

**A BRIEF SCRIPTURAL TESTIMONY OF THE DIVINITY,
PERSONALITY, WORK, OFFICE, INFLUENCE, AND
OPERATIONS, OF THE HOLY SPIRIT,
BY SAMUEL EYLES PIERCE,**

Part Two, SECTION. 1.

The Holy Spirit in the Covenant of Grace,

On the internal work of the Holy Ghost agreeable to his office in the economy of grace; and his titles and characters descriptive of his office in the covenant.

THE internal work of the Holy Ghost in the souls of the elect is secret, imperceptible, and divine: so that the most which can be known of it must be manifested by the effects. Hence it must necessarily follow that in treating it, it is very necessary to attend closely to the offices of the Holy Ghost, and his part in the economy of grace; this being calculated to give light to the mind in its enquiries herein. This sacred agent is emphatically styled, and that in respect to his work and office, "The Spirit of Grace" {Zechariah. 12: 10}. He undertook in the everlasting covenant with the Father and the Son to make known, reveal, and apply the salvation of Jesus, and lead such as should believe on Jesus into an actual fellowship with the Father and the Son, thus making them partakers of Christ and the benefits of his life, blood, and sacrifice. Now, because his work is secretly wrought in the soul, and consists in creating in it spiritual life, faculties, senses, and perceptions, whereby it is capacitated and fitted to take in the knowledge of scriptural things, and enjoy them as divine realities; and because he carries on spiritual intercourse in the mind of the regenerate between the Father and Son, therefore it is that we find it so difficult to speak clearly and distinctly of the life-giving influences and powerful operations of the Holy Spirit as put forth within us. He is the sole author of all our spiritual quickening. It is he that created in our renewed minds every

good thought we have of Jesus Christ. When we have any enjoyments, of the Father's love, it is through him alone. All that was ever known in our world of Christ by patriarchs, prophets, apostles, or believers, truly and savingly of the person, love, undertakings, incarnation, life, work, death, burial, resurrection, ascension, and glorification of Immanuel, was from the Lord the Spirit, who has given a full account of the salvation of the worthy Lamb in the volume of inspiration. He gives the elect the true knowledge of Christ from it, seals on their minds what they receive and learn from it concerning the Father's love and Son's salvation, and fills their hearts with all joy and peace in believing. He creates in the souls of the redeemed of the Lord spiritual life and light. He forms in their minds spiritual faculties suited to take in spiritual objects and subjects. He creates in them spiritual eyes with which they see Jesus; spiritual ears whereby they bear his voice; spiritual hands wherewith they handle the word of life; spiritual feet so that they walk in him and with him; spiritual affections which are fixed on him as their supreme and only beloved; a spiritual palate, so that they taste and relish the sweetness of his love. In a word, God the Father has fitted Christ for the new-born soul. And the Holy Ghost fits the new-born soul for Christ. Light cannot suit the eye, sound the ear, meat the hungry, drink the thirsty, rest the weary, more or better than Christ does the sinner. And the Holy Ghost by his internal work in the soul fits the renewed mind for all in Christ; to take in from the written word, which he shines on, the knowledge of Christ's person; and to say of him, "He is altogether lovely": to apprehend his love, and say of it, "It is love which passes knowledge": to conceive rightly of his finished work and cry out, "Behold God is my salvation": to view his complete conquests and triumphs over sin, Satan, the world, death, and hell, and sing and say, "O magnify the Lord with me, and let us exalt his name for ever. I will sing unto the Lord for he hath triumphed gloriously." The Holy Ghost by his internal work within the soul conveys such ideas, sense, and enjoyment of the Father's love as give a real apprehension and foretaste of Heaven and eternal glory. All this is agreeable to his

office in the economy of grace; it being his part in the holy covenant to realize in the mind, and bring home to the heart from the word, what has been transacted between the Father and the Son before time began, and has been carried into execution by the Father and the Son in those great transactions, whereby salvation has been wrought and accomplished, namely, the laying the sins of the elect on Christ, their surety, and inflicting the curse due to their sin on him. This was the Father's act: "The Lord hath laid on him the iniquities of us all." And he having laid them, Christ bore them "in his own body on the tree" {1st Peter. 2: 24}, and "it pleased the Lord to bruise him" {Isaiah. 53: 10}; and the stroke having been laid on him, "by his stripes we are healed." Salvation being thus by these great acts and transactions between the Father and the Son completed, the Spirit takes of these things and shows them unto the believer. And this inward revelation of the Son's salvation and the Father's love is the work and office of the Holy Ghost in the souls of the regenerate. And he is equal to it, and all-sufficient to perform every part of his great work and office, be being Jehovah, Lord, God, Almighty, who was, and is, and is to come. This will further appear from his titles and characters given him in the sacred word, descriptive of his office in the everlasting covenant. He is styled the Spirit of life {Revelation. 11: 11}. He must therefore be the Lord and giver of it. And it appears that he is, from the prayer addressed unto him in the prophecy of {Ezekiel. 37: 9}, for the prophet did not address the wind, which would have been idolatry. But he prays to the eternal Spirit and that according to his office in the economy of grace, subsisting between the sacred Three, saying: "Come from the four winds, O breath, and breathe upon these slain that they may live." The Holy Ghost is the breath of all spiritual life. He breathes it, be continues it, be is in his regenerate people the spirit of life. And their souls are alive, their graces, comforts, and spiritual affections are vigorous, just as far as he is most graciously pleased to continue his sacred and heavenly gales of supernatural breathings within them, and on them. His breathing, within them makes them alive to God in Christ. His breathing on them causes their graces to flow forth.

