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First P O S T S C R I P T,

C O N T A I N I N G

An Explication of those Words, *the Spirit, the Holy Spirit, and the Spirit of God*, as used in the Scriptures.

**P**HILALETHES, when he wrote the foregoing Letter, had no occasion to proceed any farther than he did. But now he thinks, that if he could rightly explain those words, *the Spirit*, and *the Holy Spirit*, and the like, he should do a real service to religion, and contribute to the understanding of the Scriptures.

This Postscript will consist of three sections. In the first shall be an argument, shewing the several acceptations of the words, *the Spirit*, and *the Holy Spirit*. In the second section such texts will be considered, as may be supposed to afford objections. In the third divers other texts will be explained.

S E C T.

## S E C T. I.

IN shewing the several acceptations of these words in Scripture, I begin with a passage of *Maimonides*, generally reckoned as learned, and judicious a writer, as any of the Jewish Rabbins.

An Argument.

“ The [1] word *Spirit*, says he, has several senses. 1. It signifies *the air*, that is, one  
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[1] *Ruach* vox est homonymia. Significat enim, primo, Aërem, hoc est, unum ex quatuor elementis: ut *Veruach*, et *Spiritus Domini incubabat super aquas*. Gen. i. 2. *Deinde*, significat spiritum flantem, h. e. ventum. Ut *Veruach*, et *spiritus* (ventus) *orientalis attulit locustas*. Ex. x. 13. Item, *Ruach*, *spiritus occidentalis*. Ib. ver. 19. Et sic saepissime. *Tertio*, sumitur pro spiritu vitali. Ut *Ruach*, *spiritus vitae*. Gen. vi. 17. *Quarto*, sumitur de parte illa hominis incorruptibili, quae superstes remanet post mortem. Ut *Veruach*, et *spiritus hominis redit ad Deum, qui dedit eum*. Ecc. xii. 7. *Quinto*, significat Influentiam Divinam, a Deo prophetis instillatam, cujus virtute prophetabant, quemadmodum explicaturi sumus, quando de prophetiâ agemus: cujus ratio quoque in hoc libro pertractanda. *Et separabo*, min ruach, *de spiritu, qui est in te, et ponam in eis*. Num. xi. 17. *Et fuit, cum quievisset super eos haruach spiritus*. ver. 26. Item, *Ruach*, *spiritus loquutus est in me*. 2. Sam. xxiii. 2. *Sexto*, significat quoque propositum, et voluntatem. Ut *Kol rucho, omnem spiritum suum profert stultus*. Pr. xxix. 11. hoc est, omnem intentionem, voluntatem suam. Sic, *Et exhaurietur ruach spiritus aegypti in medio ejus, et consilium ejus absorbebo*. Is. xix. 3. i. e. dissipabitur propositum ipseus, et gubernatio ipseus abscondetur. Sic,

of the four elements. *And the Spirit of the Lord moved upon the face of the waters.* Gen. i. 2.

2. It signifies wind. *And the east-wind brought the locusts.* Ex. x. 13. Afterwards, ver. 19. *And the Lord turned a mighty strong west-wind, which took away the locusts.* And in like manner very often.

3. It is taken for *the vital breath.* *He remembered, that they were but flesh, a wind, a spirit, that passeth away, and cometh not again.* Ps. lxxviii. 39. And, *all flesh, wherein is the breath of life.* Gen. vi. 17.

4. It is taken for *the incorruptible part of man,* which survives after death. *And the Spirit shall return to God, who gave it.* Ecc. xii. 7.

5. It

*Quis direxit ruach Domini, et quis vir consilii ejus, ut indicare possit eum.* II. xl. 13. hoc est, Quis est, qui sciat ordinem voluntatis ejus, aut qui apprehendat et assequatur, qua ratione hanc rerum universitatem gubernet, et qui eum indicare possit. Vides ergo, quod haec vox, *ruach*, quando Deo attribuitur, ubique sumatur partim in quinta, partim in sexta et ultima significatione, quatenus voluntatem significat. Exponatur in quoque loco pro ratione rerum et circumstantiarum. *Rabbi Mosis Maimonidis liber More Nevohim. Part i. cap. xl.*

Veritas et quidditas prophetiae nihil aliud est, quam influenza a Deo Opt. Max. mediante intellectu, agente super facultatem rationalem primo, deinde super facultatem imaginariam influens. *Id More Nevohim. P. 2. cap. 36.*

5. It signifies *the Divine Influence*, inspiring the prophets, by virtue of which they prophesied. *I will take of the Spirit, that is in thee, and will put it upon them.* Numb. xi. 17. *And the Spirit rested upon them.* ver. 26. *The Spirit of the Lord spake by me, and his word was in my tongue.* 2. Sam. xxiii. 2.

6. It also signifies *design, will, purpose.* *A fool uttereth all his mind,* literally, spirit. Prov. xxix. 11. *And the Spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof.* Is. xix. 3. *Who has directed the Spirit of the Lord, or being his counsellour has taught him?* Is. xl. 13.

It is evident therefore, says he, that the word *Spirit*, when spoken of God, is to be always understood, either in the *fifth*, or the *sixth* and last acceptation of the word, according as the coherence and circumstances of things direct."

This passage of *Maimonides*, which I have here transcribed at length, has been taken notice of by divers learned Christian writers. [2]

My design leads me to observe those texts only of the Old and New Testament, where the word *Spirit* is spoken of God, or such other, as may tend to explain those texts.

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And,

[2] *Selden de Synedr. l. 2. c. 4. & iii. iv. S. Basnag. Exercitationes in Baron. p. 45.*

And, *first of all*, I think, that in many places *the Spirit*, or *the Spirit of God*, or *the Holy Ghost*, is equivalent to God himself.

*The Spirit of a man* is the same as *man*. So *the Spirit of God* must be the same as *God* himself. 1. Cor. ii. 11. *What man knoweth the things of a man, save the spirit of man, that is in him? Even so the things of God knoweth no man, [or no one] but the Spirit of God.*

1. Cor. xvi. 17. 18. *I am glad of the coming of Stephanas, and Fortunatus, and Achaicus . . . For they have refreshed my spirit, and yours: that is, me and you. Or, as Mr Locke paraphraseth the place. "For by the account, which they have given me of you, they have quieted my mind, and yours too."*

Gal. vi. 18. *The grace of our Lord Jesus Christ be with your spirit: that is, with you. 2. Tim. iv. 22. The Lord Jesus Christ be with thy spirit, or with thee.*

Pf. cxxxix. *Whither shall I go from thy Spirit? that is, from Thee. Or whither shall I flee from thy presence? In like manner it is said, with regard to Moses. Pf. cvi. 33. because they provoked his spirit, meaning him.*

If. lxiii. 10. *But they rebelled, and vexed his Holy Spirit. Which in other texts is expressed in this manner. Numb. xix. 11. And the Lord said unto Moses: How long wilt this*

*this people provoke me! Pf. lxxviii. 56. Yet they tempted, and provoked the Most High God, and kept not his testimonies. Pf. xcvi. When your fathers tempted me, proved me, and saw my work.*

*Soul* is a word resembling *spirit*, and often signifies *man*, or *person*. Lev. iv. 2. *If a soul shall sin through ignorance...* Acts ii. 41. *And the same day were added to them three thousand souls.* So likewise ch. vii. 14. and in very many other places.

