of his *Operation*. The *Power* of God is indeed put forth by the Holy Ghost in his  
 Works;

Works ; and yet 'tis call'd the Power of the Holy Ghost himself, which distinguisheth his Person from the Power, and at the same time shews him to be God, His *own* Power being the Power of God. *Christ* also is call'd the *Power of God* ; and yet there is no reasonable doubt but *He* is a Person.

3. Is it *objected*, That *He* is the *Gift* of God ? *Answ.* This relates in a special Manner to the Dispensation of the Spirit for extraordinary and gracious Operations, and is no objection against his being a Person, since *He* is such a Gift as *bestows* Gifts, and since *Christ* is also the *Gift* of God, and yet allow'd to be a Person. Nor is it an objection against his *Deity*, since God may be said to give *Himself* in his Covenant, to be the Portion of his People.

4. Is it *objected*, That we are *baptized* with the Holy Ghost, which seems to be the greatest Impropriety, if *He* is a Person ? *Answ.* This is to be understood with respect to his *Gifts* or *Graces*, which he bestows upon us ; and so denotes a being baptized with them by Him. And accordingly, that Form of Expression might be render'd by the Holy Ghost, as it is, when it's said, *BY one Spirit* <sup>1 Cor.</sup> *are we all baptized into one Body.* <sup>12, 13.</sup>

5. Is it *objected*, That *He* is only a different *Denomination of God*, and is really the same *Person* with the *Father* and *Son* ? *Answ.* The Scripture speaks of *Him* under such *personal* Characters and Actings to *distinguish* *Him* from the *Father* and *Son*, and under such *Relations* to them, as are utterly inconsistent with his being one and the same *Person* with them.

6. Is

6. Is it *objected*, That He *proceeds* from the Father and Son, and therefore is a different *Being* from them, and inferior to them?

*Answ.* His proceeding is *necessary* and *eternal*, not from the *Nature*, but from the *Persons* of the Father and Son in the same undivided Nature; and therefore whatever may be the Inferiority of Order with respect to this his Character, yet his Procession being *eternal*, *necessary*, and *without Division* or Separation, it implies no Difference or Inferiority, but *Sameness* and *Equality* in Nature with the Father and Son.

7. Is it *objected*, That His proceeding from the Father and Son denotes *Derivation* from them, and therefore He can't be the *Self-originate* God, as the Father is? *Answ.* If Self-origination is consider'd as a *personal* Character, respecting the *manner* of having the divine Nature or Essence, so it peculiarly belongs to the Person of the Father. But considering it, as an *essential* Character, respecting the absolutely perfect and necessary existent divine Nature it self, in which the Holy Ghost has his personal Subsistence by an inconceivable and unavoidable Procession from the Father and Son, in that respect it is the essential Character of the Holy Ghost, as well as of the Father and Son, the one undivided Deity being the only Nature or Essence of them all.

8. Is it *objected*, That He is call'd the *Spirit of God*, and therefore is not himself God?

*Answ.* He is call'd the *Spirit of God* in allusion to the *Spirit of Man*; and none doubt but the Spirit of Man is of the Essence of Man. He may therefore be call'd the Spirit of God to distinguish his Person from the Father and Son,

Son, and from all created Spirits, and yet may be by Nature that Spirit, which God is said to be, when 'tis affirm'd that *God is a Spirit.* Joh. 4.  
24.

9. Is it *objected*, That He can't be an *infinite* Person, because He *comes* to us and withdraws from us, which seem inconsistent with Omnipresence? *Answ.* His coming or withdrawing relates not to his essential Presence, but to his applying or not applying himself to us in his spiritual and gracious Operations upon us. Moreover, Jehovah was said to *go down to see the City and Tower of Babel*; and the *Father* himself is said to *come to us* and to make his *abode* with us; and yet few are hardy enough to dispute against his being the omnipresent God. Gen. 11.  
5.  
Joh. 14.  
23.

10. Is it *objected*, That the Holy Ghost can't be the *Almighty and Sovereign God* together with the *Father and Son*, because He is *sent* by them, and *comes* from them. *Answ.* His being sent, and his coming from the *Father and Son*, are according to *O*Economy fix'd by mutual free Agreement among themselves, and not injoin'd on him by a Command, nor submitted to by him as an Act of Obedience. And therefore such sending, in which he *comes* with as unconstrain'd a Liberty as he is *sent*, is very consistent with his being by Nature equal to the *Father and Son*, and the one *Sovereign Almighty God* together with them. And he accordingly Acts as the great *Jehovah*, with all his *Power and Sovereignty*, in all that he doth in pursuance of his being sent.

11. Is it *objected*, That 'tis *inconceivable* that He should have the whole *Essence* of *God*, and yet the *Father and Son* should have

have it too? *Anfw.* 'Tis as inconceivable that God should be essentially every where and always present; or that the whole Godhead, with all its essential Perfections and Glory, should be in Heaven, and at the same time on Earth too. And yet both Scripture and Reason assure us he is so. But why should we wonder that there are Inconceivables in God? 'Twould be indeed inconceivable that he should be the infinite God, if there were not in him numberless Deeps of Excellencies inconceivable to us.

12. Is it *objected*, That *Being* and *Person* are Terms of the same Import, when apply'd to intelligent Agents, and therefore the Holy Ghost must be the same *Person*, or he can't be the same *Being* with the Father and Son? *Anfw.* Tho' an intelligent Being and Person are indeed Terms of the same Import, when apply'd to finite Creatures of limited Natures, and when spoken of, according to the Notions of Persons, taken from what we see and observe concerning those that we are acquainted with; yet they are not Terms of the same Import, when apply'd to the infinite Deity in a manner suitable to its Unity, and when spoken of according to the Notions we take up of them from the Scripture, which is the only Rule we have to settle and adjust our Thoughts about the divine Being and Persons.

13. Is it *objected*, That if the Father, Son, and Spirit are three Persons in the Godhead, the Godhead is a *fourth* Person, because it is an existent intelligent Agent. *Anfw.* All the Existence, Intelligence and Agency of the Godhead is only in the Father, Son, and Spirit; and therefore, it being no otherwise

existent, intelligent, or active but in them, it is no distinct Person from them. Accordingly, when God's doing any thing is spoken of absolutely, without restriction to any one Person in the Godhead, the meaning is, that the Deity Acts in all the Persons, or that they all put forth its Energy.

Thus from the Principles that have been laid down and vindicated, a plain and familiar Answer may be return'd to these and such like *Objections*. Others have been consider'd, as I met with them under the foregoing Propositions, which to save time I forbear to repeat; and more shall be taken Notice of, as they may occur to my Thoughts in discussing what farther lies before us.

*Use II. How great must the SALVATION be, in which all the divine Persons are most apparently and remarkably concern'd?*

The Greatness of an Effect is to be esteem'd by the signal Appearances of God in producing it. The greater Shew he makes of himself in it, and the greater Solemnity he useth about it, the more noble and excellent that Effect must be accounted by us.

When God created the World, there seem'd to be a more than ordinary Consult about making *Man*. Man was to be the Master-piece of this lower Creation. He was to be constituted of an immortal Soul, as well as of an earthy and *provisionally* immortal Body. He was likewise to be created in the moral Image of God, and to have Dominion over the inferior Works of his Hands. And therefore the common *Fiat* seem'd not Solemn enough for the Production of this noblest Piece of his Workmanship. But all the di-

Gen. 1.  
26.

divine Persons represent themselves, as if they were in-Consult about him, saying, *Let US make Man in OUR Image, after OUR Likeness.* Not but that 'twas as easy to God to make Man, as to make the most inferior of his Creatures ; but he hereby put a peculiar Mark of Honour upon him, and shew'd him to be a far more excellent Product of his Wisdom, Power, and Goodness, than the rest of this visible System.

But Man having turn'd Apostate from, and Rebel against his Maker, *The Crown is fallen from his Head.* He hereby lost the holy Image of God, forfeited the Dominion he gave him, made his Body mortal, and subjected his immortal Soul to endless Disgrace, Confusion, and Agonies. The Order of this lower World was hereby disconcerted, its Beauty defaced, its Peace and Harmony sunk into Jarring and miserable Discord. The vilest Contempt was put upon God, and the blackest Slur was cast on the Glory of his Name, which before display'd its regular Beauties in all his Works.

To retrieve the dismal Loss of God's Glory and Man's Happiness was the Work of God. A Work exceeding all that had gone before it, because of the active Opposition that lay against it, not only from the rebellious Race of Men, headed by the Powers of Darkness, but likewise from God's own vindictive Justice, unspotted Holiness, and strictly righteous and violated Law. Hence all the divine Persons agreed to shew themselves in the most explicate, astonishing, and indearing Manner, beyond all that they had ever done before ; not only to make the most ample Display of the Glory of the Deity in  
ge-



general, but likewise of each Person in it, Father, Son, and Holy Ghost, in particular, according to the Order of their Subsistences, that they might be distinctly and unitedly Adored on this Account, with the loudest Acclamations of Saints and Angels to all Eternity.

And who can conceive the Greatness of that Salvation, which is the Effect of these their consulted Operations! Was there ever any Work in which God open'd himself at such a Rate as He has done in this! In which He has proceeded with the Appearance of so much Counsel and Concern, with so much Condescension to us, and I had almost said, with so much Victory over himself, with respect to those just Resentments, which the Righteousness and Purity of his Nature had awaken'd against the most contemptible Ingrates! And among all his other grand Performances, where has he so fully and unitedly display'd the Glory of all the Perfections of his Nature, and so clearly discover'd himself to be some way Three in One, together with the Order of this Three's Subsistence and Operation! Had it not been for this Work, it may be, the stupendious Mystery of the for ever to be Adored Trinity, had never been reveal'd with such Evidence and Advantage as now it is to Men and Angels: But here it shines with such transcendent Lustre as forbids our Curiosity, and commands our Adoration. Surely the Salvation that has drawn out such sweet and aggrandizing Discoveries of God as these, must needs be reckon'd among the chief of his Works.

Yea,

Yea, speaking after the Manner of Men, this seems to have been a Work in which there are such Kinds of Difficulties, that (with the utmost Reverence be it spoken) it could not be effected by one divine Person alone, in a way becoming the great and holy Jehovah. Not that there is any defect of Power in any of those infinite Persons for any part of this Work ; but the Nature of the Work it self seem'd to require the Actings of one Person in the Godhead towards another, that it might be brought to an *honourable* Issue. There is no other Work, that we know of, which in the Nature of it requires the distinct Actings of more divine Persons than One, any farther than as They all work when any one of them is the most immediate Worker. But according to the OEconomy of Salvation, thro and on the Account of an infinite *Satisfaction* to the Law and Justice for Sin, it seem'd necessary that there should be *One* Person to *receive*, and *Another* to *make* such Satisfaction ; it being very incongruous that any one Person in the Godhead should, in the most *immediate* Manner, sustain the formal Characters, and Act the Parts both of *paying* and *accepting* it. Hence, according to the Order of Subsistence, the *Father* Acts the Part of Lawgiver, in demanding and receiving the Satisfaction due to God ; and the *Son* becomes Man, that he might Act for Men, and have something to offer to God in the Person of the Father, for them. And tho' it may be supposed, that either of those Persons might, consistently enough with their other Characters and Works, have apply'd the Benefits obtain'd

by

by the accepted Atonement ; yet 'tis very proper, and tends to inhaunce the magnificence of this Work, that, since there is a third Person in the undivided Godhead, he likewise should have the Honour of bearing his peculiar Part in it, and of distinctly making himself known thereby. And accordingly the *Application* of all is undertaken and perform'd in a special and most immediate Manner by the *Holy Ghost*.

A bare Consideration of this distinct and remarkable Agency of all these adorable Persons in this grand Affair, is sufficient to make us think and say with melting Astonishment, *What hath God Wrought ! What* Psal. 8. *is Man that he should* in such an unexampled manner *be mindful of him !* What a pregnant Salvation hath he provided ! What vast and endless Blessedness has he *laid up for* Psal. 31. *them that fear him, and wrought for them that* 19. *trust in him !* The Happiness of the first Creation, in all its Innocence and Glory, was not equal to this. And all the Pleasures of this World, in its present sinful and exhausted State, are *Want* and *Misery* it self, compar'd with Salvation-Felicities. Surely the blessed Presence of God, which is restor'd to obnoxious Miscreants by all the three Persons acting their agreed Parts in the OEconomy of Salvation, must be an Enjoyment full of the most ravishing Delights ; and it can be no Wonder to a considering Mind, that in that *Presence* should be *Fullness* Psal. 16. *of Joy—and Pleasures for evermore.* 11.

---

# S E R M O N    I I I .

---

I C O R. xii. II.

*But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

**T**H A T which lies next before us is,  
 To prove the Divinity of the Holy Ghost : Or, That (according to the foregoing Explication) *He is the Sovereign and Almighty God.*

The Explication we have gone through, hath removed some Difficulties that might be urged against the supreme Deity of the Holy Ghost ; and has likewise in an orderly Process contributed towards a Confirmation of it. Evidence was therein offer'd to shew, that He is a distinct *Person* from the Father and Son, who *necessarily* and *eternally* proceeds from them, so as to be one in *Nature* with them, and under *no Obligations* to them ; and that He acts from them and together with them, according to a *voluntary*, free and unconstrained Dispensation, in such a Sovereign and Almighty Manner by his *own Power*, as can agree to none but the only true God.

God. And surely such an Account of him, confirm'd in its several Parts by Scripture-Light, may be look'd on as no small Proof, that he, together with the Father and Son, is the Sovereign and Almighty God, and consequently the only true God.

But as a farther establishing this Point may be needful to many, and will naturally carry our Thoughts to several other Truths, which are exceeding Useful for Faith and Practice, I shall proceed to a more direct Confirmation of it. Therefore,

First, *Some Things, which it is apparent none Arg. 1. but the only true and sovereign Jehovah spoke in his own Name, or was personated by the Prophets as speaking, are in other Places interpreted of the Holy Ghost, as that Jehovah who spoke, or was personated as speaking them.*

What I now intend respects not such Things as were spoken barely by the Inspiration of the Holy Ghost, which belong to another Head of Argument; but such in which God *alone* was personated by the Prophets as speaking, or in which he himself immediately spoke. Such sort of speaking as this, is apply'd to the Holy Ghost as the Speaker, which shews him to be *that* speaking God.

I shall a little insist on an Instance of each of these.

The *First* is taken from the *Psalms*, where the great *Jehovah* himself is personated as saying, *To Day if ye will hear his Voice, Harden Psal. 95. not your Hearts, as in the Provocation, and as in 75-11. the Day of Temptation in the Wilderness; when your Fathers tempted me, proved me, and saw my Works. Forty Years long was I grieved with this Generation, and said it is a People that do err*

*in their Heart, and they have not known my ways. Unto whom I swear in my Wrath, that they should not enter into my Rest.* For the clearer Understanding of these Verses to our present Purpose, 'tis proper to observe, that in the foregoing Words the *Psalmist* speaks to *Israel*, to join with him in the most solemn Act of Worship, saying, *O come let us worship, and bow down ; Let us kneel before the Lord our Maker. For he is our God, and we are the People of his Pasture, and the Sheep of his Hand.* These are the *Psalmist's* Words speaking in his own Person under divine Inspiration. But because too many were either backward to, or hypocritical in this Worship, therefore to inforce what he had said, God himself is brought in as saying to *Israel* in the next Words, *To Day if ye will hear his Voice, &c.* And there I conceive the 8th Verse should begin ; for these Words relate to those that immediately follow, as appears by the Citations of them together in the New Testament : And so they begin a Discourse, in which God himself is brought in as the speaking Person.

That 'tis the great *Jehovah* himself, who speaks these and the following Words, is very evident at first sight. For He who speaks them says, *Your Fathers tempted me, proved me, and saw my Works, with whom I was grieved, and to whom I swear in my Wrath they should not enter into my Rest.* And that this can be no other than *Israel's Jehovah*, farther appears from the Place to which these Passages manifestly refer. *The Lord said—because of these Men, which have seen my Glory and my Miracles, which I did in Egypt, and in the Wilderness, and have tempted*

Num. 14.  
20, 22.  
23.

*me*

*me now these ten times, and have not hearkened to my Voice ; surely they shall not see the Land, which I swear to their Fathers, neither shall any of them that provoked me see it.*

Now the Words in the *Psalms*, (which are thus apparently represented as spoken by God himself in his own Name, or as the Words of God, and of no other) are in the *New Testament* expressly said to be spoken by the *Holy Ghost* as his own Words ; which is a plain Interpretation that He is that *Jehovah* who spoke them. *Wherefore as the Holy Ghost saith, To Day if ye will hear his Voice, harden not your Hearts, as in the Provocation, in the Day of Temptation in the Wilderness ; when your Fathers (says the Holy Ghost) tempted ME, proved ME, and saw MY Works Forty Years ; wherefore I was grieved with that Generation, and said they do always err in their Hearts, and they have not known MY ways. So I swear in MY Wrath, they shall not enter into MY Rest.* These are all recited as the Words of the *Holy Ghost* himself, speaking in his own Name, just in the same manner as they were represented in the *Psalms*, as the Words of *Israel's Jehovah* speaking in his own Name, which shews that the *Holy Ghost* is that *Jehovah*. Heb. 3.  
7, 8, 9,  
10, 11.

And that these Words are applicable to Him, as the God that spoke them, appears from his being in other Places represented after the manner of Men, as *vexed, rebell'd against, and resisted* by the People in the *Wilderness*, which are Expressions of the same Import with their *tempting, proving, and grieving* the God, who spoke these Words. Thus 'tis said, *They rebell'd, and vex'd his Holy Spirit.* And *Stephen*, speaking to the *Jews*, said, *Ye do always resist the Holy Ghost, as your* Isa. 63.  
10.  
Acts 7.  
51.

*Fathers did so do ye.* He therefore is the God, who was *tempted* and *grieved* by *Israel* in the *Wilderness*, and as such might well speak the *Words* that have been insisted on.

The *other Instance* I have in my *Eye* is in the *Prophecy* of *Isaiab*, where the *Lord* of *Hofis* speaking to the *Prophet*, said, *Go, and tell this People, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes, lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert, and be healed.*

It appears with the strongest Evidence from the foregoing Verses, that He who spoke these Words is the great and sovereign God, whose Glory appear'd to the *Prophet*, and whom the *Seraphims* adored, *Crying one to another, and saying, Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory,* 'Twas the *Voice* of this great *Jehovah*, or *Lord of Hosts*, which the *Prophet* heard saying, *Whom shall I send, and who will go for us? Then said the Prophet here am I, send me. And hereupon He (this Jehovah whose Voice he heard) said, Go, and tell this People, &c.*

Now these Words which were spoken by *Jehovah* himself, are cited *verbatim* in the *New Testament*, according to the *LXX*. And he, who spoke them, is affirmed to be 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; and seeing ye shall see, and not perceive. For the Heart of this People is waxed gross, and their Ears are dull of hearing; and their Eyes have they closed, lest they should see with their Eyes, and hear with their Ears,*

Isa. 6. 9.  
10.

v. 3.

Acts 28.  
25, 26,  
27.



*Ears, and understand with their Heart, and should be converted, and I should heal them.* That which makes this Instance very pertinent to our Purpose, is, that there is no other Speaker represented in the Vision to the Prophet *Isaiab*, but *Jehovah* himself; and yet this speaking *Jehovah* is here in the *Acts* expressly declared to be the *Holy Ghost*.

Some Passages in *Isaiab's* Context are indeed in another Place apply'd to *Christ*, and interpreted of him, as the God whose *Glory Isaiab* saw in this Vision; and by Consequence who spoke these Words: *For these things said* Joh. 12. *Isaias, when he saw his (Christ's) Glory, and* 41. *spoke of him.* But this is no Objection against the *Holy Ghost's* being the God who spoke them too; since *Christ*, consider'd in his original Nature, and the *Holy Ghost*, are one God. It is the divine Being some way personalized that speaks, which-ever Person of the Godhead is the most immediate Speaker. This Being is equally the Being of all the three Persons; and therefore, when one of them speaks, the other Persons may be said to speak too, and the Words spoken may properly be call'd the Words of all or of either of them. Thus the Words which *Christ* himself appear'd as most immediately speaking, are represented as the Words, which the Spirit, as well as He, then spoke to the Seven Churches of *Asia*: *He that hath an Ear* Rev. 2. *let him hear (says Christ) what the Spirit saith* 7, 11, 17, 29. *to the Churches.* & 3. 6, 13, 22.

The Argument drawn from the Application of the Words in *Isaiab* to the *Holy Ghost* as the Speaker, is not that he spoke them exclusive of the Father and Son, but that neither of them spoke 'em exclusive of the *Holy*

Ghost ; or, that the Holy Ghost, together with the Father and Son, is the one great God, who appear'd and spoke these Words in this Vision ; or, that this speaking must be apply'd to him as that God, as well as to the Father or Son. For if He was not that *God*, it could not be said that He spoke these Words, because 'tis plain from the Place where they are first recorded as spoken, that none but that *God* himself spoke them. And so this Text, consider'd in the Light of infallible Interpretation in the New Testament, is an eminent Proof that this one God is the Son and Holy Ghost, as well as the Father ; and that tho' they are distinct Persons, yet they are all the one Jehovah to whom the Glory display'd to the Prophet did essentially belong.

And this *Plurality* of Persons in the one divine Essence, seems to be intimated in *Isaiab's* Context ; where God speaks of himself both in the *singular* and *plural* Number. In the *singular*, relating to the *Essence* and *Glory*, it being but *one Glory* and *one Lord* essentially consider'd, that appear'd, saying, *Whom shall I send ?* And in the *plural*, relating to the distinct *Persons*, who were one in that *Essence* and *Glory*, saying, *Who will go for us ?* How strongly doth this intimate, that tho' he is but *one God* in *Essence* ; yet that this one God is in another Consideration, more *Persons* than one. And possibly the *Seraphims* might have a Regard to the *Trinity* of Persons in three times repeating the word *Holy* in their Adoration of the great Jehovah, saying, *Holy, Holy, Holy, is the Lord of Hosts.* This trinal Repetition of *Holy* is no where used but in this Place and one more, which

Isa. 6. 1,  
8.

Isa. 3.

which manifestly refers to this, where *the Four Beasts* are said to rest not Day and Night, <sup>Rev. 4.</sup> saying, *Holy, Holy, Holy, Lord God Almighty* : <sup>8.</sup> And even that is understood by divers † judicious Expositors, as an Address to God essentially consider'd, inclusive of all the Persons of the Trinity. 'Tis surely very remarkable, that this Form of Adoration is used no where else; and since there are so many Circumstances in the Place where 'tis first used to intimate that 'tis applicable to each divine Person, it can't but be worth considering, whether the Mystery of the Trinity is not hinted to us thereby.

The only remaining *Objection*, as far as I <sup>Obj.</sup> know, against the Application of the Text before us to the Holy Ghost, as the God that spoke it, is, that in the *New Testament* 'tis said, the Holy Ghost spoke these Words by the Prophet *Isaiab*; whereas in the Prophecy of *Isaiab* 'tis to be understood, that the Lord spoke them *to* him; which some may think intimates, as if the Holy Ghost was concern'd therein only as the *Inspirer* of the Prophet, to enable him to hear what God said to him, and to declare it unto others.

But to say this, is to say that the Holy <sup>Answ.</sup> Ghost did not speak these Words at all, but only influenced the Prophet to hear and speak 'em; which is directly contrary to the express Testimony of the Apostle, who says the Holy Ghost did speak these very Words, which were said to be spoken by God himself, and no other. 'Tis not expressly said in *Isaiab* to whom they were spoken, but this

---

† Vid. *Piscator, Pareus, and Pool's Synopsis* in Loc. very

very Form and Manner of Speech is in another Case call'd God's speaking by this Prophet. *At the same time spake the Lord BY* Isa. 20.  
 2. *Isaias the Son of Amos, saying, Go, and loose the Sackcloth from off thy Loins, and put off thy Shoe from thy Foot, and he did so.* And if God's speaking such things to the Prophet as only concern'd his own Conduct, which should carry prophetick Instructions to others, is call'd his speaking by him; much more his telling him what he should speak in his Name, as his Messenger to *Israel*, might be call'd his speaking by him. His speaking immediately to the Prophet was his speaking mediately by him to the People; just as a Prince's telling his Secretary what he shall write or say, and bidding him speak it in his Name to others, is his speaking by him to those others. And that this was the Case in what God said to *Isaiab*, in the Text we are considering, appears from the foregoing Words.

v. 8. *Whom (says the Lord) shall I send? and who will go for us?* The Prophet answers, *Here am I, send me.* And then the Lord put these Words into his Mouth with a Commission to

v. 9. *speak 'em, saying, Go, and tell this People, hear ye indeed, and understand not, &c.* 'Tis very plain, that God here spoke to *Israel* by the Prophet *Isaiab*; and therefore the Apostle's Form of Quotation was very proper to denote the God that spoke these Words, when he said, *Well spake the Holy Ghost by Esaias the Prophet to our Fathers.* The Holy Ghost spake immediately to the Prophet, *saying, Go unto this People, and say;* and he spoke mediately by him to the People in what he commanded him to say, viz. *Hearing ye shall hear, and shall not understand, &c.*

Hence,

Hence, speaking *to* and *by* the Prophets seem to be promiscuously put for one another, when either Jehovah or the Spirit is mention'd as the Speaker. Thus, on one hand, the Holy Spirit is said to speak *to* the Prophets as well as *by* them. *The Spirit* Ezek. 3. (says Ezekiel) *spake with me, and said UNTO* 24. *me, Go, shut thy self within thy House—* But v. 27. *when I speak with thee I will open thy Mouth, and thou shalt say to them, thus saith the Lord, &c.—* And the Spirit of the Lord fell upon me, ch. 11. and said UNTO me, speak, thus saith the Lord, 5. &c. And on the other hand, God is frequently said to speak *by* the Prophets as well as *to* them. He *spake BY the Hand of his* 1 Kings 8. 53. *Servant Moses, and He spake BY Samuel.* 1 Sam. 28. 17. But what need I recite particular Instances, since, when the Prophets in general are mention'd, 'tis said God spoke *by* them? *The* 2 Kings 21. 10, *Lord spake BY his Servants the Prophets saying,* 12. *—Thus saith the Lord God of Israel, &c. And* Heb. 1. 1. *God at sundry times and in divers manners spake* 1. *in times past unto the Fathers BY the Prophets.* And God shew'd *BY the Mouth of all his Prophets,* that Christ should suffer — whom the Heaven Acts 3. *must receive until the Times of Restitution of all* 18, 21. *Things, which God hath spoken BY the Mouth of all his holy Prophets since the World began.*

Hence, its being said, that the Holy Ghost spoke *by* the Prophet *Isaiah*, is no more an Objection against his being the God that spoke *to* him, than its being said, that God spoke *by* the Prophets, is an Objection against his having spoke therein *to* them. Accordingly the very same Form of Expression is used when a Text is quoted as God's speaking, or as the Holy Ghost's speaking *by* the

Acts 1. the Prophets. *This Scripture must needs have*  
 16. *been fulfilled (says Peter) which the Holy Ghost*  
*BY THE MOUTH of David spake before*  
 chap. 4. *concerning Judas. And Lord (said the Dis-*  
 24, 25. *ciples) 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 do the Heathen rage, &c.*

Thus, the Objection being removed, it appears with a good deal of Evidence, that the Words spoken by *Jehovah* himself in his own Name to and by *Isaiab*, are the Words which the *Holy Ghost* then spoke to and by him : And since the only Speaker of them was the only true God, the Holy Ghost must needs be that God, not exclusive of the Father and Son, but inclusive of them, as the one God with them.

Arg. 2. Secondly, *The same distinguishing NAMES and TITLES as are proper and peculiar to the only Sovereign and Almighty God, do in a proper Sense belong to the Holy Ghost.*

'Tis generally allow'd that *God is a Spirit*. But I don't find that he is expressly call'd so more than *once* in Scripture, where Christ says, *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth*. One Reason why this is no oftner mention'd, may be supposed to be, because 'tis easily proved that God is a Spirit by clear deduction from natural Principles, and from what is said concerning him in Scripture. But this Reason would equally lye against the Scripture's insisting on many other things concerning God, particularly his *Almighty Power*, which is nevertheless very often asserted. May we not therefore rather suppose, that God is so sparingly call'd a Spirit, because the *Spirituality*

lity of his Being is sufficiently express'd by the Name of the third Person in the Godhead, who is usually call'd *the Spirit* absolutely, and *the Spirit of God*.

And if, for this Reason, God spoken of absolutely is but once call'd a *Spirit*, the Spirit, for a like Reason, may be but seldom expressly call'd *God*. For the very Name of *the Spirit*, so emphatically put, as it is in Scripture, when apply'd to the Holy Ghost, must needs import that He is *God*, because there is but one eminently Spiritual Being, and that is frequently call'd *God*. And who should be call'd *the Spirit of God*, as the Soul of Man is call'd *the Spirit of Man*, but He who is himself *God*? Tho' Angels are *Spirits*, who derive their Beings from God, and are employ'd in honourable Offices, and sent forth from God as ministring Spirits too; yet they, not partaking of the one Divine Nature, are, I think, never call'd *the Spirits of God*, but usually the *Angels* or *Messengers*, *Ministers*, and *Servants of God*. And if the Holy Ghost was a created Spirit, or was but a ministring Spirit, or was a Servant of God, 'tis strange that He should never be once call'd by any of these Names; but should on the other hand be *commonly* call'd with strong and peculiar Emphasis, *the Spirit*, and *the Spirit of God*, especially considering that there is infinitely more danger of mistaking Him for God by reason of those Names, if He really was not God, than there would be of mistaking the Angels for Gods, if they were call'd the Spirits of God.

God is frequently call'd the God of all Creatures, yea, and of Christ himself consider'd

Matth. 46. 27. sider'd in his human Nature. *My God, my God, said Christ, why hast thou forsaken me?*  
 Gen. 24. 3. And He is stiled *the Lord, the God of Heaven,*  
 Luke 2. 13. *and the God of the Earth.* And frequently *the Lord and God of Hosts*; a principal Part of  
 Heb. 12. 9. which is, that *Heavenly Host* who *praised God,*  
 Num. 16. 22. saying, *Glory to God in the Highest, &c.* He is *the Father of Spirits,* and *the God of the Spirits of all Flesh.* But He is never said to be *the God of the Spirit, or the Spirit's God.* Tho' God, consider'd in some other Person of the Godhead, sometimes speaking of the Holy Ghost, calls him *my Spirit*; as a Man speaking of his Soul, says *my Soul*; and as God, speaking of himself after the manner of Men, often says *my Soul*; yet the Holy Ghost, speaking of the Father, or Son, or of God under any Consideration of him, never says *my God.* This shews that whatever Distinction there is between the Father, and Son, and Him, they are not a God to Him, nor are they as God distinguish'd from Him, and consequently that his being call'd *the Spirit* absolutely, and *the Spirit of God* by way of Eminence, is fully consistent with his being God, and that those Denominations of him do indeed denote his Godhead, in opposition to all Creatures, which are excluded from bearing these Names.

Tho' these Names are *personal* Appellations of the Holy Ghost, to distinguish him from the *Persons* of the Father and Son; yet they don't distinguish his *Nature, Being, or Essence* from theirs, as they do from all Creatures; but they are to be consider'd as Names which are agreeable to and have a Foundation in his Nature; and so He is that God, who, together with the Father and Son from whom



whom He proceeds, is in the highest Eminence a Spirit. Accordingly there are several Texts of Scripture that speak of him under such Names, as are peculiar to the one only great and sovereign God.

The Names *Lord*, *God*, and *Jehovah*, are the most proper Appellations of the supreme Being ; and the two last of these especially, when used in an absolute and proper Sense, are certainly peculiar to the infinite Majesty of Heaven and Earth. For *He is God, and there is none else. Before him there was no God formed, neither shall be after him. And His Name alone is Jehovah.* And yet these Names are us'd in an absolute and proper Sense, as Denominations of the Holy Ghost.

1. The Name *Lord* doth in an absolute and proper Sense belong to the Holy Ghost.

'Tis of Him that the Apostle seems to speak, when after a long Discourse about the Spirit, he says, † *Now the Lord is that Spirit* ; and at the close of the next Verse, which is render'd *the Spirit of the Lord*, the most grammatical Construction is \* *the Lord* \* *the Spirit*. This Spirit seems likewise to be meant by the *Lord*, in distinction from the Father and Son, when the Apostle says, *The Lord direct your Hearts into the Love of God, and into the patient waiting for Christ.* Here is a distinction of the *Lord* from God, viz. the Father, and from Christ. And the Work here ascrib'd to this *Lord* is the special Work

---

† See an elaborate Comment on this Text and Context, to prove that the Holy Ghost is the *Lord* here mention'd, by Mr. Nelson's Friend in his *Scripture-Doctrine of the Trinity*, p. 132, and continued, p. 270.

- Gal. 5. of the Holy Ghost, since not only *Love*, but  
 22, 23. likewise *Faith*, *Long-suffering*, and *Meekness*,  
 which make up this *Patience*, are spoken of  
 as *the Fruits of the Spirit*. Or, if by *direct-*  
*ing our Hearts into the Love of God*, we un-  
 derstand an acquainting and affecting our  
 Hearts with a sweet and assuring Sense of  
 his Love to us, this is likewise the Work of  
 Rom. 5. the Holy Ghost, who *sheds abroad the Love of*  
 5. *God in our Hearts*. But still more plainly the  
 Holy Ghost is stil'd the *Lord*, in the Apostle's  
 1 Thes. 3. Prayer for the *Thessalonians*. Now God him-  
 11, 12, self, and (or even) *our Father*, and *our Lord*  
 13. *Jesus Christ direct our way to you*. And the  
*Lord make you to increase and abound in Love*  
*one towards another, and towards all Men, even*  
*as we do toward you, To the End He may estab-*  
*lish your Hearts unblameable in Holiness before*  
*God, even our Father, at the coming of our Lord*  
*Jesus Christ with all his Saints*. Here the Fa-  
 ther and Son are distinctly spoken of under  
 personal Characters, *God our Father*, and *our*  
*Lord Jesus Christ*; and thereupon another Per-  
 son is mention'd after them, in distinction  
 from them, *And the Lord make you to increase*  
*and abound in Love*: And who can we so na-  
 turally suppose this Lord to be, as the Holy  
 Ghost, whose special Work it is to *make us*  
*increase and abound in Love one towards another*;  
 hence 'tis call'd our *Love in the Spirit*. And  
 Col. 1. then in the next Words, He is again distin-  
 8. guish'd from the Father and Son, where the  
 Apostle prays that *He might establish their*  
*Hearts unblameable in Holiness*. This *He* plain-  
 ly refers to one of the three last mention'd  
 Persons: But not to the *Father*; for he was  
 to establish their Hearts *before God, even the*  
*Father*; nor to the *Son*; for he was to estab-

lish their Hearts *at the coming of our Lord Jesus Christ*; and so the Father and Son are still distinguish'd from this Person, who was to *establish* them: And therefore *He* most evidently refers to the next preceding Antecedent, who was call'd the Lord, and personally distinguish'd by that Title from the Father and Son. And if this Lord was neither the Father nor Son, he can be no other than the *Holy Ghost*, whose peculiar Work it is, as the *Holy Spirit*, to *establish our Hearts unblameable in Holiness*. Thus understanding the Words, all appears natural, easy, and genuine; whereas any other Construction puts a Force upon them, and flings the Mind into Confusion about the determinate meaning of the words, *Lord*, and *He*.

2. The Name *God* is likewise apply'd in an absolute and proper Sense to the Holy Ghost.

According to one Explication that was given of our Context, he is there expressly call'd the *same Lord*, and the *same God*, who is call'd the *same Spirit*; which I have shewn is the Holy Ghost. His being call'd *God* might be argued from those Places, which cast a Light upon one another, by affirming such things to be *of the Spirit*, which are in other Places said to be *of God*. Thus what is call'd a being *born of God*, is afterwards call'd a being *born of the Spirit*, which shews that this Spirit is the God, who is the Author of the New Birth. And those whom the Apostle calls the *Temple of God* at one time, he calls the *Temple of the Holy Ghost* at another; which shews, that he is the God who dwells in Believers as his Temple. And who but God can be said to dwell in us as

his Temple, since a *Temple* is always *relative* to God, and he that by way of Eminence dwells therein, is the supreme God? As

Mat. 23. Christ intimates when he says, *Whosoever shall swear by the Temple, sweareth by it, and by Him* (meaning the only true God) *that dwelleth therein.* And when the Apostle tells us his

1 Cor. 2. *Preaching was not with enticing Words of Man's Wisdom ; but in Demonstration of the Spirit and of Power ;* he adds in the next Words, *that your Faith should not stand in the Wisdom of Men, but in the Power of God.* Which shews that this Spirit is that God, in or by whose Power the Apostle preach'd, and they believed. But we shall have occasion to consider these Things farther, under some following Heads of Argument.

The Holy Ghost is still more directly stiled God, when he is spoken of as that God to whom *Ananias* lyed. *Peter said, Ananias, why hath Satan filled thy Heart to lye to the Holy Ghost ?—Thou hast not lyed to Men, but to God.* That which is call'd Lying to the Holy Ghost is call'd a *Lying to God*, to shew the Dignity of the Holy Ghost, and to aggravate *Ananias's* Sin in lying unto him ; inasmuch as the Object against whom that Sin was most directly committed was *God* : And this is afterward call'd a *tempting the Spirit of the Lord*, agreeable to a like Phrase of this Apostle's, who on another occasion cautions against *tempting God.*

The *Holy Ghost*, and *God*, are indeed different Expressions, and yet may well denote one and the same Person ; for the *Holy Ghost*, and *the Spirit of the Lord*, used in the same Discourse are different Terms too, and yet there is no room to doubt but the same Person

son is meant by both : That Holy Ghost to whom *Ananias* lyed, is that Spirit of the Lord whom he tempted. His lying to him was his tempting him, as it was an unbelieving wicked Experiment whether he could discover and would resent the sacrilegious Hypocrisy of that Lye : And therefore it seems very absurd to suppose that the Holy Ghost was tempted, and yet is not the God to whom *Ananias* lyed, when by that Lye he tempted him.

If it is said, that lying to the Holy Ghost Obj. was lying to God, because the Holy Ghost acted thro the Apostles in the *Name* and by the *Authority of God*. It may be answer'd, Anfw. that this Reason will make the Lye of *Ananias* to be against the Apostles themselves, as well as against the Holy Ghost : and the Sin of that Lye would have been as properly aggravated by saying it was committed against them as against him ; for they likewise spoke and acted in the *Name*, and by the *Authority of God* ; and this Authority (if it is proper so to speak) was lyed unto and affronted in them, as really, and more visibly than in him. Hence it would have been as true, in the same Sense of the Phrase, that *Ananias* lyed not to the Holy Ghost, as that he lyed not to Men ; and 'twould have been no more true that he lyed to the Holy Ghost, than that he lyed to Men. But the Apostle affirms that he *did lye to the Holy Ghost* ; and explaining the Sense of that Expression, calls it his *lying not to Men, but to God*.

If the Holy Ghost is not God, 'twould have been more natural and agreeable to the Apostle's design to have said, *He lyed not to Men, nor to the Holy Ghost, but to God* ; or rather

ther it seems to me, that there was no Oc-  
 casion to have mention'd *Men* at all in the  
 Explication of his meaning. For nothing  
 had been said about lying to *Men*; and  
 therefore it seem'd to be an improper Expi-  
 cation and Aggravation of that Sin to say,  
*Thou hast not lyed to Men*, unless the Apostle  
 design'd thereby to shew that the Holy Ghost,  
 to whom it had been said *Ananias* lyed,  
 was infinitely greater than *Men*, even *God*  
 himself. But admitting that the Holy Ghost  
 is *God*, nothing could be more apt and  
 forcible to strike *Ananias's* Conscience with  
 Horror at the daring Guilt of that Lye to  
 the Holy Ghost, than to remind him plainly  
 that 'twas not a common Lying to *Men*, but  
 directly to *God* himself. On the other hand,  
 it having been said that *Ananias* lyed to the  
 Holy Ghost, if the Holy Ghost is not *God*,  
 (and yet the Apostle, to exaggerate the Crime  
 committed against *Him*, would call it a Lying  
 to *God*) it seem'd very necessary, both to  
 answer the Design of aggravating the Sin,  
 and to prevent Mistakes, that he should have  
 said, *Thou hast not lyed to the Holy Ghost, but  
 to God*. This way of speaking is the constant  
 Usage of Scripture on like Occasions, when  
 'twould distinguish *God* from *Persons*, who  
 are affronted or injur'd, as acting in his  
 Name, and by his Authority. Thus *Moses*  
 and *Aaron*, having spoken of *Israel's* Mur-  
 muring against the Lord and them, explain'd  
 themselves, and aggravated that People's  
 Sin, by saying, *Your Murmurings are not against*  
 Exod. 16.7, 8. *us, but against the Lord*. When *Israel* rejected  
*Samuel* and his Sons, whom he had made  
 1 Sam. 8. Judges over them, *The Lord* said to *Samuel*—  
 13-7. *They have not rejected thee, but they have re-  
 jected*

*jected me.* And the Apostle speaking of those that despised his Ministrations, said, *He that despiseth, despiseth not Men, but God.* 1 Thes. 4. 8. Accordingly, if the Holy Ghost is not God, but only acted in the Name and Authority of God, the Place he bears with respect to *Ananias's* Lye requir'd that it should have been said to *Ananias*, *Thou lyed'st not to the Holy Ghost, but to God.* But instead of this, the Apostle first asserts that he *lyed to the Holy Ghost*, and then in the Explication and Aggravation of that Sin, he makes no distinction between the Holy Ghost and God, but only between Men and God, as the Object of it. The Holy Ghost therefore must be one of these; and as it can't be pretended that he is meant by *Men*, he must needs be meant by *God*, who is spoken of as lyed unto, in opposition to Men.

3. The Name *Jehovah* is likewise apply'd in an absolute and proper Sense to the Holy Ghost.

The word *Lord* in the *New Testament*, which I have shewn is sometimes apply'd to him, answers to *Jehovah* in the *Old*, and is the same Word in the *Greek* by which the *Seventy* usually translated *Jehovah* in the *Hebrew*. And the Instances I have given of Scripture-Interpretation, by which the Holy Ghost is shewn to be the *Jehovah*, and *Jehovah* or *Lord of Hosts* who spoke in the *Psalms*, and to the Prophet *Isaiab*, are good Proofs of his bearing those Names. But besides all this, he in other Places, speaking in his own Name, calls what he saith, the *sayings of Jehovah*, and so gives himself that Denomination. *The Spirit* (saith the Pro-

Ezek. 3. phet Ezekiel) enter'd into me, and set me on  
 24, 26, my Feet, and spake with me, and said to me, Go  
 27. shut thy self within thine House, — and I will  
 make thy Tongue cleave to the Roof of thy Mouth.  
 — But when I speak with thee, I will open thy  
 Mouth, and thou shalt say unto them, thus saith  
 the Lord God, he that beareth, let him hear ;  
 and he that forbeareth, let him forbear. And the  
 ch. 11. Spirit of the Lord fell upon me, and said unto  
 5, 10. me, speak, thus saith the Lord, thus have ye said  
 O House of Israel, — Ye shall fall by the Sword, I  
 will judge you in the Border of Israel, and ye shall  
 know that I am the Lord. The Holy Ghost  
 is the only Speaker in all these and the inter-  
 mediate Verses ; and there is no Appearance  
 but that he speaks in his own Name, and  
 calls himself the Jehovah, whose Words the  
 Prophet was to speak to the People.

The Phrase, *thus saith the Lord*, as 'tis used  
 in these Places, don't, I conceive, intimate  
 as if the Spirit spoke in the Name of the  
 Lord to the Prophet, as the Prophets used to  
 do to the People ; for it appears very plain  
 to me, that in these Discourses, *thus saith the  
 Lord*, is not to be understood as the Words  
 of the Spirit speaking in the Name of God,  
 and shewing his Commission to the Prophet,  
 but as the Words which He, asserting Him-  
 self to be the Lord, put into the Prophet's  
 Mouth to speak to the People. Hereby He  
 (as God usually did) gave due Weight to  
 his Message as coming from the Lord or Je-  
 hovah himself, who spoke these Words to the  
 Prophet, and gave him a Charge to speak  
 them to the People. For in one of these  
 Places the Spirit said to the Prophet, *Thou  
 shalt say unto them, thus saith the Lord God ;  
 and in the other, speak, thus saith the Lord.*  
 And



And the Place which the Spirit bears herein, may receive Light from a like Speech of God to the Prophet *Isaiab*. *Then said the Lord unto Isaiab, go forth now to meet Abaz,—* Isa. 7. 3, 4, 7. *and say unto him take heed, and be quiet, fear not, neither be faint-hearted.—Thus saith the Lord God it shall not stand, neither shall it come to pass.* If the Lord, who here speaks, is the Spirit (as seems very likely, because such speaking is often ascribed unto him) then 'tis undeniable that he is called *Jehovah*, because 'tis expressly said the Lord, or *Jehovah* spoke to *Isaiab*. Or, if the Lord, or *Jehovah*, is here considered as the Denomination of God absolutely, or, of any other Person in the Godhead, then this *Jehovah's* saying to the Prophet, *say unto Abaz,—thus saith the Lord*, answers the Objection taken from the like Form of Speech, used by the Holy Ghost in his speaking to the Prophet *Ezekiel*, and shews that he spoke of himself, as the *Jehovah* whose Words the Prophet should deliver with a *thus saith the Lord*. But this and some of the foregoing Texts have been farther illustrated and vindicated by a better Hand †, and therefore I have the less insisted on several of them.

Thus the Holy Ghost is represented under those Names, that are proper and peculiar to the only Great and Sovereign God, some of which Names are expressive of the Nature of God. And therefore if Names signify any thing, as they certainly do, they being

† See the *Scripture-Doctrine of the Trinity* by Mr. *Nelson's Friend*, p. 115, &c. and continued, p. 226, &c.

intended to be the Signs of Things, He whose Name is emphatically *the Spirit, the Lord, God, and Jehovah*, can't but be the infinitely Great and Almighty God.

### A P P L I C A T I O N.

Use I. We may hereby see *the great Advantage of comparing one Scripture with another.*

This, under the Guidance of the divine Spirit, is the likeliest way of coming at the Knowledge of the Truth as it is in Jesus. We can't reasonably expect that every Branch of sacred Truth should be always delivered in plain and irresistably evident Propositions, directly asserting it in so many Words. This would leave no room for Diligence in our Inquiries, or for Dependence on the Spirit of Truth to guide us in our Searches after Truth. And yet all things of Importance are so clearly reveal'd, that what seems obscure in some Places, is made very evident by comparing them with others. Many Instances of this kind may be easily observ'd by comparing some Places in the *Old and New Testament* respectively, and in a very remarkable manner by comparing some in the *Old* with others in the *New*. Some *Old-Testament* Texts consider'd by themselves are very obscure, but become very plain by considering them in the Light of *New-Testament* Explications, which can't but be infallibly true, because they are God's own Comments upon his own Words.