Hence that prayer to the Holy Ghost, recorded in the fourth of the Canticles, and last verse, which is put up as the former was, to this sacred agent in his economical office for him to exert his influences according to it: "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out." As the air in nature flows and reflows throughout the whole system, so the Holy Ghost breathes throughout the whole system of grace, and thereby quickens, animates, enlivens, and revives every branch in Christ the living vine. The Holy Ghost, as the Spirit of grace and supplications {Zechariah. 12: 10}, is the giver of all. grace. He works all grace in us. He creates faith, hope, love. He draws these forth into act and exercise on Christ, and God, as reconciled unto us by his death. The Holy Ghost is called the Spirit of faith {2nd Corinthians. 4: 13}. He works all our works in us, and for us, says the church {Isaiah. 26: 12}. And our Lord says, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" {John. 3: 21}. The Holy Ghost produces a new creation in the soul. Hence his whole and entire work in its is styled a new creature {Galatians. 6: 15}. And Paul says, "If any man be in Christ, be is a new creature"; that is, a new creation is produced in his soul and state by the Spirit of Christ: and let him, says the apostle, act accordingly. The Holy Ghost by his indwelling in the soul of the regenerate becomes the life, root, and spring of all spiritual graces; He produces them in their bud, fruits, and effects. So says the apostle: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." All which he makes way for the discovery of in the believer's life and walk with God, and for the distinct and proper exercise of them. The Holy Ghost sustains under sufferings, and sanctifies the spiritual mind to make a proper use of them, and to look to the Lord for support under them, and a prospect of complete and eternal deliverance from them in God's appointed way and time.

The Holy Ghost is a leader into all truth. Christ says, He will guide you into all truth" {John. 16: 13}. This he did completely, when he

guided the minds of the apostles of Christ to write and speak all that Jesus did and uttered; so that in the apostolic writings we have the whole of Christ fully set before us. And the Holy Ghost leads by the word the minds of the regenerate into a knowledge of all saving and necessary truth. He directs the heart into the love of God, and guides the believer into personal and peculiar fellowship with Christ. He becomes a witness for Jesus in the soul, and a glorifier for him in the understanding, heart, and conscience. He is the sanctifier of all the elect people of God, who abideth with them forever, as the advocate, the comforter, the taker of the things of Christ, who makes them clear and plain to the mind renewed and enlightened by him. He opens and gives a view of the unsearchable riches of Christ. And, as the Spirit of wisdom and revelation, he leads into the knowledge and enjoyment of the Father's love in personal communion with him. I will now briefly recite some of the titles, names, and characters of the Holy Ghost given him in the Word, which evidently belong unto him, as descriptive of his covenant office.

His titles, names, and characters are as follows. He is called "The Spirit of the living God" {2nd Corinthians. 3: 3}, "The Spirit of life from God" {Revelation. 11: 11}, "The breath or Spirit of God" {Ezekiel. 37: 9}, "Lord and God" {1st Corinthians. 12: 3, 4, 5, 6}, "Holy Spirit" {Isaiah. 63: 11; Ephesians. 4: 30}, "A sanctifier" {Romans. 15: 16}, "A witness for Jesus" {Hebrews. 10: 15}, "A leader into all truth" {John. 16: 13}, "A comforter" {John. 14: 16}, "The advocate" {John. 15: 26}, "The taker of the things of Christ {for so might the word be rendered}, who makes them clear and plain" {John. 16: 15}, "The glorifier of Jesus" {John. 16: 14}, "The Spirit of wisdom and revelation in the knowledge of him" {Ephesians. 1: 17}. Paul styles him the Spirit of God's Son. "And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts" {Galatians. 4: 6}. He is called the Spirit of Christ, the Spirit of adoption {Romans. 8: 9, 15}, and the Spirit of God and of glory {1st Peter. 4: 14}. He is styled, "The earnest of our

inheritance" {Ephesians. 1: 14}, and the sealer by whom we "are sealed unto the day of redemption" {Ephesians. 4: 30}.

These high, divine, and expressive titles, names, and characters of the Holy Ghost, recorded in the word, and given to him as descriptive of his covenant office and work in the economy of grace, should endear him and his grace to the church of the elect, whose names are written in Heaven, and whom the Son has redeemed with his most precious blood. We should study them closely, and remember them devoutly. We should aim in our souls' breathings, and desires to apprehend his love to us, union with us, relation to, and interest in us, with his work in and upon us, as clearly revealed and expressed hereby. I will close this section with a brief application of these titles, names, and characters of the Holy Ghost, as expressive and descriptive of his great work and office in the souls of the elect.