And *my soul* is the same as *I*, or *my-self*. Gen. xii. 13. *And my soul shall live because of thee.* ch. xix. 10. *that my soul may bless thee, before I die.* 2. Sam. iv. 9. *As the Lord liveth, who has redeemed my soul out of all adversity.* Job x. 1. *My soul is weary of my life.* See also ch. vii. 15... Pf. xxxv. 9. *And my soul shall be joyful in the Lord.* Ps. lxi. 10. *I will greatly rejoice in the Lord: my soul shall be joyful in my God.* Matt. xxvi. 38. *My soul is exceeding sorrowful unto death.*

The Divine Being himself sometimes adopts this form of speech. Ps. i. 14. *Your new moons, and your appointed feasts, my soul hateth. They are a trouble unto me. I am weary to bear them.* Where, *my soul* is the same as *I*, which is in the following clause.

Ps. xlii. 1. *My elect, in whom my soul delighteth,* or, in whom I delight. Compare Matt. xii. 18. And see Jer. v. 9. vi. 8. and other places.

Secondly, By the Spirit of God, or the Spirit, or the Holy Ghost, is often meant the power, or wisdom of God, or his will and command.

Pf. xxxiii. 6. *By the word of the Lord were the heavens made: and all the host of them by the breath or spirit of his mouth.* Where the word of the Lord, and the breath of his mouth, are all one. All things came into being, and were disposed by his will, at his word and command.

In like manner Job xxvi. 13. *By his spirit he has garnished the heavens: his hand has formed the crooked serpent: that is, the winding constellation in the heavens, which we call The Milky Way, or the Galaxie.* The spirit, or the hand of God, which are both one, has formed all those things.

Micah ii. 7. *O thou that art named the house of Jacob, is the Spirit of the Lord straitened?* A part of Mr. Lowth's note upon which words is thus: "Is God's hand or power shortened? Comp. If. lix. 1. *Behold, the Lord's hand is not shortened, that it cannot save.*"

Zach. iv. 6. *Not by might, nor by power, but by my Spirit, saith the Lord of hosts.* Here Mr Lowth's note is to this purpose. "*Zerubabel and Jeshua, with the Jews under their conduct, shall finish the temple, and re-establish the Jewish state, not by force of arms,*"

arms, or of human power, but by the secret assistance of my Providence.”

Luke i. 35. *And the angel answered, and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.* The later words explain the former. And the *Holy Ghost* is said to be the same as *the power of God*. Where likewise it follows: *Therefore also that holy thing, which shall be born of thee, shall be called the Son of God.*

Matt. xii. 28. *But if I cast out demons by the Spirit of God, then is the kingdom of God come unto you.* Luke xi. 20. *But if I with the finger of God cast out demons, no doubt the kingdom of God is come upon you.* [3]

So that *the finger of God*, or *the Spirit of God*, is the same as the power of God, or God himself. As St. Peter says. Acts ii. 22. *Ye men of Israel, hear these words: Jesus of*

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[3] “ Again, Matt. xii. 28. *If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.* Here *the Spirit of God* does not signify the Holy Ghost, or the third person of the Holy Trinity, but the power of God: as appears from the parallel passage in St Luke xi. 20. where instead of *the Spirit of God*, we read *the finger of God*. By this power the man Christ was enabled to cast out devils. For he speaks of himself here in his human, not in his divine nature, according to the notion, which the Pharisees had of him: as is plain from his styling himself *the Son of man*, in the sequel of his discourse to them.” *Abraham Le Moine's Treatise on Miracles. p. 50.*



*Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him, in the midst of you, as ye yourselves also know.*

To which two texts of St. *Matthew* and St. *Luke*, just alledged, may be added, as very similar, if not exactly parallel, some others. 2. Cor. iii. 3. *Forasmuch as ye are manifestly declared to be the epistle of Christ, ministred by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleskly tables of the heart.* Undoubtedly alluding to what is said of the two tables containing the ten commandments. Ex. xxxi. 18. and Deut. ix. 10. that *they were written by the finger of God*, or miraculously, by God himself. So also Ps. viii. 3. *When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained.* See *Patrick* upon Ex. xxxi. 18.

*Thiraly*, By *the Spirit*, or *the Spirit of God*, or *the Holy Ghost*, is oftentimes meant an extraordinary gift from God of power, wisdom, knowledge and understanding.

Sometimes hereby is intended courage, or wisdom, or some one particular advantage only. At other times hereby is intended a plentiful effusion of a variety of spiritual gifts.

For which reason it will be needful to alledge,

ledge, under this article, many texts, both from the Old and the New Testament.

Ex. xxxi. 1 . . 7. *And the Lord spake unto Moses, saying : See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wisdom, and in knowledge, and in all manner of workmanship, to devise cunning work in gold, and in silver, and in brass . . . And behold, I have given with him Aboliab, . . . and in the hearts of all that are wise-hearted, I have put wisdom, that they may make all that I have commanded thee. See also ch. xxxv. 30 . . . 35. and xxxvi. 1. 2.*

Numb. xi. 16. 17. *And the Lord said unto Moses : Gather to me seventy men of the elders of the people . . . And I will take of the Spirit which is upon thee, and will put it upon them.* No one understands hereby, that God intended to take from Moses a spiritual being, or part of a spiritual being : but that He determined to bestow upon those elders qualifications of wisdom and understanding, resembling those in Moses, by which he was so eminent and distinguished.