The *moral Law* it self is better understood by Christ's Explanation of it in the *New Testament*, than ever it was before. Many *typical* Transactions and Institutions of Wor-  
ship

ship under the Old Testament Dispensation, were hard to be understood in their Reference to the *Doctrines, Duties, and Privileges*, which were to be brought in, or to be set in a fuller Light by the Gospel-Dispensation, till by this Dispensation they were explain'd; And yet they had the same *meaning* then as they have now, as the Apostle remarks with respect to some of them, when he tells us what they *signified* during the Time of their Institution and Oblervance. *The Holy Ghost* Heb. 9, 8. *this SIGNIFYING, that the way into the Holiest of all was not yet made manifest, WHILE as the first Tabernacle was yet standing. The Incarnation, Sufferings, and Mediatorial Glory of Christ, tho' very plainly spoken of in some Places of the Old Testament, were nevertheless so obscurely hinted in others, that 'twas difficult to know whether some of them had any reference to Christ or no, till the New Testament interpreted them of him. This is very observable with respect to many Texts in the Psalms and Prophets. But tho' they were not then so well understood in their Reference to Christ as now, yet their real Meaning was the same then as now. For the Prophets prophesying of the Grace that should come to us, search'd what, or what manner of time the Spirit of Christ which was in them DID SIGNIFY, WHEN it testify'd BEFOREHAND the Sufferings of Christ, and the Glory that should follow. So in like manner, tho' there are several Old Testament Texts, which speak very plainly of all the divine Persons in the Godhead, yet there are others, which appear less clear and determinate, till they are understood in the Light of the New Testament, and then they*

they speak with convincing Evidence. But the explain'd Sense of those Texts was always really the same as now, and was capable of being known then, tho' twas not *equally* obvious, nor so well understood as now.

As the same Spirit is the Author both of the Old and New Testament, which are together our perfect Rule of Faith and Practice, the common Justice due to other Authors, of determining their Meaning in more doubtful or less evident Places, by what they more plainly say on the same Subjects in others, is more abundantly due to the Holy Ghost; because he is infallible in all that he says, and is always of one Mind. A comparing therefore Scripture with Scripture must be a profitable, safe, and unexceptionable Rule of Interpretation; a Rule which the Holy Ghost himself has recommended to us, by his directing and influencing the inspir'd Penmen themselves to speak and argue about

1 Cor. 2. *divine Things, not in the Words which Man's*  
 13. *Wisdom teacheth, but which the Holy Ghost teacheth, COMPARING spiritual Things with spiritual.*

*Use II.* We may hereby see the *GRACE* of the Gospel Dispensation, and the *DUTY* it lays upon us.

His *Grace* appears, as in many other Instances, some of which may be consider'd hereafter, so in God's condescending to make a more *clear familiar* and *enlarged* Revelation of Himself to us *Gentiles*, as well as to the *Jews*, than He did to the Old Testament Church. We once had nothing to do with the Sacred Oracles, but now have their last and best Edition, with such Additions as make up the fullest Discovery of God's Mind  
 and

and Will, that ever was design'd for the Instruction of his Church in this lower World. How highly are we favour'd of the Lord, who spoke in times past to the Fathers by the Prophets, but hath in these last Days spoken to us by his Son. And that which at the first began to be spoken by the Lord, was confirm'd to us by them that heard him; 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. The Veil which formerly cover'd the deep Things of God, is now taken off, that we may behold them with open Face in the Glass of the Gospel. And that which in other Ages was not plainly made known to the Sons of Men, is now more fully reveal'd to his holy Apostles and Prophets, and thro their means to us, by the Spirit. The great and glorious Things thus made known, are worthy of the Study of Angels, Things which they desire to look into. And the Revelation which God has made of them to the Church is so clear and abundant, that it improves the Knowledge even of the heavenly Host: He revealing them to this Intent, among others, that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold Wisdom of God. O what an infinitely great and gracious Stoop is this in God to us, that He should give us Angels Food, and teach us the Mysteries of his Will more full and plainly than he had ever taught, even those Attendants of his Throne, before!

The Light and Grace of this Dispensation increase our Obligations to Duty. The clearer this Light is, the more strongly are we bound to believe in the most stedfast and

Heb. 1.  
1, 2.  
ch. 2. 3.

2 Cor. 3.  
18.  
Eph. 3.  
5.

1 Pet. 1.  
12.

Eph. 3.  
10.

explicite Manner what God hath therein reveal'd of himself; and the more abundant this *Grace* is, which appears in giving us this increased Light, the higher are our Obligations to bring forth the Fruits of Holiness and Obedience unto God. How *thankful* Psal. 16. should we be, that our *Lines are fallen in pleasant Places*, that we live in Gospel-days, and in a Protestant Gospel-Land! And how *asham'd*, that we live no more according to Gospel-Light; that it has no better Effects upon us; but that our Faith is so weak, and our Obedience so defective as they are!

---

---

# S E R M O N   I V .

---

I C O R. xii. 11.

*But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

**W**E have gone thro *two* Heads of Argument to prove that *the Holy Ghost is the Sovereign and Almighty God*, and now proceed to *a third.*

Thirdly, *The divine Nature, and essential* Arg. 3. *incommunicable Properties of the Great and Sovereign God, are spoken of in Scripture, as the Nature and Properties of the Holy Ghost.*

Tho the *Names* appropriated in Scripture to the only true God, are a sufficient Evidence that He to whom the Scripture applies them is indeed that God ; and this being the Case (as has been shewn) with respect to the Holy Ghost, we are thereby assured that *He is that God* : Yet 'twill tend still farther to settle and satisfy us, if we find according to Scripture Evidence, that He likewise hath the true *Nature and essential Properties* of that infinitely blessed God, who is set out to us  
by

by those Names. Yea, this alone, one would think, might be sufficient to determine the Point, even tho' He had not been call'd by those Names ; for *this* would effectually intitle Him to *them* ; and who would scruple to *call* Him what He *really* is ?

I shall therefore proceed to consider such an Account of God in his *Nature* and *essential Properties* as the Scripture describes him by, to distinguish Him from all other Beings ; and shall shew that the same infallible Scripture describes the Holy Ghost by them in its Application of them to Him. In pursuit of this Design, I shall go thro' the same plain familiar Description of God, which was consider'd in my Discourse on Christ's Deity, as 'tis gather'd out of the Scriptures by *the Assembly of Divines* in their Catechism ; and shall endeavour to shew, that all its Parts agree to the Holy Ghost ; or that He is that *God*, who is a *Spirit*, *infinite*, *eternal*, and *unchangeable*, in his *Being*, *Wisdom*, *Power*, *Holiness*, *Justice*, *Goodness*, and *Truth*. That this is a *scriptural* Description of God, and such a Description of Him in his *Nature* and *essential Properties*, as is sufficient to distinguish the one only true God from all other Beings, is so evident of it self, that 'twould be superfluous to say much upon it.

The three first Properties, mention'd in this Account of God, are *incommunicable*, or such as, according to all our Notions of God or Creatures, taken from Scripture or Reason, can't in a proper Sense be convey'd to a Creature ; it being a Contradiction in Terms to speak of a Creature, who is properly infinite, eternal, or unchangeable, that is, in other Words, an infinitely perfect and  
ne-



necessarily existent Creature without any Beginning, possibility of Change, or End. Who ever dreamt of such a Creature as this! And tho there are some Shadows of Resemblance in some Creatures of the rest of the Properties or Perfections contain'd in this Description of God, yet considering Those as clothed with *infinite, eternal, and unchangeable*, in that Consideration of 'em, they are equally *incommunicable* too. For 'tis impossible that any but the infinite God should have them in that infinite, eternal, and unchangeable Manner ; since *infinity, eternity, and unchangeableness* join'd with those Perfections, make up the most exalted and distinguishing Idea we can have of the only true God.

If the Holy Ghost is proved to be infinite, eternal, and unchangeable in his *Being*, that alone is sufficient to prove that He is so in all the *essential Attributes* of his Being. For his *Being*, and *essential Attributes* are, as far as we know, the same Thing differently conceiv'd of by us ; Or at least, it must be allow'd that the Being which is infinite, eternal, and unchangeable, must be so in all the *essential Attributes* that shall be proved to belong to it ; For 'twould be a Contradiction to talk of an infinite, eternal, unchangeable Being, and of finite, temporal, and changeable *essential Attributes* of that Being. And on the other hand, if it is proved that the Holy Ghost is infinite, eternal, and unchangeable in but *one* Attribute, that is a sufficient Proof that He is so in all his *essential Attributes*, and in his *Being* too ; because 'tis likewise a manifest Contradiction to talk of an infinite Attribute in a finite Being of  
finite

finite Attributes. Once more, if it is proved that the Holy Ghost is possess'd of God's essential Perfections, that is a Proof that his Nature is the divine Nature, and that He is the only true God; because *such* Perfections can't be suppos'd to exist without their proper Nature; and because 'tis by *them* that God is what He is, in distinction from all other Beings: So that a Proof that any one Part of this Description of God belongs properly to the Holy Ghost, is in effect a Proof of the whole; and consequently a Proof of each Part, is of it self a distinct Argument for the Reality of his Godhead; and a Proof of all its Parts, is a complicated, and to me unanswerable, Proof of the same.

Having premised these things, I am now to shew that this scriptural Description of God in his divine Nature and essential Properties, or Attributes, is the Description which the Scripture gives of the Holy Ghost.

'Tis altogether needless to insist on Proofs that He is a *Spirit*, or that He is a Spiritual Being, because all the Names by which He is known, aloud proclaim it. His common Titles are *the Spirit*, *the Spirit of God*, and *the Holy Ghost*, and the like, as every one knows that has ever heard any thing of Him. And tho' these are apply'd to Him as personal Characters, they nevertheless assure us, that He is such a Person as is a Spirit; and accordingly none that I know of, who own Him to be a Person, deny Him to be properly a Spirit. This therefore being an agreed and evidently determin'd Point, I shall consider his divine Properties in order.

1. *The Holy Ghost is INFINITE in his Being, or He is an infinite Spirit.*

He is not confin'd to any Place, or limited within any Bounds ; but like the infinite God is in all Places at once. 'Tis by Him that our ascended Redeemer *fills all Things* ; Eph. 4. All Ordinances, Officers, and Members of <sup>10.</sup> Christ are fill'd with Energy, Gifts, and Graces by the Holy Ghost, according to Christ's many Promises of sending Him to those Purposes. Hence the most remarkable *filling* we ever read of in pursuance of Christ's Ascension, is declar'd to be by the Holy Ghost. 'Twas He that on the Day of Pentecost fill'd the Disciples, and the House where they were sitting, to the Amazement of all the Audience that crouded thither on that Occasion ; and He fill'd the Apostles preaching with Efficacy, and a great Multitude of the Hearers Hearts with Grace. An Account of which you have at large *Acts* 2. Chapter throughout, He still fills the Officers of the Church with ordinary Gifts, and their holy Administrations with all the Power and Success that attend them in all the Assemblies of his People, (as may be hereafter shewn) and therefore He must be every where present at once, to fill them all according as he will, wherever they are widely scatter'd Abroad on the Face of the Earth. He is in *Heaven*, being one of the *Three, who bear Record* there ; <sup>1</sup> Joh. 5. and yet *the Heaven of Heavens cannot contain* <sup>7.</sup> *him* ; as is said of Israel's *Jehovah* ; for He <sup>1</sup> Kings *is likewise upon Earth filling all Things*, and <sup>8. 27.</sup> having his Dwelling-Place in his Church and People as his Temple here. *Your Body*, says the Apostle, *is the Temple of the Holy Ghost*, <sup>1</sup> Cor. 6. *which is IN you*. And since there can be no <sup>19.</sup>

immediate Operation without the Presence of that which Operates, every Impression that He himself makes upon any Heart, in a way of common or special Influence, is a Proof of his Omnipresence.

That He is at once present in Heaven and Earth, appears to me with satisfying Evidence. For I suppose none will say that Christ was *totally* destitute of the Spirit when he went to be baptized, and yet the Spirit is spoken of as coming down *from Heaven* in a visible Appearance at his Baptism. *The HEAVENS were open to him, and he saw the Spirit of God DESCENDING like a Dove, and lighting upon him. And John bare record saying, I saw the Spirit DESCENDING FROM HEAVEN like a Dove, and it abode upon him.* This must necessarily suppose that the Spirit was in Heaven at the same time that he was by some lower Measures of Operation in Christ's human Nature on Earth, antecedent to and at the Time of that most remarkable Descent from Heaven upon Him. And after Christ was fill'd with *the Spirit above Measure*, still that Spirit was in Heaven: For when Christ was with his Disciples he told them, that unless he departed, the Spirit would not come; but he would go to Heaven, and send him *from the Father* to them, as one that was present with him; which shews that this Spirit still abode with the Father in Heaven after he was given without Measure to Christ consider'd in his human Nature on Earth. Accordingly after Christ's Ascension, this Spirit came like a *Sound from Heaven* upon the Disciples on the Day of *Pentecost*; and yet this Spirit was with them, in some low Degrees

Mat. 3.

16.

Joh. 1.

32.

ch. 16.

7. & 15.

26.

Acts 2. 2.

degrees of Influence, with respect to the Gifts and Grace they had before this plentiful Unction. Hence said Christ to his Disciples before this Effusion, *He (the Spirit of Truth) dwelleth in you, as well as shall be in you.* The giving of this Spirit according to an agreed Dispensation is call'd a *pouring him upon us from on HIGH*; and yet, notwithstanding he is pour'd from on *High* upon us, He is spoken of as still continuing in Heaven, being represented with respect to his manifold Operations, as *the seven Spirits which are before God's*, viz. the *Father's Throne*; which may hereafter be shewn to be meant of this Spirit, who is but *one Spirit*, tho his Gifts and Operations are many. All this makes up a convincing Evidence, that the Spirit's most eminent Residence is in *Heaven*, as God's is usually represented to be; and yet that he hath a constant Being and Operation on *Earth*, diversifying that Operation according to his Pleasure on the Hearts of those in whom He dwells. With respect to these Operations, He is said to *come* unto us as often as He renews them upon us: But this (as has been observ'd) is no more a Proof of any Removal of his essential Presence, as if he left Heaven when he comes to us, than it was of such Removal of God's essential Presence when he was said to *bow the Heavens and come down*, and to *go and return to his Place*, or when *Jehovah*, at the Building of *Babel*, was said to *come down to see the City and Tower, which the Children of Men builded*, and to *go down and there confound their Language*. Nor is the Spirit's being *sent* from Heaven any more a Proof that he leaves Heaven when he comes to us, than 'tis that God's *Mercy* and

Joh. 14.

17.

Isa. 32.

15.

Rev. 1.

4.

Psal. 18.

9.

Hos. 5.

15.

Gen. 11.

5, 7.

his *Truth* leave Heaven, when he is said to  
 Pſal. 57. *ſend them from Heaven to ſave us.*  
 3.

It has been urged by ſome, that *Satan* may be ſaid to be Omnipreſent as well as the Holy Ghoſt, becauſe he operates in many Places at once, as appears from his being call'd *the Spirit that Worketh in the Children of Diſobedience*, at one and the ſame time wherever they are; and *the Devil who leads them Captive at his Will*. But this Objection will have little force, if we conſider that as there are innumerable Devils, ſo when we read of *Satan*, the *Devil*, and the *unclean Spirit*, we may underſtand theſe Terms as *Names of Multitude*, including more evil Spirits than one. Many Devils are ſometimes ſpoken of collectively in the ſingular Number, as if they were all but one Devil, becauſe they make all but one Kingdom, are united like a Body Politick, and agree in one Intereſt and Deſign. Or if we ſuppoſe the Chief or Prince of Devils, to be ſometimes meant by theſe Names, yet his Actings may be underſtood as including the Actings of leſſer Devils, that are under his Dominion, and obſerve his Orders. Thus by *Satan* Chriſt means more Devils than one, when he ſays, *If Satan caſt out Satan*, that is, if one or more Devils caſt out others, *he is divided againſt himſelf*, that is, the Kingdom or Body Politick of Devils is divided againſt it ſelf, as the next Words explain it, *How ſhall then his Kingdom ſtand?* And in the following Verſes this caſting out of *Satan* is call'd a caſting out of *Devils*. In like manner the *Demoniack* that met Chriſt out of the Tombs, is call'd *a Man with an unclean Spirit*; and Chriſt ſpoke to this Spirit as to one ſingle  
 Perſon,

Matth.

12. 26.

v. 27, 28.

Mark 5.

2.

Person, *Come out of the Man, thou unclean Spirit*. v. 8. And yet this Spirit says of himself, *My Name is Legion ; for we are many*. Now 'tis v. 9. obvious that the Devil, consider'd as inclusive of many Evil Spirits, may be in many Places at once ; and yet no one of those Spirits can be so. But the Holy Ghost is expressly said in our Text and Context, to be but *one and the same* single Spirit, tho his Gifts and Operations in different Persons and Places at once are many. This necessarily supposes that this one Spirit is at once in all those Places where he Works by his own immediate Agency, and consequently that He is Omnipresent.

Hence the *Psalmist*, speaking of the Omnipresence of God, represents that of the Spirit as equal to it, and even the same with it. *Whither shall I go from thy Spirit ?* <sup>Psa. 139.</sup>  
*or whither shall I fly from thy Presence ? If I* <sup>7, 8, 9,</sup>  
*ascend up into Heaven, Thou art there ; if I* <sup>10.</sup>  
*make my Bed in Hell, behold, Thou art there ;*  
*if I take the Wings of the Morning, and dwell*  
*in the uttermost Parts of the Sea ; even there shall*  
*thy Hand lead me, and thy right Hand shall hold*  
*me. Some by God's Presence understand the*  
*Son, who is call'd the Angel of his Presence ;* <sup>Isa. 63,</sup>  
 and so this Text is a Testimony to the Om-9.  
 nipresence of all the Persons of the Trinity,  
 with respect to Being and Operation. How-  
 ever, the Spirit is expressly mention'd, by his  
 proper distinguishing Title, under the Cha-  
 racter of such Omnipresence, that 'tis im-  
 possible to fly from it : *Whither shall I go from*  
*thy Spirit ?* And to shew that the Omnipre-  
 sence of the Spirit is the Omnipresence of  
 God himself, the *Psalmist* in the next Verse

argues from *that* to *this*, expressing his Apprehensions on that account of the Impossibility of finding any Place in Heaven, Earth, or Hell, where God is not. *If I ascend up into Heaven, Thou art there, &c.* To suppose that this Name, *thy Spirit*, is a Poetical Flight, signifying, not the Holy Ghost, but some Property of God, is a very bold and dangerous Straining of proper and distinguishing Expressions into loose and indeterminate Metaphors, and is a Violation of all just Laws of Interpretation, when the Nature of the Things spoken of admits of a proper Sense, as we have seen it doth in this Case, by what has been said concerning the Omnipresence of the Holy Ghost, who usually bears the Title of the *Spirit of God*.

2. *He is a Spirit who is ETERNAL in his Being.*

He is expressly call'd the *eternal Spirit*, in distinction from the Father and Son, when Christ is said *thro the eternal Spirit* to have offer'd himself without Spot to God. He was before all Things, because the Maker of them, as may be shewn hereafter. He always was the Spirit of God, there being no account of any Beginning he ever had, or that God ever was without the Spirit. But this Property of the Holy Ghost has been consider'd at some length already under the third *explaining Proposition*. I therefore proceed to the next.

3. *He is a Spirit who is UNCHANGEABLE in his Being.*

He, being Infinite and Eternal, can't but be Unchangeable. If He is Infinite in Being or essential Presence, there is no room for change of Place: And if He is eternal in his



his Being, that, as has been shewn, imports *Necessity* of Existence, or that he could not but be what he is. To suppose a Change in his Being, is to destroy the Eternity of it; for by such Change he would become a new and different Being from what he was before, a Being of no older Date than from that Time of Change. Yea, if the Father and Son are Unchangeable in their Being, the Holy Ghost can't but be so too; because (as has been before shewn) He, as to his *Nature*, Being, or *Essence*, is the *same* with them, and as to his *Personality* or *Manner* of having that Being, He is always *necessarily* proceeding in one and the same inconceivable and invariable Manner from them. And a necessary Emanation, in an unchangeable Nature from unchangeable Persons, must of necessity be unchangeable too.

Hence the unchangeable *Sameness* of the Spirit himself, under all the *Diversities* of his Operations, is spoken of just in the same Terms as the unchangeable *Sameness* of the Father and Son, under their divers Operations, is express'd by in our Text and Context, supposing that by the *same God*, is meant the Father, and by the *same Lord*, the Son. <sup>1 Cor. 12. 4, - 11.</sup> And to secure the invariable *Sameness* of the Spirit, *that* is several times repeated, and at last summ'd up with still stronger Emphasis in our Text, where he is call'd *one and the self-same Spirit*; *one Spirit* in opposition to his *manifold Operations*; and the *self-same Spirit*, in opposition to all the *Diversities and Variety* of them. Or if we suppose, that by the *same God*, the *same Lord*, and the *same Spirit*, is meant the Holy Ghost under different De-

animations, the Sameness of his divine Being is so much the more strongly asserted, and all the Unchangeableness that goes into our Idea of the same God, the same Lord, and the same infinite Spirit, is ascribed to him. And the † Word here used to signify the Sameness of the Spirit, is that which is used to signify the unchangeable Sameness of the great Jehovah, in opposition to all Creatures,

† τὸ αὐτὸ πνεῦμα. Heb. 1. *As a Vesture shalt thou fold them up, and they shall be changed; but thou art \* THE SAME, and thy Years shall not fail.* This is alledg'd by the Author to the Hebrews, in an Application to Christ, as a Proof of his Unchangeableness, and is a Quotation from the Psalms, where the Unchangeableness of Israel's Jehovah is undoubtedly describ'd.

The Holy Ghost ever was and ever will be the same in himself as he now is. 'Twas He, the same Spirit, that spoke in and by the Prophets in the Old Testament Dispensation, and in and by the Apostles in the New. This Spirit of Christ that was in the Prophets, testified before hand the Sufferings of Christ, and the Glory that should follow — which are now reported to you by them that have preach'd the Gospel to you, with the Holy Ghost sent down from Heaven. 'Tis He, the same Spirit, who was promised to abide with Christ's Disciples for ever. And 'tis He, the same Spirit, that continues to fill the Gospel with all its Efficacy, as 'tis still the *Ministration of the Spirit*, and to dwell in every Believer as his *Temple*. In a word, we have still † the same Spirit of Faith as the Old Testament Saints had. He is Unchangeably one and the same in his Being, tho he diversifies and puts forth or withholds his various Operations according to his own

I Pet. 1. 11, 12. Joh. 14. 10. 2 Cor. 4. 13. † τὸ αὐτὸ πνεῦμα.

love-

sovereign Will and Pleasure, as the Father and Son likewise do in full Consistence with their Being in themselves *without variableness* Jam. 1. 17.  
*or Shadow of turning.*

Thus the Holy Ghost is *Infinite, Eternal, and Unchangeable in his Being.* I now proceed to shew, that He is likewise so in the following *essential Properties* of his Being.

4. *He is Infinite* (which includes his being *Eternal and Unchangeable*) *in WISDOM.*

He *Foreknows*, as appears from his having *Foretold*, Things to come. This is spoken of as the peculiar Property of the only true God, to distinguish him from all others, according to that Challenge, *Shew the Things* Isa. 41. 23. & 45. 21.  
*that are to come hereafter, that we may know that ye are Gods. And who hath declared this from antient time? who hath told it from that time? Have not I the Lord? and there is no God else beside me.* Now this Prerogative of the Deity is ascrib'd to the Holy Ghost: He is the *Jehovah* that has declared Things from antient Times, even to the most minute Circumstances of them, which depended, not on a Concatenation of necessary Causes, but on the voluntary Actings of free Agents, particularly with respect to the Time and Manner of Christ's Birth, Life, Sufferings, and Death. He is the All-knowing God, who (without any Revelation made to himself) reveal'd those Things to the Prophets, and spoke of 'em in and by them, which they themselves knew not the Meaning of, while he knew it, and really signify'd it by them, tho they understood him not, *Searching what, or what* 1 Pet. 1. 11.  
*manner of Time the Spirit of Christ, which was in them, did SIGNIFY, when it testify'd before hand the Sufferings of Christ, &c.* And  
 the

2 Pet. 1. *the Prophecy came not of old time by the Will of  
27. Man, but holy Men of God spake, as they were  
moved by the Holy Ghost.*

And when he came upon the Apostles and other Spiritual Men, he came upon them like an infinitely knowing Spirit of Prophecy,  
Joh. 16. *who according to his Pleasure shewed them  
13. Things to come. How its being said, that He  
speaks not of himself, but speaks what he hears,  
consists with his original divine Knowledge,  
was shewn under the Fifth explaining Propo-  
sition. He must know those Things himself  
which he reveal'd to others, and they were  
such as 'twas absolutely impossible for any  
but God himself to know until he reveal'd  
Acts 11. 'em. Agabus signified BY THE SPIRIT  
28. that there should be great Dearth throughout all  
the World, which came to pass in the Days of  
Claudius Cæsar. He likewise took Paul's Girdle,  
Acts 21. and bound his own Hands and Feet, and said,  
11. thus SAITH THE HOLY GHOST,  
so shall the Jews at Jerusalem bind the Man that  
owneth this Girdle, and shall deliver him into the  
1 Tim. 4. Hands of the Gentiles. And the SPIRIT  
1, &c. speaks expressly (by the Apostles as well as the  
Prophets of old) that in the latter times some  
shall depart from the Faith, giving heed to sedu-  
cing Spirits, &c. And 'twas revealed to Simeon  
Luke 2. by the Holy Ghost, that he should not see Death till  
26. he had seen the Lord's Christ. Thus he is a  
Dan. 2. Revealer of Secrets, as is said of the only true  
47. God.*

Yea, so Infinite is his Knowledge, that nothing is hid from it, no, not the deep  
1 Cor. 2. Things of God. For the Spirit searcheth all  
10. things, yea, the deep things of God. To search  
or penetrate into all Things, is to know them,  
as the next Verse interprets it, where 'tis  
call'd

call'd his *knowing the Things of God*. Yea, *searching*, when spoken of as God's Act, denotes the most intimate and perfect Knowledge of Things that lie beyond the Perception of others, as is plain when he says, *I the Lord SEARCH the Heart*, in opposition to its Unsearchableness by others. And *shall not God SEARCH this out? For he knoweth the Secrets of the Heart*. Hence said David, *O Lord thou hast SEARCHED me and known me; Thou knowest my down-sitting and mine uprising, thou understandest my Thoughts afar off, &c.* Such Knowledge is too wonderful for me. Now the Spirit's thus searching all Things, is a very full Expression of Omniscience. But lest we should confine it to created Things, 'tis farther added, *yea, the deep Things of God*. To know the deep Things of God can be nothing short of infinite Knowledge; For he that knows the infinite Depths of God's Being, Counsels, and Operations, must have an infinitely knowing Capacity, or be as infinitely knowing as the God he knows. And the Spirit has not this by Inspiration or Revelation from God; but by Nature as the Spirit of God, who of himself is sufficient for it, as appears from the Illustration of it in the next Words, by the Spirit of a Man's knowing the Things of a Man, which it is acquainted with by its own essential Power of Intuition and Principle of Reason inherent in itself. *For what Man [Gr. \* who of Men] knoweth the Things of a Man save the Spirit of a Man which is in him? Even so the Things of God knoweth no Man [Gr. † none] but the Spirit of God*. Others know something of 'em by Revelation, but none but the Spirit, together with the Father and Son, knows

Jer. 17.

Ic.

Psal. 44.

22.

Psal.

139. 1,

2, 3, 4,

5, 6.

1 Cor. 2.

11.

\* τίς ἀν-

θρώπων.

† οὐδείς.

knows 'em originally of himself. The Father and Son can't be excluded from this Knowledge, because they, tho' different Persons, are the same *God* with the Spirit ; but all that are not God, are excluded from it. This Account of the Spirit's Knowledge exactly answers Christ's Expressions about his own and his Father's original perfect Knowledge of each other ; which is likewise to be understood inclusive of this Spirit to the ex-

Mat. II.

27.

† & d'els.

*cl. None] knows the Son but the Father, neither knoweth any Man the Father save the Son, and he to whomsoever the Son will reveal him.*

And yet the Father and Son certainly know themselves, and the Text we are upon shews that the Spirit knows them too. These Texts cast such a Light upon one another, as shews that the Knowledge of the Spirit is the same with that of the Father and Son, to the utter exclusion of all others from such sort of Knowledge. For *Canst thou by searching find out God? Canst thou find out the Almighty to Perfection?*

Job II.

7.

If the Spirit's knowing *the deep Things of God* should be understood as relating only to the *Secrets of God's Counsels and Will*, and that the Spirit of God, and none but He, is acquainted with them, as the Spirit of a Man is with the Secrets of his own Bosom, to the exclusion of all others ; this still maintains the Argument for his infinite God-like Knowledge, since none but the great God himself can by his own natural Ability know these. *For who*

Rom. II.

3.4

*hath known the Mind of the Lord, or who hath been his Counsellor?* This Interrogation excludes all others, but the Lord himself, from knowing the Secrets of his Mind ; and yet we are told the

the Spirit *searcheth* or *knows* these, and therefore He must be excepted from the Rank of all *Creatures*, and be included in that *God* himself, who knows his own Mind and his own deep Things. Hence the Knowledge of the Spirit is describ'd in like Characters of Self-sufficiency as the Knowledge of God is, *Who hath directed the Spirit of the Lord, or leaving his Counsellor hath taught him? With whom took he Counsel, and who instructed him, and taught him in the Path of Judgment, and taught him Knowledge, and shewed to him the way of Understanding?* Accordingly, when Christ spoke of the Day of Judgment, *Mark* 13. 32. and excluded *all Men*, and *the Angels in Heaven*, and *himself AS Man*, he did not exclude *the Holy Ghost* from the Knowledge of it. And tho the Evangelist *Matthew* represents Christ as saying, *Of that Day and Hour knoweth no Man, no not the Angels of Heaven, but my Father only*; that is to be understood of his Father inclusive of the Spirit, as well as of himself consider'd in his original Nature, to the exclusion of all *Creatures* (and particularly of Christ's human Nature; and of Men and Angels) as appears from the foregoing Instances of like necessary Interpretation, which we have just now taken Notice of. Since Christ mentions the highest Intelligences next to the only true God, and excludes 'em all from this Knowledge, we can't reasonably suppose but he would have mention'd the Holy Ghost, and excluded him from it, in case he really is not God, and did not know the Day of Judgment.

Isa. 40.  
13, 14.

Mat. 24.  
36.

And as his Knowledge reacheth to the Secrets of God's Heart, so it doth to the Secrets of ours. How else could he reveal  
God's

- God's Secrets to them by inward and impressive Illumination, and that in the most seasonable Times and Circumstances, when our Consciences tell us, and he knows, they are most critically suited to our inmost Exigencies? Hence he is call'd the *Spirit of Wisdom and Revelation in the Knowledge of Christ, the Eyes of our Understandings being enlightened by him.* And again, *The Spirit of Wisdom and Counsel* to guide us in the most intricate Paths of Life. And how could He *help our Souls Infirmities*, and direct and assist us how to pray, and what to pray for pertinently, unless he knew our Hearts, and was fully acquainted with all the Principles, Desires, Hopes and Fears, Straits and Conflicts, that secretly work in them? If he dwells in all Believers at once, he can't but be acquainted with his own Habitation; he can't be a Stranger to his own Home, or be ignorant of what is transacted there. Yea, the Apostle appeals to him, as to the Searcher and Knower of his Heart, *I say the Truth in Christ, I lye not, my Conscience also bearing me Witness in the Holy Ghost.* This Knowledge which the Holy Ghost has of our Hearts, can be no other than the infinite Knowledge of God; since he claims it as his Peculiar, *I the Lord search the Heart.* And *Thou, says Solomon, even Thou ONLY knowest the Hearts of all the Children of Men.*
- To conclude, The Omnipresence of the Holy Ghost bears into our Minds an unanswerable Proof of his Omniscience; for he can't but know every thing if he is every where present, as an *infinite intelligent Spirit.* Accordingly he is represented, as if he was all Eye, when he is call'd *the Eyes seven of the Lamb,*

Eph. 1.  
17, 18.

Isa. 11.  
2.

Rom. 8.  
26.

Rom. 9.  
1.

Jer. 17.  
10.  
1 Kings  
8. 39.

Rev. 5.  
6.

Lamb,



Lamb, which are the seven Spirits of God, sent forth into all the Earth. A Description that bears some Analogy with that which is given of the Omniscience of God. *The Lord's* Pſal. 11. *Throne is in the Heavens, his Eyes behold, his 4. Eye-lids try the Children of Men.*

5. *He is infinite in P O W E R.*

He is call'd the *Spirit of Might*, to denote Isa. 11. the All-powerful Energy of his Operations. 2. And the mighty Signs and Wonders, which were wrought in Confirmation of the Gospel, and carry'd the most unquestionable Characters of Divinity upon them, were perform'd by the Power of the Spirit of God. Hence Rom. 15. he is spoken of as the *Finger of God*. I, 19. says Christ, *by the Finger of God cast out De-* Luk 11. *vils*; and this is interpreted by another Evan- Mat. 12. *gelist, as his casting out Devils by the Spirit of* 28. *God*. At other times he is call'd the *Hand of the Lord*. *The Hand of the Lord*, says Eze- Ezek. 8. *kiel, fell upon me, — And he put forth the Form* 1, 3. *of an Hand, and took me by a Lock of mine Head, and the SPIRIT lifted me up between the Earth and the Heaven*. The *Finger and Hand of the Lord*, speaking after the manner of Men, are Representations of God as exerting his Almighty Power in his various Operations. And because this is done by the Holy Ghost as the most immediate acting Person in the Godhead, therefore he is spoken of under these Metaphors. But how the Holy Ghost should put forth the Almighty Power of God, unless he himself is Almighty, surpasses all my Conceptions. Nor do these Metaphors import that he is something different from God, or that the Power he puts forth is not his own: For as the Finger or Hand of a Man is a part of the Man him- self,

self, so, tho God has no Parts, but is one undivided Being, yet the Holy Ghost's being call'd the Finger of God, and the Hand of the Lord, may intimate to us, that he is so his Finger and Hand, as to be one in Nature with him, and to put forth the infinite Power of the Deity as his own Power in all his Operations.

Hence as the *Finger and Hand of the Lord* are sometimes used as Denominations of the Holy Ghost, so at other times they are made the Denominations of God's Almighty Power put forth in divine Operation, which shews that the Power of this Spirit is the infinite Power of God himself. Thus when he wrought Miracles by *Moses* beyond the Imitation of the *Egyptian-Magicians*, they acknowledg'd the Power of God therein, Exod. 8. said to *Pharaoh*, *This is the FINGER OF*  
19. *GOD*. And at another time 'tis call'd his  
Exod. 3. Hand, *I, said God, will stretch out MY*  
20. *HAND, and smite Egypt with all my Wonders*. Accordingly the Prophet speaking of  
Isa. 59. God's Omnipotence says, *Behold the Lord's*  
1. *Hand, or Power, is not shortened, that it cannot save*. And the same sort of Language is used of the Spirit to shew his inexhaustible  
Mic. 2. Omnipotence, *O thou that art named the House*  
7. *of Jacob, is the Spirit of the Lord straiten'd? When the Men of Cyprus and Cyrene—spake to the Grecians, preaching the Lord Jesus, we are*  
Acts 11. told, *the Hand of the Lord was with them,*  
21. *and a great Number believed, and turned to the Lord*. This Hand of the Lord, I conceive, may be here understood either of God's exceeding great Power, or of the Holy Spirit, who put forth that Power. And tho it seems that *the Power of the Holy Ghost* is not used

used as a *personal* Character of the Holy Ghost, yet to shew that the Power he puts forth is the infinite Power of God, *His coming* upon the *Virgin* to form Christ's Body of her Substance, is call'd *the Power of the Highest's coming* upon her for that Purpose. This Divine Power is the Principle of his Operation, and what can that be less than Infinite? But the Omnipotence of the Spirit will farther appear when we come to speak of his divine Works.

6. *He is Infinite in HOLINESS.*

His most usual Titles are the *Holy Ghost*, and the *Holy Spirit*, as all know who know any thing of him. *Take not thy HOLY Spirit from me*, says David. And *the Communion of the HOLY Ghost be with you all*, says the Apostle. But 'tis needless to repeat any more of the numerous well-known Testimonies of this sort. And tho' *Holy*, when made an Epithet of the Spirit, may have a special Relation to his peculiar Work in the OEconomy of Salvation, as he is the Author of all the Holiness of the Church; yet this is so far from being an Objection against the infinite Holiness of his *Nature*, that it carries great Evidence of it. For the Nature of a Cause is best known by its most constant genuine and remarkable Effects. Voluntary Agents act suitable to their own Nature; and the highest Evidence of their moral Principles lies in their uniform Acts with respect to Things of a moral Consideration. We therefore can't suppose that the blessed Spirit should be the free and continual Worker of all Holiness in numberless Numbers of others, and not be altogether Holy himself. How could he fill the human Nature

ture of Christ with all the Holiness 'twas enrich'd with *beyond Measure*, and spread Holiness far and wide among all the Members of his mystical Body, unless he had infinite Capacities of doing it, and an infinite Pleasure in doing it? He can't but be Himself perfectly Holy, since 'tis his chosen Work and Delight to promote and diffuse Holiness.

God's infinite Holiness is spoken of as the Ground of his Sanctifying his People, and demanding that they should be Holy.

Lev. 21. Hence he was usually call'd the *Holy One of*  
 8. *Israel*, and said to them, *I the Lord which*  
 1 Pet. 1. *Sanctify you, am Holy*; and *Be ye Holy, for I*  
 16. *am Holy*. If these Things are Proofs of his infinite Holiness, as they are generally thought to be, why should we not think the same with respect to the *Holy Ghost*, since all the Holiness that is found in every true Israelite, is the *Sanctification of the Spirit*; and he, speaking after the manner of Men, is *griev'd*, when his holy Work is counter-acted by us. This is sufficient to assure us, that he is *not a God that hath Pleasure in Wickedness*, but is of purer Eyes than to behold Iniquity without the utmost Adhorrence of it, as is said of the only true God. Accordingly we find him equally concern'd with the Father and Son, in that triple solemn Acclamation, *Holy, Holy, Holy, Lord God of Hosts!* which has been shewn by several Circumstances of the Context to relate to the Holy Ghost, who is thereby proclaim'd and acknowledg'd to be originally, essentially, and equally Holy with the Father and Son, he being in Nature or Essence the same infinitely holy God with them.

7. *He is Infinite in JUSTICE.*

This Spirit will not always strive with Man. Gen. 6.

Tho in a way of common Operation he bears in Light and Convictions to Sinners Consciences, to awaken within them lively Apprehensions of their Sin and Danger, to check the Madness of their Hearts against God, to shew them the way of Recovery by Jesus Christ, and to make them sensible of the Necessity and Advantage of a Return to God thro him: And tho he bears long with them, and renews good Impressions after many Repulses from them; yet if they continue wilfully to shut their Eyes against the Light, to stifle Convictions, to harden their Hearts against them, and to go on obstinately in their old Ways of Sin, he will not always wrestle with them, but in his righteous Judgment give them up to their own Blindness and Hardness of Heart, till they shall be past all Hope of ever being reclaim'd; according to those awful Words of the Apostle to the gain-saying Jews: *Well spake the HOLY GHOST by Ijaiah the Prophet unto our Fathers, saying, Go unto this People and say, hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive: For the Heart of this People is waxed gross, and their Ears are dull of hearing, and their Eyes have they closed; lest they should see with their Eyes, and hear with their Ears, and understand with their Heart, and should be converted, and I should heal them.* Acts 28. 25, 26, 27.

What a tremendous Instance is this of the infinite Justice of the Holy Ghost in this dismal righteous Judgment on harden'd and resolute Sinners.

He likewise displays his Righteousness in convincing Sinners of the exceeding Strictness

of divine Justice, of its high Demands upon them, and of their Obnoxiousness to its vindictive Resentments; and in leading them to trust in the perfect Righteousness of Christ, and in nothing short of that, to answer for them. He furthermore asserts his Justice in appearing for his People to rescue them from cruel Oppressors, and in executing righteous Judgments on his and their Enemies. Hence

Isa. 59. 19. *says the Prophet, When the Enemy shall come in like a Flood, the SPIRIT of the Lord shall lift up a Standard against him. And when God's People of old were unjustly oppress'd by their Enemies. The Spirit of the Lord appointed Rulers with Wisdom, Strength, and Courage to avenge them on their insulting Foes. Several Accounts of which we have at*

Judg. 3. 10. & 11. 29. *large in the Book of Judges, particularly in the Cases of Othniel and Jephtha.*

8. *He is infinite in GOODNESS.*

Matt. 19. 17. *There is none good, says Christ, but One, that is God. But thy Spirit is good, says the Psalmist,*

Psa. 143. 10. & 25. 8. *just in the same manner as he on a like Occasion said, Good, and Upright is the Lord. He is*

Neh. 9. 20. *call'd by way of Eminence the good Spirit, and at other times the Spirit of Grace. He is the*

Zec. 13. 10. & Heb. 10. 29. *Author of all Grace and Goodness in us, and acts therein with infinite Love and Kindness to us. And as this is an Argument to prove God's infinite Goodness, so 'tis of considerable weight to prove the infinite Goodness of the Spirit, to whom we may say,*

Psa. 119. 68. *Thou art God and dost good. But this Property of the Holy Ghost will appear more at Length, when we come to speak of his gracious Operations.*

9. *He is Infinite in TRUTH.*

He is often call'd *the Spirit of Truth*; and Joh. 14. is said to be *Truth* it self, *'Tis the Spirit that* 17. *beareth Witness, because the Spirit is Truth*; and &c 15.26. hereupon he is join'd in the next Verse with 1 Joh. 5. the Father and Son, as an authentick Witness, of original Veracity, equal to them. *For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* As 'tis said of God, that *He can't lye, and abides faithful, and can't deny* Tit 1.2. *himself*: so it may be said of this Spirit of 2 Tim. 2. *Truth*; his being so, assures us *he can't lye, or* 13. say any thing but *Truth*; for that would be to deny himself, as he is *Truth*, and the *Spirit of Truth*. Accordingly the Apostle *John*, speaking of the Anointing which Believers receive from Christ by his Spirit, says, *'tis Truth, and is no Lye.* We may depend on all 1 Joh. 2. that he says in his Word, and on all that he 27. speaks to our Hearts, which is always according to his Word. He is infallible in his speaking, and all that he speaks must have an infallible Accomplishment according to his Intent therein. Hence said the Apostle Acts 1. *Peter, Men and Brethren, this Scripture MUST* 16. *NEEDS have been fulfilled, which the HOLY GHOST by the Mouth of David spake before concerning Judas,* And the Necessity of many Things being doing with respect to Christ, is often laid on what the *Holy Ghost* had said in the Scripture of him. All the Infallibility of the Prophets and Apostles was deriv'd from this Spirit. We never read of his being inspir'd to make him infallible; but his own Infallibility and Authority, whenever he spoke in and by the Prophets, was sufficient to secure the Truth of all that they

said under his Inspiration ; and therefore 'tis often repeated, *He that hath an Ear, let him hear what the Spirit saith to the Churches.* Rev. Chapters 2d and 3d. And what is this but to refer us to the supreme Authority and absolute Infallibility of the Spirit, for the Truth and Obligation of what is spoken ?

Thus we see that all the Parts of this Description of God in his Nature and essential Properties belong by Scripture-Application to the *Holy Ghost* ; which sufficiently shews that He is indeed the Almighty True and Sovereign God. And in what respects *Self-origination, Independency, and absolute Supremacy* are contain'd in this Description, was consider'd in my Sermons on Christ's God-head. †

† See  
p. 90.

### A P P L I C A T I O N.

*Use I.* This shews us the *Honour, Safety, and Blessedness of those in whom the Holy Ghost dwells by special Relation and gracious Operation.*

The higher the Dignity or Excellence of any Person is, the greater is the Honour of having his Company. How do Persons of low Degree think themselves honour'd, if they are admitted into the Presence of Nobles, Princes, and Kings of the Earth ; and how much more if those grand Personages condescend to come to them, to dwell and converse familiarly with them, and to employ their Wisdom, Power, and Treasure for their Comfort and Safety ? But what is this to the *Holy Ghost's* coming to us, conversing with us, and dwelling in us as his Temples and settled Residence, and employ-

ing



ing his All-sufficiency for our Safety and Blessedness, since He is the great *Jehovah* who has all divine Perfections in Himself, yea, and since with Him, the Father, and Son come likewise to us, and take up their Abode with us. And yet *this Honour have all the Saints*. If when *Araunah* saw King *David* come to him, he cry'd out with Wonder, *Wherefore is my Lord the King come unto his* <sup>2 Sam.</sup> *Servant?* How much more may we wonder <sup>24. 21.</sup> that the *Lord the Spirit* should come to us, should search and find us out, and come to make his Abode with us; with *Us*, who are nothing *Abjects*, and were before the Habitation of *Devils*, and of every vile Affection! If *Solomon* was struck with Amazement, that he a great King should be employ'd in building an House for the Lord, saying, *Who am* <sup>2 Chron.</sup> *I, that I should build him an House?* How asto- <sup>2. 6.</sup> nishing must it be to us, that we *our selves* should be his House, and should be fill'd with that Glory by him, which the visible Glory that appear'd in *Solomon's Temple* was but an Emblem of? What are we wretched *Dust* and *Ashes*, that this great and blessed Spirit should appropriate us to himself, for a Habitation where he will dwell, and display a divine Glory! We may well say to him, as the *Disciples* did to *Christ*, *Lord, how is it* <sup>Joh. 14.</sup> *that Thou wilt manifest thy self to us, and not* <sup>22.</sup> *unto the World?*

And where this divine Person dwells, there can't but be the utmost *Safety*, and the best Kind of *Blessedness*; Blessedness in its sure Beginnings here, and Blessedness to be enjoy'd without Defect or Alloy in the heavenly Mansions for ever hereafter. He is Infinite in *Wisdom* to guide us in all our

Darkness, and to Counsel us in all our Difficulties. Infinite in *Power* to defeat Satan in his Attempts upon us ; to subdue our Iniquities in us, and to captivate our Hearts to the Obedience of Faith ; to strengthen us for all Duties to which we may be call'd in doing or suffering the Will of God ; and to work all our Works in us and for us. Infinite in *Holiness* to change us into the Image of God, to sanctify us throughout in Body, Soul, and Spirit, and to preserve us blameless to the coming of Christ. Infinite in *Justice* to take away the Captives of the Mighty, and to deliver the Prey of the Terrible, to rescue the Redeemed from the Usurpations and Tyranny of Satan, and to confound the Rage of his and their Enemies, and over-rule it to his Glory and their Good. Infinite in *Goodness* to help our Infirmities, to be our Comforter in all Tribulations, to shed God's Love abroad in our Hearts, and to enable us to cry *Abba Father*. Infinite in *Truth* to apply the great and precious Promises to us, and to deal with us according to them. And He is *Eternal* and *Unchangeable* in all these Perfections, and in his Love and Care to exert them for the Safety and Blessedness of the Heirs of Glory. O with what Majesty and Sweetness must the Spirit's Applications of his Word come unto our Hearts, since He therein acts as God, who has all Sufficiency in himself to make entry into these Hearts, and then to secure his Habitation from Ruin, and to furnish it with all the Beauties and Delights 'tis capable of receiving !