He is "the Spirit of the living God." As such he quickens the elect when dead in trespasses and sins with new, spiritual, supernatural, and eternal life in their souls, making them alive to God by faith in Christ Jesus. He makes them the living epistles of Christ by impressing his grace upon them. Every letter and stroke of the Holy Spirit's within them consists in a living disposition and likeness of the soul to Christ Jesus. They all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord {2nd Corinthians. 3: 18}. Thus, they increase in the knowledge of Jesus, in the exercise of their faith on him, in communion with him, and conformity to him.

The Holy Spirit, as the breath, or Spirit of the Almighty, is the maintainer of that life he has given unto them. He upholds it in their souls. The Psalmist takes notice of it saying, "O bless our God, ye people, and make the voice of his praise to be heard. Which holdeth our soul in life" {Psalm. 66: 8, 9}. The Holy Spirit being Jehovah,

Lord and God {Jeremiah. 31: 33; 1st Corinthians. 12: 5, 6}, is almighty to continue this life to eternity. To him all things are possible, and nothing can resist the power of his Godhead.

He is styled Holy Spirit, which he is essentially; but his title refers to his office. He is the Holy-making Spirit. He dwells in the church of Christ as in his own proper temple. And it is, in consequence of his inhabitation, holy. Hence Paul says, "The temple of God is holy, which temple ye are" {1st Corinthians. 3: 17}.

He is a sanctifier; and he works the work of sanctification and holiness in the souls of all the regenerate, and produces the fruits of it in their spiritual frames and affections, hearts and lives.

The Spirit of God, as a witness for Jesus, bears testimony to the everlasting perfection, work, and efficacy of Christ's life and death. His witness is in the scriptures of truth, where he fully declares that the Father is everlastingly well pleased with every sinner who comes before him trusting thereon for his present and eternal discharge from all sin. To such he says, I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more." The Holy Ghost bears his witness to this in the believer's mind, and enables the renewed person to rest satisfied with his divine proof of it, which he gives from the immutable word. "As a leader into all truth," he gives the renewed soul to see the value of truth, and to pray to be led into it. So did the prophet, "Thy Spirit is good, lead me" {Psalm 143: 10}. As "a comforter," he applies the consolations of Christ to the wounded heart, broken spirit, and distressed mind, as the case requires. As an advocate, he pleads in the court of conscience the cause of Christ, and this he does so effectually, that the awakened sinner is brought to see the work of Jesus to be a finished salvation, and that the divine record of the Father is a sufficient warrant for his believing. And the Holy Spirit so pleads the blood and righteousness of Christ under these views of it, that the sinner is brought to believe the righteousness of Jesus

everlastingly sufficient to present him righteous at God's bar; and the blood of the Lamb everlastingly efficacious to cleanse him from all sins. And he comes before the Lord in the belief of it, and pleads it before the throne. The Holy Spirit as "the taker of things of Christ," gives the believer blessed views of the person, love, righteousness, blood, fullness, mercy, and compassion of Christ, such as draw the whole heart, and knit it to Jesus. In so doing he is the glorifier of Jesus, and gives such views, and creates such apprehensions of him in the renewed mind, as exceed all expression. As "the Spirit of wisdom and revelation," he goes on to make the Father's everlasting love more known, and gives the believer repeated discoveries of it by giving him more free, full, and open communion with the God and Father of our Lord Jesus Christ. As "the Spirit of the Father and the Son," he is sent by the Father, in the name of the Son, into the hearts of believers, as "the Spirit of adoption," whereby they know God to be their Father. As "the Spirit of Christ," he leads to him, and reveals him to the called, as the hope of glory. As "the Spirit of glory," he gives a foretaste of it, becomes the earnest of it, seals to the day of redemption, and at seasons, fills the soul with "joys unspeakable and full of glory."

We read of "joy in the Holy Ghost" {1st Thessalonians. 1: 6} in the writings of the Apostle. He produces spiritual, holy, and heavenly joy in the soul, as he applies the word with power, opens and explains the rich, free, pure, and sovereign grace contained in the exceeding great and precious promises, as he gives the mind a spiritual relish, gust, savor, and satisfaction in it, and raises a joy in the soul by his discoveries of the Father's everlasting love, and the precious person and work of Jesus. Having set this forth briefly, that is, the internal work of the Holy Ghost, agreeable to his office in the economy of grace, with his titles, names, and characters relative to, and descriptive of his office in the covenant with the Father and the Son; I close the same, praying, if it please him, that it may lead to a more clear, scriptural, spiritual, and experimental knowledge of him and his agency in grace. May his names, titles, characters, works,

offices, perfections, and love draw out our hearts to him. May it lead us to see we are dependent on the Holy Spirit for every act of spiritual life, indebted to him for all we know of Jesus, and for every intercourse we have had in our own souls with the Father in him, and that it is he alone who can carry on the work of faith with power, and crown our souls in due season with the full enjoyment of everlasting glory. O God the Holy Ghost! Grant this for thy great name's sake. Amen.

SECTION.2.

The Holy Spirit in Regeneration of the Elect,

On his breathing spiritual life into the elect, and making them partakers of the divine nature in regeneration.

THE Holy Ghost is the Lord and giver of all spiritual life. Elihu ascribes his natural and spiritual life to him saying, "the Spirit of God hath made me, and the breath, or Spirit, of the Almighty hath given me life" {Job. 33: 4}.