Afterwards it is said : ver. 25. 26. *And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders. And it came to pass, that when the Spirit rested upon them, they prophefied, and did not cease :*

*cease: meaning for some while. But there remained two of the men in the camp . . . And the Spirit rested upon them, . . . and they prophesied in the camp.*

*Deut. xxxiv. 9. And Joshua was full of the Spirit of wisdom: For Moses had laid his hands upon him.*

*Judges iii. 10. And the Spirit of the Lord came upon him, [Othniel] and he judged Israel, and went out to war . . . And his hand prevailed against Cushan-rishathaim.*

*Judg. vi. 34. But the Spirit of the Lord came upon Gideon . . . ch. xi. 29. Then the Spirit of the Lord came upon Jephtha.*

*. . . Ch. xiv. 5. 6. Then went Samson down, and his father and his mother, to Timnath. And behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him. And he rent him, as he would have rent a kid. And he had nothing in his hand. See likewise ch. xv. 14.*

*2. Sam. xxiii. 1 . . . 3. Now these be the last words of David. David the son of Jesse said, and the man, who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said: The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the rock of Israel spake to me: He that ruleth over men, must be just, ruling in the fear of God.*

2. Chron. xx. 14. 15. *Then upon Jabeziel, the son of Zachariah, the son of Benajab, . . . a Levite of the sons of Asaph, came the Spirit of the Lord, in the midst of the congregation. And he said : Hearken ye, all Judah, and ye inhabitants of Jerusalem . . .* Another instance of what *Maimonides* calls *divine influence*, whereby a man is enabled to prophesy, or give counsel from God in a difficult circumstance, as that was with the people of *Judah*.

So Ezek. xi. 4. 5. *Therefore prophesy against them, prophesy, o son of man. And the Spirit of the Lord fell upon me, and said unto me : Speak, Thus saith the Lord . . .* And *St. Peter* says 2. Ep. i. 20. 21. *Knowing this first, that no prophecy of the scripture is of any private interpretation, impulse, or suggestion. For the prophecy came not in old time by the will of man : but holy men spake, as they were moved by the Holy Ghost, or by the divine influence. As St Paul also says. 2. Tim. iii. 16. All scripture is given by inspiration of God.*

1. Chron. xii. 18. *Then the Spirit came upon Amasai, who was chief of the captains, and he said : Thine are we, David, and on thy side, thou son of Jesse. Peace be unto thee, and peace be to thy helpers. For thy God helpeth thee. Then David received them. Patrick's comment is to this purpose : " The Spirit of power, saith the Targum : that is, God*

God powerfully moved him with an heroical boldness and resolution, in the name of them all to protest fidelity to David, in such pathetical words, as convinced him, they were friends."

2. Kings ii. 9. *And it came to pass, when they were gone over, [Jordan] that Elijah said unto Elisha: Ask, what I shall do for thee, before I be taken away from thee. And Elisha said: I pray thee, let a double portion of thy Spirit be upon me.*

By which some have supposed, that *Elisha* begged to have as much more of the Spirit, as *Elijah* had. But as that would be arrogance, the best Commentators rather think, he only desired, that he might be as the eldest, or first-born among his fellow-disciples: even as the first-born in a family had a double portion to that of other children. See thereafter ver 15. and Deut. xxi. 17. and *Grotius*, and *Patrick*, upon this text. All must be sensible, that a gift, not a person, is here intended.

Prov. i. 23. *Turn you at my reproof. Behold, I will pour out my Spirit unto you. I will make known my words unto you. "That is, I will teach you, and enable you to understand the rules of virtue and holiness. Which if you follow, you will be happy."*

Zach. xii. 10. *And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications.*

*cations.* Which cannot imply a promise of pouring out upon them a transcendent being or spirit: but of giving them the temper, the qualification, the disposition of grace and supplication.

There are also in the Old Testament promises of the Spirit relating to the Messiah.

If. xi. 1.. 3. *And there shall come forth a rod out of a stem of Jesse . . . And the Spirit of the Lord shall rest upon him, the spirit of wisdom, and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. And shall make him of quick understanding in the fear of the Lord.*

If. lxii. 2. *Behold my servant, whom I uphold, my elect, in whom my soul delighteth. I have put my Spirit upon him. He shall bring forth judgement to the Gentiles.*

And the promises of the Spirit, in the times of the Messiah, import also a plentiful effusion of spiritual gifts.

If. xliv. 3. *And I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thy offspring.* Comp. John vii. 38. 39. Acts ii. 17. 18. And see If. lix. 2. Ezek. xi. 19. xxxvi. 27. xxxviii. 14. xxxix. 29.

Joel ii. 28. 29. *And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh. And your sons, and your daughters*  
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*ters shall prophesy. Your old men shall dream dreams, your young men shall see visions. And also upon the servants, and the handmaids, in those days will I pour out my Spirit. See Acts ii. 17. 18.*

In all which texts, as seems very evident, by *the Spirit*, and *the Spirit of God*, and *the Spirit of the Lord*, is meant not a being, or intelligent agent, but a power, a gift, a favour, a blessing.

I proceed to the New Testament, in which likewise many texts are to be taken notice of by us.

Matt. x. 19. 20. *But when they deliver you up, take no thought how, or what ye shall speak. For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.*

Mark xiii. 11. *But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do you premeditate. But whatsoever shall be given you in that hour, that speak ye. For it is not ye that speak, but the Holy Ghost.*

Luke xii. 11. 12. *And when they bring you unto the synagogues, and unto magistrates, and powers; take ye no thought, how, or what thing ye shall answer, or what ye shall say. For the Holy Ghost shall teach you, in that same hour, what ye ought to say.*

Luke xxi. 14. 15. *Settle it therefore in your hearts, not to meditate before, what ye shall answer. For I will give you a mouth and wisdom, or wise speech, which all your adversaries shall not be able to gainsay, or resist.*

How these and the like promises were afterwards fulfilled, when the Apostles of Christ, and other his disciples, were brought before the Jewish, or other rulers and governours, we see in their historie, recorded in the book of the Acts. Of St Stephen, in particular, it is said, ch. vi. 9. 10. *Then there arose certain, disputing with Stephen. And they were not able to resist the wisdom, and the Spirit, by which he spake.*

John iii. 34. *For he, whom God hath sent, speaketh the words of God. For God giveth not the Spirit by measure unto him. Here by the Spirit, as I suppose, all understand a gift.*

John vii. 37 .: 39. *In the last day, that great day of the feast, Jesus stood, and cried, saying: If any man thirst, let him come to 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. For the Holy Ghost was not yet given, because that Jesus was not yet glorified.*

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Here also, as is very plain, by *the Spirit*, and *the Holy Ghost*, is meant a gift, or a plentiful effusion of spiritual gifts.