*Use II. Let us take heed how we treat the Holy Ghost, or behave it toward Him.*

His Name is *Jehovah*, and He is by Nature what He is call'd, *Jehovah*, Lord, and God. With what awful Reverence then should we always think and speak of his Person and Operations, never daring to pour Contempt on one, or to disregard or resist the other? Some of his Operations are with all-conquering Efficacy to master the Stubbornness and Disobedience of our Hearts, and to dispossess the Prince of Darkness from them. And O how should we long for these, if we have not yet been favour'd with them! And how thankful should we be, if we have felt any thing of them! But there are others which thro inobservance on one hand, or thro rebellious Opposition against them on the other, may, and alas! too often do pass off without any saving Effect. 'Twas God's Complaint of his professing People of old, that *they rebell'd and vex'd his holy Spirit, and therefore he was turn'd to be their Enemy, and fought against them.* Isa. 63. 10. They in Defiance of all his great and kind Appearances for them, wickedly rebell'd and turn'd against him, till he righteously turn'd his Dispensations, and sought against them in their *Spiritual* as well as Civil Concerns; for, among other Judgments, *He sent Leanness into their Souls.* Ps. 106. 15. I pray God the like Complaint may not lie against any of you, and that the like tremendous Judgments may not befall you. Suffer me to expostulate the Case a little both with unrenow'd and renew'd Persons about their Behaviour toward the Holy Ghost, as it may

may affect their Spiritual Interests respectively.

1. *Let unregenerate Sinners take heed how they behave it toward him.*

Has not this good Spirit sometimes touch'd your Hearts by some sudden Impressions before you were aware ; Has he not drawn near to your Spirits in the hearing or reading of his Word, or in Meditation, or Prayer ? And yet you have not seriously regarded it. Has he not sometimes awaken'd your Consciences, and rouzed them out of their carnal Security, gall'd and wounded them as a Spirit of Bondage, bringing your Sins to your Remembrance, and making you afraid to persist in your former sinful Doings ? And yet you have fought against those Motions by Stubbornness and Rebellion of Heart, or diverted and stifled them by Company, Business, or Pleasure, till they have worn off as if they had never been. Has he not at some seasons, when you have been alone by Day or by Night in your Retirements or on your Beds, in the Watches of the Night or Dawnings of the Morning, reason'd with your Hearts to leave your old insinuating Companions, Practices, Profits, or Pleasures, to cease to do evil, and learn to do well, to abandon your Course of Sin, and particularly some first Rate Sins, for which your Consciences more especially witness'd against you, and to seek out after God and Christ and eternal Life ? Yea, has not the Power of these Impressions been so strong on some of you, that you have been even forced to resolve to set about believing and turning to God without Delay ? And yet you, like *Felix*, have put it off to another Season,

have

have fallen in with the next Temptation to Vanity, and so have lost all again, and nothing has been effectually done.

I appeal to your Consciences, whether something of this sort has not at one Time or other past within your Bosoms ; and it may be some farther Inlightings have been shed in some of your Minds : And yet you have shut your Eyes against 'em, and now either dare not look back upon them, or dare to live contentedly without them ; or, which is worst of all, dare to think and speak of them with a profane Gallantry, as if you are wiser and better without them than you were with them. All this is rebelling against and resisting the Holy Ghost. And 'tis exceeding dangerous to treat him in this base and unworthy manner : He is not to be trifled with and affronted at this rate. He will not always strive with the Soul, that always maintains its Contempt of him and Opposition against him. He is *God*, and can give thee up as soon as he pleases ; and if once he takes the Provocation wholly to abandon thee, thou art inevitably lost, and past all Hope of ever being brought to saving Repentance.

O then, if thou valuest thy immortal Soul, reverence him in every Impression he makes upon thee ; be glad of every Hint and Motion from him ; don't be afraid of it, but thankfully accept it as a Kindness, and esteem it thy Duty and Advantage to embrace and improve it. Dread the thoughts of losing it : Take Heed of doing any thing to stifle it, and labour to yield up thy self to it, and to follow its guidance, with an Eye to him  
to

to overcome all the Stupidity, Carelessness, Vanity, Hardness, and Enmity of thy Heart, by such victorious Operations, as shall make an effectual Change upon it, that thou mayst feel and be fully reconcil'd to the *Day of his Power*, and so be one of his *willing People*.

Pla. 110.  
3.

2. *Let the Believer, who is favour'd with the Indwellings of this Spirit, take Care how he carries it to him.*

Don't thou grieve this blessed Spirit by thy Carelessness or Neglect on one hand, or by any unholy Practices on the other, lest he withdraw his quickning, strengthening, and comforting Influences from thee. *Grieve not the holy Spirit of God, whereby ye are sealed to the Day of Redemption.* But observe the way he takes with thee, watch for his Gales upon thy Heart, and when thou perceivest the Wind serves, take that Opportunity to hasten as far as thou canst Heaven-ward. O how much Loss dost thou daily suffer for want of this Observance ! Consider who it is that dwells in that Heart of thine, and what becomes thee to do in his Presence, and under his Eye. Lament thy unrighteous Offences against him, and his righteous Withdrawings from thee, as one that has been ungratefully grieved by thee ; and let it grieve thee to thy Heart, that thou shouldst grieve such a Great and Good and Holy One as he is. Lament after him for his Returns, and when he graciously appears to and for thee again, labour to entertain him as *God*, with all the Honour, Reverence,

Af-

Eph. 4.  
30.

Affection, and Obedience that is due to him as such. And be very Cautious that you don't give him fresh Provocations; yea, beg of him, and trust in him, to keep your Heart right with him, that you may be enabled to *walk in the Spirit*, and never again *fulfil the Lusts of the Flesh*. Gal. 5. 16.

---

SERMON

---

# S E R M O N V.

---

I COR. xii. 11.

*But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

**W**E are considering some Heads of Evidence that *the Holy Ghost is the Sovereign Almighty God.* Therefore,

Arg. 4. Fourthly, *Those divine WORKS, which the Scripture, and sometimes Reason it self, assures us are peculiar to the one Sovereign and Almighty God, are in a proper Sense ascribed in Scripture to the Holy Ghost.*

His *divine Names* are not pompous empty Titles; his *divine Nature* is not a useless unactive Principle; but according to his glorious Names and Nature, he *acts* in a God-like manner, as the proper Efficient of Things peculiar to God, which none but the only true God can do. These may be reduced to two general Heads. (1.) *The Works of Nature.* (2.) *The Works of special OEconomy in our Salvation.*

All



All the Operations of the Spirit both in the Works of *Nature* and *special Oeconomy*, are according to the Order of his *Subsistence*. He being that Person in the Trinity, who necessarily and eternally proceeds from the Father and Son, the most natural Order of Operation is, that they should work by him, as well as together with him: or, that the Deity should put forth its Power in producing its Effects by the *Holy Ghost* as the most immediate Worker. And therefore, tho' what the Spirit doth in the Operations I am going to consider, God is sometimes said to do by him; yet that is no Objection against his being one God with the Father and Son, or against his doing those things *as God* together with them. For the Term *God* in those Passages is to be understood either as a Denomination of the *Father*, or of the *Son*, or of *both*; or else as a Denomination of the *divine Nature*, according as the Circumstances of their several Contexts guide us. And so God's acting by the Holy Ghost, is not to be understood as if he was an Agent of an inferior Nature to God; but as denoting the *Order* of the divine Persons Working, or as denoting the *Person* by whom the divine Nature most immediately puts forth its Almighty Energy.

Yea, to say that the Spirit is not *God*, or that his Operation as such is not the Operation of God, because God works *by* him; is indeed to say that God himself don't immediately do any Works, but only commissions and Influences some inferior Being to do them, and on that Account only is said himself to do them. And according to this way of speaking, those Things which are done by  
the

the *Spirit* are no more done by God himself, than every good Effect that is wrought by an Angel, a Magistrate, a Minister, or a good Man, is God's own doing it, because they do those Things by Commission and Influence from him. But tho' God is certainly the first and principal Cause of all the good Effects that are produced by any of his Creatures, yet that Person must surely have a very odd Turn of Mind, who can read the Scripture-account of what God is said to do by his Spirit, and think that the Acts of his *Spirit* therein, are not more properly God's own Acts, than the Acts of *Angels* or *Men* are: Or, that God don't more immediately act by *him*, than he doth by *them*. And that which puts this Matter out of doubt with me is, that the Works I am going to insist on, are such as in their proper Efficiency are peculiar to God *only*; and some of them such as God is said to do by *himself*, and yet they are wrought by the proper Efficiency of the Spirit.

'Tis not pretended that the Spirit doth these Things *exclusive* of the Father and Son, but 'tis insisted on that they don't do 'em exclusive of *Him*; or, that they all act by one Energy and joint Concurrence in producing them. Accordingly, the following Arguments taken from the Spirit's Works, suppose the *Order* of his Operations; and the Force of those Arguments lies in the Nature of the Works themselves, which the Holy Ghost is the proper Efficient of by his *own* Power, and which are such as both the Scripture, and the Reason of Things assure us, can be done by none but the One Great and Sovereign God, or by no Power short  
of

of his ; which Power the Holy Ghost could not put forth unless he Himself is God. Therefore,

1. *The Holy Spirit performs those Works of NATURE, which are peculiar to the only true and Almighty God. Creation and Providence take in all the Works of this sort, and both these are ascrib'd to the Holy Ghost.*

(1.) *The Work of CREATION is ascrib'd to him.*

This is a Work which the great Jehovah is said to do *alone*, to the Exclusion of all that are not God ; and *by himself*, to the Exclusion of all second Causes or inferior Agents. *I am the Lord that maketh all Things, Isa. 44. that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by my self. 24.* There was no Partner with him, or subordinate Agent used by him, in framing the Heavens and the Earth. And yet the Holy Ghost is expressly spoken of as an acting Person in the Creation of the World. Which shews that he is not excluded from, but included in *that God*, who created it *alone and by himself*. Thus in the *Mosuck Account* of the Creation, we are told, that *the Spirit of Gen. 1: God moved with a formative Power on the 2. Face of the Waters.*

That this Spirit of God was not the *Air* or *Wind* moving upon the Face of the Waters is plain, because this Spirit is not reckoned among the created Things. and is mention'd before there was any Separation of any Parts of the *Chaos* into their proper Forms. The first distinction of Things follow'd the Spirit's moving ; and the Creation of the *Air* is generally refer'd to the Work

of the *Second Day*.\* Nor is there any Reason to suppose that any immaterial intelligent Agent *different* from the Holy Ghost is meant, because he is *often*, and none but he is *ever* call'd the *Spirit of God* in the Scripture.

The *Action* of this Spirit was such a moving on the indigested Matter, as became an effectual Influence to shape it into its divers designed Forms, as they are afterwards related thro the rest of the Chapter. For the Word here translated *moved* †, denotes a Motion like that of Birds, when they sit on their Nests with vital or cherishing Heat over their Eggs or Young; and accordingly 'tis used to express an *Eagle's fluttering over her Young*; and so it signifies the most powerful Energy and Action of the Holy Spirit, communicating Being, Life, and Motion to all Things.

Now this effectual formative Work of the Spirit of God, upon that which *was without Form and void*, is in all the following Accounts of the Creation as expressly call'd God's own immediate Work, as the first Forming of the Chaos it self. It was God that all along said, *Let it be so, and it was so*, and *God made and created* all the different Creatures there specify'd. And considering the unaptness of the first confused Mass to yield this excellent Variety of several Ranks of Creatures, this has been usually look'd upon as an Act of equal Power with that of creating the first Mass it self. 'Tis parti-

---

\* *Vid.* Ainsworth and Willet's *Hexapla in Loc.*

† פָּרַח *Vid.* Glassius's *Grammat. Sacra.* p. 314, 115. particularly

cularly with respect to this part of the Work of Creation, that God speaks so magnificently of it, as the most grand and unanswerable Proof of his infinite Majesty and Greatness. The *Stretching forth the Heavens*, <sup>Isa. 44.</sup> and *Spreading abroad the Earth*, <sup>24.</sup> which God speaks of as done *alone* and *by himself*, belongs to this part of his Work. And when he aggrandizes his creating Power in the most exalted Strains, to strike the Mind with a solemn Awe at the Thoughts of his infinite Being, he principally insists on the *finish'd* Works of his Hands, and recites among many other particulars, his beautifying the Heavens with the luminous Bodies he has placed in them, *Job* chap. 38. throughout. This is a Work God claims to himself, and is too great for any but himself to do; and yet *This* is expressly declar'd to be done by his Spirit as the immediate Agent therein. *By his Spirit he hath garnish'd the Heavens*, ; <sup>Job 26.</sup> *his Hand hath formed the crooked Serpent*; by 13. which some understand the *Celestial Spheres*, and others the *Via Lactea*. What is said to be done by his Spirit in the former part of the Verse, is in the latter call'd the Work of his Hand; which shews that the Spirit's Agency herein was the Acting of God's infinite Power in and by him. And may not this help us to understand the Psalmist, when he says, *By the Word of the Lord were the Heavens made, and all the Host of them by the Breath*, <sup>Psal. 33.</sup> *or Spirit of his Mouth*: q. d. The Word of the Lord commanded, and the Spirit put forth the Power by which that Word commanded them into Being. Hence the Operation of the Spirit in this Work is represented not in the manner of a dependent or

subordinate Agent, but of the supreme and  
 Isa. 40. Almighty God. For, *Who hath measured the*  
 12, 13. *Waters in the Hollow of his Hand? And meted*  
*out the Heaven with the Span, &c? Who hath*  
*directed the Spirit of the Lord, or being his Coun-*  
*seller has taught him?*

Yea, the Creation of Man, who has an  
 immaterial Soul as well as an earthy Body,  
 Job 33. is ascrib'd to the Holy Ghost. *The Spirit of*  
 4. *God hath made me, says Elibu, and the Breath*  
*of the Almighty has given me Life.* He is here  
 spoken of not as an Instrument by which  
 God works, but as the principal efficient  
 Cause; He himself by his own Act made  
*Elibu*, and by consequence all others. The  
*Spirit of God*, and the *Breath of God*, may  
 be consider'd as meaning the same thing;  
 the *Breath of God*, as the *Metaphorical*, and  
 the *Spirit of God*, as the *proper Denomina-*  
*tion of the third Person in the Godhead.*  
 And perhaps he is call'd the *Breath of the*  
*Almighty* in allusion to the manner of his  
 Zec. 12. *forming the Spirit of Man within him, which is*  
 1. represented by *breathing into him the Breath*  
 Gen. 2. *of Life.* And this Expression, *Breathing*, when  
 7. apply'd to God, is commonly used with a  
 regard to the Operation of the Spirit; and  
 so the Spirit was the immediate Creator of  
 the Soul as well as of the Body of Man,  
 and may very properly be call'd *the Father*  
 Heb. 12. *of Spirits, and the God of the Spirits of all*  
 9. *Flesh*; which are the distinguishing Chara-  
 Num. 16. *cters of the only true God.* And since 'tis  
 22. & the special Work of the Holy Spirit to re-  
 27. 16. new the Image of God in fallen Man, 'tis  
 most natural to suppose that He at first made  
 the Soul, with all its concreated Holiness,  
 and

and so was the Author of Man's *original Reclitute*, as well as of his reasonable Nature.

Now how could the Spirit be thus concern'd, and act together with the Father and Son in Creation Work, unless he is the only true God together with them ; since we are expressly told that God *alone* is that Creator? Or how could God make all things by his Spirit, unless his Spirit was *Himself* essentially consider'd ; since we are told he made them *alone by himself*, which excludes all Instruments or inferior Causes from any Efficiency therein ? The Holy Ghost therefore can't be an inferior instrumental Agent in this Work ; but must be, inclusive of the Father and Son, the God himself that perform'd it. And thus considering the Spirit as the one true God, together with the Father and Son, God's making all Things by Him, is a making them *alone and by himself* to the Exclusion of all that are not God. The Creation of the World is an irresistible Evidence of the Being of a God. The Variety, Order, and Magnificence of this Work, has been always reckon'd an unanswerable Demonstration that none but God could be the Author of it. Atheism could never hold up its head against this single Argument. Now, since several Scriptures declare that the Holy Ghost is the efficient Cause of that Work, those Scriptures turn the whole Force of that Argument into a Demonstration that He is God.

The Heathens could have no Notions of a God superior to the Creator of the World ; and the Apostle speaks of the Creation, as the highest Demonstration to them, and to

all Men, of the supreme Deity of Him that  
 Rom. 1. made it. *For the invisible Things of him from*  
 20. *the Creation of the World are clearly seen, being*  
*understood by the Things that are made, even his*  
*eternal Power and Godhead.* And therefore,  
 since Revelation assures us that the Holy Spi-  
 rit was the immediate Agent therein, He  
 really must be included as a divine Person in  
 that supreme Godhead, and must be that  
 God whose Being is demonstrated by the  
 Creation. Accordingly it hath been a com-  
 mon Observation of the Learned, that God  
 spoke of himself as more than one *Person*,  
 when he said, *Let US make Man.* And very  
 Gen. 1. often when God is spoken of as our Maker  
 26. or Creator, the Word in the *Hebrew* is put  
 in the plural Number. Thus for Example,  
 Job 35. *None saith where is God my Maker?* [*Heb.*  
 10. *Makers.*] *Remember now thy Creator,* [*Heb.*  
 Eccl. 12. *Creators.*] And *Thy Maker* [*Heb. Makers*]  
 1. *is thine Husband.* The *Persons* acting in our  
 Isa. 54. Creation according to the Order of their  
 5. Subsistence are more than one, and there-  
 fore spoken of in the *Plural*; but the Nature  
 or *Godhead* is but one, and therefore 'tis not  
 more Gods than one, but the one only living  
 and true God, Father, Son, and Spirit, that  
 made us all.

(2.) *The Work of PROVIDENCE is ascrib'd to the Holy Ghost.*

The Psalmist, speaking of the *Continuance*  
 of God's manifold Works, says, *Thou sendest*  
 Psal. 104. *forth thy Spirit, they are created.* The continual  
 30. support of the Creature in Being is ex-  
 press'd by *creating*, because a constant Efflux  
 of the same Almighty Power and Goodness  
 that made the World, maintains a dependent  
 World in Being: And the Spirit of God is  
 here



here asserted to be the Author of this constant Recruit. God's sending forth his Spirit for this Purpose, don't denote that his Spirit is a distinct Being, of an inferior Nature to himself, or is employ'd as an under-Agent to him; but only imports, that God applies his essential Power and Goodness to this Operation, by that Person in the Godhead who is call'd his Spirit. For the Spirit's acting herein is not God's putting the Operation into another's Hand, and influencing him to it; but is God's own Operating, as 'tis explain'd in the next Words, *Thou renewest the Face of the Earth.* Accordingly this holy Penman speaks of God's *sending forth his Mercy, Truth, and Power.* *He shall send from Heaven and save me.* — God Psal. 57.  
*shall send forth his MERCY and his TRUTH.* 3. &  
*And send THY HAND from above, &c.* 144. 7.  
 But surely these Expressions don't imply that these Perfections of God's Nature hereby intimated are something different from himself, but only that he exerts them in suitable Operations, which is call'd his *sending them forth.* Accordingly the Spirit being the most immediate acting Person in the Godhead, the exerting divine Perfections by him in recruiting Operations, is call'd God's sending him forth for them, in such a manner that he himself is said to do them.

On the other hand, the Decay of Nature is represented as the Effect of God's Spirit's *blowing* upon it, in allusion to the withering Effect of a blasting Wind. *All Flesh is Grass, Isa. 40.*  
*and all the Goodliness thereof as the Flower of* 6, 7.  
*the Field: The Grass withereth, the Flower fadeth, because the Spirit of the Lord bloweth upon it.* And this answers to that Work,

which is appropriated to God, where 'tis  
 Psa. 104. said, *Thou hidest thy Face, they are troubled:*  
 29. *Thou takest away their Breath, they dye, and*  
*return to their Dust.*

And as the whole Frame of Nature depends on the Agency of the Spirit as the God of Nature, so the Government of the World is manag'd by him, particularly as its Affairs are intermingled with, and relate to the Interests of the Church. He is never said to be *ruled*, or *governed*, or subject to God's Dominion, as all Creatures are, and can't but be; but on the other hand, he is spoken of as acting the *Governing* Part in the OEconomy of the World. 'Tis he that over-ruled things by his Providence, to give *Israel* Rest in the Wilderness, while they were surrounded with formidable Enemies. *The*

Isa. 63. *Spirit of the Lord caused him to rest, so didst*  
 14. *thou lead thy People to make thy self a glorious*  
*Name.* 'Tis he that guarded them against their envious Foes, and crush'd the Powers that design'd to destroy them. *When the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him.* 'Tis

J d. 3. 10 He that influenced *Judges* and *Kings* to ad-  
 & 6. 34. minister Justice, and manage the Affairs of  
 & 11. 29. Civil Government, as is recorded with re-  
 & 13. 25. spect to *Othniel*, *Gideon*, *Jephthah*, *Samson*,  
 & 1 Sam. 1. 13, *Saul*, and *David*.

14. This Work of God's Spirit, fitting Kings for Government, and stirring them up to righteous Administrations, was signify'd by *Anointing* them for their Office. With respect thereto, God was said to *anoint* and *gird*  
 Isa. 45. *Cyrus*, or to incline his Heart, and enable  
 1. 5. him to overthrow the *Babylonish* Tyranny, and to open a way for *Israel's* Return to their  
 own

own Land, and for their Rebuilding the Temple which *Nebuchadnezzar* had destroy'd. On this Account God said of *Cyrus*, *He is* Isa. 44.  
*my Shepherd, and shall perform all my Pleasure,* 28.  
*even saying to Jerusalem, Thou shalt be built, and to the Temple, thy Foundation shall be laid.* And we are told, *The Lord stirred up the Spirit of* Ezra 1.  
*Cyrus King of Persia, that he made a Proclama-* 1, 2, 3,  
*tion—saying—The Lord God of Heaven—bath* 4, 5.  
*charg'd me to build him an House in Jerusalem which is in Judah. Who is there among you of all his People? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the House of the Lord God of Israel, &c.* Hereupon all those whose Spirit God had rais'd to go up, to build the House of the Lord, gather'd together from the several Parts of *Babylon*, and return'd under their principal Leader *Zerubbabel*, whose *Babylonish* Name was *Shethbazzar*, as may be seen by comparing *Ezra* 1. 8, 11. with Chap. 2. 1, 2.

Now all the great Things that God did by *Cyrus's* means in order to the Rebuilding of the Temple, are declar'd to be done by the Spirit of the Lord, who by his secret Influence stirr'd up *Cyrus*, and all others concern'd, and made all Opposition fall before them. For, with respect to this great Event, *This was the Word of the Lord to Zeurbabel,* Zec. 4.  
*saying, not by Might nor by Power, that is, not* 6, 7.  
*by any Counsels or Arrays of Israel, but by my Spirit, saith the Lord of Hosts, Who art thou, O great Mountain? before Zerubbabel thou shalt become a Plain.* Who can reflect on this stupendious Turn of Providence, which is declar'd to be brought about by the Spirit of the Lord, who over-ruled the Tempers, Counsels, and Actions of Men to accomplish

Pfal. 58. pliff it, and not be forced to fay, *What hath  
11. God wrought?* and, *verily he is a God, inclu-  
sive of his Spirit, that judgeth in the Earth.*

Once more, The Spirit is represented as  
guiding all the Motions of Providence, in  
*Ezekiel's* Vision of the *Living Creatures* and  
Ezek. 1. the *Wheels*. They (the living Creatures) went  
12, 19, every one streight forward; whither the Spirit  
20. was to go they went, and they turned not when  
they went. And when the living Creatures went,  
the *Wheels* went by them; and when the living  
Creatures were lift up from the Earth, the *Wheels*  
were lift up. Whithersoever the Spirit was to go,  
they went, thither was their Spirit to go, and the  
*Wheels* were lifted up over against them; For  
the Spirit of the living Creature [Heb. † Spirit  
of Life] was in the *Wheels*. This is gene-  
rally allow'd to be an emblematical Repre-  
sentation of the Providence of God, which  
over-rules and orders all Affairs for his Glory  
and his Church's good. The *living Creatures*,  
who are afterwards call'd the *Cherubims*, are  
usually supposed to mean the Angels, who  
ch. 10. are Ministers of God's Will; and the *Wheels*  
15. to mean still more inferior Causes. But there  
was a higher Spirit, different from the Spi-  
rit of the living Creatures, who order'd  
them; and this can be no other than the  
*Spirit of God*, who, as the first supreme Cause,  
quicken'd, over-ruled and guided all their  
Motions; so that they became steddly and  
harmonious to answer his Ends, how-  
ever many of them might seem to run coun-  
ter to those Ends. Surely then He must be

the great and sovereign God, since *his Kingdom ruleth over all*.

2. *The Holy Spirit performs many Works in the OEconomy of Salvation, which are peculiar to the only Sovereign and Almighty God.*

The Works of the Holy Ghost, which in this OEconomy are by special voluntary Dispensation committed to him, may be reduced to *three Heads*. (1.) Those which respect *Christ himself, consider'd in his human Nature, and Office-Capacity*. (2.) Those which respect *the Church in general*. And, (3.) Those which respect *each Member of Christ's mystical Body in particular*. And all the Works of the Spirit, which are peculiarly ascrib'd to Him with regard to these severally, are such as are peculiar to the only true God, and which none but he can do.

(1) *He perform'd those Works with respect to CHRIST'S HUMAN NATURE AND OFFICE-CAPACITY, which are peculiar to the great and only true God.*

What I am about to offer with respect to the Holy Ghost's Operations towards and by Christ's human Nature, is not to be understood as if Christ, consider'd in his divine Nature, was insufficient for, or was really unactive in, any of these Works. For as the Spirit is the Spirit of the Son, as well as of the Father, so both he and the Father put forth those Operations jointly with and by the Spirit. The *human Nature* of Christ is it self a Creature, tho in personal Union with the *divine*; and therefore the Actings of the Spirit on and by that Nature, are likewise the Actings of the Father and Son together with him, as all his Operations toward the Creature are. Hence some of those  
Works

Works are expressly ascrib'd sometimes to the Father, sometimes to the Son himself, and at other times to the Holy Ghost, as may hereafter appear with respect to Christ's *Resurrection*.

The personal Union of the *Logos* with the human Nature, gave an infinite Dignity to Christ's Acts, they being thereby the Acts of a divine Person; and by virtue of this Union, there is a constant necessary Influx of one Kind or other, from the *Logos* by the Spirit on the human Nature, tho' the Kinds and Degrees of that Influx are variable according to Dispensation. Considering the *Man Christ Jesus* as one Person with the eternal *Word*, all divine Flowings into him are peculiarly his own Acts in one Nature, upon himself in his other Nature. And considering him as *sent*, and put into Office by the Father, they are peculiarly the Father's Acts towards him. But still the Holy Ghost is that Person in the Godhead, by whom I conceive the Father and Son put forth their Power, and who most immediately applies the one Energy of the Godhead in its Operations on and by Christ's human Nature.

Hence the Actings of the Holy Ghost with respect to those things that are done towards and by Christ, as consider'd in his human Nature, are no more a Proof of the *Quiescence* of the *Logos* therein, than they are of the *Quiescence* of the Father himself; because He as well as the Son acts by his Spirit in all these Things. The God-like Acts which Christ perform'd in his human Nature, were manag'd in such a grand and sovereign Manner, as shew'd himself to be the acting God that wrought them by his own Power: and yet

yet I humbly think that he, as the *second* Person in the Godhead, put forth this Power thro his human Nature together with and by the Holy Spirit. And there is no inconsistency in this, since his original Nature is likewise the Nature of the Holy Ghost, and is the one undivided Principle of his own and of the Spirit's Operations in their proper Order, and according to agreed OEconomy. Upon this foot, whatever one doth in things of this sort, the other can't but concur in, and do likewise. As Christ said with respect to the Father and himself, consider'd as the Son, *My Father worketh hitherto, and I work, not as different Causes, one subordinate or inferior to the other, but as co-equal Workers in their proper Order, and essentially one Cause; For what things soever he doth, these also doth the Son LIKEWISE.* Joh. 5. 17. So it may be said in like manner with respect to the Holy Ghost, and the Father, and Son, the Reason of the Thing being the same; and Ascriptions of the same Works being in many Places of Scripture made in the same sovereign Manner to him, as is in others to them. Having premised these Considerations to prevent Mistakes, I now proceed to consider some Acts of the Holy Ghost with respect to Christ's human Nature and Office-Capacity therein, which are peculiar to God only.

(1.) *He formed the human Nature of Christ in a miraculous God-like Manner.*

This was a Work for the Manner of it, wholly above the Power of Nature, and is prophesy'd of as a *creating* Act, which is peculiar to God only. Thus, in prophetick Stile, which sometimes speaks of things future

ture as if they were alrerdy past, 'tis said,

Jer. 31. *The Lord hath CREATED a new Thing in  
22. the Earth, viz. A Woman shall compass a Man.*

This very well harmonizes with the Account of that stupendious Sign of God's Covenant-Faithfulness, which he assur'd his People he himself would give them, *Behold a Virgin*

Isa. 7. *shall conceive, and bear a Son, and call his Name  
14. IMMANUEL.* This seems plainly to

be the *New Thing*, of miraculous Birth, that God would *CREATE in the Earth*, or

Jer. 31. *Land of Canaan: For in the former Part of  
4, 5, &c. the Chapter, God comforted Israel with*

Promises of a Restoration to their own Land, and thereupon used Arguments with them to stir them up to return to it. Now what

could more effectually sweeten these Promises, and incline their Hearts to this Return, than an Assurance that in that Land God would

*create this New Thing, viz. That a Virgin should conceive their Messiah?* And then in the

following Parts of the Chapter, he adds many more exceeding great and precious

Promises of spiritual Blessings that should be brought to them in the Messiah's Days: And

what was so proper to introduce the Prospects of that State, as a Prophecy of the Birth of

that Messiah? Yea, still farther to intimate that the *New Thing* here mention'd relates to

him, the Murder of the Infants at Christ's Birth is join'd with this Prophecy of him.

v. 15. *Thus saith the Lord, a Voice was heard in Ramah, Lamentation and bitter Weeping, Rachel*

*weeping for her Children, refused to be comforted for her Children, because they were not. And*

*Herod's slaying all the Children that were in Bethlehem, and in all the Coasts thereof (which*

*took in Ramah) is expressly call'd a fulfilling  
that*



that which was here spoken by the Prophet *Jere-* Matth-  
*my, saying, In Ramah was there a Voice heard,* 2. 16,  
 &c. 17, 18.

Now this forming of Christ's human Nature in the Womb of the Virgin, is call'd God's *creating* a new Thing, which is the very same † Word that is used to express his creating the World. *In the Beginning God CREATED the Heavens and the Earth.* And this is at another time call'd a *Forming* Isa. 49. him *from the Womb to be his Servant.* And the \* Word here used is that by which the Creation of Man is express'd: *The Lord God FORMED Man of the Dust of the Ground.* Gen. 2. 7. As God form'd Man of the Dust of the Ground (which, as has been shewn, is to be understood of God inclusive of the Spirit) so the Holy Ghost by a creating Power form'd Christ's Body of the Substance of the Virgin, he being *made of a Woman.* Gal. 4.

This great and god-like Work is expressly † ascrib'd to the Holy Ghost as the immediate proper Efficient of it. When the Virgin *Mary* was first saluted by the Angel, and was assured from God that she should conceive and bring forth *Jesus*, she knew that in her then present Circumstances there was a natural Impossibility of it, and therefore doubted concerning it. But *the Angel answer'd and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.* Luke 1. 23. - 34. The Holy Ghost's acting herein was a putting forth the Power of the Highest: which shews 'twas a Work peculiar to God, and wrought by his immediate Power, and

yet the Holy Ghost himself was the Doer of it ; 'twas he that apply'd this Power, or put it forth to produce this grand Effect, so as to be himself the immediate proper Author of it. Hence we are told the Virgin *was found with Child of the Holy Ghost : And that which was conceived in her, was of the Holy Ghost.*

Mat. 1.  
18. 20.

(2.) *He furnished Christ's human Nature with all Grace and Gifts to qualify him for, and to enable him to go thro, his Office-work upon Earth.*

Luke 1.  
35.

That human Nature which was so extraordinarily form'd by the divine Power of the Holy Ghost, was form'd with all its congenite Principles of Grace and Holiness ; and therefore in its very Conception and Birth 'tis call'd *that holy Thing that should be born of the Virgin.* And as Christ in his human Nature advanced in Years, the Holy Ghost was with him, making him to increase as Man in Wisdom as well as Stature. *The Child grew, and waxed strong in Spirit ; or, as it might be render'd, by the Spirit, fill'd with Wisdom, and the Grace of God was with him, [Gr. upon him] so that when he was twelve Years old——all that heard him were astonish'd at his Understanding and Answers. And Jesus increased in Wisdom, and Stature, and in Favour with God and Man.*

ch. 2. 40,  
42, 47,  
52.

He by the Spirit had a gradual Increase of Illuminations, Gifts, and Graces, according to his human Capacity of receiving them, as he grew up to Manhood. And when he was to enter on his publick Ministry, the Holy Ghost came upon him in much greater Abundance of Operations, Gifts, and Graces, to enrich him with a thorough-Furniture for the Office-work that lay before him. He was

was baptized in the most remarkable Manner with the Holy Ghost; *The Spirit then descending like a Dove upon him.* Hereupon he is represented as full of the Holy Ghost; and as acting in the Power of the Spirit; and as having an unmeasurable Effusion of him upon his human Nature! for God gave not the Spirit by measure to him. 'Twas by this Spirit that he was most immediately qualify'd as God's Servant to *give Judgment to the Gentiles.* And 'twas thro the Holy Ghost that he gave commandments to the Apostles.

Thus was Christ, as Man, anointed with the Holy Ghost, according to his own Application of an old Testament Text relating to himself, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor.*—And he began to say to them, *this Day is this Scripture fulfilled in your Ears.* The Father is indeed represented as anointing him with the Spirit for the Work to which he had call'd him; and as Christ came on his Father's Business (the Father being usually spoken of as the sender of Christ, and as the first Mover and Orderer of all Things relating to our Salvation) 'twas very fit that, according to this OEconomy, he should furnish Christ's human Nature with all Endowments necessary for his Work. But still the Father's qualifying him was by the Holy Ghost. And he, as well as the Father, acted the Power of God in the Collation of all Gifts, Graces, and Abilities on the Man Christ Jesus, according to that Prophecy of him, *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.* 'Twas he that

fill'd him with the Power whereby he went  
 Acts 10. about doing good. For *God anointed Jesus of*  
 38. *Nazareth with the Holy Ghost and with Power,*  
*who went about doing good, and healing all that*  
*were opprest of the Devil ; for God was with*  
*him.* Christ's being fill'd with Power for  
 these Works, was by his being fill'd with the  
*Holy Ghost ; and the Power which the Holy*  
*Ghost put forth upon and by him, was the*  
*Power of God ; for 'tis added on the Account*  
*of what the Holy Ghost did therein, that*  
*God was with him.* And accordingly the  
 Things here mention'd, which Christ did by  
 the Power that the Holy Ghost put forth by  
 him, are at another time represented by the  
 same Apostle as Things which God himself  
 ch. 2. did by Christ : For, says he, *Jesus of Naza-*  
 22. *reth was a Man approved of God among you, by*  
*Miracles, and Wonders, and Signs, which God*  
*did by him in the midst of you.* But how this  
 Power put forth by the Holy Ghost can in  
 strictness of Speech be call'd God's being  
 with Christ, and God's doing those Things  
 which that Power did by Christ, is, I con-  
 fess, very hard for me to understand, unless  
 the Holy Ghost is God, and put forth that  
 Power as God.

It is certain that the Man Jesus could not do  
 Joh. 3. such Miracles as he did, except God was with him,  
 2. that is, except the Power of God, was put  
 Psal. 72. forth thro him ; for 'tis *the God of Israel, who*  
 18. *ONLY doth such wondrous Things.* And yet  
 the Holy Ghost is spoken of as that Person  
 in the Godhead, who most immediately did  
 put forth that Power ; the Father and Son,  
 as God, acting therein by and together with  
 Luke 12. him. Hence Christ tells us, *He cast out De-*  
 20. *vils by the Finger, or Power, of God ; and to*  
 shew

shew us which Person in the Godhead most immediately acted that Power, he at another time tells us, he did it *by the Spirit of God.* <sup>Mat. 12. 28.</sup> And because the Power of the Spirit was the Power by which Christ perform'd his mighty Works, therefore blaspheming those Works was call'd *Blasphemy against the Holy Ghost,* and *a speaking against him.* <sup>v. 31, 32.</sup>

Yea, it was thro the eternal Spirit (which I have shewn is meant of the Holy Ghost) that Christ *offered himself without Spot to God.* <sup>Heb. 9. 14.</sup> His human Nature was not sufficient of it self, without special Assistance from the divine, to bear up under the infinite Weight that lay upon it, when he *bare our Sins in his own Body on the Tree*; and to exercise every Grace in such an eminent manner as the Circumstances of his Case then requir'd. And as Christ in his original Nature acts by the Spirit toward every thing that is out of that Nature; so I apprehend it was by his Spirit, that he communicated his divine Influences to his human Nature, to support and carry it thro that last and greatest of all its Difficulties, with all that Faith, Love, Readiness, Patience, and Submission that were necessary to make his Sacrifice a *free*, and so an acceptable Offering. So that the Assistance Christ's human Nature found to carry it thro the Hour and Power of Darknes, was an immediate and unmeasurable Flow from the Holy Ghost, And surely this was Assistance too great for any but God himself to give in the most immediate manner to him, and 'tis accordingly spoken of as God's own Act. *For the Lord God, says Christ with respect to this Case, will help me, therefore shall I not be* <sup>Isa. 50.</sup>

*confounded; therefore have I set my Face as a Flint, and I know that I shall not be ashamed.*

[3.] *The Holy Ghost raised Christ from the Dead.*

The Apostle *Paul* leads our Thoughts this way, when speaking of the Resurrection of Christ and of Believers, he says, *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.* The Resurrection of Christ is here spoken of as the *Pattern* of ours. The *Quickening* of the Head and Members, was and will be by the same Power; as he was quickened, so *also* we shall be; and therefore as *ours* is to be by the Spirit, *His* was so too, or else we shall not be quicken'd as He was. Accordingly He was said

Rom. 8.  
11. to be *put to death in the Flesh; but quickened by the Spirit.* By the *Spirit* in this Place, some understand the divine Nature of Christ, because 'tis opposed to his human Nature, which is call'd the *Flesh*; and for that Reason I formerly was inclin'd to take it in that Sense. But 'tis more usually understood to mean the Holy Ghost; and I own that, upon a closer Review, it seems more immediately to respect Him, not only because the Article is prefix'd to *Spirit*, but principally because of what immediately follows, *By which (Spirit) also he went and preach'd to the Spirits in Prison, which sometime were disobedient — in the Days of Noah.* This manifestly refers to the Holy Ghost's Pleadings with the old World by the Preaching of *Noah*, and by inward Checks of Conscience, which they despised to their own Perdition; with respect

1 Pet. 3.  
18. to which God said, *My Spirit shall not always strive*

v. 19, 20.

Gen. 6. 3.

*strive with Man.* And yet these Actings of the Spirit toward the antediluvian World, were Christ's own Actings in his præ-existent divine Nature by Him: for *He* (Christ) *went, and preach'd by the Spirit* to them that disobey'd his Preaching in the Days of *Nab*, and were, at the writing of this Epistle, in the Prison of Hell for that their Disobedience. So in like manner the Spirit's raising Christ's Body from the Dead, was Christ's own Act in his divine Nature, by his Spirit upon his human Nature. Hence Christ spoke of it as what he himself would do, *I will raise it up*, speaking of the Temple of his Body. And, *I lay down my Life that I might take it again: I have Power to lay it down, and I have Power to take it again.* And at other times we are told, that God, viz. the Father, raised him from the Dead.

Thus the Resurrection of Christ is ascrib'd to all the three Persons as acting in their proper Order; but still 'twas the Spirit that most immediately put forth that divine Energy by which Christ's Body was raised from the Dead, the Father and Son putting it forth by him. This Energy could be no less than the immediate Power of God, whose sole Prerogative it is to *raise the Dead.* And how the Spirit should immediately put forth that Power to produce this grand Effect, is inconceivable to me, on any other Supposition than that of his being God, whose Power and Energy are the same with the Father's and Son's.

[4.] *The Holy Ghost glorifies Christ.*

The Glory of Christ's mediatorial Exaltation, whereby he was enabled in the most eminent Manner to glorify the Father, con-

Joh. 2.  
19, 21.  
& 10.  
17, 18.  
Acts 13.  
30.

Acts 26.  
8.

Joh. 17.  
1.

sists in great Measure in his receiving the Promise of the Father, viz. the *Holy Ghost*, that He might in his Office-Capacity shed him forth abundantly to his own and his Father's Glory. Thus the Apostle *Peter* represents it, saying, *Therefore being by the right*

Acts 2. 33. *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.* And hereupon he adds, as a Deduction from this,

v. 36. *Therefore let all the House of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ.* 'Tis indeed, according to OEconomy, the Father's Act principally to exalt the Mediator, and put a Glory upon him ; but he doth this by the Holy Ghost, who is the most immediate Agent in filling him with that Glory in Heaven, and displaying the Evidences of it here upon Earth. For, as one great Part of Christ's mediatorial Glory in Heaven, consists in his having the Spirit by Dispensation in such a manner, that He, as Mediator, may convey all Blessings to the Church by him ; so his mediatorial Glory on Earth consists in this Spirit's coming from him to deal out those Blessings, and to give the most glorious Testimonies to Him. Hence says Christ, *He shall glorify me ; for he shall receive of mine, and shall shew it unto you.* He discovers what is known of Christ to us ; He bears Witness to Him as the Son of God, and only Saviour of Sinners ; and He opens our Hearts to know and receive Him as such ; for no Man can say in Faith that *Jesus is the Lord, but by the Holy Ghost.* And yet this is spoken of, as a Work which the Father himself is said to do. *Blessed art thou,* said Christ

Joh. 16. 14.

1 Cor. 12. 3.

Mat. 16. 17.

to



to *Peter*, upon his believing Confession of him as the Son of God and Messiah, *For Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven.*

Thus the Actings of the Holy Ghost, with respect to Christ's human Nature and Office-Capacity, are so exceeding great and many ; so apparently *divine* in their own Nature, and so appropriated to *God* in Scripture, that I can't see how the Evidence they give to his Divinity can be fairly evaded ; Since (as has been before observ'd) his Acting herein from the Father and Son, and their Acting by him, is no just Objection against the Holy Ghost's Acting therein by his own Power as *God*, and by as proper and free Efficiency as either the Father or Son act by, it seems to me that this Part of the Argument must have considerable Weight. Its remaining Parts shall be deferr'd, to make way for a little serious Reflection.

#### A P P L I C A T I O N.

What has been suggested concerning the Holy Ghost's Work in reference to *Christ*, naturally leads our Thoughts to the following practical Remarks.

Use I. *How ESSENTIAL is CHRIST to all our Religion and Happiness.*

All the Agency of the Holy Ghost with respect to Christ, has been to qualify him for his Office-Work, and to glorify him in the Discharge of it. And in all that this blessed Spirit doth for the Propagation of true Religion in the World to the Glory of God, and the Salvation of our Souls, his great Design is to glorify Christ, as the Foundati-



kings and Performances; the Glory of his infinitely perfect Righteousness which he has wrought out for us, and the Glory of his Grace which he communicates to us. In all our Attempts to glorify the *Father*, we should take Care to do it in such a manner, that he may be glorify'd in the Son, and the Son together with him. And in all our Attempts to glorify the *Spirit*, we should labour to glorify Christ together with him, and thro his gracious Influences upon us.

The Spirit acts like the *Spirit of Christ*, suitable to the near Relation he bears to him, in his glorifying him. And if we pretend to *Relation* to Christ, we should make it our Business to glorify him too. Do we bear the Name of Christ? and are we call'd *Christians* from Him? we should *abide in the Doctrine of Christ*; He should dwell in our Hearts by Faith; and every one that nameth his Name should depart from all Iniquity. Do we pretend to be Christ's Members? we should honour our Head. Do we pretend to be his Spouse? we should be subject to him. Do we pretend to be his Redeemed? we should give him the Claims of his Redemption, and glorify him in our Bodies and Spirits which are his. He did not redeem us to live in Sin; but gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works. Do we pretend to be his Subjects? we should cheerfully pay all dutiful Obedience and religious Homage to him. He is thy Lord, and worship thou him. Do we pretend to be his Disciples? we should learn all Meekness and Lowliness of Heart of him, and call no Man Master, but him. Do we pretend to be

2 Joh. 9.  
Eph. 3.  
17.  
2 Tim. 2.  
19.  
1 Cor. 11.  
3, 4.  
Eph. 5.  
24.  
1 Cor. 6.  
20.  
Tit 2.  
14.  
Psa. 45.  
11.  
Matt. 11.  
29. & 23.  
8, 10.

par-

- partakers of the same Spirit with him? we should walk in the Spirit, and according to the Genius of that Spirit, study to glorify Christ, whom that Spirit comes to glorify in us and by us. Thus shall we act like those that live in the Spirit; thus shall we bring in some Tributes of Glory to Christ; and thus shall we recommend him and his Religion to others, that they may not falsely accuse our good Conversation in Christ; but beholding our good Works, by the Efficacy of his Grace upon us, may glorify God in the Day of Visitation.*
- Gal. 5.  
16.
- v. 25.
- 1 Pet. 3.  
16. &  
2. 12.
-

---

# SERMON VI.

---

I COR. xii. 11.

*But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

**I** Am insisting on a *Fourth* Head of Argument to prove, that *the Holy Ghost is the Sovereign and Almighty God*. This Argument is drawn from *the Divine WORKS*, which are peculiar to the only true God, and are ascribed in a proper Sense to the *Holy Ghost*.

I have already consider'd *the Works of NATURE*, in *CREATION*, and *PROVIDENCE*. And am considering the *Works that are peculiarly ascrib'd to the Holy Ghost in the OECONOMY OF SALVATION*. Those which respect *Christ's human Nature and Office-Capacity*, have been spoken to ; and we now proceed to a *second Sort*, which are comprehended under this Head :

(2.) *The Holy Ghost performs those Works with respect to the CHURCH IN GENERAL,*  
*which*

which are proper to the Sovereign and Almighty God, and which none but he can do.