He alone, who made us creatures, can make us new creatures, it being wholly owing to creating power if we be made new creatures in Christ Jesus. The scriptures treat of the Holy Ghost as the breather, inspirer, giver, and bestower of spiritual life to the souls of the Lord's redeemed. Regeneration is attributed by our Lord himself, in the third of John, to him saying, "Verily, verily, I say unto thee, except a man be borne again, he cannot see the kingdom of God" {John. 3: 3}. It is by it alone we are made meet for the inheritance of the saints in light. This supernatural birth, or spiritual creation, is produced by the almighty energy of the Lord the Spirit. And by it we are born into Christ, translated into his kingdom, have spiritual life, supernatural faculties, and senses produced in our souls, which qualify us for the enjoyment of Christ, and to hold holy fellowship with him in all the blessings and benefits of his great salvation. Through this divine renewing of the Holy Ghost we are born of God,

are partakers of the divine nature, are turned from darkness, brought into God's marvelous light, and pass from death unto life. This work of the Spirit is entitled quickening: "You hath be quickened who were dead in trespasses and sins" {Ephesians. 2: 1}. This marvelous act of grace is the first act of the Spirit of God upon the elect. All that follows is but the effects of it. The soul is dead in a spiritual sense to the very instant of his quickening it with spiritual life. And he conveys life once for all; hence it is called everlasting life. Our Lord says, "He that believeth on me hath everlasting life" {John. 6: 47}. Now, though the soul upon its first being quickened does not know and believe on Jesus, yet regeneration being grace in the whole essence of it, which is to be drawn forth in a glorious manifestation of it in faith, hope, and love towards our Lord Jesus Christ in future time, everlasting life is as truly begun in the soul by the Spirit of God, as ever it will, the first moment be quickened it. The Spirit's drawing it forth into act and exercise, being only the open evidence of it. How this life is communicated and begun is what does not fall under our observation. We are authorized to say from the scripture that the Holy Spirit, the giver of it, is styled "the breath of the Almighty" {Job. 33: 4}. And we are informed there from that when life was communicated to the first man, it was by the breath, or Spirit, of the Almighty. For thus it is written, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath, of life; and man became a living soul" {Genesis. 2: 7}. Now as life, or lives, was conveyed this way to man originally; so the Holy Ghost is emphatically styled "the breath, or Spirit, of Jehovah's mouth" {Psalm. 33: 6}. And the stated emblem of the Holy Ghost throughout the Bible is wind, or air in motion: "Awake, O north wind, and come thou south, blow . . ." {Song 4: 16}. So likewise in Ezekiel's vision of the dry bones the Holy and eternal Spirit is spoken of under this emblem, and called upon thus: "Come from the four winds, O breath, and breathe upon these slain that they may live" {Ezekiel. 37: 9}. And by his breathing on the dry bones and entering into them they lived, and stood up upon their feet. Our Lord speaks of the Holy Spirit's agency and operations in

grace thus: "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" {John. 3: 8}. Thus "the wind," as our Lord saith, "bloweth where it listeth"; and the Spirit of God is a free agent. He works how and where he pleaseth. He acts freely on a poor sinner. He works powerfully and irresistibly. He works effectually. And he works secretly and imperceptibly. Everyone born of the Spirit is regenerated by grace: which is as free and sovereign, as powerful and irresistible as the wind is. The Holy Spirit is compared to the wind, to the south and north wind, because of his diversified influences, which are powerful, comfortable, quickening, and quieting. Our divine Lord, after his resurrection, breathed on his Apostles, saying, "receive ye the Holy Ghost" {John. 20: 22}; which we may consider to be in allusion to God's breathing the breath of life into man at his creation; or, to the Spirit himself, who proceedeth both from the Father and the Son: and who breathes spiritual and eternal life into the souls of the elect in regeneration; and who proceedeth from the Father and the Son ministerially, according to the federal transactions of the eternal Three; and breathes, and enters, as the Spirit of life from God, into the souls of the elect, and conveys everlasting life into them: which is manifested by that divine, spiritual, and supernatural birth which he produces in them, which is styled regeneration, or being born again. This is called by Peter "the divine nature." He, writing to such as had obtained like precious faith with the Apostles through the righteousness of God and our Saviour Jesus Christ, salutes them with a prayer for an increase of divine knowledge, and which might be expected, since by the power of divine grace, everything necessary to a spiritual and godly life had been given them in effectual calling through the knowledge of Christ, even exceeding great and precious promises, whereby they partook of the divine nature, and escaped the sins which prevailed in the world. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness through