John xx. 19 . . 22. *Then the same day at evening, being the first day of the week . . . came Jesus, and stood in the midst, and saith unto them: Peace be unto you . . . As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them: Receive ye the Holy Ghost: that is, he encouraged them to relye upon him for the fulfilment of the promise he had made, that they should receive from above sufficient qualifications for the discharge of their high office. Which actually came to pass on the day of Pentecost next ensuing.*

Acts i. 4. 5. *And being assembled together with them, he commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. [Luke xxiv. 49.] For John truly baptized with water: but ye shall be baptized with the Holy Ghost, not many days hence. Which cannot be understood of a person. The meaning therefore is: Ye shall be favored with a plentiful effusion of spiritual gifts. As the event likewise shews. See John i. 33. and Acts xi. 16.*

Ver. 8. *But ye shall receive power, after that the Holy Ghost is come upon you.*

Acts ii. 1 . . 4. *And when the day of Pentecost was fully come, they were all with one accord in one place . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

When all men wondered at this strange appearance, and some mocked, ver. 14 . . . 18. *Peter standing up says: This is that, which was spoken by the Prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh. And your sons and your daughters shall prophesy, and your old men shall dream dreams. And on my servants and my hand-maidens I will pour out my Spirit, and they shall prophesy.*

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

Ver. 38. *Then Peter said unto them: Repent, and be baptized . . in the name of Jesus Christ . . . And ye shall receive the gift of the Holy Ghost.*

Acts iv. 8. *Then Peter, filled with the Holy Ghost, said unto them: Ye rulers of the people, and elders of Israel . . .*

Ver. 21. *And when they had prayed, the place was shaken, where they were assembled together, and they were all filled with the*

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*Holy Ghost. And they spake the word with boldness. . . 33. And with great power gave the Apostles witness of the resurrection of the Lord Jesus. And great grace was upon all.*

*Acts vi. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. . . ver. 5. And the saying pleased the whole multitude. And they chose Stephen, full of the Holy Ghost, and Philip. . . ver. 8. And Stephen full of faith and power did great wonders and miracles among the people. 9. Then there arose certain, . . disputing with Stephen. . . 10. And they were not able to resist the wisdom, and the Spirit, by which he spake.*

*Acts viii. 14. Now when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John. 15. Who when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them. Only they were baptized in the name of the Lord Jesus. 17. Then laid they their hands on them. And they received the Holy Ghost. 18. And when Simon saw, that through laying on of the Apostles hands the Holy Ghost was given, he offered them money. And what follows.*

*Acts x. 44. While Peter yet spake those words, the Holy Ghost fell on all them which heard*

heard the word. 45. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles were poured out the gift of the Holy Ghost: 46. For they heard them speak with tongues, and magnify God. 47. Then answered Peter: Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?

Acts xi. 16. 17. Forasmuch then, as God gave them the like gift, as he did unto us, who believed on the Lord Jesus; what was I, that I could withstand God? xv. 18. And God, which knows the hearts, bare them witness; giving them the Holy Ghost, as he did unto us.

I have omitted Acts ix. 17. and x. 38. for the sake of brevity, and as not being necessary to be now insisted upon. The paragraph in Acts xix. 1. . . 7. will be considered hereafter among the texts, that are to be explained:

Rom. v. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given to us.

Tit. iii. 5. 6. . . according to his mercy he has saved us by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us, [has poured out upon us, *ὅν ἐξέχεεν ἐφ' ἡμᾶς,*] abundantly, through Jesus Christ our Saviour.

Hebr. ii. 4. *God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.*

*and gifts of the Holy Ghost.* It should be rather rendred, *and distributions of the Holy Ghost*: καὶ πνεύματος ἁγίου μερισμοῖς. A remarkable expression, plainly declaring, that by *the Holy Ghost*, or *the Holy Spirit*, was meant those spiritual gifts, which came down upon men from heaven immediately, or were communicated, in great variety, by the laying on of the hands of the Apostles.

Hebr. vi. 4. — *those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost.* — τῶν ἅπασι φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπερανίας, καὶ μετόχους γενηθέντας πνεύματος ἁγίου.

Dr. *Whitby's* paraphrase is this: “ *and having tasted of the heavenly gift, and were made partakers of the Holy Ghost*, sent down from heaven, and conferred on them by the imposition of hands.”

Learned interpreters are not agreed in the meaning of *the heavenly gift*. To me it seems, that by both these expressions, one and the same thing is intended, *even the Holy Ghost*: and that the writer of this epistle calls it *the heavenly gift*, in allusion to the descent of the *Holy Ghost* upon the Apostles  
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and their company on the day of Pentecost, as related Acts ii. 1 . . 13.

But though Commentators do not agree in their interpretation of the first particular, I suppose, that by *the Holy Ghost* they generally understand miraculous powers and gifts, of which persons here spoken of had partaken. So *Whitby*, as just cited. So likewise *Grotius*. Subjicit etiam *participes fuisse Spiritus Sancti*, id est, dona consecutos prophetiae, linguarum, sanationum, quae non contingebant eo tempore nisi justificatis, id est, purgatis. *Grot. in loc. Du saint esprit.*] Des dons miraculeux. *Le Clerc.*

1. Pet. i. 12. *Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the gospel to you, with the Holy Ghost sent down from heaven.*

Here I suppose to be a plain reference to the plentiful effusion of the Holy Spirit upon the Apostles on the day of Pentecost, as related by St *Luke* at the beginning of the book of the Acts. It is probable, that many of the Christians, to whom St. *Peter* is here writing, were converted by St. *Paul*, who was not present with the rest on that memorable day. Nevertheless he had received the Spirit in a very plentiful measure, and immediately from heaven, without the intervention of any of those who were Apostles

before him. It is also very likely, that St *Peter* himself, and some others of the twelve, had been in these countreys, before his writing this epistle. For, not now to mention St *John*, who perhaps did not take up his abode at *Ephesus*, till after the writing this epistle of *Peter*. I think we have good evidence, that [4] *Philip*, one of the twelve Apostles, resided for some time, and died at *Hierapolis* in *Pbrygia*. And it may be reckoned probable, that he was for a while very useful in preaching the gospel in those parts, and that he wrought miracles among the people there.

*By the Holy Ghost sent down from heaven*, I suppose to be meant the inspiration of the Apostles, and the miraculous powers and gifts, with which they were endowed.

Res illae magnae nobis plene explicatae sunt per Apostolos, et eorum adjutores, *coelitus donatos Spiritu Sancto*, id est, donis majoribus, quam ipsi Prophetae habuere, et de quibus ipsi Prophetae sunt locuti, ut Joel ii. 28. *Grot. in loc.*

1. John iv. 13. *Hereby know we, that we dwell in him, and he in us, because he has given us of his Spirit: ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.* And see ch. ii. 20.