These are of two Sorts, [1.] Such as relate to the *holy Scripture*. And, [2.] Such as relate to the *Ministry*.

[1.] Let us consider a little *the Work of the Holy Ghost with regard to the HOLY SCRIPTURE*.

2 Tim. 2. All Scripture is given by Inspiration of God.

16. It bears the Stamp of his Authority, and is  
1 Thes. call'd *the Word of God*, because he is the Au-  
2. 13. thor of it. What the Prophets spoke of old,

was not from themselves, as their own private Thoughts, but from God himself, who is said to speak not only *to* them, but also *by* them, as has been observ'd before. Hence 'tis often said, *The Word of the Lord came to them*; and they frequently prefaced what they deliver'd with, *This is the Word of the Lord*, or *Thus saith the Lord*; which is a very clear Evidence that none but the true *Jehovah* is the Author of the Scripture. And yet we are abundantly assur'd, that He whose Words they spoke, and who spoke in and by them, is the *Holy Ghost*. 'Twas *the Spirit of*

1 Pet. 1. *Christ, who was in the Prophets, that did*  
11. *signify and testify by them the Sufferings of Christ, &c.* And this speaking of the Spirit in and by them, is oppos'd to the private Fancy or Judgment of the Prophets themselves. *Knowing this first, that no Prophecy of*

2 Pet. 1. *the Scripture is of any private Interpretation;*  
20, 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.* Accordingly the Sence of Scripture is spoken of as the Sence of the Holy Ghost, or as that which he signified by it, *Heb. 9. 11. The Holy Ghost*  
*this*

*this SIGNIFYING.* And certainly He, whose Meaning is signified in Scripture, and is the Rule of our Understanding it aright, must, in strictness of Speech, be the proper Author of it. Hence the very same Phrases are used to express the Agency of the Spirit, as are used to express the Agency of the great and only true God with respect to the Scripture. Sometimes *God*, and at other times the *Holy Ghost*, is said to speak *to* and *by* the Prophets, as has been already shewn in several Instances. And that which is call'd *God's speaking by the Mouth of David* in one Place, Acts 4. 24, 25. ch. 1. 16. is call'd the *Holy Ghost's speaking by the Mouth of David* in another. *God* and the *Holy Ghost* are mention'd in these Passages as alike *Principal*, and *David* as the *Instrument* in such speaking. And tho' God may be said to speak by the Spirit, as that Person in the Godhead who most immediately spoke by *David*; yet we can no more argue from thence that the Spirit therein acted as a subordinate Instrument to God, than that he acted as a subordinate Instrument to *David*. For *David himself said BY the Holy Ghost, the Lord said to my Lord, sit thou on my right Hand.* Mark 12. 36. Subordination, Equality, or Superiority are fully consistent with this Form of Speech; and *speaking by the Holy Ghost*, in the Cases before us, seems principally to denote, that the Spirit is, tho' in different Respects, the most immediate Principle both of *God's* speaking, and of *David's* speaking as an inspir'd Prophet. The Rank which the Spirit bears herein must be gather'd from other Places; and that (as we have seen) is just the same as is assign'd to God himself. Accordingly when some Texts of Scripture are cited in other Places, the Form of Quotation is some-

2 Cor. 6. sometimes, *As God hath said, and God spake* ;  
 11. and at other times, *As the Holy Ghost saith,*  
 Acts 7. and *the Holy Ghost spake.* All this intimates to  
 6. us, that the Interest of God and of the Spi-  
 Heb. 3. rit in the Scripture is one and the same; or,  
 7. that the Spirit is that God, who is the Author  
 Acts 28. of it; or, that the Acting of the Holy Ghost  
 25. in inditing it was the Acting of God him-  
 self.

In like manner, whatever God reveal'd to,  
 or spoke by the *Apostles,* and other holy  
 Writers in the New Testament, was reveal'd  
 and spoken by the *Holy Ghost.* They spake  
 1 Cor. 14. *Mysteries in the Spirit,* or by his Suggestion.  
 2. God himself is said to reveal the Mysteries  
 of the Gospel to them, and yet that is call'd  
 a Revelation by the Spirit; which shews that  
 the Spirit's revealing, is God's own revealing  
 them. Thus saith the Apostle, *If ye have*  
 Eph, 3. *heard of the Dispensation of the Grace of GOD,*  
 2, 3, 4. *which is given me to you-ward; How that by*  
*Revelation HE made known to me the Mystery*  
*of his Will,—which in other Ages was not made*  
*known to the Sons of Men as 'tis now reveal'd to*  
*his holy Apostles and Prophets by the SPIRIT.*  
 This Revelation of Gospel-Truths, which  
 were to be the Doctrine of the New Testa-  
 ment, is here ascrib'd as fully to the *Holy*  
*Ghost* in one Passage as 'tis to *God* in the o-  
 ther. Accordingly the Revelations from  
 God are call'd the *Holy Ghost's speaking* :  
 which shews that *He* is the God, who taught  
 the holy Men of God, and spoke by them.  
 2 Tim. *The Spirit speaks expressly* ; which seems to re-  
 4. 1. late to some New Testament Prophecies de-  
 liver'd by the Apostles concerning *the latter*  
*Times.* And God's speaking in the Scripture  
 is call'd the *Spirit's speaking to the Churches.*

Rev. 2  
 & 3. ch.

'Tis



'Tis likewise the *Holy Ghost*, who has impress'd on the Scripture all the Marks it bears of *divine Authority*, and has given it all the *Credentials* by which it is certainly known to be from *God* only. If we consider the *Sublimeness* and *Purity* of its *Doctrines*; they are the *Doctrines* which the *Holy Ghost* has reveal'd: *For what Man knoweth the things of a* <sup>1 Cor. 2.</sup>  
*Man, save the Spirit of Man which is in him?* <sup>11.</sup>  
*Even so the things of God knoweth no Man, but the Spirit of God, which is in him, partaking of his Nature and Knowledge, and who, as a distinct Person from the Father and Son, comes from them to reveal these Things to us; for we have received—the Spirit which is of God,* <sup>v. 12</sup>  
*that we might know the Things that are freely given us of God.* If we consider the *Majesty* of the Scripture's *Stile*: it is the *Stile* of the *Holy Ghost*, being *not the Words which Man's* <sup>v. 13-</sup>  
*Wisdom teacheth, but which the Holy Ghost teach-* <sup>ibid.</sup>  
*eth.* If we consider the exact *Harmony* of all its *Parts*; 'tis the *Wisdom* of the *Holy Ghost* that has so fram'd them, that their full *Agreement* appears by *comparing spiritual Things with spiritual.* If we consider the certain *Accomplishment* of its *Prophecies*; that proceeds from the *infallible Foresight* and *Veracity* of the *Holy Ghost*; because *He spoke* them, they *must needs be fulfilled.* If we consider the *Com-* <sup>Acts 1.</sup>  
*firmation of its Doctrines by Miracles*; 'tis the <sup>6.</sup>  
*Holy Ghost* who gave them that *Confirmation*; those *mighty Signs and Wonders* being wrought for that *Purpose* *by the Power of the* <sup>Rom. 15.</sup>  
*Spirit of God.* If we consider the *vast and* <sup>19.</sup>  
*surprising Success* of the *Gospel* in the first *Ages* of its *Promulgation*, without human *Art, Force, or Encouragement*; yea, against the *Wisdom, Power, and rooted Prejudices*  
of

of the World, and against the united Opposition of all the Powers of Darkness, of all Secular Interests, and of all the corrupt and natural Principles of all Men's Hearts : It is the Holy Ghost that gave it all that Success, it being *the Ministration of the Spirit*. And if we consider the sweet and powerful *God-like Effects* it has upon our own Souls ; it is because it comes to us *not in Word only, but also in Power, and in the Holy Ghost, and so in much Assurance.*

2 Cor. 3.  
8.

1 Thes.  
1. 5.

These are usually reckon'd the most grand convictive Proofs, that God has given us, of the divine Authority of the Scripture, to assure us that He, and He only, is the Author of it. These are his unexceptionable Attestations that He is so. And yet all these are wrought immediately by the Holy Ghost, whose own Wisdom, Power, and Grace have put these unquestionable Characteristicks of divine Authority on his own Word, and given these highest Testimonials to it.

[2.] We may consider the *Holy Ghost's Work with regard to the Ministry.*

The Ministry is an Ordinance of God's own Institution ; he appoints Persons to it, fits 'em for it, and claims their Service in it. For *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c.* Hence they are call'd *Servants of God*, and *Ministers of God*, and are said to *Minister as of the Ability, which God giveth.* And yet all this Work is expressly ascrib'd to the *Holy Ghost*, and is managed in his own Name like the self-sufficient sovereign and independent God.

1 Cor.  
12. 28,  
Tit. 1. 1.  
2 Cor. 6.  
4.  
1 Pet. 4  
11.

He sends his Servants to their Work, and gives them Authority for it. Even Christ him-

himself, consider'd as a Man and a Minister, was sent by Him. *The Lord God*, saith he, Iſa. 48. *and his Spirit, hath sent me.* The Context 16. leads us to understand these as Christ's Words; but if any should take 'em for the Prophet's, the Spirit is represented as acting Supreme Authority equally and jointly with him, who is call'd *The Lord God*; which shews that his Authority in sending, is the same with any other Person's in the Godhead. Accordingly at another time he takes the whole Matter upon himself, and manages it in his own Name, with all the Marks of Divine Supremacy. *The Holy Ghost said, Separate ME* Acts 13. *(Gr. 2.* \* to me) *Barnabas and Saul, for the Work* \* ἀποπέ-  
στεύετε μου. *whereunto I have called them.* He acted in this Affair not like a Servant, or inferior subordinate Agent, clothed with Ministerial Authority to separate them to the Service of God, but like the Great and Sovereign God, who is both the *Author* and *End* of their Commission. He called them to the Ministry, and demanded their Service in it; and accordingly they were *sent forth by the Holy Ghost*, as the Person from whom all their Authority was derived to them, thro' the ministerial Actings of the Prophets and Teachers, according to his Appointment and Command. *When they had fasted and pray'd, and* ver. 3, 4. *laid their Hands on them, they sent them away.* So they (by this means) being sent forth by the HOLY GHOST, departed. The Part that the Holy Ghost acted herein, was that of the *Lord of the Harvest*, who sent forth these *La-* Mat. 9. *bourers into his Harvest.* Whatever Hand some 38. Men may have in conveying Office-Power to others, 'tis not derived from them, but thro' them from the Holy Ghost as the *Principal*, by whom both the *Ordainers* and the

*Ordained* are authorrised to act in, and in pursuance of such Separation to the Ministry. Hence saith the Apostle to ordinary stated Pastors,

Acts 20. 28. *Take heed to your selves, and to all the Flock over which the HOLY GHOST hath made you Overseers.*

As He puts his Servants into the Ministry, so He orders all their Stations or Places where they shall exercise their Ministry, and discharge the Trust they received from him. This remarkably appear'd with regard to extraordinary Officers, who were not fixed in any particular Church, as their peculiar Charge. Where the Holy Ghost bid them go, they went; and where he forbid them to go, they refrain'd going; while He himself was under no such *Orders* or *Restraints*; but behaved himself like the absolute Lord both of them and of all their Services. When the

Acts 8. 29. *Eunuch was returning from Jerusalem, the SPIRIT said to Philip, Go near, and join thy self to this Chariot. And when Peter had a*

Ch. 10. 19, 20. *The SPIRIT said unto him, (Peter) Behold three Men seek thee; arise therefore, and get thee*

*down, and go with them, doubting nothing; for I have sent them. The Spirit is said to send them, as he gave Orders to Cornelius to send Men to Joppa, and call for Simon, whose Surname is Peter, ver. 5. And therefore the Spirit must be either the Angel of God that appeared to Cornelius, ver. 3. or God who sent that Angel to him. But 'tis plain to me, that the Spirit was not the Angel that sent them, because I cannot find that the Scripture ever calls him an Angel, or that he ever appeared in human Shape as this Angel did; A Man, or an Angel in the Form of a Man,*

ver. 30. *says Cornelius, stood before me in bright Clothing.*

The

The Spirit therefore, when he says to *Peter*, *I have sent them*, evidently means, that he is the God who warned *Cornelius* by an holy Angel to send them for him. At other times he forbid the Apostles, and wou'd not suffer 'em to go to Places according to their own private Inclinations. *They were forbidden of the Holy Ghost to preach the Word in Asia*; and afterward, *they essayed to go into Bithynia*; but the Spirit suffered them not. What a sovereign Disposal was this of them and their Labours! And what could God do more, or how could he act with greater Demonstrations of his absolute Authority and Dominion over them, in ordering all their Motions for the exercise of their Ministry?

He likewise qualified them for the Work to which he call'd 'em, and gave them all the Assistance in it, which the most difficult Circumstances of their Administrations requir'd. All their Ministerial Gifts and Abilities were from the Holy Ghost, who divided them to every one severally as he willed, in the most Sovereign and Almighty Manner; and the Manifestation of the Spirit was given to every one of them to profit withal. He gave 'em divers kinds of Tongues, that they might be capable of Preaching the Gospel in all Languages, as there might be Occasion. Accordingly they spoke with other Tongues, than those which they had by Education, as the Spirit gave them Utterance. Who could give 'em these divers kinds of Tongues but he that made the first Diversities of them? This is expressly said to be Jehovah himself. *The Lord did confound the Language of all the Earth*, Gen. 11. 9. And that the Spirit is included in this Jehovah, may be fairly

M 2 gather'd

gather'd from his saying, *Let US go down and confound their Language*, ver 7. 'Tis beneath the Majesty of the great Jehovah to speak after this sort to any created Being ; for this is plainly the Language of an Equal to an Equal, and imports the same kind of *Descending*, and *Operation* to produce an Effect, which is above the Power of all Creatures, and is never ascrib'd so much as instrumentally to any of them, but *wholly* and *immediately* (ver. 9.) to Jehovah himself. Hence 'tis exceeding natural to understand this after the manner of Men, as the speaking of one Person in the Godhead to others who are *Jehovah* equally with himself. And the Spirit's sovereign Power over divers kinds of Tongues, in miraculously conveying 'em to the Apostles, shews, that he is one of the adorable Persons included in that Jehovah.

As he enabled 'em to speak all Languages, so he furnished 'em with Ministerial Abilities to manage their Work in the several Languages they might have occasion to use. He became unto them *not the Spirit of Fear ; but of Power, and of Love, and of a sound Mind*, induing them with Wisdom to manage all their holy Ministrations ; engaging their Hearts in their Work ; and spiriting them up to a holy Bravery, and religious Greatness of Soul, in a faithful discharge of their Trust, without Fear or Shame, in the Face of all Contradiction, Danger, and Derision, from the most polite and powerful Ranks of Men. Thus he animated the Prophets of old ; *Truly*, says one of 'em, *I am full of Power by the Spirit of the Lord, and of Judgment, and of Might, to declare unto Jacob his Transgression,*  
and

2 Tim. 1.  
7.

Mic 3.8.

and to Israel his Sin. And Christ told his Disciples this Spirit would fill them with the like Magnanimity, and teach them how to behave, when they should stand in the most dismaying Circumstances before the greatest Names of Men. Ye, says he, shall be brought Mat. 10. before Governors and Kings for my sake, for 18, 19, Testimony against them and the Gentiles: But 20. 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: For it is not ye that speak, but the Spirit of your Father which speaketh in you. Accordingly when the Apostle Peter was in such Circumstances, with what a remarkable astonishing Courage did he comport himself, even to the silencing and confounding of his haughty Adversaries? When they had set Peter and John in the midst, they asked by what Power or by what Name have ye done this? Then Peter, **FILLED** Acts 4. **WITH THE HOLY GHOST**, said unto them, 7, 8, 10, Ye Rulers of the People, and Elders of Israel, 11, 12.

— Be it known to you all, and to the People of Israel, that by the Name of Jesus Christ of Nazareth, whom YE crucified, whom God hath raised from the Dead, even by him doth this Man stand before you whole: This is the Stone which was set at nought of you Builders, which is become the Head of the Corner: Neither is there Salvation in any other, &c. What a close and cutting Speech was this to such an Audience? They marvelled at the Wisdom and v. 13, 14. Boldness with which 'twas delivered, and could say nothing against it. And who can forbear observing the Difference between Peter filled with the Holy Ghost, and Peter left to himself? When left to himself, he meanly betray'd all the Cowardice of the most pusillanimous

Mat. 26. Mind, trembling at the slightest Accusations  
69, — 74. of having been with Christ, and in the basest  
manner denying his Lord : But when *filled*  
*with the Holy Ghost*, he dared to confront the  
most powerful and inveterate of Christ's  
Adversaries, and, at the Peril of his Life, and  
to bear an undaunted Testimony to him, a-  
gainst them all.

Yea, the whole Company of Disciples  
(meaning, I suppose, the 120 mentioned in  
Acts 1. 15.) *were all filled with the Holy Ghost,*  
Acts 4. *and spake the Word of God with Boldness.* The  
31. Servants of God were carried thro' all their  
Tryals, and obtained Salvation at the End  
Phil. 1. of them, *thro' the Supply of the Spirit of Je-*  
19. *sus Christ.* And when they came to make their  
last Defence, and to lay down their Lives in  
the Cause of Christ, their Enemies *were not*  
*able to resist the Wisdom and the Spirit by which*  
*they spake* ; as is observed of Stephen just be-  
fore his Martyrdom, Acts 6. 10. And that  
by the Spirit in this Place is meant the Holy  
Ghost, appears from Verses 2, 3, 5. where  
*the Twelve Apostles spoke to the Multitude of*  
*the Disciples, and said, — Brethren, look*  
*ye out among you, seven Men of honest Report,*  
*full of the HOLY GHOST and Wisdom ; —*  
*and they chose, among others, Stephen, a Man*  
*full of Faith, and of the HOLY GHOST.* And  
ver. 55. *He being full of the HOLY GHOST,*  
*— saw the Glory of God, — and said, Be-*  
*hold I see the Heavens open'd, &c.* Surely this  
blessed Spirit, who thus furnished his Servants  
for, and imboldened them in his Work, Li-  
ving and Dying, can be no less than the Al-  
mighty God ; and the Power they felt, they,  
doubtless, believed to be the Power of God  
himself.

Once



Once more, 'Tis the Holy Ghost that crowns all Gospel-Ministrations with *Success*. He who ordered *Peter* to go, and preach the Gospel to *Cornelius*, accompanied that Preaching with his Power ; For while *Peter* yet spake the Doctrine of Remission of Sins, thro' the Name of Christ, to them that believe in him, the **HOLY GHOST** fell on all them which Acts 10. heard the Word. And the Apostle, speaking 44. of the Success of the Gospel upon the *Thessalonians*, tells them, Our Gospel came not unto 1 Thef. 1. you in Word only, but also in Power, and in the 5, 6. **HOLY GHOST**, and in much Assurance : — And ye became Followers — of the Lord, having received the Word with joy of the **HOLY GHOST**. Hence he tells the *Corinthians*, My Speech and my Preaching was not with enticing Words of 1 Cor. 2. Man's Wisdom, but in Demonstration of the 4, 5. **SPIRIT**, and of Power, that your Faith should not stand in the Wisdom of Men, but in the Power of **GOD**. This fairly intimates that the Power of the Spirit, whereby the Gospel became effectual to their Believing, was no other than the Power of God. For these *Weapons of Warfare* became mighty thro' God ; 2 Cor. and accordingly, the Gospel is call'd the Power 10. 4. of God to Salvation, to every one that believes. Rom. 1. 16. Thus the blessed Spirit has a Supreme and God-like Concern in the Ministry of the Gospel. The Authority, Qualifications, Assistance, and Success of Ministers, are from him, and all their Labours are at his Dispose. All this shews that he is, jointly with the Father and Son, the Author and Owner of their Ministry, and consequently that he is the one true God, equal in Power and Authority with them.

This leads us to consider a *third* sort of Works ascribed to the Holy Ghost in the *O*Economy of Salvation. Therefore,

(3.) *He performs those Works, with respect to each Member of Christ's Mystical Body in particular, which are proper to the only Great and Sovereign God, and which none but he can do.*

[1.] *The Work of REGENERATION is ascribed to the Holy Ghost as the proper Efficient Cause of it.*

This is a Work above the Power of Nature ;

Job 14. *For who can bring a clean Thing out of an Un-*  
4. *clean? Not one.* And Christ himself has told us, that *no Man can come to Him, except the*

John 6. *Father draw him.* The Work of renewing  
44. *Grace, is spoken of in such grand magnificent Terms, as shew that none but God can be the Author of it. It is call'd a begetting us again, and a being born again, in allusion to our natural Birth ; and God is said to beget us, and we are said to be born of God, to the Exclusion of all other Efficient Causes.*

1 Pet. 1. *Blessed be the God and Father of our Lord*  
3. *Jesus Christ, who according to his abundant Mercy has begotten us again to a lively Hope. And of his own will begat he us with the Word of Truth.*

Jam. 1. *And Believers are said to be born not of Blood,*  
18. *nor of the Will of the Fleish, nor of the Will of Men, but OF GOD.* At other times, to shew the exceeding Greatness of Divine Power, which is necessary to make this Change upon us, *God is said to quicken them that were dead in Trespasses and Sins ; and they are his Workmanship created in Christ Jesus unto good Works.*

John 1. *Hence He claims it as his Prerogative, and*  
13. *graciously promises it in his Covenant, as*

Eph. 2. *what*  
1, 10.

what he himself will do ; *A new Heart will I give you, says God, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Fleſh.* And Christ has assur'd us, that none but God himself can effectually turn Men's Hearts from this World, so as to make them value a *Treasure in Heaven* above it ; for with respect to this very Thing he said to his Disciples, *With Men this is impossible,* i. e. all moral Suasion and human Endeavours can never effect it ; *but with God all Things are possible* : He alone can do it.

Now this Work, that is with such Peculiarity and Eminence ascrib'd to God alone, and call'd a being *born of God*, is in other Places ascrib'd peculiarly to the *Holy Ghost*, as the proper Efficient of it, and is call'd a being *born of the Spirit*. *Except a Man, says Christ, be born—of the Spirit, he cannot enter into the Kingdom of God.—* And that which is born of the Spirit, is Spirit. The producing Spirit is the *Holy Ghost*, and the produced Spirit is the *New Creature*, which consists in a Change of Principles in the Heart, and of Actions in the Life. For if any Man be in Christ, he is a *New Creature* ; old Things are past away ; behold, all Things are become New. And to shew that this New Creature is a Creature of the *Holy Ghost*, the Apostle calls it a being *in the Spirit* ; which depends on the *Spirit of God's dwelling in us* ; and thereupon adds, *If any Man have not the Spirit of Christ, he is none of his.* The Spirit of Christ must make a Man spiritual, or must give him a spiritual Being in himself, or else he is none of Christ's. He is call'd the *Spirit of Life*, as he is the Author of all spiritual Life

Ezek. 36.  
26.

Mat. 19.  
26.

John 3.  
5, 6.

2 Cor. 5.  
17.

Rom. 8.

Rom. 8.

Life to us ; Hence says Christ, *The Words I*  
 John 6. *63.* *speak unto you, they are Spirit, and so they are*  
 2 Cor. 3. *6.* *Life ; and saith the Apostle, the Spirit giveth*  
 Tit. 3. 5. *Life.* This Spirit must renew us unto the  
 Life of God, if ever we are renewed at all,  
 and therefore 'tis call'd *the washing of Regene-*  
*ration, and the renewing of the Holy Ghost.*

'Tis the Holy Ghost that effectually works  
 true *Fruit* in our Hearts. This is reckon'd  
 Gal. 5. 22. among his Fruits ; *The Fruit of the Spirit is—*  
 2 Cor. 4. 13. *Faith.* On this account the Apostle calls him the  
 Spirit of Faith both to Old and New Testa-  
 ment Saints : *We having the same Spirit of*  
 Acts 11. 24. *Faith, or Faith wrought both in them and*  
 us by one and the same Spirit. According-  
 ly Barnabas was said to be a good Man, and  
 full of the Holy Ghost, and of Faith, to shew  
 that the Holy Ghost was the Author of all  
 the Faith that was in him. And we are ex-  
 Jude 20. hortcd to *build up our selves on our most holy*  
*Faith, praying in the Holy Ghost ;* which inti-  
 mates that all the Success of such building  
 depends on him. And yet all this Faith is  
 Col. 2. 12. called the *Faith of the Operation of God him-*  
 2 Thef. 1. 11. *self, and the work of Faith with Power ;* which  
 shews that the Holy Ghost's Acts in this  
 Work are the Acts of God himself, and that  
 He puts forth the mighty Power of God in  
 them.

He is likewise the Worker of true *Repentance*  
 in us. When *John the Baptist* came to preach  
 the Doctrine of Repentance, all the Efficacy  
 of his Preaching to turn the Hearts of the  
*Jews* to the Lord their God, is laid upon his  
 being filed with the *Holy Ghost*, and coming  
 in the Spirit and Power of *Elijah* for that  
 Purpose. *He, says the Angel Gabriel, shall*  
*be*

*be filled with the Holy Ghost from his Mother's Womb ; and many of the Children of Israel shall* Luke 1.  
*be turn to the Lord their God ; and he shall go* 15, 16,  
*before him (viz. Christ, the Lord their God) in* 17.  
*the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just. John the Baptist did not come with the Power of working Miracles, as Elias did ; for John did no* John 10.  
*Miracle: But he came in the Power of the* 41.  
*Holy Ghost ; and so in the Spirit of Elias, to turn the Hearts of the People to the Lord their God, as Elias did after their Revolt to Idolatry in the Days of Ahab. That Effect upon their Hearts was the work of the great Jehovah, as appears by Elias's Prayer to him, saying, Hear me, O Lord, hear me, that* 1 Kings  
*this People may know that thou art the Lord God,* 18. 37.  
*and that thou hast turn'd their Heart back again. And yet they were turn'd by the Power of the Holy Ghost ; for John the Baptist came to turn the Children by the Power of the same Spirit that their Fathers were turn'd by in Elias's Days. Accordingly when the Apostle speaks of taking away the Vail from Israel's Heart, and of their turning to the Lord, he lays it upon the Efficacy of the Gospel, as 'tis the Ministration of the Spirit, who by means of that Gospel, delivers the Mind from its natural Blindness, and the Heart from its natural Hardness ; so that with regard to the Power that Sin had over them in those Respects ; where the Spirit of the Lord is, there is Liberty, 2 Cor. 3. 8, 15, 16, 17. When Peter preach'd to Cornelius and his Family, the Holy Ghost fell on them ; and his Operation on their Hearts to turn them to God was such, that the believing Jews were forced to acknow-*  
ledge,

ledge, that God then granted the Gentiles Repentance unto Life. And when the Gospel came to the Theſſalonians, not in Word only, but also in Power, and in the Holy Ghost, they became Followers of the Lord, and turned to God from Idols, to serve the living and true God.

Thus the whole Work of renewing Grace, all the Efficiency of which is so clearly averr'd to be of GOD, is ascrib'd to the HOLY GHOST, who by his own Almighty Power effectually works it in us. He coming according to an agreed voluntary Dispensation, in pursuance of Christ's Exaltation, doth more of this Work than ever was done before. This is the Dispensation in which the Power of his Godhead is to be evinced, and therefore 'tis in a special Manner left to him to convince the World of Sin, and of Righteousness, and of Judgment, which takes in the whole of converting Work, or of turning Sinners thro' Christ to God.

[2.] *The Work of SANCTIFICATION is ascribed to the Holy Ghost.*

This consists in the Confirmation, Increase, and Exercise of those Principles of Grace and Holiness, which were begotten in us in our Regeneration. Hereby Sin is more and more subdued, and holy Conformity to God in Heart and Life, is more and more established and increased; and he that has begun the good work in any of us, will perform it until the Day of Jesus Christ. The Work of Sanctification is appropriated unto God: He claims it as his sole Prerogative, saying, *I am the Lord which sanctify you.* This may respect an inward Work of Holiness, as well as a solemn Separation to holy Use and Service; I take

take *this* to be doctrinally significative of *that*. And surely God means internal real Holiness, signify'd by outward Rites, when he says, *I will sprinkle clean Water upon you, and ye shall be clean; from all your Filthiness, and from all your Idols, will I cleanse you.* And there is no doubt but the Apostle means this, when he says, *The very God of Peace* (or † the God of † *ἀυτοῦ εἰρήνη* *Peace himself*, denoting his own proper Efficiency, as this Phrase signifies, and is usually translated) *sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preserved blameless unto the coming of our Lord Jesus Christ: Faithful is he that calleth you, who also will do it.*

Now this peculiar Work of God, which he himself doth as his own proper Act, is ascrib'd to the HOLY GHOST, as that Person in the Godhead, who most immediately puts forth the divine Power on our Hearts to accomplish it in us. Hence he is so frequently call'd the *Holy Ghost* with special Relation to his Work of making us *holy*. All our Holiness is from Him as the proper Efficient of it, and is therefore call'd *the Sanctification of the Spirit*, and the *Sanctification of the Spirit unto Obedience*.

'Tis thro' the Spirit, thro' his special effectual Influences upon our Hearts, in Excitations of his own Work there, that we are enabled to *purify our Souls in obeying the Truth, unto unfeigned Love of the Brethren*. All our Attempts against remaining Corruptions wou'd be ineffectual to subdue and mortify them in us, without the special Agency of the Spirit, to carry those Attempts unto Victory. Hence the *privative Cause* of Persons being

being *sensual*, is express'd by *having not the*  
 Jude 19. *Spirit*. All a Man's Sensuality is from him-  
 self; but 'tis so deeply rooted in his deba-  
 sed Nature, that where the Spirit is not in-  
 fluentially present to expel it, there it reigns  
 in one Form or another. But on the other  
 hand, the Apostle speaking of those that  
*have the Spirit of Christ*, tells them they must  
 Rom. 8. thro' the *SPIRIT* mortify the Deeds of the  
 9, 13. *Body*.

'Tis He likewise that forms us more and  
 more after the Image of God, that we may  
 be progressive in our holy Resemblances of  
 Him: For *we all with open Face beholding as in*  
 2 Cor. 3. *a Glass the Glory of the Lord, are changed into*  
 18. *the same Image, from Glory to Glory, even as by*  
*the SPIRIT of the Lord, or, the Lord the*  
*Spirit*. And 'tis He that enablieth us to live  
 in all holy Obedience unto God: For says  
 God, *I will put my Spirit within you, and cause*  
 Ezek. 36. *you to walk in my Statutes, and ye shall keep my*  
 27. *Judgments, and do them*. It is the Spirit that  
 most immediately puts forth divine Energy  
 to cause us to walk in God's Statutes; and  
 yet that Energy is put forth by God himself;  
 for he causeth us to walk in his Statutes, as  
 well as puts his Spirit within us; which may  
 intimate to us, that the Spirit exerts the E-  
 nergy of the Deity; and the other Divine  
 Persons exert the same by him; at least, there  
 is nothing in this Text to prove the contra-  
 ry; and it sufficiently proves what I quoted  
 it for; namely, that this Spirit puts forth  
 that powerful Influence upon us, whereby we  
 are enabled to live to God. And hence the  
 Apostle tells us, *the Sons of God are led by the*  
 Rom. 8. *Spirit of God*; and, speaking of several Gra-  
 14. *ces, and Works of Holiness, in Opposition*  
 to



to the Works of the Flesh, he calls them all *the Fruits of the Spirit*, and calls our living in the Exercise and Practice of them, a *living* and *walking in the Spirit*. These Expressions naturally suggest to our Minds, that what the Apostle said of GOD in another Case, may be said of the SPIRIT in this, that *in Him we live, and move, and have our being.*

Gal. 5.

22, 23,

25.

Acts 17.

28.

[3.] *The Work of CONSOLATION is ascribed to the Holy Ghost.*

The great Jehovah asserts it as his own Prerogative, to give Peace and Comfort to his People. *I, even I, am he that comforteth you.* And, *I create the Fruit of the Lips, Peace; Peace to him that is afar off, and to him that is near, saith the Lord.* Hence God in Christ is called *the Father of Mercies, and the God of all Comfort, who comforteth us in all our Tribulation; and God that comforteth those that are cast down.*

Isa. 51.

12.

&amp; 57.19.

2 Cor. 1.

3, 4.

&amp; 7. 6.

And yet this Work that lies in the Hand of God, by which He most sweetly recommends his indearing Mercy and Kindness to us, is in a special manner the Work of the HOLY GHOST. He is the proper Efficient Cause of all the true Peace and Consolation which at any time we are partakers of. Hence He is frequently called the COMFORTER, who according to the OEconomy of Salvation, comes to fill us with all that Joy and Comfort which are prepared in the Counsels of the Father, and in the Purchase of the Son for us. Tho' he comes from the Father and Son to give us all the Joys of Faith and Hope, yet he doth it by his own God-like Power. Hence says the Apostle, *The God of Hope fill you with all Joy and Peace in believing, that ye may*

Rom. 15.

13.

may

*may abound in Hope thro'*, or by, *the POWER OF THE HOLY GHOST*. 'Tis the Work of the God of Hope ; and yet it is the Work which He performs most immediately by the Person of the Holy Ghost : and not only by Him, but by *his* Power ; which shews that He, as well as the Father and Son, is the God, who by his own Divine Power enricheth us with the unutterable Consolations that attend the aboundings of Faith and Hope, which he begets within us. Accordingly our spiritual Joys and Comforts are denominated from Him as the Author of them. They are the *Comfort, and Joy of the Holy Ghost*, *Acts 9. 21. Rom. 14. 17. 1 Thes. 1. 6.*

- 'Tis the HOLY GHOST, who relieves our
- Rom. 8. 26. Groanings, and *helps our Infirmities*, that we may pour out our Hearts in all spiritual melting Affections toward God. 'Tis He that
- Chap. 5. 5. *sheds abroad God's Love in our Hearts*, discovering the exceeding Riches and Greatness of it to us, and affecting our Souls with it, to the Confirmation of our Hopes. 'Tis He that gives us Freedom of Approach to God thro' Christ, that we may have Communion with him here, and live in the joyful Expectations of eternally dwelling with him hereafter. For *thro' Him (Christ) we both (Jews and Gentiles) have an Access by ONE SPIRIT unto the Father*. And we *THRO' THE SPIRIT wait for the Hope of Righteousness by Faith*. 'Tis the Holy Ghost that frees us from all that Bondage of Spirit we are subject to on the account of Sin, and in the fearful Apprehensions of a condemning cursing Law, and of Death and Hell as Executions
- Rom. 8. 15. of the Curse. *For ye have not received the Spirit of Bondage again to fear ; but ye have received the*

*the Spirit of Adoption, whereby we cry, Abba, Father.* Yea, 'tis this blessed Spirit that gives us all the *Assurance* we have of Heaven, and all the abounding *Consolation* which such Assurance raises within us. For *the Spirit it self beareth witness with our Spirit, that we are the Children of God.* And if Children, then Heirs, Heirs of God, and Joint-Heirs with Christ. Accordingly the *Ephesians*, after they believed, were sealed with the holy Spirit of Promise, who is the Earnest of our Inheritance; and the Apostle hereupon pray'd that they might have still more of the Spirit of Wisdom and Revelation, — that the Eyes of their Understandings being inlightned, they might know what is the hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints. Thus all the Comforts that the Father and Son favour Believers with, are the Comforts of the Holy Ghost, which he bestows upon 'em as their proper and most immediate COMFORTER. And surely these Consolations of God are not so small, as to make us think that any but God himself deals 'em out unto us.

Rom. 8.  
16, 17.

Eph. 13,  
14, 17,  
18.

[4.] *The Work of STRENGTHNING and GUIDING us, and making us persevere in our Way to Heaven, is ascribed to the Holy Ghost.*

We are often at a Loss by reason of *Darkness*, how to steer our Course in a Way of Duty and Safety; and are utterly unable, by reason of *Weakness* and *Disorder* of Soul, to keep our selves in God's Way, and to hold on therein. And none but the great God himself is sufficient to be our Strength and Counsellor in all our Dangers and Perplexities. Hence the Psalmist trusted in him for them. *Thou, says he, shalt guide me with thy*

N

Counsel,

*Counsel, and afterwards receive me to Glory.—*

- Pfal. 73.  
24, 26. *My Flesh and my Heart faileth ; but God is the Strength of my Heart, and my Portion for ever.* And God frequently speaks of it as his peculiar Work, to *lead, guide, teach and strengthen* his People, as appears in his many gracious Promises so to do. And yet 'tis very well known, that all these are usually ascrib'd in Scripture to the *blessed Spirit*. And He being
- Isa. 11. 2. the Spirit of *Wisdom, Counsel and Might*, can't but be every way sufficient of Himself to direct us in the best Manner, and to carry us safe thro' this World of Snres and Troubles.
- Deut. 32.  
12. 'Twas the Lord, or Jehovah, *ALONE* that did lead Israel in the Wilderness, and there was no strange God with him. But the Holy Ghost is included in this Jehovah that led *Israel* ;
- Isa. 63.  
14. For the Spirit of the Lord caused him to rest ; *se*, says the Prophet, *didst thou lead thy People to make thy self a glorious Name.* 'Tis likewise God himself that leads his People in the way to everlasting Blessedness. Hence says David,
- Psa 139.  
23, 24. *Search me, O God, and know my Heart ; — and lead me in the way everlasting.* But the Spirit is included in this God ; for He was spoken of in the former part of the
- ver. 7. Psalm as Omniscient and Omnipresent ; and accordingly at another time David particularly regards this Spirit as his Leader. *Teach*
- Psa. 143.  
10. *me to do thy Will ; thy Spirit is good ; lead me, or, as the Septuagint and Ainsworth render it, thy good Spirit shall, or will, lead me into the Land of Uprightness.* All our spiritual Strength for walking before God in a way of Faith and Obedience, to the defeating of Satan, and all our Soul's Enemies, lies in the Power
- Eph. 6.  
10. of God's *Might*, or in the Power by which he mightily

mightily Works in us ; and we are kept by the Power of God thro' Faith unto Salvation. But <sup>1 Pet. 1.</sup> still 'tis God inclusive of the Holy Ghost, or <sup>5.</sup> his Power put forth by the Spirit, that thus keeps and strengthens us ; Hence was the Apostle's Prayer, *That he would grant us, according to the Riches of his Glory, to be strengthened with Might, BY HIS SPIRIT in the inner Man* ; which shews that the Spirit herein exerts God's Might ; and how he shou'd do so, unless He is God, I am yet to learn. <sup>Eph. 3. 16.</sup>

[5.] *The Work of Raising the Bodies of Believers to a blessed Immortality, is ascrib'd to the Holy Ghost.*

'Tis in the Nature of the Thing incredible that any but God should raise the Dead. Nothing less than a full Conviction of his infinite Power, to make good the Scripture-Doc-<sup>Acts 26. 8.</sup>trine of the Resurrection, can master our Prejudices against it, as Christ intimated when he laid the Error of the Sadduces in denying it, on their *not knowing the Scriptures, nor the POWER OF GOD.* Accordingly the <sup>Mat. 22. 29.</sup> Consideration of God, as performing this Work, is often spoken of as the firmest Ground of Faith in his Omnipotence, and as its greatest Relief in Cases of the utmost unlikelyhood and appearing Impossibility. Thus *Abraham believed God, who quickneth the Dead,* <sup>Rom. 4. 17, 18.</sup> that he should have a Son according to the Promise, notwithstanding the natural Improbabilities of the Case were such, that 'twas a believing *in Hope against Hope.* And when he had received this Son of the Promise, and was afterwards call'd to offer him <sup>Gen. 22.</sup> for a Burnt-Offering, which had the most shocking Appearance of defeating the Pro-  
mise

mise of what that Son shou'd be; he nevertheless readily attempted it at God's Command; and the only Ground his Faith rested on, with respect to the Promise, was, *That*

Heb. 11. *God was able to raise him up, even from the Dead.*

12. And when the Apostle *Paul*, and others with him, had the Sentence of Death in themselves, and cou'd see no way of escape, they trusted in

2 Cor. 1. *God who raiseth the Dead*, as infinitely able to deliver them. This was one of the most exalted Apprehensions they had of his divine Power, and therefore their Faith improved this Consideration of him unto the fullest Assurance they cou'd have, that nothing was too hard for him to do.

And yet this Work, which is such a satisfying Demonstration of the divine Omnipotence of him that doth it, is represented in Scripture as done by the HOLY GHOST. *If*

Rom. 8. *Christ be in you*, says the Apostle, *the Body is*

10, 11. *dead because of Sin; but the Spirit is Life, because of Righteousness. But if the Spirit of him that raised Christ 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.* Some understand the first of these Verses thus: "If Christ by his Spirit is in you, your Bodies are indeed Mortal because of Sin; but the Spirit of Christ will give them Life by raising them unto eternal Life, because of the Righteousness which Christ hath brought in for Justification to Life." This seems to be a very just Sense of those Words, and so they are a strong Proof that the Resurrection of the Bodies of Believers is the Work of the Holy Ghost. However, the following Words undeniably speak of his Efficiency therein, as the Person by whom

whom the divine Power will be exerted to raise them, even by *his Spirit that dwelleth in you*. This Spirit being God, essentially one with the Father and Son, they act herein by Him, and He acts together with them, by as proper an Efficiency as they do. Hence the Apostle tells us, that *he that soweth to the Spirit, shall of the Spirit, as the proper Author and Giver of it, reap Life everlasting*; which must include his raising them up to that everlasting Life. Accordingly he is call'd the *Spirit of Glory*, as well as the Father is call'd the *Father of Glory*, and the Son the *Lord of Glory*: Which shews, that Glory is originally *his*, and is at his *Dispose* as well as theirs. And therefore, when Believers are said to *behold the Glory of the Lord*, and to be *changed into the same Image from Glory to Glory*; that is, either from his Glory derived to us, that we may be *like him*, or from the Beginnings of Glory here, to the Perfection of it in Heaven, we are told it is *by the Spirit of the Lord*, as the most immediate Agent herein.

Now who can survey these great and God-like Works, which the Holy Ghost performs in a sovereign Manner by his own Power, and not believe him to be the Almighty and Sovereign God? The Works themselves, we have seen, are infinitely too great for any but God himself to do: We have likewise seen that his doing them by his Spirit, is of the same import with his doing them by himself; because his Spirit is essentially himself. And therefore, all these Texts that speak of God's doing 'em by his Spirit, are in just Construction, by what is said in other Places of the Spirit and his Working, as fair Proofs of his

Deity, as if he was always (as he is often) spoken of absolutely as the Doer of them.

### A P P L I C A T I O N.

From what has been offer'd to prove the Godhead of the Holy Ghost from his Works in the OEconomy of Salvation, we may infer both the Necessity of his Operations upon us, and the great Incouragement we have to seek and hope for 'em.

Use I. USE I. We may infer *our absolute need of the gracious effectual Operations of the Spirit unto our Salvation.*

The Work of Regeneration is often represented in Scripture as indispensably Necessary to Salvation. And this Necessity respects that Regeneration which is denominated from the Spirit as the Author of it. *Verily, verily, said Christ, I say unto thee, Except a Man be born* — *of the SPIRIT, he cannot enter into the Kingdom of God.* We must be born of the Spirit, if ever we are born again, and if ever we partake of the Blessings of God's Kingdom. And when *we have passed from Death to Life,* or are Partakers of spiritual Life, by being *born of God,* the Continuance, Support, Activity, and Comfort of that Life, depend on the Holy Ghost, or on what he doth from the Father and Son in and upon us. The *Application* of all Salvation to us, is only by *him.* In vain we hope for Salvation from the Election of the Father, or from the Redemption of the Son, without the Application of the Holy Ghost. We can no more be saved without his work, than we can without theirs:

John 3.  
5.

1 John  
3. 14.  
compai'd  
with  
Chap. 4.  
7.



'tis this that makes all effectual to us; and what Interest we have, or ever may have, in what the Father and Son have done about our Salvation, is all an Uncertainty, as to us, till 'tis applied and manifested to us by the special Work of the Spirit in us. Hereby, and hereby only, we may know that the Father meant us in his eternal Counsels of Grace, or that we were chosen from everlasting by him; and that Christ meant us for his peculiar People, when in the Fulness of Time *he* <sup>Mat. 20.</sup> *gave his Life a Ransom for many.* Hereby, and <sup>28.</sup> not otherwise, we may know that God is our Father in Christ, that we are Heirs of Heaven, and that all the Riches of the Glory of that Inheritance are safely laid up in Christ for us, and that when *he shall appear again,* <sup>Col. 3. 4.</sup> *we also shall appear with him in Glory.*

The Work of the Holy Ghost upon us, is necessary to fit us for every Duty, to support us under every Trial of Life, and Agony of Death, and to prepare us for an Enjoyment of eternal Blessedness after it. This will make us live holily, and dye comfortably; this will help us to improve both Ordinances and Providences unto spiritual saving Purposes, and will make us safe and happy, whatever else may befall us. *If any Man have not the* <sup>Rom. 8.</sup> *Spirit of Christ, he is none of his.* But if this <sup>9, 10.</sup> Spirit dwells in us, tho' our Bodies will dye because of Sin, yet he will raise us up to a blessed Immortality, because of Christ's perfect Righteousness wrought out for us, and imputed to us, thro' Faith of the Operation of this Spirit.

USE II. We may infer that *we have the greatest Encouragement to seek and hope for the effectual Operations of this Spirit.*

While Persons are at Ease in the Ways of Sin, they have very slight Apprehensions of the Necessity of the Holy Spirit's Operations upon their Hearts; but when their Consciences are awaken'd to see their Sin and Danger, they usually feel, and are forced to own that Necessity. And very commonly at such Seasons their Apprehensions of their own Unworthiness, Guilt, and Provocations on one hand, make them afraid that this holy Spirit will never concern himself with them; and their Apprehensions of Hardness of Heart, and addictedness to Sin, are sometimes so strong on the other, that they are ready to think it impossible they should ever be effectually turn'd from Sin to God.