the knowledge of him that hath called us unto glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" {2nd Peter. 2: 3, 4}, The divine nature essentially, or the essence of God, cannot be communicated. Nor yet personally, or hypo statically; so as the human nature of Christ, in union with the Son of God, is a partaker of the divine nature in him. But the new birth, new creature, new man, that which is born of the Spirit, which is Spirit, altogether holy, heavenly, spiritual, and divine, is called the divine nature; because it is so by way of resemblance and likeness, being fitted to receive divine impressions, and suited to the nature of God, so as to receive the knowledge of him, and enjoy communion with him. In it are contained all the principles of life everlasting, grace, and holiness. The new man is created after the image of God in righteousness and true holiness, {Ephesians. 4: 24}. We are said to be created in Christ Jesus. It is called a new birth, a new creature, the new man, the inner man, the hidden man of the heart, spirit, and the divine nature. And one thus born again is a man in Christ. We commonly style it a new birth; because our Lord speaks of it under this metaphor saying, "Ye must be born again", {John. 3: 7}. We style it a spiritual birth, because our Lord saith, "That which is born of the Spirit is spirit" {John. 3: 6}. It is wholly spiritual. There is no unholiness in it. It is, like its divine author, holy, spiritual, and divine. It capacitates the soul for the knowledge and enjoyment of God. It is called the divine nature because it is suited to God, to contemplate and enjoy fellowship with him in all his persons and perfections. We are said to be created in Christ Jesus, to show our regeneration is a spiritual creation in Christ, by which we are brought to have communion with him. It is called a new creature, to show it solely depends on God for supporting it in us the new man, to show its essential distinction from the old man, or corrupt nature the inner man, to point it out as the subject of spiritual life, grace, and holiness, the hidden man of the heart, to show it has its seat, and is implanted in the soul, where it will abide forever. And when the soul is born of God. the person

is thereby declared to be a Son of God, an heir of God and glory. He has in him that life, that light, that holiness, that love to God, which will continue forever. It is true, it is then all in the root; but the buds, blossoms, and fruits will in due season spring forth and appear, not indeed by any human power, and natural efforts. No; the same Holy Ghost, who inspired the soul with new and spiritual life, and implanted in regeneration all the principles of holiness, every grace, and every seed of godliness and spirituality, must continue his spiritual breathings within, and on the renewed person, and shine on his work, or there can be no spiritual growth, and abounding's in the fruits of holiness. So that Peter speaks to this effect, when he says, "whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature"; that through the revelation of Jesus Christ in the gospel to the mind renewed by the Holy Ghost, and by his applications of the precious promises of it, the believer has such sights of Christ as transform and assimilate him into a conformity to Christ, which proves him to be born again, that he is a partaker of the divine nature, and will one day be fully conformed to Christ, when he shall see him as he is. I would observe, one thus born again of the Spirit is "a man, in Christ"; this is what Paul says of a Christian. He is a man in Christ {2nd Corinthians. 12: 2}. He is in Christ. He has the Spirit of Christ. He is alive in Christ, and to Christ. He lives on him, centers in him, walks in him, and has him dwelling in his heart by faith. He is in Christ's world, and has fellowship with him. There is but a step between him and death. And then being sent to untie the union-knot between body and soul, there is an immediate admittance into eternal glory. To conclude this section on the Holy Spirit's breathing spiritual life into the souls of the elect, and making them partakers of the divine nature in regeneration, let it be remembered, we are entirely passive in it. God the Holy Ghost is the agent. The subject wrought on is the elect sinner. He, at the time he is wrought on, is dead in sin. The work wrought is instantaneous and effectual. It consists in making the dead sinner alive to God: which proves the Holy Ghost to be Almighty. The Apostle says, "But God, who is rich

in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ" {Ephesians. 2: 4, 5}. Now Christ was "declared to be the Son of God with power; according to the Spirit of holiness, by the resurrection from the dead" {Romans. 1: 4}. The Spirit of holiness, or Holy Spirit, raised up Christ from the dead {Romans. 8: 11}. And the same Spirit quickens the souls of the elect, and raises them up from the state and power of spiritual death with the same power with which he raised up Christ from the grave of death. May what hath been written be accompanied with the Holy Spirit's most gracious presence and blessing! Amen.

SECTION. 3.

The Holy Spirit in, Conversion and Sanctification,

How he makes known to them their justification and adoption, manifests their union to the person of Christ, and interest in him, effects their conversion to God hereby, and promotes the fruits of sanctification, holiness, growth in grace, and spiritual consolation, by directing their hearts into the love of God and leading them into communion with the Father and the Son.

THE Holy and eternal Spirit of God, which proceedeth from the Father and the Son, does by his divine agency in grace begin in the souls of God's beloved ones a life and work in regeneration, which are to last forever. From henceforward he goes on to work within them, and upon them, in so divine and gracious a manner, that the eyes of their spiritual minds are opened to understand the mysteries of God, and of the Father, and of Christ; and their hearts are opened to receive Jesus as all their salvation, and all their desire. The everlasting love of the Father and the Son, and their mutual acts and transactions in the everlasting covenant, with the state of the believer in Christ, how he stands before God, and is viewed by him

in the eternal head of the church, are to be made known to the renewed soul by the Holy Ghost.

The pardon and justification provided in the council and covenant of peace are to be brought home to the heart, and proclaimed there, that the regenerate person may know himself to be a pardoned and justified man, rejoice in it, and bless the Lord for it. And this can be done by none but the eternal Spirit. He only is equal to this great work. He being a person in the incomprehensible Godhead, privy to, and present when the everlasting covenant was entered into between the Father and the Son, is able to make it known.