In

[4] *Vid. Euseb. H. E. l. 3. c. 31. l. 5. cap. 24. in Hieron de V. I: cap. 45. Polycrates.*

In these texts *the Spirit*, or the *Holy Ghost*, is oftentimes spoken of as a *gift*. And there is a variety of expressions, such as *giving, pouring out, falling upon men, receiving, and being filled with*, the *Holy Ghost*: which import a gift, a power, a privilege, and blessing, rather than a person.

To all which may be added, *fourthly*, that in the epistles of the New Testament there are at the beginning, and elsewhere, wishes of peace from God the Father, and the Lord Jesus Christ, but none from the Spirit distinctly. Nor are there any doxologies, or ascriptions of glory, to the Spirit distinctly, though there are several such ascriptions to God, and Christ, or to God through Christ.

Rom. i. 7. *To all that be in Rome, beloved of God, called to be saints. Grace be to you and peace from God our Father, and the Lord Jesus Christ.* So also 1. Cor. i. 3. 2. Cor. i. 2. Gal. i. 3. Eph. i. 2. and elsewhere. And Eph. vi. 13. *Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.*

Some of the doxologies are these. Rom. xi. 36. *For of him, and through him, and to him are all things. To whom be glory forever. Amen.* xvi. 27. *To God only wise be glory through Jesus Christ forever. Amen.* See Eph. iii. 20. 21 . . . Philip. iv. 8. *Now unto God, even our Father, be glory forever*



*and ever.* See 1. Tim. i. 17 . . . Hebr. xiii. 20. 21. *Now the God of peace . . . make you perfect, . . . through Jesus Christ. To whom be glory forever and ever. Amen.* 1. Pet. iv. 11. *That God in all things may be glorified through Jesus Christ. To whom be praise and dominion for ever and ever. Amen.* 2. Pet. iii. 18. *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and ever. Amen.* And see Jude. ver. 24. 25 . . . Rev. i. 5. 6. *Unto him that loved us, and redeemed us from our sins by his own blood, and has made us Kings and Priests unto God, even his Father : to him be glory and dominion for ever and ever. Amen.* See also Rev. iv. 9 . . . 11. v. 12. 13. vii. 10.

I quote no other books as of authority, beside the books of Scripture commonly received by Christians, as of divine original. Nevertheless I may observe by way of illustration, that the wishes of peace, and the doxologies in the most early Christian writers, are agreeable to those in the Epistles of the New Testament, which have been just now alleged.

The epistle of *Clement*, writ in the name of the church of *Rome* to the church of *Corinth*, begins in this manner. " Grace and peace be multiplied unto you from God Almighty through Jesus Christ."

In this epistle are several doxologies. And they are all ascribed to God, or Christ, or to God through Christ.

The conclusion of the epistle is in these words: "The grace of our Lord Jesus Christ be with you, and with all every where, who are called by God through him: through whom to Him be glory, honour, might, majesty, and everlasting dominion, for ever and ever. Amen."

The epistle of *Polycarp*, Bishop of *Smyrna*, which is sent to the *Philippians*, is inscribed in this manner: "*Polycarp*, and the Presbyters that are with him, to the Church of God which is at *Philippi*. Mercy and peace be multiplied unto you from God Almighty, and from the Lord Jesus Christ, our Saviour."

In the twelfth chapter, or section of that epistle are these expressions. "Now the God and Father of our Lord Jesus Christ, and He himself, who is our everlasting High-Priest, the Son of God, Jesus Christ, build you up in faith and truth, meekness and patience."

A catholic author, supposed to have lived about the year of Christ 220. and writing against heretics, says: "There is, indeed, one God, whom we can know no otherwise, but from the holy scriptures. . . . Whatever therefore the divine scriptures declare, that let us embrace: what they teach,  
let

let us learn. And as the Father willeth we should believe, so let us believe : as he willeth the Son should be honoured, so let us honour him : as [5] he willeth the Holy Ghost should be given, so let us accept.”

*Jerome* says, “ that [6] *Lactantius* in his epistles, especially those to *Demetrian*, denies the personality of the Holy Ghost : referring him, and his operations, as the Jews also erroneously do, to the Father, or the Son.”

And in another place he says, that [7] this was the sentiment of many Christians in his own time, who did not understand the scriptures.

The Bishops in the Council of *Nice*, having declared the doctrine concerning God the Father, and our Lord Jesus Christ, add :  
“ and

[5] . . . καὶ ὡς θέλει πνεῦμα ἅγιον δωρεῖσθαι, λαβόμεν. *Hippolyt. contr. Noët.* §. ix. p. 12. ap. *Fabr.* T. 2.

[6] *Lactantius* in epistolis suis, et maxime in epistolis ad *Demetrianum*, Spiritus Sancti negat substantiam, et errore Judaico dicit eum vel ad Patrem referri, vel ad Filium, et sanctificationem utriusque personae sub nomine ejus demonstrari. *Hieron. ad Pamm. et Oc. ep.* 41. al. 65. T. 4. p. 345.

[7] Hoc ideo : quia multi per imperitiam scripturarum (quod et *Firmianus* in octavo ad *Demetrianum* epistolarum libro fecit :) afferunt, Spiritum sanctum saepe Patrem, saepe Filium nominari. Et cum perspicue in Trinitate credamus, tertiam personam auferentes, non substantiam ejus volunt esse, sed nomen. *Id.* in *Galat. cap. iv. ver. 6.* T. 4. P. i. p. 268.

“ and in the Holy Ghost :” that is: “ and we believe in the Holy Ghost.”

It follows in the same Creed, as it is exhibited in the Liturgy of the Church of England: “ The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son is worshiped and glorified, Who spake by the Prophets.” But that is not in the Creed of the Council of *Nice*, which sat in the year of our Lord, 325, but it is taken from the Creed of the Council of *Constantinople*, which was convened in the year 381. Or, as it is more accurately expressed by Bishop *Burnet* at the beginning of his Exposition of the eighth article of the Church of England: “ So that the Creed, here called the *Nice-Creed*, is indeed the *Constantinopolitan Creed*, together with the addition of *Filioque*, made by the Western Church.”

I might add a great deal more from the writers of the first three centuries. But this is not a place for enlargement. What has been already said, may be sufficient to render it probable, that the doctrine of the Trinity, which is now commonly received, and which is so much disliked by many, was not formed all at once, but was the work of several ages.

## S E C T. II.

*Objections.* **B**UT it may be objected, that *the Spirit, or the Holy Ghost,* is oftentimes spoken of as a person, and especially in St *John's Gospel.*

John xiv. 16. 17. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him. For he dwelleth with you, and shall be in you.*

... ver. 25. 26. *These things have I spoken unto you, being present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

John xvi. 7. *Nevertheless I tell you the truth. It is expedient for you, that I go away. For if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you. ... 12. I have yet many things to say unto you. But ye cannot bear them now. 13. 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. 14. He shall*

shall glorify me. For he shall receive of mine, and shall shew it unto you. 15. All things that the Father hath, are mine. Therefore said I, that he shall take of mine. And shall shew it unto you.