But what we have heard concerning the Spirit and his Work, may be of use to relieve such discouraged Souls, and to raise their Hopes in seeking after his effectual Operations. He is *God that raiseth the Dead*; and nothing can be too hard for him to do. He can easily remove the greatest Mountains that lie in his way, and make 'em all a Plain. He is the *Sovereign God*, who works when and where he listeth; and therefore tho' thou art most Unworthy, and it may be hast long sought for his gracious Influences without any discernable Success; yet 'tis fit thou should'st still continue waiting upon him for them, and for ought thou knowest his Time is just at hand, and he may effectually reach thy Heart before thou art aware. He is indeed the *Holy Spirit*, and as such can't but

but abhor all Sin : But He is likewise that *Holy Spirit*, whose special Work it is to renew unholy Souls, and to purify them from their Sins ; and therefore his Hatred of thy Sins shou'd make thee hate 'em too, and strengthen thy Pleas that He wou'd not suffer such hateful Evils to abide with thee. He is the *good Spirit of God* ; Goodness is his Nature, and Goodness runs thro' all the Operations by which He is most eminently known. 'Twas in his infinite Goodness to Sinners, that He form'd and furnish'd Christ's Human Nature, that Christ in that Nature might redeem them. 'Tis in the same Goodness that He indited the Scriptures, and maintains a Gospel-Ministry, to make known that blessed Redeemer to them ; and by these Means he loves to relieve distressed Souls, to raise spiritual Breathings within them, and to help their Infirmities when they can but groan. Yea, He, consider'd with respect to his gracious Operations, is the great Promise of the Gospel-Dispensation, which is call'd the *Ministration of the Spirit* ; and his great Design is to glorify Christ by revealing him to Sinners, and by bringing over their Hearts to him. And to shew the Pleasure he has in this Work, he has already come upon Thousands with saving Efficacy, who were once (barring the Sin against the Holy Ghost) as unworthy and guilty, and as full of Fears and Discouragements in themselves, as thou can'st be. Many such are still living upon Earth, and many more are already got safe to Heaven ; and there are the same Grounds of Hope for thee now, as there formerly were for them.

Either

Either thou, O Sinner, art desirous of this Spirit's Operations on thy Heart, or thou art not. If thou *art not*, the greater is thy Sin and Danger, for despising such a great and holy one as He is ; and if He never works effectually on thee, thou hast no Reason to complain ; for with what Justice wilt thou complain that thou hadst not *that* which thou didst not desire to have. I do not say there is no Hope for such, because this sovereign Spirit begets Desires where there were none before, and usually blesteth the Means of Grace for that Purpose ; but the Considerations I have suggested, are not design'd to encourage such Persons Hopes while they continue in their present stupid Circumstances ; For as this would be very *dangerous*, so 'twould be really *trifling* in serious Things, to talk of encouraging Persons Hopes with respect to an Affair which they have no concern of Mind about.

But if thou hast any Desires after this Spirit's gracious Influences, what has been offer'd may help to animate those Desires with Hopes that in due Time they shall be satisfy'd. For He is still the same in his Power and Grace as ever ; He has still the same blessed Designs of saving Mercy to carry on as ever ; and the Gospel-Dispensation is still the *Ministration of the Spirit*, with respect to his gracious Operations, as much as ever ; Thou therefore oughtest not to say or think, that he will not renew and save thee : But go thou on in the good ways of God ; diligently use all Means of Grace with watchful Expectations of this Spirit's Movings on thy Heart ; and if thou canst not be satisfied with Duties and Ordinances without an Experience

ence of his effectual Operations in and by them, thou needest not fear a Miscarriage; for thou hast already the Tokens of this Spirit's Presence with thee, and the most hopeful Intimations that he has begun the good Work, and will carry it on to Victory.

And is there any among you under the Withdrawings of this Spirit, after you have had some Experience of his renewing, strengthening and comforting Influences? Hast thou lost these again? And is this the concern of thy Heart? He has not utterly forsaken thee. There is still something left in that Heart of thine, to shew that he designs a smiling Return again unto thee. Thy very Fears that he will not return, shew that thou hast a Value for his Presence, and that he still continues to move upon thy Soul. And all the Considerations that have been suggested concerning him, are so many Arguments to raise thy Hopes above thy Fears, and to make thee plead the Promise with Faith, that thy *heavenly Father will give the holy Spirit to them that ask him.* Go thou therefore to God in Christ, upon the Ground of these Encouragements, and say unto him as *David* did; *Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.* Luk. 11.  
13.  
Psal. 51.  
12.

---

---

# SERMON VII.

---

I COR. xii. 11.

*But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

**I** Have gone thro' four Heads of Argument, to prove that *the Holy Ghost is the Sovereign and Almighty God*; and now proceed to a fifth.

Arg. 5. Fifthly, *That DIVINE WORSHIP, which the Scripture appropriates to the only Sovereign and Almighty God, is by Scripture-Warrant given to the Holy Ghost.*

That the only true God is the *alone* Object of divine Worship, or that it must be paid to none but Him, is so clearly the Doctrine of the Scripture, that he that runs may read it. We are fully assured of this by Multitudes of Testimonies, and from the Mouth of Christ himself, who asserted the Scripture-Doctrine in these Words; *Thou shalt worship the Lord thy God, and him ONLY shalt thou serve.* This single Text speaks home to this Point

Mat. 9.  
10.

Point, and cuts off all Distinctions of *Supreme* and *Inferior*, or of *Absolute* and *Relative* Worship; as if one of these Sorts might be paid to a Creature, and the other only to God.\* The Worship demanded by *Satan*,<sup>ver. 9.</sup> was that which is call'd the *inferior* and rela-<sup>compar'd</sup> tive sort; and yet *that*, as well as all other, was with<sup>Luke 4.</sup> refused him upon this eternal and unchange-<sup>6, 7.</sup> able Ground, that we must *Worship the Lord our God, and him ONLY must we serve.*

The holy Angels are the most likely of all Creatures to be worshipp'd, because of the *Excellence* of their Beings, and because of \* their constant, tho' invisible, *Approaches* to perform the kindest Offices to us. But the Angel that was visibly present with the Apo-<sup>Rev. 22,</sup> stle *John*, and acted in an exalted Character<sup>8, 9.</sup> toward him, refused to accept of any Worship from him. And all Worshipping of Angels is forbidden, whatever may be the Pretences of Humility or Advantage in it. *Let no Man*, says the Apostle, *beguile you of your*<sup>Col. 2.</sup> *Reward, in a voluntary Humility, and WOR-*<sup>18.</sup> *SHIPPING OF ANGELS.* The infinite *Being* and *Perfections* of God, are the original Ground of all the Worship that is paid him; and therefore to offer any divine Worship to one who has not that Being and those Perfections, is to be guilty of Idolatry: For otherwise, we might worship Angels without Idolatry, provided we consider them only as excellent and beneficent Creatures, and don't pretend to ascribe that *Supreme* Glory to them which belongs to God alone. But

---

\* See Dr. Waterland's *Vindication*, p. 236, &c.

these Things have been formerly discuss'd at some Length, to which I refer for farther Satisfaction about 'em. †

If therefore the Scripture assures us, that any one Act of divine Worship is to be paid to the Holy Ghost, *that* is a convincing Proof that He is the only true God ; because, as we have heard, no such Act must be perform'd to any Being whatever, but to that God *only*.

The blessed Spirit is indeed most usually represented in the Christian OEconomy as that Person in the Godhead, who most immediately *dwells* and works *within* us, and by gracious Assistance, excites and enables us to offer up all our Worship in a spiritual and acceptable Manner. Hence He is call'd the Spirit of Grace, and of Supplications ; and is said to *help our Infirmities*, when we know not what we should pray for as we ought. And we are exhorted to pray in the Holy Ghost, and with all Prayer and Supplication **IN THE SPIRIT**. Accordingly we are said to have access thro' Christ by **ONE SPIRIT** to the Father. Now, considering what part the Holy Ghost peculiarly bears in this Scheme of Worship, as 'tis suited to the OEconomy of Salvation, 'tis not to be expected that he, in his personal Character, shou'd be so often distinctly mention'd as the *Object* of it, as the Father or Son is. Worship is an Address to God *without* us, and is generally directed to Him consider'd as dwelling in *Heaven*, rather than as dwelling in our Hearts : Thus Christ taught us in our Prayers to say, *Our Father*,

---

† See Sermons on Christ's Godhead.



*which art IN HEAVEN.* And tho' Christ was worshipping'd when he was on Earth, yet even then he was consider'd as an Object *without* the Worshippers ; and now he is in his human as well as divine Nature in Heaven, He, on the account of his divine Nature, is more frequently represented as the Object of Worship together with the Father, than the Holy Ghost is.

Tho' the Father and Son are most commonly spoken of as Objects *without* us, and as set before us, yet they likewise really dwell and work in us : For, says Christ, *If any 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.* <sup>John 14. 23.</sup> And on the other hand, tho' the Holy Ghost is most commonly spoken of as an Agent *within* us ; yet he is likewise undoubtedly *in Heaven*, and has a real Existence *without* us, as appears by what has been said concerning the *Infinity of his Being*. Hence as the Father's and Son's dwelling in us, or abiding with us, is no Objection against our Worshipping them, so the Spirit's dwelling in us is none against our Worshipping him. But as neither the Father nor Son is proposed to us, as the Object of Worship, under the Consideration of their dwelling *in* us ; so 'tis not reasonable to suppose that the Holy Ghost shou'd be usually, tho' he is sometimes, spoken of as such an Object, since the Part he bears in the OEconomy of Salvation, required that he shou'd be commonly mention'd under *indwelling* Characters.

When we consider the Holy Ghost with regard to his special Work, as he is sent by the Father and Son, to act within us, we are

to worship by his Assistance ; but when we consider what he is in his *essential* Excellencies, which are the same with the Father's and Son's, we may as safely worship him as them, because these Excellencies are the original Ground of all Worship. The Worship we pay to the Father, thro' the Son, as Mediator, by the Assistance of the Holy Spirit, is not, I conceive, paid to the Father *merely* as the Father, or on the Account of that his personal Character, as if that was the original Ground of our Worship ; but 'tis paid to Him as God, or on the account of his divine Nature and essential Attributes : And so by just Implication this Worship is paid to the other two Persons together with him, because they all are one God, and partake of the same undivided Nature and essential Properties, which are the formal Reason of that Worship.

Hence, whichever divine Person is most directly apply'd to at any time in our Worship, the other Two are not excluded from being the Object of it, because we therein worship the one Deity of them all. And whenever our Worship is order'd to be paid, or is recorded as paid, not to any particular Person in the Godhead, but to God spoken of absolutely, or under some essential Character, (as it very often is) in such Cases I conceive the Object of Worship is to be understood as meaning the Father, Son, and Holy Ghost, if the Circumstances of the Context don't determine otherwise. And when God is spoken of as worship'd under such Characters of his Workings, as are usually ascrib'd in the most immediate manner to the Holy Ghost, there we may reckon that  
He

He is more especially to be regarded as the Object of that Worship.

But that I may lead you to nearer and more direct Proofs, that *religious or divine Worship is by Scripture-Warrant to be given to the Holy Ghost*, I shall proceed by the following Steps, which may be look'd on as so many Arguments for his God-Head.

1. *God has no where FORBID our Worshipping the Holy Ghost.*

I find God is exceeding jealous of the Honour of his Worship, frequently calling himself a *jealous God* on that account. I find he Exod. 34. 15. strictly forbids our Worshipping any but him-Isa. 42. 8. self, saying, *My Glory will I not give to another.* I find many express Prohibitions against Worshipping any of the *Gods of the Heathen*, and against Worshipping any *Men or Angels*: But I can no where find in all the Scripture, any thing that looks like so much as a *Caution* against Worshipping the *Holy Ghost*. No Checks or Discouragements are put upon this: The whole Tenour of the Scripture lies in Favour of it; and nothing that I can perceive is ever suggested against it.

But certainly if the Holy Ghost was not to be worship'd, we shou'd have had some Intimations of it, considering how likely he is above all Creatures whatever to have divine Worship paid to him, on the account of his superior Characters of Greatness and Goodness, of Presence with us, and gracious Benificence towards us, under which he is commonly represented to us. The more advanced his Excellencies and Loveliness are, the greater is the Danger of our making an Idol of him, in Case he really is not God

O

Hence.

Hence it is altogether improbable that God should shew no Jealousy about giving his Glory to the Holy Ghost, if it is not his due ; since he has express'd his Indignation with so much Terror as he has, against its being given to any other. Can we suppose that God should so strictly forbid our paying any divine Honours to those Idol-gods, which have no Pretences to Divinity, and not give us the least Caution against doing the like to the blessed Spirit, who undeniably has the most specious Appearances of Divinity, and to whom, to say the least, God has given us very strong Intimations that we should pay them ? If a King should strictly forbid his Subjects paying Royal Honours to any but himself, and should particularly mention the most despicable Competitors of his Crown, and charge 'em not to pay such Honours to them, he would certainly make the like Prohibitions against doing it to one, if there was any such, that had higher and more likely Pretensions to it, and bid fairer for it. In like manner, if the Holy Ghost is not to be worship'd, the great and jealous God would surely have forbid our paying any divine Honours to him, as he has to the Gods of the Heathen.

Obj. I can't think it sufficient to say, that God disdains the Disgrace that is put upon him in Worshipping such contemptible Things as the Gods of Mens Invention are, and therefore he so strictly forbids the Worshipping them :

Anfw. For this is to suppose that God can bear with a *great* but not with a *little* Idol ; whereas He indeed as much disdains to be taken for the *highest*, as for the *meanest* of his Creatures, or that they should be taken for him ; be-  
cause

cause He is infinitely, and so equally above them all. Yea, since many Idol-worshippers never took their Gods for proper Deities, much less for the only true God, and since Christian-worshippers take the Holy Ghost to be the only true God, and worship him as such ; if he is not indeed that God, the Dishonour done to God is so much the greater on that Account, because on this Supposition the only true God is infinitely debased in our Thoughts, and levell'd with a Creature. And therefore the Worshipping of the Spirit, with Apprehensions of his being God, needed most of all to be strictly guarded against, if in Truth he is not God.

If it is farther said, that God foresaw how *addicted* Mankind would be to worship the Idols of the Heathen, and therefore he so explicitly and severely forbid it. It may be answer'd, That he as certainly foresaw that the Christian Church would generally worship the Holy Ghost ; and yet has laid in no Prohibition against their doing so. And we can't suppose that God is less concern'd about his own Honour in the Worship of the Christian Church, than in any other Worship : And therefore, if religious Worship was not to be paid to the Holy Ghost, he would surely have said something to prevent it.

2. *The blessed Spirit is never spoken of or represented as a W O R S H I P E R, or as paying any divine Honours to God.*

Every Creature, I mean all intelligent Creatures, are undoubtedly oblig'd to Worship God. Their Relation to him, and Dependence on him, are constant Obligations upon them to do Homage to him. And the more

Noble and Excellent their Beings and Endowments are, the higher their Obligations rise, the more capable they are of Adoring him ; and if they are as good as they are great, the more prompt and active they will be in paying that Homage to him. Accordingly the Scripture frequently represents the whole Creation by a *Figure*, and Angels and Men in a *proper* Sense as praising and adoring God.

Psa. 103.  
20, 21, 22

*Bless the Lord, says David, ye his Angels that excel in strength.— Bless the Lord all ye his Hosts, ye Ministers of his that do his Pleasure. Bless the Lord all his Works in all Places of his Dominion ; Bless the Lord, O my Soul. The like Strain of summoning all the Creation to praise the Lord runs thro Psalm 148.*

Rev. 5.  
11. 13.

*And the Apostle John, relating his Visions, says, I beheld, and I heard the Voice of many Angels round about the Throne, and the Beasts, and the Elders,— and every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying, Blessing, and Honour, and Glory, and Power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever. But neither in these, nor in any other Places, is there the least Intimation that the Spirit of God join'd as a Worshiper, or that he ever perform'd any Act of Worship. He is indeed said to glorify Christ : But every one may easily see that the Sense of that Expression, as there used, has no Relation to the Spirit's worshipping him. The Father likewise glorifies the Son, and glorifies his own*

John 16.  
74.

*Name ; but I suppose none will say that he worshipeth the Son or himself.*

Ch. 17.  
1. & 12.  
28.

*likewise glorifies the Son, and glorifies his own Name ; but I suppose none will say that he worshipeth the Son or himself.*

Obj.

The only Places I can think of that look with any Appearance of the Spirit's worshipping

shiping are, where we are told at one time, the *Spirit and the Bride say, come*; and at another, *The Spirit helpeth our Infirmities; for we know not what we should pray for as we ought; but the Spirit it self maketh Intercession for us with Groanings which can't be utter'd. 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.* But I conceive nothing can be concluded to this Purpose from the *first* of these Texts: For this *come* may be consider'd not as a *Prayer* directed to Christ, but as an *Invitation* directed to *Men*, to whom the Spirit speaks in the Word and in their Hearts to come to Christ for Life, as the latter Part of the Verse explains it, *And whosoever will, let him take the Water of Life freely.* But if it is suppos'd to relate to *Christ's* coming again, this Expression, *come*, may be taken in very different Senses according to the different Condition of the Person that speaks, and the different Manner of his speaking it. It may be an *Injunction* from a Superior; a bare *Wish*, *Advice*, or *Counsel*, or *Notification of Will*, from an Equal; and a *Prayer* as well as a *Wish* from an Interior. Now as the Spirit is by Nature equal to Christ as God, and superior to him as Man; so, if he says, *come*, it may be consider'd as an Expression after the manner of Men, signifying his *Will* that Christ should come to Judgment, together with the *Pleasure* he has therein; and may respect either his inward Purpose and Delight, or what he has said in Scripture, and particularly in this Book of the *Revelations*, concerning it. Or, if we understand this Expression as a *Prayer*, the Spirit's saying, *come*, may signify what he

Rev. 22.  
 17.  
 Rom. 8.  
 26, 27.

says in the Hearts of his People, as he dictates that Prayer to them, and as he raises up their holy fervent Desires for Christ's coming. According to the *two First* of these Senses, there is nothing like Worship paid by the Holy Ghost to Christ. And according to the *last*, the Worship is paid not by any Address of the Spirit himself, as an Inferior to Christ; but by the Church's Address to Christ, according to the Spirit's dictates, and under the Spirit's superior Influence. And this (as *Pareus* observes on the Place) is by a *Metalepsis* call'd the *Spirit's saying, come*, because he excites her Desires, and enables her to pray with the strongest Anhelations of Soul for it. And so this Text may be explain'd by a Consideration of the true Meaning of the other, which speaks of *His making Intercession for us with Groanings that can't be utter'd*.

1 Tim.  
2. 5.

This Work of the Spirit relates not to his Interceding for us, as an Advocate or Mediator to God; for that is the peculiar Office of Christ our great High Priest, and is mention'd v. 34. *It is Christ that died,—who also maketh Intercession for us*; and we are assur'd that there is but *one Mediator between God and Men, the Man Christ Jesus*. But the Intercession, which the Spirit makes for us, consists in his Work *within us, helping our Infirmities*, assisting, exciting, and directing us *how to pray*, as to the Manner, with inward *Groanings* of spiritual Desires beyond what we can express; and *what to pray for*, as to the Matter, agreeable or *according to the Will of God*, and so doing that for us, to enable us to pray Spiritually, which we could not do for our selves. The *Intercession* here spoken



ken of is said to be with *Groanings that can't be utter'd*. But 'tis wholly inconsistent with the Felicity and Sufficiency of the Spirit to suppose that he himself should be the Subject of such unutterable Groanings; and 'tis altogether unintelligible how any unknown Intercession of the Spirit apart from us, should awaken such patherick Emotions in our Hearts: And therefore his Interceding with Groanings for us, can only denote his raising those Groanings or holy *Breakings of Soul* Psa. 119.  
 within us, as *He dwelleth in us*, and is a *Spi-* 20.  
*rit of Grace and Supplications* to us. The Rom. 8.  
 Holy Ghost's Agency in our Addresses to 9, 11.  
 God is call'd *HIS making Intercession*, be- Zec. 12.  
 cause 'tis by his gracious Suggestions to, and 10.  
 Influences on our Hearts, that we are enabled to plead so earnestly with him. Thus when the Apostles should be call'd to plead the Cause of Christ *before Governours and Kings*, Christ told them, *It should be given them in* Mat. 10.  
*that same Hour what they should speak*; and be- 18, 19,  
 cause this was to be given them by the Sug- 20.  
 gestion of the Holy Spirit, he adds, *It is not ye that speak, but the Spirit of your Father that speaketh in you*. Or, as another *Evan-* Luke 12.  
*gelist* explains it, *The Holy Ghost shall TEACH* 12.  
*you in the same Hour what ye ought to say*; which shews that the Spirit's *speaking in them*, and his *teaching them what they should speak*, mean one and the same thing. And with respect to our dealings with God, He is said to *send forth the Spirit of his Son into our Hearts*, Gal. 4.  
*crying Abba, Father*, because it is by his *Spi-* 6.  
*rit's working in us*, as the Spirit of Adoption, that we are enabled to speak to God in Faith, and call him *Father*. Thus the Apostle explains it when he says, *We have* Rom. 8,

received the Spirit of Adoption, whereby WE cry Abba, Father.

Tho the Spirit of Grace and Supplication enables Believers to offer up all the acceptable Worship they pay to God; yet what he doth herein are not properly his Acts toward God, as the Object of them; but his Acts towards us, whereby we become true Worshipers of him. As Acts of Worship are dictated to us, and excited in us, they are the Spirit's Acts; but as they are put forth by us, and terminate on God, they are our own Acts: As a Parent may be supposed not to pray himself, when he is dictating a Prayer to his Child to say it after him. And as a Magistrate don't swear himself, when he dictates an Oath to others, who are to repeat it after him: So the Holy Ghost dictates our Prayers to us, when he suggests what we shall pray for, without praying himself.

The Agency of the Spirit in our Worship, don't set him in the Place of a Worshiper, but in the Place of God, who teacheth us to pray, and puts his Fear into our Hearts, and circumcises them to love him. Hence God may as well be call'd a Worshiper of himself, because by his Influences upon us, we are directed, excited, and assisted to worship him, as the Holy Ghost may be call'd a Worshiper of him on these Accounts.

Christ having an inferior Nature, 'twas very fit that in his humbled State, He, as Man, should pay religious Worship to God; and accordingly we are told, that in the Days of his Flesh, he offer'd up Prayers and Supplications with strong crying and Tears, and that he gave Thanks unto his Father. But the Holy Ghost having

Jer. 32.

40.

Deut. 30.

6.

Heb. 5.7.

Mat. 11.

25.

having only his original *divine* Nature, for which he was under no Obligations to any Person in the Godhead, it is inconsistent with his infinite Dignity in every Consideration of him, that he should pay any Worship at all; and accordingly he is never represented as applying to God in a way of *Prayer* or *Praise*, for any Favour relating to himself or others.

But surely if this blessed Spirit owes any religious Worship to God, he is so good and holy as to pay it; and if he ever paid, or is to pay any, methinks we must have had some Hint of it in Scripture, lest his infinitely exalted Character should make us mistake him for God, if he really is not so. But if he doth not owe religious Worship to God, and never pays any, he must needs be the God to whom such Worship must be paid. For to suppose a Person to be neither a *Worshiper*, nor an *Object* of Worship, is to suppose him to be neither a *Dependent*, nor an *Independent* Being; one that is not *obliged to God*, and yet one that is *not God*; one that is too *big* to be a *Worshiper*, and yet too *little* to be worshiped, which are all Suppositions the most shocking that can well be imagin'd. Since therefore He is not a *Worshiper*, he must himself be the *Object* of Worship, and consequently must be by Nature that God, to whom alone all religious Worship is due.

3. *The Holy Spirit is the Object against whom SIN is committed.*

As *Israel's Sin* against God was call'd their *provoking, rebelling, and grieving* him, so 'tis call'd their *rebelling, and vexing his holy Spirit*; which shews that he is included in the  
 Psa. 78.  
 40.  
 Isa. 1. 2.  
 & 63. 10.  
 God,

God, whom they ought to have obey'd. Their Disobedience to him was a resisting his Authority in his Word, and in the miraculous Signs he wrought to confirm it, as *Stephen* said to the *Jews*; *Ye stiff-necked and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye. Which of the Prophets have not your Fathers persecuted? and they have slain them, which shewed before of the coming of the just One, of whom ye have been now the Betrayers and Murderers, who have received the Law by the Disposition of Angels, and have not kept it. The Fore-fathers of these Jews resisted the Holy Ghost, as he spoke to them by the Prophets, and shewed before-hand of the coming of Christ, and as He was included in that God who gave 'em the Law in the midst of attending Angels. Their Disobedience to this Law, and their Persecuting and slaying the Prophets, and so rejecting what the Spirit said by them, was a resisting not of Men, but of the Holy Ghost himself, as the God that spoke by them. They resisted the Holy Ghost just in the same manner as *Ananias* lyed to him, and so sinn'd against Him, which was call'd a lying not to Men, but to God, because the Holy Ghost was the God, who spoke and acted in and by the Apostles. Accordingly this was call'd a tempting the Spirit of the Lord, just in the same manner as *Israel's* sinning against God was call'd a tempting Him.*

Acts 7.  
51, 52,  
53.

Acts 5.  
3, 4.

ver. 9.  
Psa. 78.  
17, 18,  
41.

Heb. 10.  
29.

Hence we likewise read of doing *Despise to the Spirit of Grace*, and of committing *Blasphemy against Him*, which are represented as Sins of the deepest Guilt and most fatal Consequence. *He that despised Moses's Law, dyed without mercy — Of how much sorer Punishment,*  
sup-

suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, — and hath done **DESPITE TO THE SPIRIT OF GRACE**. And all manner of Sin and **Blasphemy**, says Christ, shall be forgiven unto Mat. 12. 31, 32. Men, but the **BLASPHEMY AGAINST THE HOLY GHOST** shall not be forgiven unto Men; — whoever speaketh **AGAINST THE HOLY GHOST**, it shall not be forgiven him. Tho' this *Despise* done to the Spirit, and this *Blasphemy* against Him, may be supposed to relate to some of his special Works; yet the Holy Ghost is plainly spoken of as the divine Agent, that was the Author of those Works, in opposition to *Feelzebub the Prince of the Devils* to whom they were maliciously imputed: and so the *Person* of the Holy Ghost was blasphem'd by the malicious Turn that was given to his Works. And the unparallel'd Guilt of this Blasphemy against him intimates that He is *God*, who ought to be attended to with Reverence, and not despitefully treated in those Works; for otherwise it could not be so highly Criminal to sin against Him in them. Shall blaspheming the Works of a Creature be supposed to be more Criminal than blaspheming the Works of God himself? Or can we reasonably think that all other Sins against God are pardonable, and this against the Holy Ghost is unpardonable, and yet that the Holy Ghost is not God? This seems to bespeak too high a Reverence for Him, and to demand a religious Regard to his Works, upon a Penalty too severe, whatever those Works may be, unless He really is God, and acts in them with the Majesty of God. But if we suppose these Works to be God's own Works,

which

which the Holy Ghost, as God, performs with the fullest Evidence of divine Energy, and as the last and most condescending Means of Conviction, and that these are blasphem'd, reviled, and maliciously opposed, instead of being entertain'd with Faith, Love, and Reverence, it is no wonder that such a Sin, so desperate, resolute, and malignant, committed against such an infinitely great and divine Agent, should of all others be irremissible.

Now the Object of *Sin* and *Duty*, of *Obedience* and *Disobedience*, of *Blasphemy* and *religious Regards*, is the same. As God only is the Object of all religious Worship, so He only is the Object against whom Sin, as Sin, is committed. Hence said *Joseph*; *How can I do this great Wickedness, and sin against GOD?* And *Against Thee*, said *David* to God, *Thee ONLY have I sinned*. If therefore the Holy Ghost is the Object against whom Sin is committed, He is likewise the Object to whom Duty or Worship ought to be performed. Religious *Fear* and *Obedience*, which include all Worship, are the direct Opposites to *Contempt* of God and *Disobedience* unto him, which are the Height of *Atheism* and *Impiety*. And therefore as *Despise* and *Rebellion* are committed against the Spirit, so a religious *Fear* of offending Him, and religious *Worship* of Him or *Obedience* to Him are his Due. Hence is the Apostle's Charge, *Grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption*. And we are commanded to *hear what the Spirit saith to the Churches*. Surely then the Spirit must be the God who is the Object of our Worship, since He is the God, who

who in a proper Sense is sinn'd against, as really as the Father and Son.

4. *Believers are the TEMPLE of the Holy Ghost.*

This the Apostle strongly asserts when he says, *Know ye not, that your Body is the Temple of the Holy Ghost, which is in you? A Temple in the very Notion of it relates to God. It is dedicated or devoted wholly to him, and to no other. The devoting it to God for his Honour and Service, is it self an Act of Religion; and all the Worship perform'd in it, is to be perform'd only to that God, whose Temple it is, as the proper Object of it. This was undeniably the Case with respect to the Temple of old, which was built to the Name of the Lord; and was solemnly dedicated unto him, that he might be worshiped therein. That Temple was typical of the Gospel Church, as well as of the human Nature of Christ. And that the Apostle had his Eye on the sacred Relation and Dedication of Believers to God, when he call'd them the Temple of the Holy Ghost, appears from what he adds in the next Words, And ye are not your own, for ye are bought with a Price; therefore GLORIFY God in your Body and in your Spirit, which are God's. They in all the Powers of their Souls, and Members of their Bodies, are to be devoted to him whose Temple they are, that they may worship and glorify him, Cleansing themselves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God; as the Apostle spoke at another time upon his mentioning God's dwelling in them, as in his Temple. And hence he expostulates the Case with them,*

1 Cor. 6.  
19.

1 Kings  
5. 5.  
Chap. 8.  
through-  
out.

1 Cor. 6.  
19, 20.

2 Cor. 6.  
16, 17,  
18. & 7.  
1.

urging them to the strictest Purity in Doctrine  
1 Cor. 2. and Practice on this Account. *Know ye not*  
16, 17. *that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any Man defile the Temple of God, him shall God destroy; for the Temple of God is Holy, which Temple ye are.*

Now then it being said that Believers are the *Temple of the Holy Ghost*, and this Temple having such a Relation to God as intimates that all the divine Worship offer'd in it, must be refer'd to him, whose Temple it is, as the proper Object of it; the Holy Ghost, together with the Father and Son, must needs be the Object of all the Worship we are able to pay, in the utmost Devotedness of our selves to his Service, and in all our religious Actings pursuant thereunto.

Or supposing that by *the Temple of the Holy Ghost* is meant the *Church of Christ at Corinth*, consider'd as a spiritual Society form'd for religious Worship; then that Church, and by consequence all other Gospel-Churches, are thereby represented as constituted for the Honour of the Holy Ghost; and all their Worship in their Assemblings together is to be Worship paid to Him, as well as to the Father and Son.

5. *MINISTERS* are solemnly set apart, or *SEPARATED* for their ministerial Work, *TO* the Holy Ghost.

This is clear from the Instances of *Paul and Barnabas*, with respect to whom *the Holy Ghost* said, *separate me* (*Gr. to me*) *Barnabas and Saul, for the Work whereunto I have called them.* The Holy Ghost is here represented as the *Object* to whom they were  
Acts 13.  
2.  
 fe-



separated, as well as the *Author* of that Separation of them to his Service. The Separating them to him, in Obedience to his Authority, and at his Command, was it self a very evident Act of supreme Honour paid to him; and all the Employment of *Paul* and *Barnabas*, which lay in Acts of Worship consequent to that Separation must be refer'd to Him as the *Object* of them, since they were separated for that Employment to Him. Yea, all the Worship of the Church perform'd by their Directions and Ministrations, was to be Worship paid to the Holy Ghost, since *Paul* and *Barnabas* were separated to him, that he might be serv'd by and have the Honour of all their Ministrations, and of all the Religion which should be promoted by them. And what is here said of extraordinary Officers, holds equally true with respect to ordinary Pastors, who are likewise set apart to their Work by the Authority and Influence of the Holy Ghost, in the Methods which He prescribes in the Scriptures. Hence the Apostle *Paul* speaking to such, says, *Take heed to your selves, and to all the Flock, over the which the HOLY GHOST hath made you Overseers.* He who by his own Authority gives his Servants Commission for their Work, must be the Object to whom they are devoted in it, and to whose Honour and Glory all their religious Performances must be refer'd. That Authority intitles Him to that Honour; and therefore the Holy Ghost who exerciseth that Authority in the most sovereign Manner, must needs have a Claim to that Honour. But 'tis surely the highest Affront that can be offer'd to God, to suppose

Acts 20.  
28.

pose, that the whole Ministry should be separated or devoted for religious Worship to the Holy Ghost, if he is not the great and sovereign God.

6. *We are BAPTIZED in the Name of the Holy Ghost EQUALLY and together with the Name of the Father and Son.*

Mat. 28. 19. *Go, says Christ, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Here the Holy Ghost is put in the same Rank with the Father and Son; we are as much and in the same manner baptized by his Authority, and to his Honour, or in his Name, as in theirs. The Form of Expression relating to Him and Them is one and the same: there is no Appearance of its being taken in a different Sense in its Application to them respectively, and being baptized in the *Name*, and not in the *Names* of these three Persons, may denote that their Authority is *one*. All the *Members* of the visible Church are devoted for religious Worship to the Holy Ghost, by their being *baptized* in his Name; as the *Ministers* of it are, by their being *separated* to Him, and by his Authority, for all the religious Administrations that belong to their holy Function.

To be baptized in the *Name of the Holy Ghost*, equally with the Father's and Son's, is it self a very solemn Act of Worship; the Persons so baptized are thereby dedicated to Him as *God*, and are obliged to refer all the following Acts of their Religion to Him equally with them. 'Tis an acknowledgment that the Holy Ghost is their *Covenant-God*,

God, every way sufficient to seal the Blessings of the Covenant to them, and to enable them to restipulate unto Him. 'Tis a declared Submission to his *divine Authority* over them, and a solemn Profession that they owe and come under Covenant-Obligations to yield all *Faith, Worship, and Obedience* unto Him; and if they act according to their baptismal Engagements, they must pay all *After-acts* of Worship to Him equally with the Father and Son. Hence we are told, 1 Pet. 3. that the Thing signify'd by Baptism is *the* 21.

*Answer*, or, as some render it, the † *Stipulation* † ἐπισημα-  
σημος., of a good Conscience toward God. And to what God should Conscience answer or stipulate, in Covenant-Transactions with Him, according to baptismal Obligations, but to that God in whose Name we are baptized? And that is as much the Holy Ghost, as the Father or Son. For the *Father* in this solemn Act of Worship is distinguish'd from the *Son* and *Spirit*, not by his essential, but by his *personal* Name; which shews that the Son and Spirit are not distinguish'd from God, but only from the *first Person* in the Godhead, and that they all together are the *One God* to whom we stand obliged by our Baptism.

Who can think that *God* and *Creatures* should be *equally* join'd in such a solemn complicated Act of Worship? 'Tis certainly a most urging Affront to God, to suppose that we should be equally devoted to Him and to Creatures, and be thereby bound as much to the Faith, Worship, and Obedience of one, as of the other; and yet this must be supposed, if we suppose the Holy Ghost not to be God. But since this is too shocking a

Supposition to admit of, and since in Baptism we are really devoted for all religious Worship to the Holy Ghost equally with the Father and Son, we may be assur'd that He is God together with them, and must be worship'd as such.

Furthermore, as there is but *one Faith*, and *one Baptism*, by which we profess, and are oblig'd to have, that Faith ; so there is but *one Lord*, in whose Name we are baptized, and in whom we are thereby bound to believe, *Eph. 4. 5*. Now, tho in this Place, the Son is *personally* distinguish'd from the Father and Holy Ghost, by the Title of *one Lord* ; yet the Father and Holy Ghost must be *essentially* the *one Lord* as well as the Son ; because the *one Baptism* is in their Name as well as His, and we are thereby oblig'd to believe in them together with Him. Hence, as all allow that our being baptized in the Name of the *Father* supposes Him to be *essentially* the *one Lord*, 'tis very harsh and incongruous to suppose that the *Holy Ghost* is not so too, since we are baptized in *his* Name *equally* with the Father's, and this Baptism is but *one*.

This is such a piece of religious Homage, the Honour of it is so grand and comprehensive, that it can belong to none but the only true God. Hence when there were Party Contentions among the *Corinthians* about several Ministers, the Apostle *Paul* was thankful that the Providence of God had so order'd it, that, since they were so fond of the *Names* of Men, and of *his* among others, he had baptized but few among them, lest any should have thought, or invidiously suggested, that he baptized in his *own* Name, and

and so engaged them to pay religious Honour to himself. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the Name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say, that I had baptized in my OWN Name.

'Tis indeed said of Israel, that they were all baptized unto Moses in the Cloud. But why may not this Passage be understood as signifying, that they were baptized by Moses, or by or among his Administrations; since the Preposition here used is the same that is render'd by the Disposition or Administration of Angels, when it is said, they received the Law \* by the Disposition of Angels? However, supposing the Words are to be understood as they lie in our Translation, yet to be baptized unto or into Moses, and into the Name of Moses, are very different Expressions. Moses is sometimes put for the Doctrine taught by Moses; thus 'tis evidently to be taken when 'tis said, They have Moses and the Prophets; and if they hear not Moses and the Prophets, neither will they be persuaded tho one rose from the Dead; and Moses of old time hath in every City them that preach him, being read in the Synagogues every Sabbath-day. And so to be baptized into Moses, is only to be baptized into a Profession and Belief of the Doctrine taught by him; the whole Tenor of which Doctrine was, to direct all our Worship and Obedience to God alone. Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Might; and these

1 Cor. 1.  
12, 13,  
14, 15.

ch. 10.

2.

Acts 7.

52.

\* eis

διὰ τῶν ἁγγέλων;

Luk. 16.

22, 31.

Acts 15.

21.

Deut. 6.

4, 5, 6,

13, 14,

words &c.

words which I command thee this day, shall be in thy Heart. — Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. Ye shall not go after other Gods, &c. Hence the Israelites are never said to be baptized into the Name of Moses, as we are into the Name of the Holy Ghost; nor are God and Moses join'd together in that Baptism, as if his and Moses's Authority were equal, as the Father, Son, and Holy Ghost are join'd in the Institution of Christian Baptism, to denote the Equality of their joint Authority therein. Furthermore, the Baptism of Moses, refer'd to by the Apostle, is not spoken of as an *Instituted Rite* of the Covenant, or as an Ordinance of Worship; for I don't find that any such Ordinance was then Instituted, or that the *extraordinary* Baptism mention'd by the Apostle was such an Institution. But the Apostle speaks of it allusively to, or as an occasional *Type* and Figure of that Baptism, which was become an Institution of Worship when he wrote this Epistle. And so considering *that* as a *Typical* Baptism, and *Moses* as a *Typical* Mediator, the Doctrine taught by Baptism into *Moses*, was Baptism into *Christ*.

This naturally leads us to observe that, as the *Jews* principally objected against *Christ's* being *that Messiah*, who is the *Son of God*, the Apostles, speaking to them, usually mention'd only *Christ's* Name, tho not to the exclusion of the *Father's* and *Holy Ghost's*, as that Name into which they were baptized. Whereas, when the Institution of Baptism is spoken of as respecting the *Gentile-World*, who were to be introduced and bound thereby to the Faith and acknowledgment of the true

true God, according to the Revelation of him in the Scripture, all the Persons of the Godhead are expressly mention'd, as the one God of reveal'd Religion, whom they were to own and believe in, and in whose Name they were to be baptized, to the Exclusion of all others. And this Doctrine being put into the initiating Rite of all our Religion, it seems to be the *Basis* of it; and its being join'd with the *Preaching of the Gospel in all Nations*, is an Intimation, that the Godhead of all the three Persons, and the Worship that is to be paid to them, is to be preach'd and entertain'd as the common Doctrine of the Church; and accordingly so it has generally proved. This brings us to the last Head of Evidence, that Worship is due to the Holy Ghost. Therefore,

7. *We have several INSTANCES, or Examples in Scripture of divine Worship paid to the Holy Ghost.*

What has been offer'd under the two last Heads furnisheth us with Instances of this sort. *The Prophets and Teachers* in the Church at *Antioch* evidently paid divine Worship to the Holy Ghost, when, in *Obedience* to his Command, they in a religious Manner with *Prayer and Fasting separated Barnabas and Saul to him, for the Work to which he call'd them,* Acts 13. 1, 2, 3. And as they did this in *Obedience* to his Authority, and for his Honour and Glory, we can't reasonably suppose but they apply'd to him, as well as to the Father and Son, as the Object of their Prayers on that solemn Occasion. Acts of Worship were likewise perform'd to him, as often as any were baptized in the Name of

the Father, Son, and *Holy Ghost*, according to Christ's Commission: And, (as *Dr. Waterland* has observ'd, *Serm. 8.*) " We have sufficient Proof from Church-Writers all along, and as high as *Justin Martyr*, who liv'd in or near the Apostolick Age, and wrote within forty Years of it, that it was then the constant Practice of the Church to baptize in this *Form*, pursuant to our Lord's Commission; and there is no just Reason to suspect, but that Baptism had been constantly administer'd in that very *Form*, from, and in, the Times of the Apostles."

Besides these Instances of Worship paid to the Holy Ghost, which have been already insisted on, we may observe several others.

He together with the Father and Son may be consider'd as the Object of that solemn Adoration of the Seraphims, *Who cried one to another* (as we do when we sing the Praises of God together, *Col. 3. 16.*) and said, *HOLY, HOLY, HOLY, is the Lord of Hosts*; which seems to relate to each Person of the adorable Trinity *distinctly*, as has been before observ'd from the Context. And why may not the Acclamation, *Grace, Grace*, at the Re-building of the Temple, peculiarly respect the Holy Ghost? It was He that had in much Grace and Favour enabled *Zerubbabel* to bring forth the *Head-stone*, according to the Word of the Lord, saying, *Not by Might nor by Power, but by MY SPIRIT*: And since this gave the Occasion to those *Shoutings*, *GRACE, GRACE, unto it*, methinks we are naturally led to consider these *Shoutings* as an extatick Admiration of, and Praises for the Grace which that Spirit had shewn them therein;



therein : and as an Application to him with the utmost Fervour for a continuance of his Grace and Favour to it.

He is particularly represented as the Object of the Church's Prayer, when she denominated Him from his Workings, and said, *Awake O North Wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out.* Cant. 4.  
16. The Style of this Book of Solomon's Song, is generally allow'd to be *Figurative*. Spiritual Things are all along represented in Allegorical Strains. But there is a Doctrinal Meaning in the Allegories suitable to their respective Natures ; and spiritual Transactions between Christ and the Church are as really intimated thereby, as if they were express'd in proper Terms. Now according to the *Genius* of this Book, the Church is often represented as a *Garden*, and her Graces as *Flowers* and *Spices* ; and agreeably the Holy Ghost is here represented as the *Wind*, as He likewise is in other Parts of Scripture. And under this Consideration of Him, with respect to his peculiar Work, the Church prays unto Him, that, like the *North Wind*, He would *blow* upon her Garden with *purifying* Influence to blast her indwelling Corruptions, which answer to his Work as He is a *Spirit of Judgment* and of *Burning* to refine Isa. 4. 4. us, and to consume our Iniquities. And she prays to Him that, like the *South Wind*, He would *refresh* her Garden, and *cherish* his Graces planted in her, that they might thrive and *flow out* into every suitable and acceptable Exercise, in all the *Goodness, Faith, Love, Joy, Peace*, and every other Grace, which are *the Fruits of the Spirit*. The Metaphor suits Gal. 5.  
22, 23. the Holy Spirit and his Work : I can think

of nothing that it can be aply'd to so agreeably as to him; and the Things here desired are such as peculiarly belong to him to bestow. He therefore is the Object of this Address, and is directly apply'd to by the Church, in a way of Prayer, to work these his special Works by his effectual Gales upon her.

'Tis to this Spirit (as has been shewn) that the Apostle directed his Prayer for the *Thessalonians*; He being distinguished from the Father and Son, as the *Lord*, to whom the Apostle apply'd for gracious and effectual Influences. *The Lord direct your Hearts into the Love of God, and into the patient waiting for Christ.* And at another Time, he mention'd the Holy Ghost under the Title of *the Lord*, and apply'd for Blessings in the same manner to Him, as he did to the Father and Son.

2Thes. 3. 5. *Now God himself and our Father, and the Lord Jesus Christ, direct our way to you; and (speaking of a third Person distinct from them) the Lord make you to increase and abound in Love one towards another, and towards all Men, even as we do towards you; to the end he may establish your Hearts unblameable in Holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints.* This is one continued Expression of his Heart's Desire to God for them, and the *Lord* here mentioned has been shewn to be the *Holy Ghost*, as Personally distinguished from the Father, and from the Lord Jesus Christ. And he is mentioned as the Object of this Prayer, in the same manner as the Father and Son are, since one part of it is as directly address'd to him as the other is to them.

1Thes. 3. 11, 12, 13.

Accordingly the Apostle *blest* the Church in the Name of the Holy Ghost, as the Person from whom he ask'd Blessings, as well as from the Father and Son: *The Grace of the* <sup>2 Cor. 13,</sup> *Lord Jesus Christ, and the Love of God, (viz.* <sup>14,</sup> *the Father, as 'tis express'd Gal. 1. 3. 2 Tim. 1. 5. and Tit. 1. 4.) and the Communion of the Holy Ghost, be with you all, Amen.* In whose Name should Persons be bless'd, but in the Name of God only? And yet we are bless'd in the Name of the Holy Ghost equally with the Father and Son. The Apostolical Blessings succeed and answer to those that were used by the Priests of old, and were called their putting the Name of Jehovah on the Children of *Israel*. These Blessings seem to me to have been of a *mix'd* Nature: In their *Form*, an Application to the People; but in their *Intention*, an Application to God himself to bless them. *On this wise*, saith God, <sup>Numb. 6. 6.</sup> *ye shall bless the Children of Israel, saying unto them, The Lord bless thee, and keep thee; the* <sup>23, — 27.</sup> *Lord make his Face shine upon thee, and be gracious unto thee; the Lord lift up his Countenance upon thee, and give thee Peace; and they shall put my Name on the Children of Israel, and I will bless them.* Tho' they herein spoke to the People, yet 'twas in the Name of God, that he might bless them; and in another Place, their *blessing* them is call'd their *Prayer*; which shews that their Hearts ascended in a way of Prayer to that God, in whose Name they bless'd the People, that he would bless them *indeed*. <sup>2 Chron. 30. 27.</sup> *Then the Priests the Levites arose, and BLESS'D the People, and their Voice was heard, and their PRAYER came up to his holy Dwelling-place, even unto Heaven.* The Manner of their *Blessing* was the same with the  
Apo-

Apostle's ; and since their's included Prayer to Him in whose Name they bless'd, why shou'd not we think the same of the Apostle's ? The Priests of Old bless'd in the Name of the Lord *thrice* repeated, which the Hebrew Doctors observe was with a different Accent ; and which *Ainsworth* says denoted the Mystery of *Three Persons* in the Godhead, who are *one Jehovah*, whose Name is *one*.† Accordingly the Apostle bless'd in the Name of the same Jehovah as personalized in the Father, Son and Holy Ghost. Now I dare appeal to the common Sense of Mankind, whether there is not the most manifest Face of divine Worship paid to Jehovah in the Priests Blessing *Israel* in his Name : And as the Apostle's Blessing the Church in the Name of the *Holy Ghost*, together with the Father and Son, is exactly the same kind of religious Act, it seems to me that nothing but a Design to serve an *Hypothesis*, could make any one doubt whether divine Worship is therein paid to the Holy Ghost. Yea, whenever a good Man seriously, and in a *religious* Manner, wisheth or desires that God would be with, and bless his Friend, there is in the Nature of such Desires an aspiration of Soul toward God, that he would bless 'em ; as there apparently was in *Jacob*, who  
 Gen. 48. meaning Christ, said, *The Angel that redeemed*  
 76. *me from all evil, bless the Lads*. And we can't suppose but this was the way of the Apostle's Heart, in his *most solemn* Desires of Blessings from the Holy Ghost, in the same manner as from the Father and Son ; and so 'twas

---

† See *Ainsworth* on *Numb.* 6. 24.

an evident paying divine Worship in a way of Prayer *equally* to them all.