As he searches all things, yea, the deep things of God {1st Corinthians. 2: 10}, He can unfold, lead into a knowledge of it, and shed abroad a sense of it in the heart. And he does this; so that in his light, and by his sacred unction, the regenerate person is led to know the Lord, and into an acquaintance with the covenant of grace; and so led into a knowledge of the person and work of Christ, as to believe on him to life everlasting. As the first act of the Holy Ghost, when he puts forth his effectual energy in the soul, is to give life; so he follows this with a gift of divine light, by which a way is made for him to convince of sin, to awaken the mind to feel it, the heart to melt for it, and the soul to mourn and cry out guilty, guilty. This is accompanied with a sense of the curse and wrath of God, which are the proper desert of iniquity; which the awakened person acknowledges himself as a sinner justly deserving of. The Holy Spirit lets in the law on the conscience, that self may be renounced, and all false hopes be removed. And having brought the sinner, thus enlightened, to know, feel, and experience the exceeding sinfulness of his nature, the total corruption of all his faculties and senses both of body and soul; he preaches Christ unto him, as Almighty to save: and by the everlasting gospel of the blessed God he enlightens his mind into a knowledge of Christ, as having been made sin and a curse. He leads him to know and apprehend truly and spiritually, that "God so loved the world, that he gave his only begotten Son,

that whosoever believeth on him should not perish, but have everlasting life." That "Christ died for the ungodly." That he "came into the world to save sinners, and that he "saves to the uttermost, all that come unto the Father by him." These truths the Holy Ghost ,sets with peculiar and eternal energy on the mind, gives the soul an inward sense, and perception of the vast importance and invaluable worth of them, and leads the sinner to approach the Lord in consequence hereof, and to plead with, and before him, the sorrows, blood shedding, soul-travail, and death of Jesus Christ, hoping to receive and enjoy a sense of God's pardoning mercy through the mediation of the Lamb that was slain. The Holy Spirit now begins to reveal Jesus.

His salvation appears precious to the soul, as this blessed agent is pleased to give the person thus under his influence a view of it. And the person, love, mercy, compassion, righteousness, and blood of Christ being set before the enlightened person in the word, and the Holy Spirit shining on it, the soul receives the true knowledge of Christ from the word of grace, which knowledge the Holy Ghost stamps upon the heart: so that the soul believes in the righteousness of Jesus for justification in the sight of God, and in the blood of Jesus for everlasting purity, health, and discharge from guilt and condemnation. And by believing in the righteousness and atonement of Immanuel he has peace with God through Jesus Christ our Lord. As this is to the soul in sense, experience, and enjoyment, the very beginning of everlasting life; so the Holy Spirit is pleased to proceed in carrying on his work of grace in the soul. As he gives more light, and leads the believer to a clearer knowledge of God the Father and his Son Jesus Christ, he has fuller and brighter views of his justification in Christ. He is led to apprehend these great truths, that the Father out of the everlasting love wherewith he loved him, chose him in Christ before all worlds, gave him being in the Son of his love, ever beheld him in Jesus, and will forever love him in Christ with the same immutable love with which he loves himself; and that he views him, as he does Christ, with the same delight and

complacency; so that in him he ever was the object of the Father's eternal joy and rejoicing. The Holy Spirit is pleased to show the believer that the love of Christ to him was from everlasting also. He opens to his view the fountain and spring of it, and gives him some blessed discoveries of the outgoings of Christ's heart towards him before all worlds by bringing to his remembrance the covenant into which Christ entered before all time, in which he undertook to become the surety of his church and people. The Holy Spirit leads the believer to see how he stood in the sight of God eternally justified, on the footing of God's being in Christ reconciling the world unto himself, not imputing their trespasses unto them; and that the will of God and Christ is in salvation-work; so that nothing remains for him but to seek after further communion with the Father and the Son, in proportion to the knowledge he has of them, and the relation to, and interest he has in them. Thus, the Holy Spirit makes use of these great truths of the gospel to the increasing and promoting of the believer's experimental knowledge and enjoyment of the Father's love and Son's salvation. And by this means the believer grows into a settled dependence on Christ the rock. Believing views of the Father's love warm his heart. And believing views of Christ's finished work set up his soul on high beyond the reach of guilty fears. He sees himself by faith in Jesus washed, sanctified, and justified "in the name of the Lord Jesus, and by the Spirit of our God" {1st Corinthians. 6: 11}. The believer from hence is led on by the Holy Spirit to know and admire the Father's grace in adoption, in putting him among the living in Jerusalem, and in giving him the white stone, a new name, even that of a child, a Son of God. He views this transcendent grace, the knowledge of which he receives from the word and Spirit of God, cries out, as the Apostle did, "Behold, what manner of love the Father hath bestowed on us, that we should be called the Sons of God" {John. 3: 1}. That the believer is the child and Son of God appears from his being a partaker of the Spirit of God, who has given him a new nature, and a new understanding, that he might know him that is true, and find, and feel, that he is in him that is true, even in his Son Jesus Christ.