In answer to which several things may be said.

1. It is not uncommon, in the language of scripture, to personalize many things, to which we do not ascribe intelligence.

The book of Proverbs, where Wisdom is brought in speaking, as a person, is a well known and remarkable instance. So likewise in the New Testament death reigns. Rom. v. 14. 17. and is an enemy. 1. Cor. xv. 26. 55 . . 57. And sin is spoken of as a lord and master, and *pays wages*, and that in opposition to God, the most perfect agent. Rom. vi. 12. *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.* 14. *For sin shall not have dominion over you.* 17. *Ye were once the servants of sin . . .* 23. *For the wages of sin is death. But the gift of God is eternal life through Jesus Christ our Lord.*

And how many things are done by Charity, as described by St Paul! 1. Cor. xiii. *It suffereth long, and is kind, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things, and the like.*

I might

I might quote here many other texts. Judg. xxiv. 26. 27. *And Joshua took a great stone, and set it up there under an oak . . . . And Joshua said unto all the people : Behold, this stone shall be a witness unto us : For it has heard all the words of the Lord, which he spake unto us. It shall therefore be a witness unto you, lest ye deny your God.*

John xii. 48. *He that rejecteth me, and receiveth not my words, has one that judgeth him. The word that I have spoken, the same shall judge him at the last day.*

Let me recite here the words of a pious and learned English writer. [8] “ To conclude this point, the sum of our Saviour’s preaching consists in inculcating this one great and fundamental truth of Christianity : that *we are nothing, and God is all in all.* It is his Word, that enlightens our minds, his Spirit directs our wills, his Providence orders our affairs, his Grace guides us here, and his Mercy must bring us to heaven hereafter.”

Why is God’s *Spirit* a person more than his Providence, or his Grace, or Mercy ? We know, that by these last this writer does not intend persons, though he ascribes to them the *guidance* of us, or other actions. In the Jewish language, and among the  
Jewish

[8] *Directions for profitable Reading the Holy Scriptures.* By William Lowth. p. 100.

Jewish people, *spirit* would no more signify a person, than grace or mercy. Nor were they more likely to ascribe distinct personality to the spirit, than we to the grace, or mercy, or providence of God.

2. There is not in the Acts of the Apostles, or in any other book of the New Testament, any account of the appearance and manifestation of a great agent, or person, after our Saviour's ascension. Therefore no such thing was promised, or intended by our Saviour, nor expected by the Apostles, who could not but know his meaning.

3. In other texts of Scripture, and particularly in St *John's* Gospel, by *the Spirit*, or *the Holy Ghost*, is meant a *gift*, or a plentiful effusion of spiritual gifts. I intend John iii. 34. vii. 39. xx. 22. which were alleged not long agoe.

4. Our Saviour himself has explained what he meant by *the Comforter*.

So it is in one of those texts, upon which this objection is founded. John. xiv. 26. *But the Comforter, which is the Holy Ghost: or, more literally, the Comforter, the Holy Ghost.* ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον. But by *the Holy Ghost*, in other places of this Gospel, as well as in many other texts of the New Testament, is not meant, as we have plainly seen, a powerful agent, but the Divine Influence, or the effusion of spiritual gifts. This therefore is what our Lord intended



tended by *the Comforter*. And this sense is confirmed by the book of the Acts, wherein is recorded the fulfilment of our Saviour's promise.

5. Our blessed Lord, in speaking of this matter, has made use of a variety of expressions : by attending to which we may clearly discern his true meaning in what he says of the Comforter.

Matt. xxviii. 20. *And lo, I am with you always, even unto the end of the world.* In John xiv. 16. lately quoted, he says : *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* One and the same thing is intended in both places.

In the texts of St. *John's* Gospel, upon which this objection is built, our Saviour speaks of the teachings of the Spirit, whereby the disciples would be enlightened, and lead into a clear discernment of his scheme of religion. But in John xvi. 25. are these expressions. *These things have I spoken unto you in proverbs. The time cometh, when I shall no more speak to you in proverbs, or parables : but I shall shew you plainly of the Father.* Here our Lord speaks of those teachings, as his own.

In Matt. x. 20. it is said : *For it is not ye that speak, but the Spirit of your Father, which speaketh in you.* To the like purpose in Mark xiii. 11. and Luke xii. 12. But  
in

in Luke xxi. 15. our Lord expreffeth him-  
felf in this manner. *For I will give you a  
mouth and wisdom, which all your adverfa-  
ries ſhall not be able to gainsay, nor reſiſt.*

Mark xvi. 19. 20. *So then after the Lord  
had ſpoken unto them, he was received up in-  
to heaven, and ſat on the right hand of God.  
And they went forth, and preached every  
where, the Lord working with them, or the  
Lord co-operating, τῷ κυρίῳ συνεργῶντος, and  
confirming the word with ſigns following.*  
Here the miracles of the Apoſtles, after his  
aſcenſion, are aſcribed to our Lord himſelf,  
or his powerfull preſence and influence.

Acts ix. 17. 18. *And Ananias went his  
way, and entred into the houſe : and putting  
his hands upon him, ſaid : Brother Saul, the  
Lord, even Jeſus, that appeared to thee in  
the way, as thou cameſt, hath ſent me, that  
thou mighteſt receive thy ſight, and be filled  
with the Holy Ghoſt. And immediately there  
fell from his eyes, as it had been ſcales. And  
he received ſight forthwith, and aroſe, and  
was baptized.*

Acts ix. 32 . . 34. *And it came to paſs, as  
Peter paſſed throughout all quarters, he came  
down alſo to the ſaints, which dwelt at Lydda.  
And there he found a certain man, named  
Eneas, which had kept his bed eight years,  
and was ſick of the palsie. And Peter ſaid  
unto him : Eneas, Jeſus Chriſt maketh thee  
I whole,*

*whole. Arise, and make thy bed. And he arose immediately.*

I might refer also to Acts iii. 6. iv. 10 . . . 12. But I forbear.

However, I shall add a few other texts, from the Epistles, which I think are to the present purpose, and may deserve to be considered.