In like manner the Apostle *John* invoked the Holy Ghost, as well as the Father and Son, for Grace and Peace to the Churches: *Grace be to 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; and from Jesus Christ, &c.* The *seven Spirits* denote the Holy Ghost, who by this Expression is represented under the *Variety* and *Perfection* of his Gifts and Operations, tho' in himself he is but *one* Person, as is shewn at large in our Text and Context. Accordingly Christ is said to *have the seven Spirits*; which answers to his *having the Spirit not by Measure*. And the *seven Spirits of God* are said to be *seven Lamps of FIRE* burning before the Throne; which plainly answers to the *Gifts* of this Spirit to the Apostles on the Day of *Pentecost*, when there appeared to them *cloven Tongues as of FIRE*, and sat on each of them, they being filled with the Holy Ghost. The *seven Spirits* are but once more mentioned, and then are spoken of as *seven Eyes, and seven Horns*, denoting *Wisdom* and *Power*, and are called the *seven Spirits of God sent forth*, as sufficient for all inlightning and powerful Operations, into all the Earth: And this exactly answers to the Holy Ghost's being call'd the *Spirit of God*, and to his being sent for such Operations. So that 'tis exceeding plain to me, that the *seven Spirits* can denote no other than the one Spirit of God, who is represented in the Fulness of his Gifts and Operations, by the mystical Number *Seven*, and that particularly with a regard to the *SEVEN Churches of Asia*, to which this Apostle wrote, and for all

of

of which this Spirit was as sufficient, as if there had been *seven* all-sufficient Spirits, that each Church might have had one wholly and alone to it self. He is here mentioned *between* the Father and Son, which shews that his being mentioned last in other Places, is no Argument for his Inferiority, in *Nature* or *essential* Glory, to them. And he is as *directly* apply'd to, or regarded, in this Prayer, as the *Fountain* of Grace and Peace, in the *same* manner as they are ; which shews that He is the Object of our Worship *equally* with them. And these *seven* Spirits are never mentioned as *Worshipping* among the Saints, Angels, and the whole Creation, in any part of this Book, where alone this Expression is to be found. From all this we may conclude, that the Holy Ghost is invoc'd equally with the Father and Son, and so is the Object of our Faith together with them ; for *how shall we call on him in whom we have not believed.*

Rom. 10.  
14.

Once more, a solemn *Oath* or *Appeal* to God as the Witness of our Hearts, who knows the Truth or Falshood of what we say, is an Act of religious Worship : And the Apostle paid this Worship to the Holy Ghost. *I say the Truth in Christ*, says he, *I lye not, my Conscience also bearing me Witness in the Holy Ghost : i. e.* I say the Truth as in the Presence of Christ, and in the Presence of the Holy Ghost, whom I call upon to Witness with my Conscience that I lye not, and to whom I appeal for the Truth of what I say. This is such an Act of Worship paid to the Holy Ghost, as imports that he knows the *Secrets* of the Heart, and is the *Avenger* of Falshood. The manner of this Appeal is much the same as this Apostle at other Times used to the  
only

only true and all-knowing God, saying, *God is my Witness*, and *God is my Record*. And this is elsewhere spoken of as his *calling God for a Record on his Soul*; which shews it is of the Nature of a *religious Oath*, and consequently is such an Act of Worship as is peculiar to the only true God; For *thou shalt fear the Lord thy God, ——— and shalt swear by his Name*.

If any should Object, That such kind of Worship as this, was paid to the holy Angels, when the Apostle charged Timothy before God, and the Lord Jesus Christ, and the elect Angels, to observe his Instructions: It may be answer'd, That there is a manifest Difference in these Cases. The Apostle deliver'd his Charge in the Presence of the Angels, not as Judges of the Truth of what he was saying, nor as Avengers of Falshood, in case he had been guilty of it; but as Witnesses of external Acts, and particularly of that solemn Charge he was then giving to Timothy. The holy Angels, by their daily Attendances on the Acts of Salvation, are Spectators of their outward Acts, and are critical Observers of what they say and do in religious Worship. Hence the Apostle urges Women to a decent Behaviour in Publick Worship, because of the Angels; because they are present at the Worship of the Church, the manifold Wisdom of God being made known still more and more to them thereby. The Angels therefore were proper Witnesses of this Charge of the Apostle to Timothy; and he might mention them as such, to remind him that they would observe how he should behave according to it, and would be present too, when that Behaviour should be brought into Judgment. So that the A-

postle's

stle's charging *Timothy* in the Presence of *God and the holy Angels*, is to be understood much after the same manner, as we should have understood him, if he had been at that Time in an Assembly of Christians, and had said, *I charge you in the Presence of God, and of this Assembly.*

But the Case is quite different in the *other Instance* : For that is a solemn *Protestation* with respect to the *Truth* of what the Apostle was then speaking, in an *Appeal* to the Holy Ghost, as the Witness of it, and as one who knew the Apostle's *Conscience*, and would give Judgment upon what he said, according to his Sincerity or Prevarication therein. And this was an Act of such divine Worship paid to Him, as is so peculiar to the Heart-searching God, that 'twould be mere *Impertinence* to pretend to pay it to any other ; because no other can be a proper capable Judge of the Sincerity of such an Appeal. Thus upon the whole, it appears, that the Holy Ghost is the Object of *divine* Worship, as well as, and together with, the Father and Son ; and therefore he must needs be the only true Sovereign and Almighty God together with them.

### A P P L I C A T I O N.

This may be of use to *direct us in our Worship.*

We are to consider the Father, Son and Spirit, as the one God, who is the Object of our Worship ; and when we most particularly address any one Person in the Godhead, it should not be to the Exclusion of the other  
Two,



Two, but inclusive of them all. For the formal Reason of the Worship we pay to either of them, is not, I humbly conceive, their personal and relative Properties, but the *divine Nature* and *essential Properties* of it, which all those Persons are equally possessed of. We are therefore to worship each and every one of them as God, and to manage our Worship in such a Manner as becomes sinful fallen Creatures in their Approaches to God. We must never think to serve God spiritually but by the Spirit, nor acceptably but thro' Jesus Christ; and therefore our Addreses are ordinarily to be made to God, or to the Godhead, consider'd in the Person of the Father, thro' the Mediation of Jesus Christ, by the Assistance of the Holy Ghost. And yet, as the Reasons of Things suggest, and as we find our Hearts influenc'd according to them, we may address our selves directly to the Son, or to the Holy Ghost, and so to the Godhead as personalized in them; and that especially when we are seeking for those things which are by Dispensation their peculiar Work to do for us or in us. And which ever Person we most directly apply to, as the Object of Worship, on the account of his *divine Nature* and Perfections, still the *Mediatorial Office* of Christ must be kept in our Eye, as the *Medium* of Access, and as the *Ground* of Acceptance; and all our Pleas and Expectations are to be only on that account.

---

# SERMON VIII.

---

1 COR. xii. 11.

*But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

**I** Have gone thro' several Heads of Argument to evince that the *Holy Ghost is the Sovereign and Almighty God*: And shall now shut up that part of my Design by adding,

Arg. 6. Sixthly, *A PRACTICAL Proof taken from EXPERIENCE.*

Experience is a convincing Evidence to them that have it. When it is clear and plain, there is no disputing against it: And so far as the Persons that have it are to be credited in their Report, and so far as the Effects of what they declare to be their Experience appears to others, it ought to have its Weight with them. God did many things to and for his People of old, that they by their own Experience might know that he is indeed the Lord. Thus, speaking of the Taber-

Tabernacle, He said, *There will I meet with the Children of Israel, and the Tabernacle shall be sanctified by my Glory, — and I will dwell among the Children of Israel, and will be their God; and they shall KNOW THAT I AM THE LORD THEIR GOD.* The like may easily be observed in several other Places, and on other Occasions. Hence He appealed to his Peoples own Experience to prove that he is what he has declar'd himself to be, the Sovereign and Almighty God. *For the Lord shall judge his People, and repent himself for his Sins, when he seeth that their Power is gone.* — *And he shall say, Where are their Gods, their Rock in whom they trusted.* — *SEE now that I, even I am he, and there is no God with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my Hand, &c.* And by their Experience of what He did among them, He gain'd the fullest Testimony within their own Bosoms unto his only true Deity. *Hear me, O Lord, said Elijah, hear me, that this People may KNOW that thou art the Lord God, and that thou hast turned their Heart back again.* *Then the Fire of the Lord fell, and consumed the Burnt-Offering, and the Wood, and the Stones, and the Dust, and licked up the Water that was in the Trench. And when all the People saw it, they fell on their Faces, and said, THE LORD HE IS THE GOD, THE LORD HE IS THE GOD.*

Something of the like way of arguing may be used to prove the supreme Deity of the Holy Ghost. His almighty, gracious and effectual Influences on his Peoples Hearts, are living and abiding Credentials of his Godhead. Every one of them are so many

Isa. 55.  
13.

standing Proofs of *divine* Grace, to the endless Praise of its glorious Author. *Instead of the Thorn shall come up the Fir-tree, and instead of the Brier shall come up the Myrtle-tree, and it shall be to the Lord for a Name, for an everlasting Sign, that shall not be cut off.* The Way that the Gospel has made in the World under the blessed Spirit's victorious Agency, and the supernatural divine Effects, which he has wrought in all Ages by it, are strong Testimonials to his Deity. When we behold or reflect on these, as his peculiar Operations, we have Evidence sufficient to justify the Acclamation, if, meaning *Him*, we say, *The Lord, He is the God.* But that which I here intend, is something more peculiar to the feeling Observation of such as *know the Grace of God in Truth.*

When they experience the inlightning, quickning and renewing Operations of the Spirit, they feel his Power as the Power of God. The effectual *Change* He makes by his Word upon their Hearts and Lives, convinces them that He is God. The *Light* He conveys to their dark *Minds* to give them the Knowledge of themselves and of Christ; the sweet and powerful *Turn* He gives to their perverse and obstinate *Wills*, which before were fixedly bent against God and Godliness, and would not be prevail'd on by any Means, to yield to Him; the happy *Alteration* He makes upon their depraved *Affections*, to bring them off from Sin, Self, and the World, and to set 'em upon God, and Christ, and heavenly and holy Things; the *Peace* He speaks to their distress'd Souls sometimes in a Moment; the *Hope* and *Joy* He raises within them, to expel their guilty Fears and

over-

overwhelming Sorrows; and the *Strength* and *Vigour* He inspires them with, for Newness of *Life* and *Conversation*, to walk humbly and holily with God, to subdue remaining *Corruptions*, to defeat the *Temptations* that always used to be too hard for them, to break the *Snares* that always used to entangle them, and to do and suffer the *Will of God* with *Patience* and *Delight*, in the most difficult self-denying *Instances* of *Submission* and *Obedience*, even to the *Loss* of all *Things* pertaining to the *Body*, and of *Life* it self : These are a *Cloud* of *Witnesses*, and so many *Demonstrations* to a *Man's* own *Conscience* of the *divine Power* and *Authority* of the *Holy Ghost*. These are *Operations* which are in *Scripture* usually ascribed peculiarly to *Him*, and are look'd upon as *His*, by the happy *Subjects* of them ; and the *Light* and *Energy*, with which they are seen and felt, carry such *Evidence* of a *Day of Power* upon their *Hearts*, that they can't but think that the *blessed Spirit*, who doth all these, must needs be the *great and sovereign God*.

Many *Persons* have felt the *Power* of the *Spirit*, in the *Administrations* of *Gospel-Ordinances*, as the *Power* of *God* ; so that, from their own *Feeling*, they have been even forced to fall down, and say, *Surely God* is in this *Place* ; as the *Apostle* speaks on occasion of the *Power* of the *Holy Ghost* put forth on the *Heart* by the *Preaching* of the *Gospel*. *If all Prophecy, and there cometh in* <sup>1 Cor. 14.</sup> *one that believeth not, or one unlearned, he is* <sup>24, 25.</sup> *convinced of all, he is judged of all : And thus the Secrets of his Heart are made manifest, and so falling down on his Face, he will worship God, and*

Joh. 16  
8.

report that God is in you of a Truth. The Apostle speaks of this as an Effect wrought by Means of *Prophecy* or Preaching, in Opposition to a miraculous *speaking with Tongues*. Now it has been shewn, that all the Power of the Ministry on the Heart, is properly the Power of the Holy Ghost : And accordingly that Work upon the Heart, which convinced them that God was there, was peculiarly his Work who *convinces the World of Sin, and Righteousness, and Judgment*. It was from the Alteration they felt within themselves, that they concluded God was in such Assemblies, they being convinced that none but God himself could make such Discoveries of their Hearts, and work in such a transforming manner upon them. And since the converted Heathens immediately knew, by these Operations on their Hearts, that God was with the Ministration of his Word, they who are acquainted with the plain Doctrine of the Scripture, which evidently represents the Holy Spirit as the most immediate Operator on our Hearts, can't but be thereby assured in themselves that He is God. Or if any should understand this Conviction of the Heathens to be by some *miraculous* Effects, which they might behold in Christian Assemblies ; still, as the Spirit was the immediate Worker of them, He must be the God, who they were convinced by those Works was in that Place ; because that Conviction arose from Apprehensions, that he who wrought such Works cou'd be no other than the most high God.

The more we live under this Spirit's Influences, and the more we feel and are experimentally acquainted with his efficacious Operations,

perations, the more firmly persuaded and settled we ordinarily are in our own Minds about his Deity : And the less Experience we have of lively, spiritual, and holy Exercises of Heart by the gracious Presence of this Spirit with us, the more apt we many times are to be shaken in our Belief of his Godhead. I think I am not mistaken in this Point of Experience ; and I dare appeal to the inward Sense of your own Hearts, *if so be ye have* <sup>1 Pet. 2.</sup> *tasted that the Lord is gracious,* whether you have <sup>3.</sup> not the most high and honourable Thoughts of the God-like Power of the Holy Ghost, when you are most sensibly favour'd with his gracious Assistances. Do you then think Him to be only a *Minister*, an *Angel*, or a *Messenger* from God ? Do you then think Him to be a *Creature* ? Do you then think the happy Alteration you find in the Sensations and Actings of your Souls is wrought by any but God, or that the Power you feel is any less than that of the Great and Almighty God himself ? Do you not at such Seasons entertain and regard him as *God*, or as a *divine* Person, who in his workings on your Hearts puts forth the infinite Power of God ? And if this is the most prevailing Judgment you have of Him when you are under his most prevailing Operations, I dare farther appeal to you, whether you don't really think that this is the Judgment you ought to *abide* by, and that this is far more likely to be true, than any Notions contrary to this, which may at other times arise in your Minds, either thro' some unaccountable Temptation, or thro' the Intanglements of subtile Disputes, when you are not under such a manifest Conduct of this Spirit, teaching you the

Things concerning himself, by and according to his Word.

As far as I am acquainted with my self or others, I am persuaded that I have the Verdict of the Consciences of the Generality of Christians at their best Seasons, for the Divinity of the Holy Ghost. And can it be supposed that the *Spirit of Truth*, who is *Truth* it self, and is employed in *teaching Truth*, and can teach us *nothing but Truth*, should by his inlightning and impressive Operations upon our Minds and Hearts, usually lead us into *mistaken*, and even *blasphemous* Notions concerning Himself? Can it be imagin'd, that when we are *most* under his Influences, we should be *most* misguided by them? God forbid that we should have so unworthy Apprehensions of the *Integrity* of this blessed Spirit. Yea, on the other hand, since at such times we are most apt to believe his Godhead, 'tis most natural and just to suppose that, if He is not really God, He would then more especially take Care to undeceive us, as the Apostles did the People, when they took them for Gods, because of the wonderful Works that were wrought by their Means. When *Paul* and *Barnabas* were at *Lystra*, and a Cripple was miraculously healed at the Apostles Word, and the People on that account thought the *Gods were come down to them in the Likeness of Men*, and thereupon attempted to offer them divine Honours, *they rent their Clothes, and ran in among the People, crying out, and saying, Sirs, why do ye these things? we also are Men of like Passions with you, and preach unto you that ye should turn from these Vanities unto the living God.* And when the

Acts 14.  
8,—13.

ver. 14,  
15.



the Apostle *John* seem'd to be misled by the Grandure of an Angel's Appearance to him, <sup>Rev. 19.</sup> so as to offer him religious Worship, the An-<sup>10.</sup>gel immediately undeceived him, and said, *See thou do it not ; I am thy Fellow-servant, — and of thy Brethren, that have the Testimony of Jesus ; worship God.* How much more may we suppose the good Spirit of God would take some Methods with our Hearts, to turn off our Apprehensions of his being God, on the account of his powerful Workings within us, if He really was not that God, which by means of these Operations we are commonly induced to apprehend Him to be.

And since all the Inlightnings and Impressions, which the Holy Ghost makes upon our Hearts, are by and according to the *Scripture*, none of them being ever contrary to, nor ordinarily without the use of the written Word, it appears very plain to me, that the Doctrine of the *Spirit's Godhead*, taught and confirm'd by these inward Illuminations and Impressions, is the very *Doctrine of the Scripture*, which was indited by the same Spirit, and by Means of which he works in this manner upon our Hearts.

The Power of this *practical* Argument is so strong, that you may take it for a general Rule, confirm'd by incontestible Fact, that they, who *most* believe the *Necessity* and *Efficacy* of the Spirit's Operations, *universally* believe his Deity ; and they, who *deny* his Deity, usually think and speak but *meanly* of the *Necessity* and *Efficacy* of his Operations, and too many of them *profanely* deride 'em as *Enthusiasm*, and exclude 'em from Christian Religion. But if any of you can't be

contented with a Religion, that is not animated by the Spirit of God ; and if the Impressions you have from Him lead your Hearts to receive and regard Him as *God*, that Experience is a living Witness to your Consciences of his Godhead ; and you may as well suspect that 'tis *all* a Delusion, as that He, who persuades you of his Deity by it, is not God. This brings us to the *third* general Head concerning the *Importance* of this Doctrine, to which I shall proceed, after I have made one short Improvement of this practical Argument, and that is this :

### A P P L I C A T I O N.

*Let us labour after an EXPERIENCE of the Holy Spirit's GRACIOUS and EFFECTUAL Operations on our Hearts.*

Without these Operations upon us, whatever Notions we have of the Spirit, or whatever we believe concerning Him, 'twill not savingly profit us. For *except a Man be BORN*  
 Joh. 3. 5. *— OF THE SPIRIT, he cannot enter into the Kingdom of God.* And if ever we are saved, it must be *according to God's Mercy, or free Grace in Christ, by the washing of Regeneration, and RENEWING OF THE HOLY*  
 Tit. 3. 5. *GHOST.* It is not Notions of the Spirit in our Heads, but the *Work* of the Spirit in our Hearts, to enlighten them with the Knowledge of Christ, and to turn them to God thro' Him, that will prove effectual to Salvation at last. If we have a Heart-acquaintance with his efficacious Workings by his Word, *This* will secure our Souls for Eternity ; and while we are in the way, *This* will cut short all Disputes in our selves about the  
 Reality

*Reality of his Godhead, at least so long as we are under his most remarkable Influences. While others weary themselves with critical Disputes about the Deity of the Holy Ghost, the humble serious Christian, who lives and walks in the Spirit, will be most at Rest in his own Bosom about it. It is a good* Heb. 13. *thing that the Heart be established with Grace, as* 9. *a Preservative against being carried about with divers and strange Doctrines.*

Let none therefore take up with *Spiritless* Notions about the Spirit, nor with slight and ineffectual Touches on their Affections: But look to it, that you have a real Experience, and as evidential as may be, of a thorow Change in Heart and Life; and, under a Sense of your own utter Insufficiency to make this Change upon your selves, look to the Holy Spirit to make it upon you. Press after this Change, and after him to work it in thee, as well as thou can'st, and as far as thou findest thy self strengthened so to do. Don't rest contented without his Renewings; but settle it as a sure Conclusion, That *un-* Rom. 8. *less you have the Spirit of Christ* for this Pur- 9. *pose, you are none of his.*

I now proceed to the last *general* Head, and that is to consider,

*The great IMPORTANCE of the Doctrine* III. *of the Deity of the Holy Ghost.*

Having proved his *Personality* at the Beginning of these Discourses, I shall mostly take *that* for granted now, and supposing him to be a Person, shall represent the Importance of the Doctrine of his *Godhead.*

This

This is not a Point of Indifference, in which we may as well believe one way as the other ; but 'tis a Point that runs thro' our Religion, and gives a vastly different Turn to it, according as this is received on one hand, or rejected on the other. It can't but be of exceeding great Moment, whether the Spirit of God is to have a continuing Hand in our Religion or no ; and if he is, whether He is really the great and sovereign God, and is to be regarded and treated as such by us or no. I shall therefore, by his Assistance, endeavour to set out the *Importance of the Doctrine of his Divinity* in several Respects, in the most plain and useful Manner I can.

First, *'Tis of great Importance with respect to the ONLY TRUE GOD in general.*

1. If the Holy Ghost is not, together with the Father and Son, the only Sovereign and Almighty God, *there must be more Gods than one.*

I hope it has been fairly proved, that *all* that is *essential* to our Notions of God, and *sufficient* to distinguish Him from all that are not God, is ascrib'd in Scripture to the Holy Ghost ; and what is this but to prove Him to be *truly* God ? To say that, notwithstanding all the divine *Peculiar*s which are ascrib'd to Him, He is not really God at all, is to abuse Mankind with equivocal Sounds, to renounce the common Meaning of the plainest Words and Propositions, and to fling all our Ideas of God and Creatures into the utmost Confusion. For who can be said to be God, if He is not God, who is describ'd in Scripture by those very *Names, Titles, Attributes,*

*tributes, Works, and Worship*, which are the *Scripture-Description* of the only true God, and are absolutely incompatible with the most exalted Notions of a Creature, and are accordingly deny'd to belong to any but God? And this has been shewn to be the *Scripture-Description* of the Holy Ghost. Moreover, it has likewise been shewn, that God, in no Consideration of Him, is ever said to be the *God of the Holy Ghost*; and if the Holy Ghost *has not a God*, He himself must be the true and sovereign God: For no Absurdity can be greater, than to suppose that any Creature should be so exalted as to have *no God*; or that any but the *Supreme God* himself can be said not to have a Sovereign God.

The Holy Ghost therefore must be either the *one true God*, or *another true God* different from the *only true One*. To say that He, together with the Father and Son, is the *one true God*, is to own what has been humbly pleaded for. And to say that He is *a true God*, and not *the only true God*, is (besides the Contradiction in Terms) to assert a *Plurality* of true Gods: Or, to say that He is the *true God*, and not the *same God* with the Father and Son, is either to say that neither of them is God, or else that there really are several Gods; neither of which is, in a strict and proper Sense, a God to the other. But as a Supposition of more *real* or *true* Gods than one, is infinitely *dishonourable* to the one Sovereign God; so 'tis directly *contrary* to the plainest Principles of Reason, and to the current Doctrine of the Scriptures, in which the great Jehovah abundantly assures us there is no God besides himself. *I, says the Lord,*

· 43. *am he ; before me there was no God form'd, nei-*  
*ther shall there be after me. And, I am the*  
 44. 6, *first, and I am the last, and besides me there is no*  
*God. — Is there a God besides me? Yea, there*  
*is no God ; I know not any.*

But if the Holy Ghost is God of the same *undivided* Essence, Power and Glory, with the Father and Son, the *Unity* of the Godhead abides, and all these three Persons are together but *one divine Being*, which is the same as to say, they are but *one God*, and there is none besides Him. But some Thoughts of this sort were pursued at greater Length, when I discours'd on *Christ's Godhead*. †

† p. 167,  
 —172.

2. If the Holy Ghost is not God; *God is a very different Being from what the Scripture represents Him to be.*

That the one God revealed in Scripture is the Father, Son and Holy Ghost, appears very plain, in that (as has been shewn) the very same divine *Names, Nature, Properties, Works, and Worship*, are in the same proper Sense ascribed to them all ; and what is said absolutely of the One God in some Places, is in the same Sense of the Expression apply'd in others, sometimes to one, and sometimes to another of these Persons, as that God of whom they were first spoken.

This Trinity of Persons appears by Scripture-account to be as necessary to the very Being of God, as any Perfection that can be named ; for all the Existence of the Godhead is only and equally in these Persons. Nor is it supposable that it can exist in any other manner than it doth, and consequently any otherwise than in them. Hence to alter the Scripture-account of God, to the Exclusion  
 of

of any of these adorable Persons from the Godhead, is to make a bold Alteration in the *revealed* Idea of God, and is to say that the Deity has not such an Existence as Revelation says it has. This is to refuse to believe God's *own* Testimony concerning what He is, and to set up our natural Notions of him against it. And how infinitely great must the Affront be to him, thus to renounce his Authority, and to take up Notions of him contrary to those which that Authority binds upon us; because what he says of himself is too sublime to comport with the scanty Measures of our Reason? And how provoking must it be to Ungod him in one or more of the incomprehensible Subsistences, which are so necessary to his Being? But these Things were also farther urged on a like Occasion, with respect to *Christ's* Godhead.†

† p. 172,  
173.

3. If the Holy Ghost is not God, *a great part of God's own peculiar Glory is given, and is in danger of being given, to one that is not God.*

The *Titles, Attributes, Works, and Worship*, which have been shewn to belong to the Holy Ghost by Scriptural-attributions of them to him, are too grand and stately to be given to the most exalted Creature. They would set him too much upon a Level with the only true God, and indanger our giving that Glory to another, which is due to the great God alone, and which he has declar'd his utmost Jealousy about, as it infinitely became him to do. *I, says He, am the Lord, Isa. 42. 8. that is my Name, and my Glory will I not give to ANOTHER, neither my Praise to graven Images.*

Exod. 34. *14.* *And Thou shalt worship no other God ; for the Lord whose Name is Jealous, is a jealous God.*

Now supposing the Holy Ghost not to be God, can it be thought that this jealous God shou'd convey such Characters of his Godhead to him, as should make him vie with himself in any Perfections of his Nature, and should render him as incapable of being alter'd by God, as God himself is of being alter'd by him ? Can it be for God's Glory, that any other Being should be dignify'd at such an immense rate, and made so like to God, that none but the most subtile Heads can distinguish him from God himself ; and yet the generality of serious Christians should be led by the Magnificence of his divine Characters to pay divine Honours to him as God ? The more excellent a Being the Holy Ghost is, the more likely we are to be drawn into the most religious Observances of Him, as the Church in Fact has generally been in all Ages down to this Day. But whatever are the exalted Excellencies and Dignities of his Being, yet if he really is not God, we ought no more to pay divine Honours to him than to the most despicable Object in the whole Creation ; because God has declared, and the eternal Reasons of Things require, that none should have such Honours paid him but *Himself*. Hence all the divine Honour that is paid to the Holy Ghost, in Case he is not the true God, is a Robbery of that God, and a giving his peculiar Glory to one who is not God. And since there is such prevailing Evidence in Scripture, as we have heard, *for*, and no Intimations *against* our paying religious Honour to the blessed Spirit, God certainly

ly



ly has not sufficiently guarded the peculiar Honour of his own Name, according to his unyielding Jealousy for it, if the Holy Ghost is not to have it paid to him as God.

But if he is, together with the Father and Son, the only great and sovereign God, whatever Glory he has in himself, and whatever divine Honours we pay him on that account, 'tis not a giving the only true God's Glory to another, but a centering it all wholly and alone in that God himself. On this Supposition all the Holy Ghost's Glory is in the properest Sense the Glory of the only true God, and all our religious Acknowledgments of it, and Actings toward him according to it, are so many Acts of divine Honour paid to God himself alone.

And as to the Glory of God in our Salvation, (which he seems to take the most complacential Delight in, of all the Glory he ever has display'd) if the Holy Ghost is not God, a great part of that Glory is given to another. For the Glory of *applying* to us all that the Father and Son have done for us, that is, the Glory of making all that they have done about our Salvation *effectual* unto us, or of making us Partakers of it, doth in a very peculiar manner belong to the Holy Ghost. This is a Glory too indearing, and too great to be given away from God, or to be shared in by any other. This part of Salvation-Work is mentioned as peculiar to God, and as design'd by him to illustrate the Praises of his Grace towards us. *God, who* Eph. 2.  
*is rich in Mercy, for his great Love wherewith he* 4, 5, 7.  
*loved us, even when we were dead in Sins, hath*  
*quicken'd us together with Christ; (by Grace ye are*  
*saved) ——— That in the Ages to come, he might*  
*shew*

*shew the exceeding Riches of his Grace in his Kindness towards us, thro' Jesus Christ.* And yet this *quicken*ing Work, which is to recommend God to us in the exceeding Riches of his Grace and Kindness towards us, is most immediately the Work of the Holy Ghost as the proper Efficient of it. For *the Words I speak unto you, says Christ, they are Spirit, or are accompany'd by or fill'd with the Energy of the Spirit, and so they are Life.*

Joh. 6.  
63.

How sweet and engaging a Work of God is it, to apply himself in a way of Grace to us, to quicken dead Souls, enlighten dark Minds, gently and effectually draw stubborn rebellious Wills, to melt frozen Affections, and to fill us with divine Consolations? How dear is God to us, in and for his working these Things within us? And what high and valuing Thoughts have we of the Holy Ghost on such Occasions as the Sovereign Worker of them in us, according to the Scripture? It can't be fairly deny'd but all these Things depend on *his* Agency upon us; and, considering the God-like manner in which it has been shewn he works 'em, he can't but share in the Glory of them. But surely, if he is not God, this is to make him share with the only true God in a most exalted and tender Point of Honour, in a Point too high and valuable for God to suffer any Partners in it with himself.

But if the Holy Ghost is God, the Glory of his Work, as well as of the Father's and Son's, is the undivided Glory of the one only true God. Whatever Glory he displays in the Work of Salvation, it is God himself that displays it; and accordingly whatever Glory belongs or is given to him on that account,

it

it belongs and is given to God himself. For God essentially consider'd, is as directly and immediately glorify'd in the Spirit's Glory, as in the Father's and Son's Glory. And so upon the Foot of the Godhead of the Holy Ghost, the intire Glory of Salvation-works from First to Last, from the Foundation to the Top-stone, is Glory redounding wholly and alone to *God*, (to the Exclusion of all Creatures from any share in it) with *Shoutings, Grace, Grace.*

If therefore we value the *Glory of God*, and would be tenderly concern'd for it : If we would have the Glory of his Being, and of all Salvation-work reserved intirely and peculiarly unto him only, the Doctrin of the true Deity of the Holy Ghost must needs be of great Importance in our Account.

*Secondly, 'Tis of great Importance with respect to CHRIST in particular.*

I. If the Holy Ghost is not God, *we shall lose the Godhead of Christ.*

There are either *Three* Persons in the Godhead, or there is but *One*. This is, I think, generally insisted on, on all Hands. They who deny the Deity of the Holy Ghost, usually contend that there is but *One divine Person* ; and they who assert his Deity, maintain that there are *Three*. And where any Plurality of Persons in the undivided Godhead is allow'd of, they are commonly own'd to be *Three*. If therefore there are no more Persons in the Godhead than *One*, *i. e.* if there are no more divine Subsistents than one, who have one and the same undivided Godhead, and yet distinctly bear personal Characters,

and stand in personal Relations to each other, then the *Son* is excluded from being God, as well as the Holy Ghost. But if there are more such divine Subsistents in the undivided Godhead than one, then all the Arguments that prove the Holy Ghost to be one of those Subsistents, are so many Proofs that the *Son* is another, and consequently that the *Son* as well as the *Spirit* is *one God* with the *Father*. Yea, if the *Spirit* is God, the *Son* can't but be so too, because he is the *Spirit* of the *Son*, who eternally proceeds from him, and is in an agreed Dispensation *sent* by him as well as by the *Father*; which could not be, if the *Spirit* is God, and the *Son* is not God likewise.

On the other hand, the same sort of *Arguments* that support the Godhead of *Christ*, support the Godhead of the *Spirit*. And many of the same *Objections* that are urged against one, are likewise urged against the other. So that the *Doctrines* of both stand or fall together; and if we lose one, we shall find it exceeding difficult to maintain our Faith in the other. Hence all the Importance of the *Doctrine* of *Christ's* Godhead, and of the Godhead of the *Spirit*, are mutually wrought into, and interwoven with one another; and therefore if there is any in *that*, there must be reductively the same in *this*, so far as the Divinity of both these Persons is inseparable from each other. And surely it can't be a small matter in your account, whether *Christ*, *your Saviour*, is God, or no.

2. If the Holy Ghost is not God, *Christ*, as *Man*, is beholden to a Creature for his *Human Nature*,

*Nature, and Office-Qualifications in that Nature.*

That the Holy Ghost was the next immediate Former of Christ's Human Nature, and of all its holy Furniture of Gifts and Graces for his Office-Work, has been already shewn. 'Twas he that did by his *own* Power and most immediate *voluntary* Agency, make that Man which the eternal *Word* assum'd into Personal Union with himself; and 'twas he that by the same sort of Agency throughly qualified that Man for the Work to which, in his Personal Union with the Son of God, he was call'd. The Father and Son in his Original Nature, acted therein by the Holy Ghost, and together with him; but the Energy that produced these Effects, was as much *his* as *their's*, and *He* exerted it, tho' in a different manner inconceivable to us, yet with the same proper Efficiency and divine Sovereignty with themselves; and therefore Christ, as Man, was as much obliged to *Him* for those Operations, as to either the Father, or himself, consider'd in his Divine Nature.

The Virgin *Mary* was *passive* in the Production of Christ's Human Nature. His Body was form'd of her Substance, it being *made Gal. 4. 13* of a *Woman*; but her Will did nothing to produce the Effect, tho' it approved of it. She was infinitely obliged to him as God, that he would assume a Body of her Substance into such an exalted Union with himself; but he was no more beholden to her for his Body, than *Adam* was to the Dust of the Earth out of which his Body was form'd. All the Obligation was to the *God* that form'd it. The holy Angels *minister'd* to Christ at the End of his Conflicts with Satan: *Then the Devil lea-*

Mat. 4. *with him, and behold ANGELS came and MI-*  
 11. *NISTRED unto him. They probably brought*  
 some Food to him in the Wilderness; for,  
 ver. 2. *having fasted forty Days and forty Nights, he*  
*was hungry. An Angel was likewise said to*  
*strengthen him, while he was in his Agony,*  
*praying to his Father in the Garden, and say-*  
*ing, Father, if thou be willing, let this Cup*  
 Luk. 22. *pass from me; nevertheless not my Will but thine*  
 42, 43. *be done. And, hereupon, there appeared to him*  
*an Angel from Heaven strengthening him. At*  
 this Season the divine Nature withheld its  
 comforting Influences from the Human; **Christ** thereupon felt the most inexpressible  
 Dolors in apprehensions of the terrible Death  
 that lay before him. In this Distress he  
 pour'd out his Soul to God for Relief; and  
 in answer to his Prayer, an Angel was dis-  
 patch'd from Heaven, and probably brought  
 some Message to **Christ**, relating to *Assist-*  
*ance* in, and glorious *Issues* of his Sufferings,  
 which encouraged him to go thro' them, how  
 tremendous soever they might prove. But  
 these Angels apparently acted in the Quality  
 of *Servants*, as they are often declared to be:  
 And tho' **Christ** so deeply humbled himself  
 for our Sakes, as to be made for a Season,  
 with respect to his Human Nature, a little  
 Heb. 2. 7. *lower than the Angels, and so by Dispensation*  
 that Nature needed their Assistance; yet he  
 was not so much obliged to them for what  
 they did to him, as an absolute Lord is to  
 his Servants for what they do to him: For  
**Christ**, on the account of his Original Na-  
 ture, has a more full and absolute Power o-  
 ver the Angels, and a higher Right to all  
 their Service, than the greatest Man upon  
 Earth

Earth can have to the Service of his meanest Slave.

But the Holy Ghost is never spoken of as a *Servant* either to the Father or to the Son ; but is represented as acting, with respect to the *Man* Jesus, like the *Sovereign God* by his own Power and Will : And therefore, Christ's Human Nature was really under infinite Obligations to him : It owed its *all*, except *personal uniting*, to him. How far the Holy Spirit might be concern'd in uniting Christ's two Natures, we can't pretend to determine : But it seems as if *assuming* the *Human Nature* into *Personal Union* with the *Divine*, which I take to be the *uniting Act*, was a *personal Act* of the Son himself toward himself in his original Nature, an Act which *immediately* respected only his own divine Person, and therefore was most immediately and eminently exerted by the Son himself. Hence we are told that, *Forasmuch as the Children* Heb. 2. *are partakers of Flesh and Blood, He* (Christ) 14, 16. *also himself took part of the same.* — *For* *verily he took not on him the Nature of Angels, but he took on him, or* \* *laid hold upon, the* \*ἐπιλαμ-  
βάνεταί. *Seed of Abraham.* The Act of *Assuming* is hereby ascribed to the Son himself ; but whether this was done without the intermediate Agency of the Spirit ; I dare not be positive. But setting aside this, Christ's Human Nature most immediately owed its Formation and Endowments to the Spirit, as the proper and most immediate Author of them.

Now it don't look very consistent with the Honour of so great an One, as Christ is, to suppose that he was under such *infinite Obligations* to the Holy Ghost, with respect to his Human Nature and Office-Qualifications,

and Assistance, if the Holy Ghost is but a *Creature*. It seems to be altogether unworthy of the infinite Dignity of Christ's divine Nature, to suffer his other Nature, which is personally his own, to be so highly indebted to any but God himself. Nor doth it seem to comport with the vast Dignity which his Human Nature it self was raised to, in the first Moment of its Union with the Divine, to be *obliged* to any but God, for all its eminent Qualifications and Assistance. But if the Holy Ghost is God, and acted as such toward the Human Nature, the Father and Son acting therein by and together with him, all the Obligations of the *Man* Christ Jesus were Obligations wholly and only unto *God*. And it can be no Dishonour to the *Human Nature* of Christ, nor any way unbecoming its personal Union with the eternal *Logos*, to be under such infinite Obligations to *God*.

3. If the Holy Ghost is not God, *the Glory of Christ in this World lies in insufficient Hands*.

Christ is indeed capable of making his own Glory appear with the utmost Luster. His infinite Deity is of it self sufficient for this : But what he doth herein, he doth by his Spirit ; for this Work is by Dispensation committed most immediately and peculiarly  
 Joh. 16. unto him. *When he, the Spirit of Truth, is*  
 13, 14. *come, says Christ, HE SHALL GLORIFY ME ; for he shall receive of mine, and shall shew it unto you.* But if the Holy Spirit is not *God*, every where present, and knowing all Things, he can't be capable of *glorifying Christ* in numberless and distant Places of the World, and  
 in



in the Hearts of his People, as they are scatter'd over the Face of the Earth, at one and the same Time, as is hereafter to be shewn. If he himself is not God, he can't discover Christ's God-like Glory, nor the Glory of his Mediation before our Minds ; He can't secure his Honour in the Churches, in their Preservation, Increase and Edification, and in the Hearts and Lives of the Professors of his Name, and that in defiance of all the Intreagues, Insults and Defamations of his inward and outward implacable Enemies. The Glory of Christ would soon depart from this World, not one Monument of it would be seen long on Earth, if the Spirit was not God to support it by his divine Agency among us.

But can we think that Christ, after all his deep Abasement and exquisite Sufferings, would leave that Honour, which is the Fruit and Reward of those Sufferings, in uncertain and insufficient Hands ? God forbid. But if the Spirit is God, he is as capable of securing Christ's Glory in the World, as either the Person of the Father or Son are, were they to act in the most immediate Manner to secure it. They could put forth no other Power than he can for this Purpose, because his Power is essentially the same with their's.

4. If the Holy Ghost is not God, *the Love and Care of Christ to his Church in sending him, is inconceivably less than 'tis generally taken to be.*

When Christ was going to Heaven, he comforted his Disciples with Assurances that he'd send the Spirit to supply, and more than

make amends for, his corporal Absence from  
 Joh. 16. them. Now, says he, *I go my way to him that*  
 5, 6, 7. *sent me.*— *Because I have said these Things to*  
*you, Sorrow hath filled your Heart ; nevertheless,*  
*I tell you the Truth, It is expedient FOR YOU*  
*that I go away ; for if I go not away, the Com-*  
*forter will not come unto you ; but if I depart, I*  
*will send him unto you.* This was indeed a  
 wondrous and affecting Instance of his Kind-  
 ness and Grace, of his tender indearing  
 Compassions to them, and of his abiding ef-  
 fectual Care of them. But this Love and  
 Care recommend themselves to us in propor-  
 tion to the *Dignity* and *Sufficiency* of the Com-  
 forter whom he sent.

If the Holy Ghost thus promised, and sent  
 according to the Promise, is not *God*, his  
 coming to them did not make up the Loss of  
 Christ's personal Presence with them. It is  
 true, the *Fact* is otherwise ; but that is be-  
 cause the Spirit is *God*. But in Case he is  
 not God, but only a Messenger sent from  
 Christ, the Presence of the *Servant* could not  
 be so good and honourable as the Presence of  
 the *Lord* himself: Nor could the Holy Ghost  
 on this debasing Supposition be thro'ly capable  
 of that great and needful Work he was and is  
 to do from Christ for us. But if he is indeed the  
 true God, equally with the Father and Son,  
 what a blessed Promise is that of sending him ?  
 Who can ever think high enough of the Love  
 and Grace of Christ, in taking effectual Care,  
 that *God* himself should be our *Comforter* ; that  
 he in the most intimate and abiding Manner  
 should dwell with us, and that we should live  
 under his Conduct and Influence till we get  
 safe to Glory.

Thus,

Thus, if we value the Godhead of *Christ*, and are concern'd for his *Glory* in the World ; If we would entertain the most honourable Thoughts of his *Person*, and of his *Love* and *Care* towards us ; The Doctrin of the Holy Ghost's Godhead, in which all these are nearly interested, can't but be of very considerable Moment in our account.

### A P P L I C A T I O N.

What has been said concerning the Importance of this Doctrin with respect to *God*, calls us to *adore him as Incomprehensible*.

How sublime is the Scripture-account of God ? It sets before us but one divine Being, which exists in three distinct Persons, without *Confusion or Separation*, Father, Son, and Holy Ghost. No wonder all our Attempts are baffled when we pretend to reason out the vast Idea, as if infinite Thoughts in their fullest Stretch could be grasp'd by finite Minds. And why should we attempt it, or think hard that we cannot do it ? Is there no Room for Adoration and Astonishment in our Thoughts of God ? Is there nothing above our reach, nothing too deep for us to fathom, and nothing too intricate for us to adjust, relating to his infinite Majesty ? Surely it can't be otherwise. The more we find out the Truth concerning God, according to the Revelation he has made of himself, the more we find him to be unsearchable. The very Thought that he is *God*, is a Thought that he is absolutely perfect beyond all Thought. This should make us shrink as it were into nothing, in our Opinion of our selves,

elves, and of our own shallow Capacities. This should make us willing to quit our own defective and fallible Reasonings for his unerring Dictates concerning himself. This should dispose us to fall down before him with the humblest Consciousness of our own Darkness, with the most thankful Acknowledgments of what he has reveal'd of himself to us, and with the most ardent Supplications for his Spirit to lead us into still farther Acquaintance with him. And this should command the most sacred Veneration and steadfast Belief of what he says he is, beyond what we can *clearly* and *distinctly* conceive him to be.

There is certainly a noble Pleasure in admiring those Accounts of God, which, as far as we are acquainted with 'em, represent him in the most lofty and excellent Strains, and which appear before us as containing farther Excellencies infinitely beyond the Reach of our Understandings. As when there is a delightful boundless Landskip before our Eyes, the more we can ken of its beautiful Varieties, the more admiring Apprehensions we have of what lies beyond the Command of critical Observation ; and those Apprehensions, mix'd with the distant Views we have, increase the Pleasure of the Prospect. So, when the boundless Perfections of God lie before our Minds, the more we discover of their transcendent Glories, the more admiring Apprehensions we have of something that we see beyond *clear* and *distinct* Perception, and this gives us the more affecting Pleasure in the unsearchable Prospect. 'Tis happy losing our selves in an amiable Ocean of all Agreeables ; this is a being

ing ingulf'd in Pleasure that has no Shore or Bounds.

Hence when we meet with infinite Depths and Breadths in God, which we can neither plumb nor span, relating to the Doctrine of the Trinity, and particularly to the Subsistence of the Holy Ghost in the one only Godhead ; let us turn them into the sublime Entertainments of melting Astonishment, like the blessed Spirits above, who are swallow'd up in God. The more Incomprehensible we find him to be in these Representations of him, the more awful adoring Apprehensions we should have of him, mixing holy Admiration with our imperfect Praises of him, who, when we and Angels have said and thought all that we can, is infinitely *exalted* Neh.9.5. in himself *above all Blessing and Praise.*

---

SERMON

---

# SERMON IX.

---

I COR. xii. 11.

*But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

**W**E are considering the great *Importance* of the Doctrine of the Godhead of the Holy Ghost, which I have represented with respect to the only true *God* in general, and with respect unto *Christ* in particular; and now proceed to consider it,

Thirdly, *With respect to the HOLY GHOST Himself*; and that with regard to his *Person*, and to his *Love, and Grace*.

1. 'Tis of great *Importance with respect to his own PERSON*.

If he is not God, we shall be at an utter Loss what to determine concerning Him; and whatever else we think or say of Him, is very dishonourable and injurious to Him.

*Some* say he is only a different *Appellation* of God; and that Father, Son, and Spirit, are but three Names, signifying one and the same

same *Person*. But as this is directly contrary to the manifest *Distinctions* I have shewn the Scripture puts between them ; so it makes the Holy Ghost (and indeed the Father and Son too, as distinguish'd from each other) to be only a *Chimera*. It destroys his real Existence as the Holy Ghost, and represents him to be only a *Notion*, or an *external Denomination* ; which is in effect to say, He is really nothing at all.

*Others* say, He is only the *Power* of God, which some of 'em call a *created Power* ; *Others* say, He is a divine *Quality* form'd by God within us ; *Others*, the *Gifts* of God bestow'd upon us ; and *others*, the *Gospel* sent from Heaven unto us. 'Tis hard to find out certainly what they mean by the Holy Ghost. But all these Accounts of him destroy his *Personality*, and so at once run counter to all that I have shewn the Scripture clearly represents concerning his being a *Person* ; and at the same time rob him of all his *Blessedness*. For if he is not an *intelligent Person*, he is not capable of Pleasure in *enjoying* himself, or any thing else, or in *doing* any thing for the divine Glory, or for the good of others : Nor can he possibly enjoy any kind of Blessedness, since only *intelligent Persons* are capable of *enjoying*.