The Holy Spirit becomes to the believer the Spirit of adoption. He enables him to call God, Father; to love and trust in him as such, to approach him with holy liberty, boldness, and delight, to come to him with cheerfulness, confidence, and expectation; and to love God for his great love to him in his well-beloved Son: which the believer has had a sweet sense and experience of. The Holy Spirit shows from the word that this blessing of being predestinated to the adoption of Sons by Jesus Christ was a part and branch of electing grace, that the privilege is inestimable, and that the grace is immutable. The Lord saith, "I will be his God, and he shall be my Son", {Revelation. 21: 7}. Such are heirs of God. He is their inheritance. They shall inherit all things. God himself is their portion, their glory, their everlasting all. The springs of everlasting love are opened afresh to the soul, as the believer is led by the Holy Spirit into views of this ancient grace, bestowed on him in Christ before the world began: whereby he stands so nearly related to, his people that they are the sons and daughters of the Lord God Almighty. He declares, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" {2nd Corinthians. 6: 18}. Thus, the believer is led to know, and enabled, under the gracious influences of the Holy Spirit, to say that "Blessed is the man whom thou chooseth and causest to approach unto thee" {Psalm. 65: 4}. The Holy Spirit is pleased to open and reveal to the understanding of the believer the mysteries of the person of Christ that he is God-man, the brightness of his Father's glory, and the express image of his person, in whom dwelleth all the fullness of the Godhead personally; he being the Son of the living God dwelling personally in our nature, which he took hold of, and assumed into union with himself; so that he is God dwelling personally in our nature, God and man united, the man "Jehovah's fellow, the equal of the Lord of Hosts" {Zechariah. 13: 7}. The Holy Spirit leads the believer to exercise his mind in spiritual meditations on the personal glories of Christ, and on the relative glories of Christ, who stands in the relation of a head to his church: which office is eternal. Hence the Father gave the elect to him, committed them to his care, bestowed on them in him all

spiritual blessings, and gave them life in Christ before the world began. The Holy Spirit leads the believer to view the mediatorial glories of the Lamb of God", conveys with a discovery of all these views some conceptions of his essential glory, which gives worth to all; so that the soul cries out, as Paul did, "yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" {Philippians. 3: 8}. Hence the soul longs to be found in him. It sees a surpassing and transcendent excellency in Christ's person, which puts down all former discoveries. It raises the soul high on its breathings. after Christ. The believer sees a greater perfection in Christ's righteousness than ever, longs to be found in it, loathes, and renounces himself in every point of view more than he did before. He now prays to be found in Christ, so as he did not before. He is brought to see Christ's person and righteousness are his glory and perfection. Therefore, he would have no hope in God but what is founded thereon: not on any inherent grace, on no fruits of sanctification, none of his comforts, or experiences no: none but Christ, none but Christ. To be found in his person, clothed with his righteousness, and cleansed in his most precious blood, this is the one prayer of his heart. And this arises from the Spirit who gives him now such apprehensions of Christ's essential, personal, mediatorial, and relative glories, as give the mind fully to know that this glorious God-man is the Father's and Spirit's, all in all. This makes way for the believer, under the anointings of the Holy Ghost, to study what it must be, how great the grace, to have this Christ as a head of union and communion with God. This leads us to consider what is revealed concerning this great and important subject in the book of God. And it is explained by the Holy Spirit, and manifested to the heart, that union to the person of Christ is the foundation of all hope, interest in, and communion with God. This makes the believer more diligent in his inquiries into this amazing grace. He is taught to see the foundation of his interest in union with, and relation to, the person of the God-man is built upon the everlasting love of God. This gives him the most exalted view and apprehension of the eternity, the freeness, and the immensity of God's love, which is as

truly and particularly fixed on him as though he were the sole and alone object of it. These words, "Yea, I have loved thee with an everlasting love" {Jeremiah. 31: 3}, now shine brighter than ever on his understanding, and into his heart. He feels the warmth of it, sees the freeness, glory, and immensity of it with increasing joy, and cries out under these fresh beaming's forth of it, "God is love", "O the depth!, he hath loved me in Christ with a love which exceeds all thought, and surmounts all praise. He now views the subject thus. Such was the love of God to me from everlasting, that he chose me in Christ, to be in him the object and subject of it to eternity. I was in Christ before all worlds, united to him, as my eternal head. I am, in consequence of it, interested in all the love of his heart; in his representation of me in the everlasting covenant, in his undertakings for me therein, in his incarnation, birth, circumcision, baptism, fasting, temptation, obedience, and death. It is communion with him I still need. This is it which evidences to my faith that my beloved Jesus is mine, and I am his. And this is the work and office of the Lord the Spirit which, blessed be his name he hath begun in me to show and testify. He has made Christ precious to me. He has brought me to rest my all on the finished work of God Jesus. He has shed abroad the Father's love in my heart. I have had fellowship with God and the Lamb through the Spirit. Glory be to the three in Jehovah for this surprising grace. Thus, the Holy Ghost carries on his work of faith in the soul. He reveals Christ. He shines into the heart, and gives the light of the knowledge of the glory of God in the face of Jesus Christ. He gives the soul a view of its pardon and justification in Christ. He pronounces the sentence of it in the mind, and gives an experimental knowledge and enjoyment of it in the heart. He leads the believer to know his adoption, and gives him an enjoyment of the unutterable grace contained in it. He gives and creates in the enlightened mind, glorious views and apprehensions of the God-man. He leads the believer into a clear knowledge of interest in him; and then leads into personal and peculiar communion with him. All which the Holy Ghost is fully qualified for; he being, as one in the essence-existing, co-equal, and coeternal with the Father and the