Rom. xii. 3. *For I say, through the grace given to me, to every man that is among you — — to think soberly, according as God has dealt to every man the measure of faith.*

Ver. 6. *Having then gifts, differing according to the grace that is given to us.*

Eph. iii. 6. 7. *That the Gentiles should be fellow-heirs . . . and partakers of his promise in Christ, by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power.*

Eph. iv. 7. *But unto every one of us is given grace, according to the measure of the gift of Christ . . . ver. 11. 12. And He gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers, for the perfecting the saints, for the work of the ministry, for the edifying of the body of Christ.*

I. Pet. iv. 10. 11. *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace*

grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it, as of the ability, which God giveth: that God in all things may be glorified through Jesus Christ. To whom be praise and dominion, for ever and ever. Amen.

And 1. Cor. xii. 6. St Paul says: *There are diversities of operations: but it is the same God, which worketh all in all.* And at ver. 28. *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles . . .*

All which seems to shew, that by *the Spirit* is to be understood that special influence, which, in different measures and proportions, God vouchsafes to men through Jesus Christ, for their own comfort and establishment, and for spreading the great truths of religion in the world.

Luke xxiv. 49. *And behold, I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, untill ye be endowed with power from on high.*

This power, this divine influence, this effusion of knowledge, and other spiritual gifts, our Lord calls *the Comforter*, or *the Advocate*, *παράκλητος*, as thereby their cause would be pleaded with men, and they would be justified in their preaching boldly in the name of Jesus Christ.

This gift, this divine influence, he calls also *the Spirit of truth*, because by that wonderful influence on their minds the Apostles would be led into the knowledge of all the truths of the gospel, and would be enabled to teach them to others with perspicuity.

And our Lord speaks of the Spirit's *bringing to their remembrance* the things, which he had said, and of his *receiving of his, and shewing it unto them*: because by this miraculous influence upon their minds, those prejudices would be removed, which had obstructed their clear discernment of what Christ had said unto them, while he was with them.

There are other texts, from which objections may be raised. But they may be as well considered in the next section. And I think, that will be the shortest method.

### S E C T. III.

*Texts explained.* 1. Luke xi. 13. **I** *F ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Which is parallel with Matt. vii. 11. If ye then, being evil, know how to give good gifts to your children: how much more shall your Father, which is in heaven, give good things to them that*

what ask him? Whereby we may perceive, that by *the Holy Spirit* is meant any good thing, conducive to our real happiness. And we are induced, to recollect here what *St James* says. i. 5. *If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not. And it shall be given to him.* And see ver. 17.

2. *Matt. iv. 1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. Mark i. 12. And immediately the Spirit driveth him into the wilderness. Luke iv. 1. And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness.*

The coherence will lead us into the true meaning of these words. Our blessed Lord had just been baptised, and the Holy Ghost descended from heaven, and abode upon him. At the same time he was solemnly inaugurated, and publicly declared, to be the Messiah. There came a voice from heaven, saying: *This is my beloved Son, in whom I am well pleased.* Now therefore was fulfilled the prophecy in *Is. xi. 1. 2. And there shall come forth a rod out of the stem of Jesse . . . And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might. . . .* By that divine and extraordinary wisdom, our Lord was directed, and influenced, to retire into the wilderness, And having

been there tempted of *Satan*, and having vanquished him, as *St Luke* says, ch. iv. 14. 15. *Jesus returned in the power of the Spirit, into Galilee*, fully qualified for the discharge of his high office, both for teaching his excellent doctrine, and for confirming it by miracles. *And there went out a fame of him through all the regions round about. And he taught in their synagogues, being glorified of all.* So our Lord said to his disciples, as recorded *Acts i. 8. Ye shall receive power, after that the Holy Ghost is come upon you.* Or, as it is in the margin of some of our bibles: *Ye shall receive the power of the Holy Ghost coming upon you.*

3. *Matt. xii. 31. Wherefore I say unto you: All manner of sin and blasphemy shall be forgiven unto men. But the blasphemy against the Holy Ghost shall not be forgiven unto men.* And see ver. 32. Compare also *Mark iii.* and *Luke xii.*

*Dr Wall*, who upon *John xvi. 13.* p. 113. asserts the personality of the Spirit, explains this text of *St Matthew* after this manner. p. 15. “ A man that sees plainly the effects of a present supernatural power, which, he must be convinced in conscience, is the finger, or spirit, or immediate miraculous power of God: (which is that, which is here called the *Holy Spirit*, or *Holy Ghost* :) and yet will maliciously blaspheme, or speak blasphemous words against it: that it is the devil,

devil, or that the devil helps the man that does it : such an one blasphemes God himself, shewing himself, or his miraculous power at that time from heaven.”

“ In Luke xi. 20. What is here called *the Holy Ghost*, is there called *the finger of God*. And so the *Egyptian* Magicians, when convinced, called it. Ex. viii. 19.”

Afterwards, in the same note, at p. 16. he says : “ In Acts ii. 13. there was a miraculous power of God, enabling the Apostles to speak with tongues. Some, who did not conceive it to be any *spirit*, or miraculous power, *mocked* at it. These were not denounced to be in any unpardonable state.”

Nothing more needs to be said for the explication of that text in St *Matthew*, and the parallel places in the other gospels.

4. Matt. xxviii. 19. *Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.* “ That is, go ye therefore into all the world, and teach, or disciple all nations, baptizing them into the profession of faith in, and an obligation to obey, the doctrine taught by Christ, with authority from God the Father, and confirmed by the Holy Ghost.” [9]

By

[9] “ *Baptizing them with water, in the name of the Father, and of the Son, and of the Holy Ghost :*



By *the Holy Ghost*, as I apprehend, we are here to understand the miracles of our Saviour's ministry, and likewise the miracles wrought by his Apostles, and the spiritual gifts bestowed upon the Apostles, and other disciples of Jesus, and all believers in general, soon after our Lord's ascension, and all the miraculous attestations of the truth and divine original of the doctrine taught by Jesus Christ.

It is observable, that the baptismal form, which is in *St Matthew*, never appears, in those very words, either in the book of the Acts, or in any of the Epistles. But men are required to be *baptized in the name of Christ*, or said to have been *baptized into Christ*. That is, they made a profession of faith in Jesus, as the Christ, and acknowledged their obligation to obey him, by being baptized. Acts ii. 38. *Repent, and be baptized every one of you in the name of Jesus Christ*. Ch. viii. 16. *Only they were baptized*  
in

that is, receiving them to a profession of the belief of, and an obligation to the practise of that religion, which God the Father has revealed and taught by the Son, and confirmed and established by the Holy Ghost." *Dr Clarke's Paraphrase*.

"The true meaning is, baptizing into the profession of that doctrine, which is the mind and counsel of God the Father, made known to mankind by the Son, and confirmed by the mighty operations of the Holy Ghost." *Mr. Jo. Burroughs's Two Discourses on positive Institutions*. p. 41.