*Others* say, He is a *Creature*, some way made or *produced* by the Son, they know not how nor when. *Others* say, He is a created *Power* *ministering* to the Son, as the Angels do ; but that he is in all Things, by a *Division* of himself every where in *Infinitem* : And so they seem to be in *Suspense*, whether they shall allow him to be a *Person*, or no. And *others* say, He is a *Person* of great  
Power

*Power* and *Dignity*, but of a Nature totally different from the Father's and Son's, and that he is in all respects *inferior* to them, except that he was superior to Christ's Human Nature, during his State of Humiliation. But how the Holy Ghost came by his Being, whether he was created or no, or when he began to be ; or whether he is God or a Creature, or any inconsistent unimaginable Thing between both, they have not thought fit to tell us. So that according to these Accounts we know not what to make of him. The Windings and Turnings of Error are endless ; and when a Man misseth the Truth, which is but *One*, he often knows not where to rest, or what to fix on.

And how *highly* soever some of these may seem to speak of the *Person* of the Holy Ghost ; yet if he is not really, together with the Father and Son, the only Sovereign and Almighty God, he is *infinitely less* than that God. To set him but one step below the Deity, is to set him infinitely below it, there being an absolutely infinite Disproportion between the highest Being that can be imagin'd, or that can be produced by the only true God, and that God himself. Yea, if the Holy Ghost is not God, he is but of *Yesterday*, compar'd with God's eternal Existence. For if we suppose God to be one Moment in being before he gave Existence to his Spirit, that Supposition makes him to have existed an infinite Eternity before him. For any thing that comes into Being after the eternal unbeginning Existence of God, had a Beginning. And whatever had a Beginning, must be Younger by an antecedent Eternity, than that God who had no Beginning,



ning, it being all one and the same Thing, with respect to God's foregoing Eternity, whether any Thing was made numberless Millions of Ages before this World, or at the Date of this Creation ; because he was as infinitely before one as before the other, if he was infinitely before either of 'em.

And if the Holy Ghost is a being produced by God ever so early, he is, according to all the Notions I can have of Things, in Reality a *Creature*, and nothing more ; there being no middle Nature or Person between that of God and Creatures, which is neither one nor the other. And if he is a Creature, he is a mere *Dependent* on God, as all Creatures are without Exception : And so he might never have been at all ; and, setting aside a Decree to the contrary, he might have been thrown back into *nothing* long before now, and may still be destroy'd as easily as any of the meanest of God's Creatures : Or another Person may be produced *equal*, yea, *superior* to him, as some suppose the *Son* to be ; and so another might, for what we know, be still advanced above them *both* : For who shall pretend to say that the infinite God has already done his utmost in *producing* or *exalting* a Creature ? Hence the most magnificent Representations of the Holy Ghost, which fall short of his proper and eternal Godhead, are merely passing a Complement upon him, which under all its pompous shew really means that he is as *nothing*, and *Vanity* it self, compar'd with the only true God, on whom he as intirely depends as any of his other Creatures do ; as I have shew'd more at large with respect to the *Son*, in Case he is not God. †

† p. 191,  
— 194.

Now

Now what an infinite Indignity is this to the Holy Ghost, thus to sink him into *Vanity* with the rest of the Creation ; thus to ungod him, and, comparatively speaking, to make *nothing* of him, in defiance of all the infinite God-like Things which the Scripture says concerning him ? Surely it can't but be a high Act of Rebellion against him, thus disgracefully to dethrone and deny him. And, speaking after the Manner of Men, he can't but be exceedingly provoked, and grieved, to be treated at this injurious rate. This seems to be an Affront too great for him to take at our Hands without the severest Resentments of it. May we not therefore justly fear that a contemptuous spreading Opposition against *His*, together with *Christ's*, Deity on one Hand ; and a too prevailing Indifference about asserting it on the other, lie at the Root of those remarkable *Withdrawings* of the Spirit, which are sadly felt and lamented by some wakeful Souls, and may too easily be discerned in the Stupidity, Sensuality and Unfruitfulness, not to say Apostacy of others, in this irreligious sceptick Age. And unless he in Jealousy for his own and Christ's Honour, and in Mercy to us, comes again to revive and bring us back to the Light and Grace of the Gospel, we have still more awful Things to fear. But to return ;

2. The Doctrine of the Holy Ghost's Godhead is of great Importance *with respect to his LOVE AND GRACE to us.*

This blessed Spirit is known by the Character of *the Spirit of Grace.* As this Title respects his being the Author of all Grace in

Heb. 10.  
29.

us ;

us, it may denote that in his free Favour towards us, he bestows it upon us; for Grace in us is called by that Name, because it proceeds from the free and bounteous Grace of him that works it in us. Such a free and gracious Agent is the Holy Ghost, who with respect to *Grace*, as well as spiritual Gifts, distributes as he will. For as *the Wind bloweth where it listeth*, ——— *so is every one that is born of the Spirit*. Hence *David*, praying for the Supports of the Holy Ghost in his gracious Operations, calls him *God's free Spirit*; Psal. 51, and at another time says, *Thy Spirit is GOOD*; 14. *let him lead me to the Land of Uprightness*, as it Psa. 143. might be render'd. And the Word here used is the same by which *God's Goodness* is express'd, when he is spoken of in his Acts of special Grace and Favour to us. *For thou Lord art GOOD, and ready to forgive, and plenteous in Mercy to all them that call upon thee*. Psa 86. Hence the Apostle speaks of the *Love* of the Spirit. *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*. Rom. 15. By this *Love of the Spirit*, some understand the *Grace of Love*, of which he is the *Author*, and of which he is the *Object*, as it terminates on him. And taking it in this Sense, our *Love* to him, for his working *Grace* in us, must rise in Proportion to the account we make of him. But it seems most agreeable to the Apostle's Scope, to understand it of that *Love* which is *in the Spirit* himself to the Church: For the Apostle here beseecheth the Brethren *by the Love of the Spirit*, in the same manner as he doth *by the Lord Jesus Christ*, or, as it might be render'd, *FOR THE SAKE of the Love of*

the Spirit, as well as *FOR THE SAKE* of the Lord Jesus Christ, the Form of Expression in both being just the same in the Greek\*. And as his beseeching them for the sake of Christ is an Argument taken from Christ's Love, and his great Expressions of it to them; so his beseeching them for the sake of the Love of the Spirit, may be most properly consider'd as an Argument of the like sort, taken from the holy Spirit's Love, and his great Expressions of it toward them. And so it exactly answers to a like Form of Speech, urging them by an Argument drawn from the Mercies of God; *I beseech you Brethren by, or for the sake of, the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable to God.*

Ch. 12. J.

All the Holy Spirit's Works of Grace in us are from his own, as well as from the Father's and Son's Kindness, Love and Friendship towards us. It can't but be an Act of Love in the Spirit himself, to shed abroad the Love of God in our Hearts, that we may see how all the adorable Persons in the Godhead love us, and have in their Love concerned themselves about us. Hereby he makes us know the things that are freely given to us of God; and seals us to the Day of Redemption. And to shew that what he doth herein is in his great Love and Kindness to us, the Apostle, speaking of him after the manner of Men, cautions us against grieving him with respect unto that Work: *Grieve not the Holy Spirit of God, whereby ye are seal'd unto the Day*

Rom. 5.  
5.1 Cor. 2.  
12.Eph. 4.  
30.

\* Δια τῆς κρείττης ἡμεῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τῆς πνεύματος.

of *Redemption* ; q. d. Don't be so unfriendly to him, who is so generous in his Friendship to you.

Now if the Holy Ghost is not God, he loses all the Glory of his Love and Grace. For on that Supposition, he can't help doing any thing that he doth towards us, but is under as infinite Obligations to God to do all that he orders him to do for us, as the Angels are to act their Parts as *ministering Spirits* towards us. His Operations are no more at his own Dispose, than their Operations are at their's. Whatever Delight he may have in his Work, as they have in their's; yet like them he only doth his *Duty* to God in what he doth to us ; and 'twould be at his own utmost *Peril*, and his *Sin*, to refuse it. O who can think at this infinitely debasing rate of the good Spirit of God, and of his gracious Operations, and not be shock'd with Horror at the Thought ! Who can bear the Suggestion that 'twould be his *Sin* if he should refuse to work so freely and graciously upon any of us as he doth, or that we are no more obliged to *Him* than to *other Creatures* that shew Kindness to us ! And yet, if he is a *dependent* Being, who owes his *All* to God ; if he is a *Creature*, or a *Servant* of God ; if he is not himself God, this detracting Thought, with respect to his *Love* and *Grace* in his actings towards us, seems to force it self irresistably upon us.

But if he is really God, he is *Sovereign Lord* of his own Acts : He has no Superior, to whom he is accountable or obliged ; but can exert or withhold his blessed divine Influences, when or where he pleases, or according to the sovereign Language of our

Text, *as he will.* And O what astonishing Love and Grace is it, that this holy Spirit, whose Nature is infinitely Holy, against whom our Transgressions have been multiply'd, and who can't but have the utmost irreconcilable Aversion to all Sin, should of his *own* good Will, as well as of the Father's and Son's, come into such polluted and defiled Hearts as our's, and take up his special Residence in them, as in his Temple, where he in the most immediate manner and by special Relation dwells, and that even while there are great Remainders of the most loathsome and provoking Corruptions in them ! Who can wonder at, and be thankful enough to him for his Love, that notwithstanding the many hateful Ebullitions of Sin, and Resistances of his workings in our Hearts to urge him utterly to abandon us, he should still continue to abide as a Spirit of Grace in us, and to maintain the Conflict with our perverse and polluted Hearts, till at length he works out all the Remainders of Sin, and works up his Temple to a pure and holy Habitation, fit for him to dwell in for ever ! The higher we think of his Person, the more we must admire his Grace, and think our selves indebted to him for all the long-suffering, relieving, converting, instructing, strengthening, comforting and sanctifying Instances of it. And while we consider what aggravating and multiply'd Provocations he meets with from us to give us up, and how easily he cou'd do so, if he pleas'd, we must surely be forced to think, that no Patience or Goodness, but that of the infinitely great God himself, could ever be lengthened out

as this good Spirit's is towards us, and that his Mercy to us is no other than that of the great Jehovah's, *who has not dealt with us after our Sins ; nor rewarded us according to our Iniquities. For as the Heaven is high above the Earth, so great is his Mercy toward them that fear him.* Psa. 103.  
10, 11.

If therefore we would not depreciate the blessed Spirit, and make him *despisable* in our Eyes ; If we would not take away from him all the Glory of his *Person*, as if he was but a Creature ; And if we would not in the most disingenuous manner rob him of all the Glory of his *Love and Grace*, as if all his in-dearing Acts of that sort were Acts of bounden unavoidable Duty toward God, for which we are no more obliged to the Holy Ghost than we are to any Creature that doth us good at God's Command. If we would not thus *reproach* him, and thus *ungratefully* requite him, the Doctrine of his Godhead must needs be very important, since that alone secures him from all this Disgrace.

*Fourthly, 'Tis of great Importance with respect to the DIVINE AUTHORITY of the Scripture.*

The Holy Ghost is properly the Author of the Bible. He indited the sacred Writings ; He taught and suggested them to the holy Prophets, Evangelists, and Apostles ; He spoke in them, to them, and by them, and they only spoke as they were *moved by the Holy Ghost*. And He spoke, and directed and influenced them to speak, not like a Delegate, nor like one who wanted a new Discovery from God before He cou'd make it to them ; but like the *sovereign, all-knowing and* *self-*

*self-sufficient* God, who came upon them *when* he pleased, taught them *what* he pleased, and by his *own* Authority *commissioned* and *commanded* them to speak what he order'd, to others.

Ezek. II.  
5. He did not come to the *Prophets* with a *Thus saith the Lord*, tho' he charged them to speak to the People. He spoke his own Words to them; and when he bid them speak those Words to the People, *He said to them, Speak, thus saith the Lord*; which manifestly shews that the Spirit spoke to the Prophets in his own Name, and by his own Authority, and that they spoke by Commission from him, as the God that sent them on his Message, and put his Words into their Mouths. And when he reveal'd any thing to the *Apostles*, he did not act like an inferior instrumental Agent, with respect to God, as they did with respect to Him; but he acted like one who, as the *Spirit of God*, is of himself acquainted with the Things of God, and hath Power and Liberty in himself to reveal them to others; as the Spirit of a Man is of it self, by its own Consciousness, acquainted with the Secrets of a Man's Bosom, and has a Liberty in it self to discover them, as there may be occasion. This the Apostle illustrates admirably well, in 1 Cor. 2. 10, 11, 12, 13. which has been already consider'd. Accordingly, the *Word of Wisdom*, the *Word of Knowledge*, and *Prophecy*, as well as *divers kinds of Miracles*, to confirm the divine Authority of what was spoken, are said to be at the intire Disposal of the Spirit, who gave them to every one that had them, and distributed them with sovereign Authority to each one; not as he was order'd, but *as he himself will'd*, 1 Cor.



12. 7, — 11. Yea, what Christ himself spoke, merely as a *Man*, and as a *Minister* or *Prophet* sent from God, is said to be the Words of God, because he was therein under the most *immediate* Conduct of the Holy Ghost. *He whom God hath sent, speaketh the Words of God; for God giveth not the Spirit by measure unto him.* Joh. 3. 34.

These Things of God, which Christ, the Apostles, and Prophets, spoke as they were moved by the Holy Ghost, make up that *holy Scripture*, which is the only Rule of our Faith and Practice. And the committing these Things to Writing, that they might be continued thro' all Generations for the standing Use of the Church, was under the unerring Guidance and Influence of the same Spirit. Hence the Apostle *Peter*, speaking of these Sacred Writings, which he calls the *sure Word of Prophecy*, says, *No Prophecy of the SCRIPTURE is of any private Interpretation, or according to the private Suggestions of the Minds of the Writers themselves: For the Prophecy came not in old time by the Will of Man, but holy Men of God spake, either in the Scripture, or according to what is recorded in the Scripture, as they were moved by the Holy Ghost.* 2 Pet. 1. 19, 20, 21.

And accordingly when some Places of Scripture are quoted in others, they are often alledg'd as the *Sayings* of the Holy Ghost, or as the *Holy Ghost's speaking by the Prophets*, in whose Writings these Texts are to be found. And the Apostle acknowledges this *speaking* of the Spirit in the Scriptures of the *New Testament*, which he and other inspir'd Penmen wrote under the same Inspiration, when he says, *Which things also we speak, not in the WORDS which Man's Wisdom teacheth, but* 1 Cor. 2. 13.

which the *HOLY GHOST* teacheth; comparing *Spiritual Things with spiritual*. Most of the Things here briefly hinted, have been already insisted on more largely in a somewhat different Light.

Thus the Holy Ghost is the immediate acting Person of the Godhead in inditing the Scripture, yea, and in confirming its divine Authority by all the miraculous Signs and Wonders, by which they were proved to be own'd of God, and to come from him. The Father and Son are usually represented as acting herein only by him, and together with him, in such a manner as is fully consistent with his *own sovereign Right* and *original Ability* to say whatever he pleased. For to suppose that they spoke by him as an Under-Agent, who deriv'd his Authority from them, and was influenced by them, is to place him in an inferior Rank, like that which the inspir'd Pen-men bare, in that Work. But this can never comport with the superior God-like Manner in which he behaved it, influencing them, and speaking by them according to his own Will. He was not guided into Truth, but is the *Spirit of Truth* that guided them into all Truth. He was not appointed for this Work; but is *Truth* it self, and became an *Unction* to others, teaching them all that they should say. And his speaking not of himself, but whatever he hears, (which by the way relates only to what ensued on Christ's Ascension) has been before shown to consist very well both with his *Essential Oneness* with the Father and Son, and with his acting by *voluntary Dispensation* in such a Manner as is no Impeachment of his original Knowledge as God, nor of his original Right, as such, to reveal them. That which is now

John 16. 13.  
1 Joh. 2. 27.  
John 16. 13.

in=

insisted on to our present Purpose (and which I hope has been sufficiently proved in this and some foregoing Parts of these Discourses) is, That the *authoritative* dictating of the whole Scripture, was most *immediately* and *peculiarly* his proper Work, and was managed by him according to his *own Sovereign Will and Pleasure* ; so that the Scripture comes to us upon the *Credit* of the Holy Ghost as the proper Author of it ; yea, and of all those Testimonials by which it comes attested to us as divine Truth.

Now to suppose that the Holy Ghost is the proper Author of the Bible, so as to dictate it by his *own* Wisdom, and command it to be spoken or written by his *own* Authority ; and yet that he is not the true God, is a Supposition that overthrows the divine Authority of the Scripture, inasmuch as it maintains, That the Scripture came from one, and at the sovereign Will and Pleasure of one, who is not God. He might indeed, if he was not God, have been employ'd as an Under-Agent to convey the Mind of God to the sacred Writers, as they were to convey it to others. But then, on this Supposition, those Writers were only under the Guidance and Influence of a Creature ; for 'tis not pretended by any that I know of, that God influenced them any otherwise than by the Agency of the Holy Ghost upon them. And if the Holy Ghost is but a Creature, he could not be absolutely Infallible in his Guidance of them, unless, like those that were inspir'd by him, he himself also had been inspir'd, or qualify'd and influenced, by God's free and immediate Agency upon him, or by some other intermediate Agent between God and him, whom God immediately influenced to direct and move him  
when

when and what to speak to them. But as we never read of any such divine and qualifying Influences upon him, to secure the Infallibility of his Influences upon them : So on the other hand, He in a sovereign despotick Manner taught and order'd them by his own Wisdom, and according to his own Will, to speak or write the holy Scriptures, as the Rule of the Church's Faith and Obedience.

If therefore he is not God, he must either never have spoken to and by the inspir'd Penmen, the Words of his own Wisdom and Will, what and when he pleased, as it has been shewn he did ; or else, in such Cases, we ought not to have regarded his Words, as the absolutely unerring Words of God, bound upon our Consciences with the same supreme Authority, as if God himself spoke them. For upon this Bottom, the Scripture deliver'd to the Churches of the Old and New Testament by the Prophets and Apostles, were the private Interpretations or Suggestions of one who is not God : And this is to reduce the the Doctrines of the Scripture to the private Sentiments of a *Creature*, as really as if they had been the private Sentiments of those Writers ; only this Creature is supposed to be Superior to them in Understanding and Goodness, and so less likely to be mistaken in his Apprehensions about God's Mind and Will on one hand, or to put a design'd Cheat upon us on the other. So that, according to this State of the Case, the Meaning of what the Apostle *Peter* says about the divine Authority of the Scripture is no more than this ; *No Prophecy of the Scripture is of any private Interpretation, i. e. of any private Suggestion of the Prophets own Spirits, but only of the private*

vate Suggestion of a superior created Spirit, viz. the Holy Ghost ; 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, according as that more excellent and knowing Creature will'd. For the *Antithesis* between the *Will of Man*, and the *Holy Ghost's* moving the holy Men of God, plainly imports, that the *Will of the Holy Ghost*, or his moving them according to his Will, is opposed to the *Will of Man*, as the *Principle and Rule* of what the holy Men of God spoke in the Scripture. And is not this to shock the *divine* Authority of the Scripture, and to resolve it into the *Wisdom and Will* of a Creature, if the Holy Ghost himself is but a Creature ? How then can Conscience rest with full Satisfaction and assured Confidence on his Authority, Wisdom and Veracity in his Word ? Or how can our Faith in that Word be, strictly and properly speaking, a *divine* Faith ? No mere Creature can be absolutely infallible ; and therefore 'tis not the Wisdom and Authority of an *Angel*, or of the most *exalted* Creature, any more than of a Man, that can warrant a *divine* Faith in his Testimony. Hence the Apostle puts them on a Level, in this Consideration of them, when he says, *Tho' we, or an Angel from Heaven, preach any other Gospel unto you, — let him be accursed.* Gal. 1.8.

But if the Holy Ghost is the Sovereign and Almighty God, then all that he has said by the holy Men of God in Scripture, are the Sayings of God himself, in as *proper* and *immediate* a Manner, as if the eternal Father had immediately spoke unto them, and moved and guided them to speak from him, what he by them has said to us. This Consideration

sideration of the *Divinity* of the Spirit puts a Stamp of *divine* Authority on his Word, and absolutely secures the Infallibility and Veracity of it. Upon this Foot there is no room for Fear or Hesitancy about the Truth and Obligation of the Scripture that he indited : But we may safely receive and depend upon it, as a perfect and absolutely certain Rule of Faith and Practice, bound upon our Consciences by the undoubted Authority of that God, who is Truth it self, and cannot lye, and who hath a right to reveal to us, and command from us, whatever he pleases.

To say the least, it appears to me with undeniable Evidence, that the divine Authority of the Scripture is most *effectually* secured by the Deity of the Holy Ghost. For if this is allow'd, there is an End of all Doubt or Dispute about the Truth and Obligation of what he says in the Scripture ; but if this is deny'd, a Door is open'd for Distrust and Jealousy about it, and for a very free and contemptuous Treatment of the Sacred Writings. And since these are the Standard of all Moral and Christian Truth and Goodness ; of the Justness of our religious Hopes and Fears ; of God's gracious Regards to us, and of our Obligations to him ; and since our best and eternal Interests are all imbarkt upon this single Bottom ; so that if this holds, we are safe in our Venture upon it ; but if this fails, we are like to be Ship-wreck'd, and never make the Port we are bound for ; certainly it behoves us to take the safest Course to secure a Veneration of their divine Authority and Obligation on our Consciences. And since the Godhead of the Ho-

ly Ghost is so nearly interested herein, it surely must be a Point of very tender and momentous Consequence.

*Fifthly*, This Doctrine is of great Importance with respect to the Believer's UNION and COMMUNION with Christ, and with God in him.

That there is a noble intimate and vital Union of true Believers with Christ, as God-Man, Mediator and Head of the Church, and with God consider'd in him, which is fundamental to all our Communion with him here, and Enjoyment of him in his Glory hereafter, is so plainly the Doctrine of the Scripture, that one would think an unprejudiced Mind can't but observe it. This sacred Truth is nevertheless treated with Derision by some; and it being preposterous to talk of the Importance of our Doctrine with respect to this Union, if this Union it self is a Nullity, I hope I shall be excused if I enlarge a little on the Evidence which the Scripture gives us of its Nature and Reality.

At one time 'tis call'd, *Christ's dwelling in our Hearts by Faith*; at others, his living in us: *I live*, says the Apostle, speaking of his spiritual Life, *yet not I, but Christ liveth in me, and the Life which I now live in the Flesh, I live by the Faith of the Son of God*. At other times 'tis called our living by Christ, as we do by the Food that is incorporated with our Bodies, and his dwelling in us, and our dwelling in him. *My Flesh*, says he, *is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth*

Eph. 3.  
17.  
Gal. 2.  
20.  
John 6.  
55, 56,  
57.  
me,

*me, even he shall live by me.* This can't relate to a proper *corporeal* eating and drinking the *real Substance* of Christ's Flesh and Blood ; for this is detestably inhuman ; and 'tis altogether brutish to imagine that such a *Cannibal-Feast* should be of any spiritual Advantage to an immortal Soul. Nor can it relate to eating and drinking in a corporeal manner the instituted *Signs* of Christ's Body and Blood in the *Lord's Supper* : For this Ordinance was not instituted till a Year or more after Christ spoke these Words : And since the Institution, a bare eating the *Bread* and drinking the *Wine*, can't profit to eternal Life, where there is not the Faith in Christ crucify'd, which is signify'd thereby : and this Faith profits to eternal Life, tho' Christ's Flesh and Blood have not been *sacramentally* receiv'd. For however incumbent a Duty it is on true Believers to partake of the Lord's Supper, in Obedience to Christ's Command, and as a Means of nourishing them up to eternal Life ; yet it must be a prodigious *Excess of Charity* on one hand, to suppose that all the vile Wretches that ever unduly received it, have found it a Passport to eternal Life : And it must be a Censure abominably *rigid* on the other, to suppose that every serious Christian, who has true Faith in the Blood of Christ, is certainly damn'd without *sacramental* Eating. It therefore cannot be *this* eating and drinking the Flesh and Blood of Christ, which he lays such an infinite Stress upon. But Christ's *Flesh* and *Blood* here spoken of, is evidently Christ consider'd as *crucified*, together with all the Life-giving Virtue and *Efficacy* of his Death, and is of the same import with his being the *living Bread*, which affords all spiritual Life and Nourish-



Nourishment to those who in a *spiritual* manner receive it. Thus Christ himself explains it, when he says, *I am the living Bread, which came down from Heaven; if a Man eat of this Bread, he shall live for ever; and the Bread that I will give, is my Flesh, which I will give for the Life of the World.* And he as plainly interprets the *eating* of this Bread to be in a *spiritual* manner by *Faith*, when he says, *I am the Bread of Life, he that COMETH to me, shall never hunger; and he that BELIEVETH on me shall never thirst. Verily, verily, I say unto you, he that BELIEVETH on me, hath everlasting Life. I am that BREAD OF LIFE.* Consequently then this *dwelling* of Christ in *Believers*, and their *dwelling* in *him*, and *living* by their *eating* him, must relate to that most intimate *spiritual vital Union*, which they have by *Faith* with him, in Resemblance of that which our *Bodies* have with the *Food* that nourisheth them.

At other times he illustrateth this blessed Union by that which is between his Father and himself. *At that Day, says he, ye shall know that I am in my Father, and you in me, and I in you.* And hence was his Prayer that all his might, like one *spiritual Body*, be united to himself, and to his Father, in some Resemblance of their Union with each other. *Neither pray I for these alone, but for them also that shall believe on me thro' their Word; That they all may be one, as thou Father art IN ME, and I IN THEE: That they may be also one IN US. — And the Glory which thou gavest me, I have given them, that they may be one, even as we are one. I IN THEM, and thou IN ME, that they may be made perfect in one.* But because

because these *heavenly* Things are too sublime for our Understandings to conceive of as they are, and because these exalted Representations carry Ideas of something excellent and intimate in this Union, beyond the Grasp of our narrow Minds; therefore 'tis at other times taught us in a more familiar manner, by the most excellent Unions that are to be found among *earthly* Things, and which we our selves are acquainted with.

'Tis sometimes represented by a *Vine* and its *Branches*, which are *vitally* united, and live by a Participation of the same Sap diffusing it self thro' them. *Abide in me*, says Christ, *and I in you. As the Branch cannot bear Fruit of it self, except it abide in the Vine; no more can ye, except ye abide in me. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing.* And at other times 'tis represented by the *Head* and *Members* of a natural Body, which are animated by the same Soul, and in which the same vital Spirits descend from the *Head* to invigorate and actuate every Part. Thus the Apostle speaks of *growing up into him in all things, which is the Head, even Christ: From whom the whole Body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body, unto the edifying it self in Love.* And at another time he calls Christ the *Head*, from which all the Body by *Joints and Bands*, having **NOURISHMENT** ministred, and knit together, increaseth with the increase of God.

This

This vital Union, in which the united Things are enliven'd and actuated by one and the same Spirit, or by one Principle of Life common to them all, is the most noble and intimate of all that we are acquainted with. A Union by Adhesion of Parts, how close and compact soever, is not to be compar'd with *this*. For tho' the Parts of Massy Gold, and of some precious Stones, are thrust and fetter'd together in a much closer manner than the Head and its Members, or the Vine and its Branches ; yet they have no such Advantage by their Union, as the Members have by their Union with their Head, and the Branches with their Vine. The Nature and peculiar Excellence of *this* Union, don't consist in the *closeness* of the Position of Parts, but in every Part's being *animated* by one common Principle. Hence the most distant Members from the Head are as really united with it, and the remotest Branches are as really united with the Vine, as the nearest, while they are as effectually enliven'd by vital Influx from the Head and Root : But if any of the Members have the Numb-Palsy, or any of the Branches dye, tho' they still cohere with the other Parts of the Body or Vine, yet, not partaking of the same vital Influx from the Head and Root, as the other Members and Branches do, they are not properly, and in so noble and beneficial a Sense, united with the Head and Vine, as those other Members and Branches are.

Now in that excellent Union between Christ and Believers, (which the Scripture illustrates by these noblest Unions in Nature) the vital quickening, and actuating *Spirit*, which dwells, moves and operates in him as

T

Head

Head of the Church, and in them as the Members of his mystical Body, is the *Holy Ghost*. He is, as it were, the Life and Soul of this Union betwixt Christ and them, as he influentially dwells both in him and them. Hence says the Apostle, speaking of Christ *mystical*, in the Word immediately following

1 Cor. 12. our Text; *As the Body is ONE, and hath many*  
 12, 13. *Members, and all the Members of that one Body, being many, are ONE BODY; so also is Christ. 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.* As all the Members of the Natural Body are one Body, they being all animated by one Soul or Spirit; so all the Members of Christ's Mystical Body are one Body, they being all quickened and united to one another, and to Christ their Head, by that *one Spirit*, which they receive from him. This Spirit dwells principally and most eminently in Christ, filling his Human Nature with Gifts and Grace without Measure. For God giveth not the Spirit by MEASURE unto him. And, It pleased the

John 3. Father that in him should all FULNESS dwell.  
 34. Col. 1. And this same Spirit descends from Christ unto his Members, filling them with like Gifts  
 19. and Grace, according to the MEASURE of the Gift of Christ. Accordingly he promised to

Eph. 4.7. send his Spirit, upon his Departure, to dwell  
 John 14. and abide with his Disciples for ever; and all  
 16, 17. Believers are said to receive of HIS Fulness,  
 compar'd with Ch. 16.7. Grace for Grace. Hence as Christ was baptiz-  
 John 1. ed with the Holy Ghost, he baptizeth them  
 16. with the same, according to John's Record at

Chap. 1. his Baptism, saying, I saw the Spirit DESCEN-  
 32, 33. DING from Heaven like a Dove, and it abode  
 upon

upon him. — The same is he which BAPTIZETH with the Holy Ghost. And by receiving this Spirit from Christ as the Head, all his Members are made to DRINK into one Spirit, he being that living Water which Christ gives them to drink. If any Man thirst, says he, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of LIVING WATER. But this spake he of the SPIRIT, which they that believe on him should receive. Accordingly, the Rock from which Israel was supply'd with Water in the Wilderness, was a Type of Christ, with respect to the flowing of his Spirit from him in the Virtue of his Blood, as well as to the flowing of his Blood in its pardoning Efficacy unto us. They did all drink the same SPIRITUAL Drink; for they drank of that spiritual Rock that follow'd them: And that ROCK WAS CHRIST.

Still farther to shew that by this Spirit Believers are most intimately and vitally united to Christ, their Conjunction with Christ is call'd their being one Spirit with him: that is joined to the Lord, is ONE SPIRIT. And that this is meant of the indwelling of one and the same Spirit in Christ as the Head, and in Believers as his Members, appears from what the Apostle says in the same Context, where he calls their Bodies the MEMBERS of Christ; and, speaking of them under that Consideration, says, What know ye not that your Body is the Temple of the HOLY GHOST which is IN you? If we are true Members of Christ, vitally united to him, the Holy Ghost is in us, and so we are one Spirit, or are partakers of, and quickened by one

Chap. 4.

10.

John 7.

37, 38,

39.

1 Cor.

10. 4.

1 Cor. 6.

17.

ver. 15.

ver. 19.

Spirit, with him. Accordingly we are told,  
 Rom. 8. that if any Man have not the Spirit of Christ, he  
 9. is none of his, by a living Union with Him.  
 ver. 10. Hereupon the Apostle adds, If Christ be in  
 you, viz. by his Spirit, the Body is dead because  
 of Sin ; but the Spirit is Life, because of Righte-  
 ousness ; i. e. the Body dies because of Sin ;  
 Chap. 5. for Death enter'd into the World by Sin : But the  
 12. Spirit of Christ is a Principle of Life to it,  
 to raise it again to eternal Life, because of  
 Christ's perfect Righteousness, through which  
 ver. 21. Grace reigns to eternal Life. They being in  
 Christ as his Members, justified by his Righ-  
 1 Cor. teousness, Death hath no Sting to them, and  
 15. 55. the Grave no Victory over them. But if the  
 Rom. 8. Spirit of him, saith the Apostle, that raised up  
 11. Jesus from the Dead, dwell in you ; he that rai-  
 sed up Christ from the Dead, shall also quicken  
 your mortal Bodies by his Spirit that dwelleth in  
 you. So that Head and Members quickened  
 from the Dead by one and the same Spirit,  
 as a common Principle of Life to both.

From all this it abundantly appears, That  
 this excellent Union of Christ and Believers,  
 principally consists in their partaking of, and  
 being influenced and actuated by the same  
 Spirit with him : Or, that 'tis the Holy  
 Ghost's dwelling in the Human Nature of  
 Christ, and in them, as a common Principle  
 of spiritual Life and Grace to both, that  
 makes up the most valuable Part of this im-  
 portant Union between them.

The Manner of this Union, and of the  
 Spirit's acting from Christ upon us therein, is  
 inconceivable to us, as the Manner of all vi-  
 tal Unions, and of all actings of invisible  
 Powers upon us are : But, as 'tis a Union  
 between Christ and rational Creatures, whose  
 Per-

Persons remain *distinct* from his, and from each other's, we may conceive thus much of it, according to what the Scripture has said about it, *viz.* That Christ by the *first* effectual Communication of his Spirit to us, begets an inherent Principle of spiritual Life within us ; and the *first* genuine Acts of this Principle are reflexive back again in a way of Faith to Christ, as it *receives* and *trusts* in him. Joh. 1. 12. Epn. 1. 12. Hereby the Union between him and us becomes *reciprocal* ; He acting by his Spirit towards us, and we re-acting by Faith under the continuing Influences of the same Spirit toward him. Hence he is said not only to dwell in us *by his Spirit*, but likewise *by that Faith* which his Spirit begets in us, and which by the Power of his Spirit abiding in us, we exert in receiving him, and in applying to him for all the farther Communications we are to receive by his Spirit from him. This the Apostle plainly leads our Thoughts to, in his Prayer to *the Father of our Lord Jesus Christ*, Chap. 3. 14, 16, 17, 19. — *That he would grant us, according to the Riches of his Glory, to be strengthened with Might BY HIS SPIRIT in the inner Man, that Christ may dwell in our Hearts BY FAITH, — that we might be filled with all the Fulness of God.*

Thro' this Union, which we have by the Holy Ghost with Christ, as Mediator and Head of the Church, we have likewise a blessed Union *with God* in him. For as Christ, with whom we are united, is himself God, he is essentially *in the Father*, and the Father Joh. 1. 10 *in him* : And therefore, by our vital Union 10. with Christ, we have likewise a vital Union with the Father, or with God consider'd as the divine Being, who influenceth our Hearts

by the Spirit thro' Christ as Mediator. Hence  
 ver. 19, says Christ, *Because I live, ye shall live also.*  
 20, 23. *At that Day ye shall know that I am IN MY  
 FATHER, and you IN ME, and I IN YOU.*  
 — *If any 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.* Ac-  
 cordingly the Apostle speaks of God's dwel-  
 ling in us, and our dwelling in him. *If we*  
 1 Joh. 4. *love one another, God DWELLETH IN US.*  
 12, 13, — *Hereby know we that we DWELL IN*  
 15, 16. *HIM, and he IN US, because he has given us of*  
*his Spirit.* — *Whosoever shall confess that*  
*Jesus is the Son of God, God DWELLETH*  
*IN HIM, and he IN GOD.* And we have  
 known and believed the Love that God hath to us.  
 God is Love; and he that dwelleth in Love,  
 DWELLETH IN GOD, and God IN HIM.  
 And this indwelling of God in us, is by the  
 Holy Ghost. For we are *an Habitation of God*  
 Eph. 2. *THRO' THE SPIRIT.*  
 22.

Now if the Holy Ghost is not the infinite  
 God, every where present in Heaven and  
 Earth, in every true Believer's Heart at once,  
 he cannot be the *uniting* Spirit between Christ  
 the vital Head in Heaven, and all his living  
 Members on Earth. He cannot be in Christ  
 and them, without a Division of himself; as  
 he must be, if he is in them at all, because he  
 is but one *indivisible* Spirit, tho' he divides  
 his Gifts and Graces as he pleases? Hence  
 Eph. 4. 4. the Apostle tells us, that as there is but *one*  
*mystical Body*, so there is but *one Spirit*, to a-  
 nimate that Body in all its *locally-distant* Parts.  
 A *finite* created Spirit may indeed be easily  
 enough a Principle of Life to the Head, and  
 all its Members, in a *Natural* Body, because  
 they



they are locally united by a Contiguity of Parts, and by Nerves and Muscles, Arteries and Veins, which are adapted to receive and convey the Blood and Spirits thro' every Part. By means of this orderly Contexture of Things, the Soul can exert its Energy for Life and Motion in the animal OEconomy. Or if any should suppose that the Soul it self is present at once in every Part of the Body ; yet a finite Soul would be sufficient for that, because 'tis but a finite circumscrib'd Body in which it dwells. But if any Parts of the Body are dissever'd from the rest, or if there is a *total* Obstruction in the Vessels that lead to them, the Soul has no farther Power to influence or move them : Much less can it animate, and so move or act upon any other Bodies at a distance from its own. How then can the Holy Spirit, if he is not infinite, and so every where present, be a Principle of Life and Action, and intimously dwell in Christ's Human Nature above, and at the same time in his Members here below ? How can he by his own Presence operate, like a common Principle, both in him and them, as they are widely scatter'd abroad at vast Distances of Place from him, and from one another, over the Face of the Earth ? This invaluable Union must be lost, so far as it depends on this Spirit, unless he is an *infinite* Spirit. And to suppose that any but *God* is so, is to confound all our Notions of God and other Spirits, taken from Reason or Revelation. For he speaks of this by way of Eminence as his Peculiar ; *Am I a God at hand, saith the Lord, and not a God afar off ?* — Jer. 23. *Do not I fill Heaven and Earth, saith the Lord ?* 23, 24.

But if the Holy Ghost is God, all the Difficulties of the Case are removed : 'Tis then very obvious, that he may be a uniting Spirit betwixt Christ and all his Members. For what should hinder his being so wheresoever he pleases ? If he is indeed God, filling all Places, and every where present at once, 'tis as easy for him to operate in a special gracious manner in, and to be a quickening Spirit to *Millions* of Persons, at the greatest *Distances* of Place from one another, as to be so to any one of them. If therefore we think there is any Value in our *Union* with Christ, and with God in him ; if that is a Blessing of Importance to us, as I think it is to the last Degree, The Deity of the Holy Ghost, on which it depends, can't but be so too.

The same may be said with respect to that *Communion* with Christ, and with God in him, which flows from this *Union* with them. Our Communion with them consists in mutual Transactings of a spiritual sort, wherein they graciously and evidentially communicate saving Blessings to us ; and we chearfully return all Love, Obedience and Praise to them, together with all holy Confidence and Delight in them. This Communion of the Father and Son is vouchsafed to us by the Holy Ghost, as the acting Person therein between them and us ; He filling us with their

Rom. 5. Light, and *shedding abroad their Love in our*  
 5. *Hearts* ; and we having *Access* to them, to  
 Eph. 2. Christ immediately, and to the Father thro'  
 18. him, in a way of Faith and Love *by one Spirit*. Hence our Communion with God is  
 2Cor. 13. call'd *the Communion of the HOLY GHOST*,  
 14. and *the Fellowship of the SPIRIT*, as well as  
 Phil. 2. 1. *Fellow-*

*Fellowship with the Father, and with his Son* <sup>1</sup> John  
*Jesus Christ, because 'tis by the Holy Ghost* <sup>1. 3.</sup>  
 that we have all the sweet and holy Fellow-  
 ship, which they graciously condescend to  
 allow us to have with themselves. But more  
 of this will fall in with some Things that are  
 farther to be offer'd.

In the mean while it may not be amiss to Obj.  
 obviate an *Objection* against the *Importance* of  
 the Doctrine of the Holy Ghost's Godhead,  
 as if we might be safely ignorant of that  
 Doctrine; and that is, That the Apostle *Paul*  
 found some of *John's Disciples* who *believed*, Acts 19.  
 and yet *had not so much as heard whether there* <sup>2.</sup>  
*be any Holy Ghost.* In Answer to this it may Ans.  
 be said, That Persons might be more safely  
 ignorant of some Things then than now,  
 because there was not so clear a Revelation of  
 'em then, as there is now. However, 'tis  
 extremely evident, that the *Holy Ghost* in this  
 Place signifies not the *Person*, but the extra-  
 ordinary *Gifts and Operations* of the Holy  
 Ghost, particularly as a *Spirit of Prophecy*. This  
 appears from the Apostle's Question in the  
 former part of the Verse; *Have ye received the*  
*Holy Ghost?* Compar'd with the manner in  
 which they afterwards receiv'd him, ver. 6.  
*The Holy Ghost came on them, and they spake with*  
*Tongues, and Prophecy'd.* The Spirit of Pro-  
 phesy had departed from *Israel* for several  
 Hundred Years; the want of this was one  
 of the five Things, say some; six, say others,  
 with respect to which the *Jews* complained  
 that the Glory of the second Temple was less  
 than that of the first. For tho' there was  
 something of the Spirit of Prophecy left in the  
 Prophets *Haggai, Zechariah, and Malachi*, who  
 liv'd after the second Temple was built; yet  
 on

† See *Prideaux*  
 Connect.  
 Part I.  
 p. 159.

on their Death, which (say the *Rabbins*) hap-  
 ned all in one Year, the prophetick Spirit  
 wholly ceased from among them †. Now  
 these Disciples having been abroad at great  
 Distances from *Jerusalem*, had not heard of  
 the Return of the Spirit, as a Spirit of Pro-  
 phesy, inspiring holy Men again. But as the  
 Spirit was frequently spoken of in the Old  
 Testament, and as the Loss of the Gift of  
 Prophecy from this Spirit, was a common  
 Lamentation among the People, 'tis not sup-  
 posable that those Disciples, who were *Jews*,  
 could be ignorant that there was such a  
 Person.

---

---

# S E R M O N X.

---

I C O R. xii. 11.

*But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.*

**I** Have *two* or *three* Things still farther to propose unto Consideration, relating to the *IMPORTANCE* of the *Doctrine* of the *Holy Ghost's* Godhead. Therefore,

*Sixthly*, 'Tis of great Importance with respect to our *WORSHIP*. And this may be consider'd, (1.) With regard to *its Object*; and, (2.) With regard to the *Glory and Efficacy* of *its Ordinances*.

1. *If the Holy Ghost is not God, there is a very great Alteration made in the OBJECT of our Worship; and the Church of God in all Ages has been guilty of idolatrous Mistakes about it.*

How very different is the Object of our Worship, if we consider it as one divine Being, inclusive of Father, Son, and Holy Ghost, to what it is, if we exclude the Son and Spirit, and confine it only to the Father; or if

we

we exclude the Spirit, and confine it to the Father and Son? They who pay divine Honour to God, under these different Apprehensions of him, worship a very *different* God: And if the Object of one sort of these Worshipers is the true God, the Object of the other must be a false God; or at best, the true God under such a false Notion of him, as either compounds, or divides him, and so in great measure ungodd him. Either one of these sorts worship *one*, if not *two*, Persons for God, who by Nature are not so; Or the other sort exclude *one*, if not *two*, Persons from their Worship, who really are the same God in Nature with the Father, and ought to have divine Homage paid to them as such. If the Holy Ghost is God, we ought most certainly to worship him, and are guilty of Irreligion and *Atheism*, with respect to him, in not doing so. And if he is not God, we certainly ought not to worship him, and are guilty of *Idolatry* in offering it to him. What a vast Alteration then doth the admitting or denying the Holy Ghost to be God, apparently make in the *Object* of our Worship.

That the Son and Spirit have been worshipp'd as God, together with the Father, in all Ages of the Christian Church from the Beginning down to this Day, has been often maintain'd by proper Evidence, from the best Ancient Writers of *Ecclesiastical* Affairs; and is allow'd to be Fact, with respect to most of those Ages, even by those who pretend the Fact was otherwise in the two or three first *Centuries*. The Proof of this Point against *these* Pretences, is fallen into very good Hands; and 'till what they have quoted from *Justin Martyr, Clemens Alexandrinus, and others,*

thers, is fairly disproved, I shall beg leave to suppose it to be true, with respect to those, as well as after Ages. If therefore the Holy Ghost is not God, what have we and the Churches of Christ in all Ages been doing, in paying divine Honour to that Deity, which includes Father, Son, and Holy Ghost? And how melancholy is the Thought, that God's People should be generally left to the *Folly* and *Impiety* of Worshipping the Son and Spirit as God, if the Father *only* is the true God? On this Supposition, all their Worship has been *Mockery* and *Delusion*, an *Affront* to God, and a *Cheat* upon themselves; and the *Inscription*, **TO THE UNKNOWN GOD**, which Acts 17. 23. was found on an Altar at *Athens*, must be written on the *Devotions* of the Christian Church, as well as of the *Heathen World*.

But can it be thought, that after the true God has been so plainly declar'd, as he has been in the Scripture, the Church should nevertheless live in such Superstition, Ignorance and Idolatry, as to worship an *unknown* God still, or to worship such for God, who by *Nature* Gal. 4. 8. are not God, which was the very Idolatry of the *Heathen*? Can we imagine that that Gospel, which was spread among the *Gentiles* to banish their *Polytheism* out of the 1 Thes. 1. 9. World, and to bring them to know and *serve* & Acts 14. 15. the living and true God, should be fram'd at such a rate by the only wise God, who is jealous of his Glory, as to lead his People, learn'd and unlearn'd, thro' all succeeding Generations, into an idolatrous Worship of such for God, as are not by Nature God? Can we suppose that God should never once Caution them against this Instance of it; but should Countenance them with his gracious Presence,

sence, even while they live in the constant Practice of such a flagrant Sin? Or can we think so very dishonourably of the *Holy Ghost* as to suppose, that the Church should be brought by *his* Conduct and Influence to pay divine Worship to himself, and that *most* of all, when they are *most remarkably* under his Influence, and yet that he really is not the God to whom it is due? These are all Suppositions so foully reflecting on, and injurious to the *only true Jehovah*, to the *Person* and *Office* of the Holy Ghost, to the *glorious Gospel* of the *blessed God*, and to the *Generation* of his *Children*; Suppositions so contrary to the Faithfulness, Care and Love of Christ to the Church, so contrary to the Integrity and Goodness of the Holy Spirit, and so contrary to the many exceeding great and precious Promises of the Gospel, in reference to the Church's Preservation and Guidance in Things of the greatest Moment, that nothing short of the clearest Demonstration should make us give them the least Entertainment.

But if the Holy Ghost is God, all these shocking Suppositions are at once removed: And it will then appear, that the Care and Kindness of God to his Church, has kept it from setting up any other God besides himself; that the Gospel has answer'd its design'd End, in *turning* us to the *only living and true God*; that the blessed Spirit has acted the part of the *Spirit of Truth*, in leading the Church to worship himself, together with the Father and Son, as the one God of whom that Gospel is the Revelation to us, and that

Pf. 14. 5. *God is in the Generation of the Righteous.* Upon this Foot only we are safe, and may be at rest  
in



in our selves, with respect to the adorable Object whom we worship.