Son, and indwelling in the Father and the Son by essential union, one who knows all the love, will, thoughts, purposes, and designs of the Father in, and on the elect. He is fully acquainted with the essential, personal, relative glories of God incarnate, with his mediatorial perfection's, work, worth, grace, and fullness. And he can, and does by his Almighty agency agreeable to his covenant-office, create in the regenerate person by the word such thoughts of Christ, and brings down into the heart such enjoyments of God's love, as could never have been conceived there, but by his creating power. It is in this wonderful way he makes the pardon of sin known, justification enjoyed, adoption to Sonship so understood, that these things are found by those whom he teaches to be eternal, spiritual, and important realities. These are therefore received not as dry doctrines, but as eternal acts in the mind and will of God towards his people; and the knowledge of them yields the believer a feast, and leads him under the secret and sacred influence of the Holy Ghost to the enjoyment of a present Heaven. Hereby the promise is fulfilled, "My people shall be satisfied with my goodness, saith the Lord" {Jeremiah. 31: 14}. Thus the thoughts of God's mind, the love of his heart, the transactions between him and his Son before time, all which are recorded in the written word, are by the Holy Ghost opened, explained, and brought home to the minds and hearts of such as are called out of darkness into his marvelous light; and they are brought in a greater or less degree to know God and Christ by these means, as the Lord their God. The Holy Ghost is pleased to lead into the knowledge of Christ, and interest in him, in the following plain and simple manner. He leads to apprehend that Christ Jesus came into the world to save sinners, that it is the immutable will of God the Father, yea, it is the good pleasure of his will, to save any sinner, every sinner, who believeth on Jesus. The Holy Ghost works by this immediately on the mind and draws out the heart to come to Jesus for salvation. As this is spiritually realized to his mind, the Holy Ghost so opens to his view the bowels of Christ's mercy, the love of his heart, the perfection of his work, will, and power to save, that under these discoveries the soul through the

mighty power of the Lord the Spirit closes with Jesus. And having thus closed with him, and found everlasting life in believing on him, he is manifestatively refreshed with pardon and peace. Thus he is led to say, "In the Lord I have righteousness." And as he is led into further acquaintance and communion with the Savior in his walk and warfare, he finds the knowledge of Christ is the foundation of all his faith, hope, and love to him; and that in the exercise of faith on Jesus he has real communion with him. In this communion he has an increasing evidence of his personal interest in Christ, which he sees to be the fruit of union to the person of Christ; which he sooner or later sees to be the fruit of the Father's everlasting love to him. This leads him to admire it, saying with rapture, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." By these means the conversion of elect souls to God is effected. The everlasting love of the Father, shining forth in the person, work, and mediation of his beloved Son, and made known unto them by the Holy Ghost, who proceedeth from the Father and the Son to testify of Jesus, draws their souls, and knits, and converts them unto God. He speaks thus himself: I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee" {Jeremiah. 33: 3}. And the Holy Ghost by directing their hearts, as with a straight line, into the love of God and into communion with Christ in all the acts, parts, and blessings of his salvation, promotes in their frames and experiences the fruits of sanctification, holiness, growth in grace, and spiritual consolation. Their soul's prosperity is in proportion as they have communion with Jesus, and as their hearts are happy in their heavenly Father's love. Spiritual meditations on God's everlasting love to them, and on Christ's person and salvation, with views of being the objects and subjects of the Father's eternal complacency and delight, are means which the Holy Ghost sanctifies to promote the fruits of sanctification, holiness, and growth in grace; which may appear from what John says, "God is love, and he that dwelleth in love dwelleth in God, and God in him" {1st John. 4: 16}. The Lord Christ sets forth the Father's love, and his own affection to us thus.

To the Father he saith, "Thou hast loved them as thou hast loved me" {John. 17: 23}. And of his own love he saith unto them, "As the Father hath loved me, so have I loved you, continue ye in my love" {John. 15: 9}. This is by spiritual meditations on it. Thereby we abide therein. All our growth in grace must be the fruit of having our minds favored with views, enjoyments, and intercourse with the Lord. The Holy Ghost alone can and does promote these fruits in our souls, if we increase in bringing forth the fruits of righteousness, which are by Christ Jesus to the glory and praise of God, it must be through the power of the Holy Ghost. If we abound in the fruits of holiness, it must be from the influences of the Holy Ghost. If we grow in grace, it must be by growing out of ourselves into Christ. If our spiritual consolations abound, it must be by our increasing in the knowledge of God. I conclude this section, how the Holy Ghost makes known to the elect their justification and adoption, how he manifests their union to the person of Christ, and interest in him, effects their conversion to God, and promotes the fruits of sanctification, holiness, growth in grace, and spiritual consolation, directing their hearts into the love of God, and leading them into communion with the Father and the Son, with saying that all this is carried on in the soul by the Spirit's revealing Christ, and glorifying him in the understanding, heart, conscience, and affections. Hear what Jesus saith himself on the subject:

Howbeit, when the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore, said I, that he shall take of mine, and shall shew it unto you {John. 16: 13, 14, 15}. May the Holy Ghost accompany this with his presence and blessing. Amen.