2. *If the Holy Ghost is not God, we lose the EFFICACY AND GLORY of the ORDINANCES of Gospel-Worship.*

All Ordinances of Worship are appointed of God, not only for his Honour in the World, but likewise as the Means of Grace, for Vouchsafements of his special Presence to his People, that in them they may commune with him, and enjoy him here, 'till he shall take them up to the nearest Communion with him, and fullest Enjoyments of him, in his Glory hereafter. This Presence of God with them is by his Spirit ; and the Presence of that Spirit is the Presence of God himself. Thus his People always esteem it ; as such they long and pray for it ; as such they value it, when they are favour'd with it ; as such they lament the Loss of it, when it withdraws from them ; and as such Christ represented it, when he spoke of his *Spirit's dwelling* in his Disciples, and thereupon added, that his Father and himself would *make their abode* with them. Joh. 14, 16, 17, When the Spirit is present with us, the Father and Son being the same God with him, are present with us too. Tho' one of those divine Persons may more immediately operate in an Ordinance than another, and the blessed Spirit is usually represented as doing so ; yet their *Nature* or *Essence* being the *same*, they can't be divided or separated in Presence or Operation. Hence, when we are called the Temple of God in whom he dwells, the Apostle interprets it by his Spirit's dwelling in us, which intimates that the Spirit's dwelling is God's own dwelling in us. Know ye 1 Cor. 3, *not that ye are the Temple of God, and that the*

*Spirit*

*Spirit of God dwelleth in you?* Accordingly Believers are called the *Temple of the Holy Ghost*, as well as of *God*. They are also said to be the *Habitation of God thro'*, or by, *the Spirit*: And this is call'd *God's own dwelling among them*.

16. But if the Holy Ghost is not God, his dwelling in the Church, and filling the Ordinances of it with his Presence, could not be the Presence of God himself. The *Ordinances* themselves might as well be call'd *God's Presence*, because they are his Appointments, and the Means of enjoying him; his *Ministers* might as well be call'd *God's Presence*, because he has sent them, and promised to be present with them in their holy Ministrations, as the *holy Spirit's Presence* is call'd *God's Presence*, if he is not God, but only a Creature, whom God sends, with whom he is present, and thro' or by whom he conveys his Grace to us, and communes with us. At this rate of thinking there are no Transactions between God himself and our Hearts, in any Ordinances of Worship; there is no special Presence of God himself with his People in *them*: But he himself is still a *God afar off*, as to his own gracious Workings upon us; 'only he sends a Creature to fill his Ordinances, and his Peoples hearts by means of them, with all the Power and Efficacy that is felt or enjoy'd in them.

If God himself is not specially present by his gracious Operations among his People, the Glory of *New Testament-Worship* falls vastly short of that of the *Old*. For it was the great *Jehovah* of Israel himself that was remarkably present, and appear'd in his own Displays of Glory among them. It was he that by his own Operation filled the *Tabernacle* and *Temple* with his Glory, and thereby shew'd

Exo. 40.  
34, 35.  
1 King 8.  
10, 11.

shew'd *Himself* to be graciously present there. And he condescended in a gracious manner to *meet with*, — and dwell among the Children Exo. 29. of *Israel*. But if the Spirit is not God, and 43, 45. God is now specially present with his Church in their Worship only as his Spirit is so, we have lost the Glory of our Worship ; and the *Gospel-Administration* is not so excellent above the *Old Testament Administration*, as the Apostle represents it, when he says, That *even* 2 Cor. 3. *that which was made glorious, had no Glory in* 10. *this respect, by reason of the Glory that excelleth.* For what is the Presence of the most glorious *Creature* among us, to the grand Appearances and graciously operating Presence of the glorious *Jehovah* himself? Or what are Manifestations made by the most exalted *Minister*, to be compared with those of the infinitely blessed *God* himself? But if the Spirit is God, then his dwelling by special Relation, and gracious Operation among his People, is God's *own* peculiar abode among them, according to his Promise in the *New Testament*, answering to that which he made of his dwelling among his People in the *Old*, saying, *I will dwell in them, and walk in them,* 2 Cor. 6. *and I will be their God, and they shall be my Peo-* 16. *ple.* And as this Spirit, who is God, is more eminently present in a way of internal Operation on Believer's Hearts in Gospel-Administrations, than he was in Old Testament Ordinances, the Glory of our Worship is proportionably greater than that of the Old Testament. And this Glory rises in proportion to the Degrees of the Spirit's Presence with us. Hence the Apostle, speaking of New Testament Worship, says, *Be not drunk with* Eph. 5. *U* *Wine,* 18.

*Wine, wherein is excess ; but be filled with the Spirit.*

If there is no Communion between God himself and our Souls, in his Worship ; no Impress of his own immediate Authority on our Consciences ; no Intimations from Himself of his Love and Favour in Christ to us ; no effectual Workings of his own Power upon our Hearts, all the Apprehensions his People have had of that sort, have been delusive Imaginations, and all their actings of Faith and Love to him, and Desire after him, which they have been directed and influenced unto by those Apprehensions, have been founded upon *Enthusiasm*. And yet such *Enthusiasts* they have always been, and can't but desire still more and more to be, let others call them by what odious Names they please. Should we separate this gracious Presence of God himself from his Worship, how low would this sink the Glory of it ? And how sensibly would it abate that holy *Awe* and *Reverence* on one hand, and that *Admiration*, *Love* and *Praise* on the other, which we pay as to God himself, working on our Hearts therein ?

Our Communion with God in Ordinances here, is a *Prelibation* and *Earnest* of what we are to have with him in *Heaven* hereafter. The *Nature* of the Enjoyment is the same, tho' the manner of it is very different. Hence Psal. 73. says the *Psalmist*, *Whom have I in Heaven but* 25: 26. *THEE, and there is none upon Earth that I desire besides THEE. My Flesh and my Heart faileth ; but GOD is the Strength of my Heart, and my Portion for ever. Surely 'tis God himself that is to be enjoy'd in Heaven ; 'tis he that makes up the full Felicities of that glorious*

rious State ; and *his* Presence in his Ordinances here, is a sort of Heaven began upon Earth ; and therefore the *Psalmist* adds, *It is good for me to DRAW NEAR TO GOD.* ver. 28. Accordingly *David* vents his pressing Desires after Communion with God himself in his Worship, when he says, *As the Hart panteth after the Water-brooks, so panteth my Soul after THEE, O God. My Soul thirsteth for GOD, for the living God : When shall I come and appear before God.* Psal. 42. 1, 2.

This is the common Language of truly gracious Souls. 'Tis God himself that they thirst after an Enjoyment of in his Worship ; and nothing short of himself can satisfy them. They value his Ordinances, as they are divine Appointments for his Glory and their Soul's Advantage. But 'tis his own Presence, which they reckon the Crown and Glory of all Ordinances ; for 'tis only in the Enjoyment of him, that they are enabled to glorify him, or to profit in his ways. They don't take up their Rest in the Presence of any Being that is not God, or of any *Minister, Messenger, or Servant* of God, under whatever Character he is sent forth from him. But they are fully satisfied with the Presence of the *Holy Ghost*, because they take that to be the Presence of *God himself*. They receive him under the Character of that Spirit of God, who is one in Being with the Father and Son, and can't be separated from them ; and therefore they reckon that, whenever he comes to commune with their Hearts in the appointed Ordinances of Worship, the Father and Son are likewise present together with him, and that they have Communion with them all. They expect all the Efficacy of Ordinances

most immediately from the Holy Ghost ; they look for him to enable them to pray *spiritually*, to hear *profitably*, and to use the Seals of the Covenant *fiduceally*. But the original Ground of all their Expectations of this kind, is the *Deity* of the Holy Ghost, as he is that Person in the Godhead, who most immediately exerts its gracious Energy to make the Administrations of Gospel Ordinances effectual to them. The Gospel is

2 Cor. 3. called the *glorious Ministration of the Spirit*,  
 6. 8. which *Spirit giveth Life*. And as it comes to  
 1 Cor. 2. us in *Demonstration of the Spirit*, so, and so  
 4. only, it comes with *Power* : But this Power  
 of the Spirit, with which it comes, is in the  
 next Words called the *Power of God* : *That*  
 ver. 5. *your Faith should not stand in the Wisdom of*  
*Men, but in the Power of God*. And at ano-  
 Rom. 1. *ther time 'tis called the Power of God to Salva-*  
 16. *tion, to every one that believes*. Yea, the Apo-  
 stle, speaking of Gospel-Ministrations, as-  
 1 Cor. 3. *sure us that all the Increase of spiritual Fruits*  
 5, 6, 7. *produced thereby, is wholly of God, as the*  
*only efficient Cause of it*. *Who then is Paul,*  
*or who is Apollo, but Ministers by whom ye belie-*  
*ved, even as the Lord gave to every Man ? I*  
*have planted, Apollo watered ; but God gave the*  
*Increase*. So then neither is he that planteth any  
 thing, neither he that watereth ; but God that  
 giveth the Increase. And therefore, when the  
 Power of the Holy Ghost is felt in the Ordi-  
 nances of Worship, to an Increase of Con-  
 verts, or of Light and Grace in them who  
 are converted, the Soul that feels it, reckons  
 the blessed Effect is wrought by the Spirit ;  
 Ch. 14. not as a Creature, but as God ; *It falling*  
 25. *down, will worship God, and report that God is*  
*among that People of a Truth*.

If the Holy Ghost is God, there is no Doubt but he can fill all Ordinances with a Glory, and can commune with our Hearts to the most valuable Purposes, wherever we are attending on them ; and his Presence with us therein may, in the properest Sense, be call'd the Presence of God himself with us. And O what an Honour is this to Dust and Ashes, that *God himself will indeed dwell on Earth* <sup>1 Kin. 8.</sup> among them ! But if the Spirit is not God, <sup>27.</sup> his People in vain expect that his Presence can be with them in their several Assemblings together, and in their private Retirements at numberless different Places for religious Worship. And if they had his Presence, yet, in case he is not God, they would but amuse themselves with pleasant Dreams, if they should take that to be the Presence of God himself. And if the Presence of the Spirit is not God's own Presence with them, they must never expect to have God's own gracious Presence in his Worship at all, because his graciously operating Presence with his People is no otherwise than by his Spirit, as he moves upon their Hearts. What a vast Alteration must this different State of the Case make in the *Glory, Efficacy and Delight* of Gospel-Ordinances ?

When God was displeas'd with *Israel* for their Idolatry in worshipping the *Golden Calf*, he refus'd to go up with them to the Land of *Canaan* by his own glorious Appearances among them ; but instead of that, he told 'em he would send an Angel, evidently meaning a created Angel, to go before them. *I, says Jehovah, will send an Angel before thee*, <sup>Exo. 33.</sup>  
 ————— *unto a Land flowing with Milk and Ho-* <sup>2, 3, 4.</sup>  
*ney : For I will not go up in the midst of thee ; for*

*thou art a stiff-necked People, lest I consume thee in the way. And when the People heard these evil Tidings, they mourn'd.* Stiff-necked as they were, they could not be satisfied with the Presence of a created Angel instead of God's own Presence with them. This, together with other Things that were spoken against them, was a just Cause of their Mourning. And *Moses* was so sensibly touch'd and affected with this part of the *evil Tidings*, that he could not rest without earnestly interceding with the Lord to reverse it. *And Moses said*

v. 12, 15. *unto the Lord, See, thou sayest unto me, bring up this People, and thou hast not let me know whom thou wilt send with me. — If THE PRESENCE go not with me, carry us not up hence.* Such sort of melancholy Tidings God's People would take them to be, if they were to be told from God, that he himself would withdraw from them in his Ordinances of Worship, but yet would send a most excellent Spirit, whom he had created on purpose to be with them in his own stead. O how would they severally from that time cry unto him, *My Father, thou art the Guide of my Youth?* Let me have thine own blessed Presence, tho' I have none but thine. That alone is sufficient to satisfy me; but without that, all the Creatures which thou hast made cannot content me. As the Presence of no Creature, how excellent soever, could satisfy *Moses*; so the Presence of the holy Spirit would not satisfy true Believers, if they really thought that he is not *God*, and that they should have no other special Presence of God with them, than what consists in the Presence of that Spirit. Surely then the Doctrine of the Godhead of the

the



the Holy Ghost must be of great Importance on this account.

*Seventhly*, This Doctrine is of great Importance *with respect to the POWER OF GODLINESS*, or to all true spiritual Religion in Heart and Life.

All true Religion begins in the Heart, and from thence spreads and diffuseth it self thro' the whole Life and Conversation. Outward Pretences to it, how specious soever they may appear, are little worth, unless they proceed from truly spiritual and gracious Principles within. 'Tis the hidden Man of the Heart — I Pet. 3. 4. which is in the sight of God of great Price. And, Prov. 23. 7. as a Man thinks in his Heart, so is he. Hence what Christ says with respect to Doctrines, is likewise applicable unto Practice. Mat. 12. 33. Either make the Tree good, and his Fruit good; or else make the Tree corrupt, and his Fruit corrupt; for the Tree is known by his Fruit. And, Chap. 7. 16, 17. Do Men gather Grapes of Thorns, or Figs of Thistles? Even so every good Tree bringeth forth good Fruit; but a corrupt Tree bringeth forth evil Fruit. The Mind must be in some measure inlightened in Eph. 1. 17, 18. the Knowledge of Christ, to understand the way of Peace, Comfort and Holiness by him; for that the Soul be without Knowledge, it is not good, or, as it might be render'd, Prov. 19. 2. without Knowledge the Soul is not good. Accordingly the saving Work of God's Grace upon us begins in opening the Eyes of our Minds, and turning Acts 26. 18. us from Darknes to Light. The Heart must also be brought over to what we know, so as to approve of it, and to chuse to act according to it. And this, says the Apostle, Phil. 1. 9. 10, 11. I pray that your Love may abound yet more and more in Knowledge, and in all Judgment, that ye may

approve things that are excellent, that ye may be sincere, and without offence, till the Day of Christ; being filled with the Fruits of Righteousness, which are by Jesus Christ, unto the Glory and Praise of

Gal. 5.6. *God. Faith working by Love, must be the Principle of all our Holiness and Obedience: For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision; but Faith which worketh by Love. The Glory of God must be our highest End in it: Whether ye eat or drink, or*

1 Cor. 10. 31. *whatever ye do, do all to the Glory of God. The Power by which we perform all holy Duties, must be derived from Christ, by Virtue of*

Joh. 15. 5. *our Union with him, without whom we can do nothing in a spiritual manner; and the Acceptableness of the Performance must be looked*

1 Pet. 2. 4, 5. *for only in Christ: To whom coming as to a living Stone, disallowed indeed of Men, but chosen of God, and precious, ye also as lively Stones are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ. And the Rule of all this is the written Word of God, to which all Notions and Practices, that concern our living to God, must be reduced, as to their proper Standard. To the Law, and to the Testimony; if*

IIa. 8. 20. *they speak not according to this Word, it is because there is no Light in them. This is the plain Account that the Scripture gives of true Holiness and Obedience. This is real practical and spiritual Religion; and the more we abound in Observances of these Things, the more the Power of Godliness prevails in Heart and Life.*

The whole of this Work is begun and carry'd on in us by the *Holy Ghost*, by his special Agency in us, and effectual Influences upon us. Whatever of this sort is found in any of  
us,

us, or truly practised by us, is the *Fruit of the Spirit*, as the Apostle represents in many Instances of it. *The Fruit of the Spirit is Love*, Gal. 5. *Joy, Peace, Long-suffering, Gentleness, Goodness*, 22, 23. *Faith, Meekness, Temperance*. And, *The Fruit of the Spirit is in all Goodness, and Righteousness, and Truth*. Eph. 5.9. Accordingly the whole of a Christian's Life and Walk in Holiness before God, is called a *living and walking in the Spirit*. Gal. 5. And 'tis made the Description of the Life of true Believers, that *they mind or favour the things of the Spirit*; and *walk not after the Flesh, but after the Spirit*, or according to his Dictates to them, and Influences upon them. Rom. 8. 4, 5.

But if the Holy Ghost is not God, how can he be every where present thus to dictate to, and influence the Hearts of Believers, in all Places at one and the same Time, since none but God is Omnipresent? If he is not God, how can he know our Hearts, and find out all the Deceitfulness of them, that he may set 'em to rights, and influence them unto spiritual and holy Exercises, since God *only knows the Hearts of the Children of Men*, and since none but he can search out their Deceitfulness, and deal with them, either in a way of Mercy or Judgment, according to their Works? Jer. 17. 9, 10. Hence David appeal'd to God, as the only Omniscient Being, to search his Heart, in order to cure the evil of it, and to lead him in the way everlasting. Psa. 129. 23, 24. If the Holy Ghost is not God, how can he master all the Difficulties that lie in the way of his Work, and carry it on to Victory and Triumph, in Defiance of all the strong and united Opposition of the World, the Flesh, and the Devil, that lies against it? A little Observation of our  
own

own Experience, and of the *Scripture-account* of the manifold Difficulties that must be overcome, before our Hearts can be effectually brought over to God, and thorowly engaged to live a right unto him, may convince us that, unless the Spirit is *God*, this Work must needs miscarry in his Hands, as it depends on him.

Such is the *sinful Darknes* and *Error* of our Minds, their Ignorance of spiritual Things, their gross Mistakes about 'em, and proud Reasonings against 'em, that none but the infinite God himself can fill us with saving Light, and silence all our Cavils. Accordingly the Apostle speaks of it as his peculiar

2 Cor. 4. 6. Work, when he says, *GOD* who commanded the Light to shine out of Darknes, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.

Ch. 10. 4. 5. And, *The Weapons of our Warfare* are mighty *THRO' GOD* to the pulling down of strong Holds; casting down Imaginations, and every high thing that exalteth it self against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ. Such is our natural Infidelity, with respect to all that God says in his Word, especially concerning the way of Life and Salvation *alone* by Jesus Christ, and such is our Inability to believe to the saving of our Souls, that nothing less than the revealing God's own Almighty Arm, can work up our Hearts to an effectual Faith in the Lord Je-

Ira. 53. 1. sus. Hence says the Prophet, *Who hath believed our Report? And to whom is the Arm of the*

Joh. 6. 44. *Lord revealed? And, No Man can come to me,* says Christ, *except the Father, which hath sent me, draw him.* Such is our Enmity and Rebellion of Heart against God and Godliness, that

that none but God himself can subdue them, and make them throughly willing to yield to him. *Thy People shall be willing in the Day of* Psa. 110.  
**THY POWER.** Such is the natural *Madness* 3.  
of our Hearts in the way of Sin, so desperately *set in us* to do evil, so *confirmed* in the Love and Practice of it by long continued Custom, and so *stiff-necked, stubborn, and harden'd*, are they against the Fear of God, in Defiance of all his Methods of Mercy and Judgment towards us, that none but God can tame and turn them to himself. *Ephraim's* sad Experience of this, made him apply to God alone for a Recovery, as one sensible that none but he could do it. *I have surely heard* Jer. 31.  
*Ephraim bemoaning himself thus ; Thou hast* 18.  
*chastised me, and I was chastised, as a Bullock unaccustomed to the Yoke : Turn THOU me, and I shall be turned ; for thou art the Lord my God.* Such is the *Disorder of our Affections ; their Selfishness and Carnality ; their Addictedness to Things of Flesh and Sense ; their insatiable Appetites and eager Pursuits* after them, that none but God himself can turn their Byas ; make us ready to deny our selves ; and, when the Circumstances of Things require it, to forsake all and follow him. *With Men this is* Mar. 10.  
*impossible, but not with God ; for with God all* 27.  
*Things are possible,* as Christ argued with respect to this very Work. Such are the *Snares and Allurements* of this present evil *World*, to intangle our Minds, Hearts, and Affections, to feed our sensual and irregular Appetites, to bribe us into the way of Sin by its deceitful flattering Pleasures, and to imbolden us therein by its numerous Examples of the Wicked, who prosper in their way ; and  
such

Col. 1.  
13.

such is the *Artifice*, *Power*, and *Vigilance* of the *Devil*, to play the World upon our Passions, in all its Terrors on one hand, and delusive Charms on the other, to blind our Minds, strengthen our Prejudices against God and his Ways, and to blow up our Corruptions; that nothing less than the Power of *God* himself can disentangle us from all these Snares, and burst these Cords asunder, by which the strong Man arm'd, as well as our own perverse and sensual Hearts, bind us down in the ways of Sin. Hence the Apostle speaks of it as the Work of *God* himself to *deliver us from the POWER of Darknes*, and *translate us into the Kingdom of his dear Son*.

Now since all this Work requires Omnipotence to effect it, and since (as appears from this and some preceding Discourses) that Omnipotence is never apply'd for this Purpose, unless the Holy Ghost exerts it, I don't see how we can expect it from him, and consequently how we can expect it at all, if he is not *God*. For how can he put forth the Almighty Power of *God* upon us, unless he is himself *God*? How can he speak in the Majesty and Authority of *God* to our Hearts and Consciences, and make 'em melt, and tremble, and fall down in Subjection before him? How can he do that in us effectually in a Moment, which no Argumens taken from *God's Love* or *Wrath*, *Heaven* or *Hell*, *Duty* or *Interest*, tho' frequently urged with the utmost *Skill* and *Pathos*, could ever make any thing of before; yea, and which neither the closest *Consideration* we could bring our Minds to on one hand, nor the most moving *Expostulations* of one sent from the *Dead*, on the other,

other, could ever work within us? For *if we hear not Moses and the Prophets, neither will we be persuaded, tho' one rose from the Dead.* Luk. 16. 31. Surely if the blessed Spirit is not God, we in vain expect such God-like Operations from him to make us *Israelites indeed*, and to advance true spiritual Religion in our Hearts and Lives. As far as I see, we must either say, that such divine and effectual Operations are not to be expected from him, or else that he is *God*. To say such Operations are not to be expected from him, is in effect to say they are not to be expected at all, since (as has been shewn) if we are partakers of them, *He* is their proper and most immediate Author. And to say they are not to be expected at all, is to contradict the *Current* of Scripture, to *take off* our Dependence on God, to turn our Prayers into a *Mockery* of him, and to take up with a Religion that will bring no Honour to God, or Advantage to our own Souls. If therefore we deny that the Holy Ghost is God, we must set our Wits on work either to deny, or to explain away the proper Meaning of all the Texts on which our Expectations of *divine* Influence are founded, and must drudge on in Religion without any Hopes of effectual Assistance; or else must wholly abandon all Attempts of being truly spiritual and holy, according to Gospel-Principles, in the Practice of it.

But if the Holy Ghost is God, he can easily rule, influence, and make Impressions upon our Hearts, as he pleases; for he is *Omniscient, Omnipresent, and Omnipotent*, as God, and so every way *sufficient* for this Work, how great soever the Difficulties and Opposi-

Opposition may be that lie against it. This lotty Apprehension of him frees our Minds from all Perplexity in ascribing it unto him; and emboldens a holy Confidence, that our Dependences on him, and Expectations from him, are not in vain, while we look for his divine Operations to promote the Power of Godliness in us, according to the Promises. Hereby we may be fully assured, that there is an *All-sufficiency* in his gracious Agency to keep Religion pure and lively *within*, and to enable us to display its Beauties *without*, in all manner of holy Conversation and Godliness. Hence,

*Eighthly*, This Doctrine is of great Importance with respect to the *HAPPY ISSUES* of all our Religion, unto our present Comfort, and eternal Blessedness.

This evidently follows from several of the foregoing Particulars. For if the Godhead of the Holy Ghost is of great Importance with respect to the *divine Authority of the Scripture*, with respect to our *Union and Communion* with Christ, and with God in him, with respect to the *Object* of Worship, and *Efficacy* of its Ordinances, and with respect to all *true spiritual Religion* in Heart and Life, it can't but be of the like Importance with respect to our present *Comfort* in the Ways of God, to our *Persistence* therein, and to the *final* blessed Issues of our walking in them. The Religion that stands on *shaken* Foundations, that leaves us at a *Distance* and Estrangement from God in Christ, that is *idolatrous* in its Object, *weak* and *ineffectual* in its Ordinances, destitute of *inward* gracious Principles of special Faith



Faith and Love, and *not exemplify'd* in Acts of Gospel Obedience in our Lives and Conversation, can never withstand the Force of Temptation, afford true solid Peace in the Profession of it, nor have any comfortable Issues in the Day of Death or Judgment. This is not the Religion of the Gospel; this is not the Religion that comes from God, or will be own'd and accepted of him; nor is it a Religion that an awaken'd Conscience can rest satisfy'd with; and therefore not a Religion that will savingly profit us.

And yet if the Holy Ghost is not God, this, as far as I see, is all the Religion we can hope to attain to. And this is indeed all that many aim at, who deny the Deity of the blessed Spirit, and thereupon look on his Operations as useless, and treat all Notions of 'em with Derision. But there is surely too much Reason to fear, that to deny the Deity and divine Operations of the Spirit, with profane Banter and Revilings of both, is to *do despite to the Spirit of Grace*. And this the Apostle speaks of as a Sin that exposes a Person to the severest Vengeance of God: *He* Heb. 10. *that despised Moses's Law, died without Mercy.* <sup>28, 29.</sup>  
 ——— *Of how much sorer Punishment, suppose* <sup>30.</sup> *32, shall he be thought worthy, who hath trodden under Foot the Son of God, ——— and hath done DESPITE TO THE SPIRIT OF GRACE? For we know him that hath said, Vengeance belongeth unto me; I will recompence, saith the Lord. It well deserves the serious Consideration both of the sportful and malignant Reproachers of the Holy Spirit's divine Person and Grace, how far they are in danger of contracting the Guilt of this incensing Sin. And*  
 it

it most of all concerns those to make solemn Reflexions of this sort, who have formerly had some convincing *Inlightnings* and *Impressions* from the blessed Spirit ; and now dare venture to ridicule both *him* and *them*, as if he had no hand in 'em, and as if that Religion was best that has least of 'em. May I live and die with those who have more honourable Thoughts of the *Holy Ghost*, and of *his Work* ; who have more grand and Christian Sentiments of the Religion which he animates, and who know by happy Experience, that there is something more vital and excellent in it, than natural Principles, improved by an objective Revelation of the Nature and Will of God, can ever carry us unto.

If the Holy Ghost is not God, 'tis inconceivable that he should *teach, strengthen, comfort, sanctify, preserve, and lead us safe to Heaven*. And if we *don't believe* him to be God, we can't assuredly depend on his effectual Assistance for those Purposes : Nor can we comfortably expect that he should afford it us, while we put such an infinite Affront upon him, as to run down his Deity.

But if he is God, he is able to be present with us, to guide and influence our Hearts in a way of Faith, Love, Repentance, Joy, and new Obedience, and to preserve us in that way till we *receive the End of our Faith, even the Salvation of our Souls*. If he is God, nothing can be too hard for him to do, and nothing too great for Believers to hope for from him. No Corruptions can be too strong for him to subdue ; no Temptations too artful or violent for him to defeat ; no Dangers too great for him to avert ; and no Blessings too big for him

him to bestow. If he as God takes the Care of us, all Things must be safe in his Hands; and if he as God dwells within us, by special Relation and gracious Operation, he'll secure us from utter Desolation and Apostasy, and lead us to the Land of Uprightness. Psa. 143.  
10.

Thus we have seen something of the *Importance*, as well as *Truth*, of the Doctrine of the Holy Spirit's Godhead.

### A P P L I C A T I O N.

USE I. Is the Godhead of the Holy Ghost of great Importance with respect to the *Life and Power of Religion*? Then let us be humbled under a Sense of our OWN INSUFFICIENCY for it.

If none but God himself, no Power short of that which is properly *almighty and divine*, can savingly enlighten our Minds, subdue our Wills, change our Affections, turn our Hearts to God, or enable us to believe, to the Comfort and Salvation of our Souls, and to love and live to God in a Course of holy Obedience, How low are we sunk by Sin? How desperately are we enfeebled, corrupted, and depraved by it? And how utterly insufficient are we to recover our selves, or to do any thing spiritually good of our selves? The Necessity of God's own Power, to recover us, plainly speaks all this. Hence the Scripture abounds with Representations of all Mankind in their fallen unrenewed State, as incapable of *knowing* aright, or *receiving the* 1 Cor. 2.  
*Things of God*, by the Force of their natural 14.

Rom. 5. Understandings ; as without *strength* ; as ha-  
 6. ving *stony* and unyielding *Hearts* ; as *Enemies*  
 Zec. 7. to God, and *Enmity* it self against him, in-  
 12. somuch that while they continue unrenewed,  
 Col. 1. they *can't be subject to God's Law* ; as *filthy*  
 21. and *corrupt, stubborn and rebellious*, whose  
 Rom. 8. *Hearts are fully set in them to do evil*, and eve-  
 7. ry *Imagination of the Thoughts of whose Hearts are*  
 Psal. 14. *only evil continually* ; and at other times they  
 1, 3. & 78. 8. are represented as *spiritually dead, or dead in*  
 Eccl. 8. *Trespases and Sins*. Many such Expressions of  
 11. the Condition of Man by Nature, run thro'  
 Gen. 6. 5. the Scripture. And how can Persons in such  
 Mat. 8. 22. deplorable Circumstances of moral *Weakness*  
 Eph. 2. 1. and *Indisposition* for, and *Resistance* against all  
 that is spiritual, raise themselves to the Life  
 of God, or act after a spiritual manner, till  
 they receive new Principles of Life from  
 him ? If no Creature, however excellent, can  
 possibly do this for them, 'tis not to be sup-  
 posed that, in their forlorn, infebled, infla-  
 ved, and depraved State of Nature, any of  
 them can do it for themselves.

The Thoughts of this lamentable State in-  
 to which we are fallen, that 'tis so wretched,  
 captivated, and miserable, that none but  
 God himself can help and recover us, shou'd  
 Job 42. fill us with *Abhorings of our selves in Dust and*  
 6. *Ashes* ; shou'd *hide all Pride* from our Eyes,  
 & 33. 17. make us wholly diffident of our selves, lay us  
 prostrate at God's Foot, and excite us to an  
 earnest Importunity with him, for all the *pro-*  
 mised Grace of the New Covenant, first to  
 Ezek. 36. renew us by *taking away the Heart of Stone, and*  
 26, 27. *giving an Heart of Flesh* ; and then to *cause us*  
*to walk in his Statutes, by his Spirit, which he*  
*puts within us.*

It may be Objected, That if Man is altogether *Insufficient* to recover himself to the Life of God, all God's *Calls, Invitations, Exhortations, Commands, and Threatenings*, in the Word and Ministry, and all the Sinner's own *Endeavours*, to believe and turn to him, are thereby rendered useless. Obj.

In answer to this, it may be proper to suggest the following Things: Ans.

I. *Tho' Man is insufficient in his fallen State to do any thing EFFECTUALLY to renew himself; yet, as he is a RATIONAL Creature, he is capable of using the Means of Grace, of exercising his reasonable Powers about them, and of performing all the external Acts and Duties of Religion, which belong to those Means.*

He can read the Scriptures, and search after the Meaning of them. He can go to the Publick Worship, and attend on the Preaching of the Gospel of Salvation. He can understand the grammatical Meaning of Scripture Propositions, and so distinguish Truth from Error. He can consider the Importance of what he hears or reads, and the suitability of it to his own Case, together with his own personal Concernment therein. He can compare his own State and Condition with the Word of God, and labour to affect his own Heart with a Sense of the *Sin and Danger* into which he may find, by that Word, he is sunk; of the rich *Grace and Promises* of the Gospel, which are set before him for his Relief; and of the *Worth and Necessity* of that Grace to renew him. And he can beg of God, that of his own free Grace in Christ, he wou'd make an effectual Change upon his Heart.

Heart. Many unregenerate Persons have, by common Assurances, done all these. And as these are the Means by which God usually works, and in the Use of which his Word encourages us to hope that he will be found, it is a most criminal and inexcusable Negligence in any Soul, not to exert it self, as far as possible, in seeking after renewing Grace by these Means. Hence,

2. *Man in all his Degeneracy, is a fit Subject to be dealt with in a way of moral Argument, and to be effectually wrought upon thereby.*

Hof. 11. 4. God draws with the Cords of a Man, and with Bands of Love. He suits his Operations to the rational and reflecting Powers of our Souls; and therefore uses *Commands, Exhortations, and Invitations, with Promises and Threatenings* to enforce them, as proper Means of working upon our *Understandings, Consciences, Wills, and Affections*, that we may be efficaciously influenced by his Spirit, according to the *essential Constitution* of our Beings. Hence says God, *Remember this, and shew yourselves MEN; bring it again to mind, O ye Transgressors. 'Tis Men, and not Brutes, that God speaks to in his Word; Men that have a Capacity of reflecting on, and weighing in their Minds, what he says unto them, and of receiving the Impressions which he thereby makes upon them: And hence the Apostle, speaking in his Name about the Awfulness of an impartial Judgment to come, says, Knowing therefore the Terror of the Lord, we persuade MEN.* Hence,

Isa. 46. 8. 2 Cor. 5. 11.

3. God's **COMMANDS** and **THREATENINGS** are directed to Sinners, consider'd as **PROUD** and **STUBBORN**, rather than as **IMPOTENT** and **HELPLESS**.

They are used to put 'em upon trying what they can do ; and so are proper Means, either to *convince* 'em of their *Wickedness*, in not acting according to their high Conceits of their own Abilities, or to *humble* 'em under a Sense of their *Pride* and *Vanity* in such Conceits. And accordingly they tend either to leave 'em *inexcusable* for not doing their utmost, and for not doing what they themselves think they can do, or to put 'em upon trying how far God will help 'em, and upon *seeking* to him for his Spirit to work that in them, according to his *Promise*, which they find themselves insufficient to do according to his *Command*. And while his *Commands* and *Threatenings*, as directed to Sinners, are design'd to *convince* and *humble* the proud and obstinate, his *Promises* are design'd to *strengthen* and *encourage* the weak and disconsolate. *He gives* Isa. 40. *Power to the Faint ; and to them that have no* 29, 31. *Might, he increaseth Strength.* — And they that wait upon the Lord, shall renew their strength ; they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not faint. And, good and upright is the Psa. 25. Lord ; therefore will he teach Sinners in the way. 8, 9. The Meek will he guide in Judgment ; the Meek will he teach his way. Hence,

4. All these Ways of speaking to Sinners, are God's **APPOINTMENTS**, which he graciously owns with the Power of his Spirit to make 'em **EFFECTUAL**.

Whilst he calls them by his Word, he frequently calls them by his Spirit, putting forth Power upon their Hearts to make them yield to him. *Turn you*, says he, *at my Reproof* : And to shew that this is not a useless Command that can have no suitable Effect, he immediately adds, *Behold, I will pour out my Spirit unto you ; I will make known my Words unto you.* Christ no sooner said to *Peter, Andrew,* and others, *Follow me*, but, by the Power he put forth on their Hearts, together with his Word, they immediately obey'd his Call, and *left all and followed him.* Hence, as God sometimes calls and commands us to *make us a new Heart, and a new Spirit,* and to *turn to him* : So at other times he of his own mere Grace promiseth to *give us a new Heart, and a new Spirit,* and to *cause us to walk in his Statutes, and to put his Fear in our Hearts, that we shall not depart from him.* His *Commands and Exhortations, Calls and Invitations,* shew us the *Necessity* of our having new Hearts, and of turning to him, if ever we are saved ; and his *Promises* shew us the *Necessity* of his Grace, if ever our Hearts are chang'd and turn'd to him. His *Commands* shew what he may justly *insist* on, tho' we have sinfully disabled our selves from obeying them ; and his *Promises* shew what we may humbly *trust* in him for, and may hope and plead for from him, tho' we have made our selves criminal and unworthy. His *Commands* shew what we *ought* to be ; and his *Promises* shew what he will graciously make us to be. Hence, *one* is the Measure of our *Obligations,* and of what is necessary to be done ; and the *other* of our *Faith*



*Faith* and *Expectations*, and of the *Grace* by which it must be done.

Was the Revelation of God's Will to us *all Commands*, without a Promise, our State of Weakness and Insufficiency wou'd render them absolutely usefess, as to any saving Purposes, and wou'd put an utter Discouragement upon all Endeavours after the Things commanded. And was that Revelation *all Promises*, without Commands, we shou'd not be treated like Subjects of *moral* Government, nor be chargeable with the *Sin* of not believing and turning to God. But since there are free and gracious Promises mixt with Commands; and the same Things are the Matter both of *Commands* and *Promises*, they are admirably suited to secure our Obligations and Encouragements, and to work upon our reasonable Natures; and in the Strength of the Promises we have the highest Encouragements to attempt Obedience to the Commands, without Fear that 'twill be in vain.

The *Insufficiency* of true *Believers* to do any thing of themselves in an acceptable and spiritual manner, without fresh Influences from Christ, (who says of such, *Without me ye can do nothing*) might as well be objected against the Use of God's Commands, and their Endeavours, with respect to their holy Walking with God in a spiritual and increasing Exercise of all Grace and Obedience, as it is in the Case of Unbelievers, with respect to their believing and turning to God in Christ. For a free and special Influence, tho' of different Consideration, is as necessary to one, as to the other. But the Promise respecting the

Joh. 15.  
5.  
Col. 2.  
6, 7.  
& 3.1-5.  
2 Pet. 1.  
5, 6, 7.  
& 3. 18.

*Matter* of the Command takes off the Difficulty in both Cases, and makes all consistent. Hence is the Apostle's Exhortation and Argument to enforce it ; *Work out your own Salvation with Fear and Trembling. For it is God who worketh in you, both to will and to do of his good Pleasure.* Hence,

Phil. 2.  
12, 13.

USE II. Let the Consideration of the Necessity of the Spirit's Operations *caution Sinners against PRESUMPTION.*

What has been said in answer to the foregoing Objection, shews, that there is no room for any of you to *despair* of the gracious and effectual Help of the blessed Spirit in the use of the Means of Grace : For there is enough in him, and in the free Promises of the Gospel, with respect to his Operations, to take off all Discouragements that may arise in our selves under a Sense of our own inability and Unworthiness. But the greatest Danger of Sinners lies in *Presumption*. 'Tis this that *slays its Ten Thousands* ; 'tis this that, like an epidemical Disease, sweeps away the Multitude, and is the most common Ruin of those that live in a Christian Nation. And this principally rises from *slight Apprehensions* of the Necessity of the Spirit's Work upon their Hearts, and from too high an *Opinion* of their *own* Power. They secretly flatter themselves that they can believe, repent, and turn to God, when they please ; and accordingly, when Conscience reminds 'em of the great Concerns of another World, they silence it with Promises, that hereafter they will take Care of their Souls, and do all that is needful to secure their eternal Interests ;

rests ; that when they have enjoyed themselves a little longer, got thro' the Hurries of Business, gain'd comfortable Circumstances in the World, arrived to some proposed number of Years, or to be sure before they die, they'll set about Religion in earnest, and they don't doubt but God will accept their Repentance, and have Mercy upon them then. Their vain Conceits, that a little will do to carry 'em to Heaven, and that they are able at any time to do that little, make 'em stifle Convictions, put off the vastly Momentous Affairs of their immortal Souls, and go on presumptuously in the Ways of Sin, till God either righteously gives 'em up to a judicial Hardness of Heart, or suddenly cuts 'em off, and sends 'em down to Hell before they are aware.

But did you duly consider, that Faith and Repentance, or *believing in Christ with the Rom. 10. Heart unto Righteousness*, and *turning from sin*<sup>10.</sup> and self unto God in him, is a Work infinitely above your own Power and Will, and can be wrought only by the Power of God himself, put forth by his free Spirit upon you; and that this is not ordinarily to be expected, but in the Ways of his Appointments ; certainly you cou'd not dare to neglect this great Salvation now, and presume upon future Happiness, as you do. You would be afraid to let present Opportunities slip, in which you may have any Hopes of meeting with this blessed Spirit, lest such Opportunities should never return again : And you cou'd not but be desirous to fall in with, and pursue all present Convictions, Inlightnings, and Impressions, lest they shou'd wear off a-  
gain,

gain, and that sovereign and holy Spirit shou'd be so provok'd by your Neglects, as never to renew them more.

USE III. Is the Godhead of the Holy Ghost of great Importance with respect to the *Glory* and *Efficacy* of Gospel Ordinances? *Then let us look for his Presence in them, as the Presence of GOD himself, to make us profit by them.*

A bare Attendance upon Ordinances will not avail us, unless we meet with God, and have Heart-Transactings with him, through Christ in them. Take heed therefore of resting in an external Performance of the Duty, as too many do, who make it a sort of Atonement for former Sins, and a sort of Dispensation for time to come. But reckon the Opportunity lost, if you have no *Access* to God, nor gracious *Communications* from him in it; no divine *Inlightenings* in your Minds, nor *Renewings* in your Wills, nor *Quickenings* in your Affections: no Exercise of *Faith, Love, Joy, Repentance, Humility, Reverence, or godly Fear*; no *Intimations* of God's Favour in Christ, no *Impressions* from him, and no *Conformity* to him, no *Strength* against Sin, nor *Enlivenings* unto Holiness. None but God himself present in his Ordinances by his Spirit, who is God, can convey these Blessings to you, or excite these spiritual Exercises of Heart in your Approaches to him; Let therefore God himself be the Object of your Aims and Hopes, and let nothing satisfy in your Worship short of him. When you *pray*, seek an *Access to the Father* by the one divine Spirit, thro' the one Mediator. When you *hear*, let it

it be with this View, that you may *hear what God shall speak unto you* by his Spirit according Pf. 85. 8. to his Word. When you *sing his Praises*, let it be with an Eye to God, that he may enable you to do it with *Grace in your Hearts*. Col. 3. And when you celebrate the Ordinance of <sup>16.</sup> the *Lord's Supper*, seek Communion with Christ, and with God in him, by the blessed Spirit; and that he as God may *seal you to the* Eph. 4. *Day of Redemption*. Look for the Presence of <sup>30.</sup> this Spirit as the Presence of God, in every Ordinance, that you may have the greater Reverence, Admiration and Esteem of him, the greater Confidence in him, the greater Value for his gracious Influences, and the greater Satisfaction and Advantage in your holy Fellowship with him. And when you are partakers of the *Fellowship* Phil. 2. 1. *of the Spirit*, look upon it as God's *own* condescending to commune with you; so that you may warrantably say on that account, *Truly our Fellowship is with the Father, and with* 1 Joh. 1. *his Son Jesus Christ.* 3.

USE IV. Upon the *whole* that has been said on this Important Subject, *Let us HOLD FAST the Doctrine of the Godhead of the Holy Ghost.*

We have abundant *Grounds* to believe it from what the *Scripture* says concerning him, tho' we can't comprehend all that it says about him. For what can he be but the infinitely great and *only true God*, since the *Scripture* assures us such Things are spoken and done by him, which are in other Places *appropriated* to the only true God? How can we believe him to be any thing less than, or different

ferent from, the one great and sovereign God, since (as has been shewn) he bears the *Names* that are *peculiar* unto God, and are expressive of the *Nature* of God, and since such *Attributes*, *Works*, and *Worship*, are ascrib'd to him, as can agree to none but the only true God? His divine *Attributes* can't be separated from the divine *Essence*: His divine *Operations* are the Acts of his divine *Attributes*; and the divine *Worship* paid to him, is an Acknowledgment of those *Attributes*, as they are display'd in his divine *Works*. Why then shou'd we doubt but that such an one, represented under such infinite and magnificent Characters, is the great and sovereign God? Why shou'd we depart from the common Faith of the

Cant. 1.  
8. Churches, and forsake the ancient *Footsteps of the Flock*, and quit a Truth that is built on such solid Scriptural Grounds? Certainly the Evidence on the other side ought to be irresistible, (which can't be expected in the Face of so much Light to the contrary) before we give up a Point so well establish'd, and received on the Foot of a divine Revelation, as this is.

If 'twas a Matter of mere *Speculation*, that did not affect the *Truth*, *Power*, and *Glory*, of Christian *Faith* and *Practise*, we might be the less solicitous about it. But, considering how *important* a Point of Faith it is, with respect to the *true God* in general, with respect to *Christ*, and the *Spirit* himself in particular; with respect to our *Union* and *Communion* with *Christ*, and with *God* in him; with respect to the *divine Authority* of the Scripture, and our *Gospel-Worship*, and *Obedience* according to it; and with respect to all our dearest and eternal

nal

nal *Interests*, we ought to be concern'd about it. If therefore we value the Honour of God, the Interest of true and *spiritual Religion*, the *present Prosperity*, and *eternal Blessedness* of our *own Souls*, we shou'd be very tender of admitting this part of the Wisdom of God to be overthrow'n by the Wisdom of this World. A yielding up our Faith in this Point, will be very fatal (as it has generally prov'd) with respect unto many others: And therefore we should keep close to the plain *Words* and *Meaning* of the Scripture, that in its Light we may *continue grounded and settled in* Col. 1. this *Faith*, lest at length we shou'd be *moved*<sup>23.</sup> *away from the Hope of the Gospel.*

---

F I N I S.

---



*Lately Printed for John Clark.*

**T**HE Doctrin of the ever blessed Trinity Stated and Defended: By some *London* Ministers. [The Introduction, by the Reverend Mr. TONG. Chap. I. By the Reverend Mr. ROBINSON. Chap. II. By the Reverend Mr. SMITH. Chap. III. By the Reverend Mr. REYNOLDS.] The second Edit. Pr. 1s. 6d.

The Psalms of *David*, imitated in the Language of the New Testament, and apply'd to the Christian State and Worship. By the Reverend Mr. ISAAC WATTS. The second Edit. 12°. Pr. 1s. 6d.

A Collection of Tunes, suited to the various Measures in Mr. WATTS'S Imitation of the Psalms of *David*, fit to be bound up with it. To which is added, An Introduction to Psalmody, in a new Method; with several Tunes never before published. Pr. 1s.

A Vindication of the Dissenters; in Answer to Dr. NICHOLS'S Defence of the Doctrin and Discipline of the Church of *England*: In Three Parts. 1. Containing the History of Non-conformity. 2. Concerning the Doctrin of the Church of *England*. 3. Concerning Discipline and Modes of Worship. By the Reverend Mr. JAMES PEIRCE. The Second Edition. 8vo.

A Vindication of the true Deity of our blessed Saviour: In Answer to Mr. *Emlyn*. By the Reverend Mr. JOSEPH BOYSE of *Dublin*. The Third Edit.

The History of *New-England*: Containing an impartial Account of the Civil and Ecclesiastical Affairs thereof, with a new and accurate Map of the Country: And an Appendix, containing their present Charter, their Ecclesiastical Discipline, and their Muni-



1. 2

Library of the Theological Seminary

PRINCETON, N. J.

From the Library of  
Dr. James McCosh.

Division.....

Section.....

SCC  
1631