*in the name of the Lord Jesus.* See likewise ver. 35 . . . 38. Rom. vi. 3. *Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death?* Gal. iii. 27. *For as many of you, as have been baptized into Christ, have put on Christ.*

But though the form, which is in *St Matthew*, never appears elsewhere, the thing intended thereby is always implied. Nor could any be brought to make a profession of faith in Jesus, as the Christ, but upon the supposition, that he had taught in the name, and with the authority of God the Father, and had proved his commission by miraculous attestations, which could not be denied, nor gainfayed.

5. John xvi. 7. *Nevertheless, I tell you the truth. It is expedient for you, that I go away. For if I go not away, the Comforter will not come unto you.* Which agrees with what our Lord says John vii. 37 . . . 39. and with the Evangelist's own remark: *For the Holy Ghost was not yet given, because that Jesus was not yet glorified.*

The fitness and wisdom of deferring the plentiful effusion of the Holy Ghost for illuminating the Apostles, and removing their prejudices, and enabling them to teach the doctrine of Christ with perspicuity, and to confirm it by wonderful works, must be apparent to all, who consider, what evidence was thereby afforded to the truth of their testi-

testimonie, concerning the resurrection and ascension of Jesus.

Ver. 8. 9. 10. 11. *And when he is come, he will reprove, or convince the world of sin, and of righteousness, and of judgement : of sin, because they believe not on me : of righteousness, because I go to the Father, and ye see me no more : of judgement, because the prince of this world is judged.*

If we recollect the many texts, which have been already alleged, and particularly what our Lord says in John vii. 37 . . 39. just now taken notice of, we shall find no great difficulty in understanding this text.

*And when he is come.* It is not to be hence argued, that *the Holy Ghost* had never come before. But hereby is meant a certain coming, a plentiful effusion of the Holy Ghost, foretold by the Prophets, and by our Lord.

The Spirit had in former times come upon Moses, and the Prophets. For, as *St Peter* says, 2. ep. i. 21. *Holy men of God spake as they were moved by the Holy Ghost.*

And after a long withdrawing of the Spirit of God, or with-holding extraordinary powers and gifts, from the Jewish people, about the time of our Saviour's nativity, we see divers instances of the divine influence and operation in *Zacharie*, father of *John* the Baptist, and *Elisabeth*, and *Anna*, and *Simeon*, and then on *John* the Baptist : who undoubtedly taught, and preached, and prophesied

propheſyed by the Holy Ghoſt, though he did no miracles. The Holy Spirit came down alſo upon our Lord in a glorious manner, and there were viſible tokens of it: whereby *John* knew him to be the Meſſiah, the great perſon, who was to come. And He had *the Spirit without meaſure*. John iii. 34. The Holy Ghoſt muſt likewiſe have been given, during the time of our Lord's abode on this earth, in a certain meaſure, upon ſeveral, particularly the twelve Apoſtles, and the ſeventy other Diſciples, in order to qualify them for the diſcharge of the commiſſion, which our Lord gave them for a time, to go over the cities of *Judea*, and prepare men for him. And of the Seventy it is expreſſly ſaid, *they returned again with joy, ſaying: Lord, even the demons are ſubject to us through thy name*. Luke x. 17.

By *the coming of the Holy Ghoſt*, then, is to be underſtood, in this place, a general, and plentiful effuſion of ſpiritual gifts upon the Apoſtles themſelves, and upon other believers in the Lord Jeſus, ſuch as that related in the Acts: when the diſciples, who had followed the Lord in the time of his miniſtry, and ſtill continued together, and afterwards many others likewiſe, were enabled on a ſudden to ſpeak in divers languages, which they had never learned, and to perform many great and extraordinary works in the name of Jeſus Chriſt,

Indeed

Indeed this *coming of the Comforter*, or the Holy Ghost, comprehends in it all manner of spiritual gifts: not only those just mentioned, but also a clear and distinct knowledge of divine things, even the truths of the doctrine of Christ, and the whole scheme of the gospel-dispensation: and prophesying, or foretelling things to come, as well as working miracles, and also readiness of speech, and a becoming degree of courage and boldness in the midst of dangers, and in the presence of the greatest personages: qualifications, of which the disciples had been hitherto very destitute.

The several particulars, *sin, righteousness, and judgement, of which the world would be convinced* by the plentiful effusion of the Spirit, here spoken of, need not to be distinctly explained. The sum is, that hereby the progress of the gospel would be secured. This large and general effusion of spiritual gifts would be a persuasive and satisfactory evidence of the resurrection and ascension of Jesus, and that he was the promised Messiah, through whom all nations of the earth were to be blessed. Or, as *John the Baptist* expresseth it: *And I knew him not. But he that sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he, which baptizeth with the Holy Ghost.*

*Ghost. And I saw, and bare record, that this is the Son of God. John i. 33. 34.*

And with great force, as well as propriety, do the Apostles say to the Jewish Council, as recorded, Acts v. 29.. 32. *Then Peter, and the [other] Apostles said: We ought to obey God, rather than men. The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand, to be a Prince, and a Saviour, to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things. And so is also the Holy Ghost, whom God has given to them that obey him: "That is, say those judicious Commentators, Lenfant and Beaufobre, [10] the miraculous gifts, which Jesus had bestowed upon his Apostles, and which they conferred upon believers."*

6. Acts i. 2... *after that he through the Holy Ghost had given commandments unto the Apostles, whom he had chosen.*

Or, as in the Syriac version, [11] *after that he had given commandments to the Apostles,*

[10] *Le S. Esprit.] Ce font les dons miraculeux, dont J. C. avoit revêtus ses Apôtres, et qu'ils conféroient aux fideles. Act. ii. 33. viii. 15. 17." Note sur les Actes des Apôtres. ch. v. ver. 32.*

[11] Act. i. 2. Verba, διὰ πνεύματος ἁγίου, quae plerique ad ἐντειλάμενος referunt, construxit Syrus cum ἐξελέξατο: quos [apostolos] elegerat per Spiritum Sanctum... Ex mente Syri interpretis hoc dicit Lucas: Christum

*bles, whom he had chosen by the Holy Spirit : that is, by special direction from heaven. Which is very agreeable to what St Luke writes ch. vi. 12. 13. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God : or, in an oratory of God. And when it was day, he called unto him his disciples. And of them he chose twelve, whom also he named Apostles. Indeed a right choice of the Apostles of Christ depended upon no less than infinite wisdom. And when another was to be added to the eleven, after the apostasy, and death of Judas, they appointed two, Joseph called Barsabas, and Matthias. And they prayed, and said : Thou, Lord, which knowest the hearts of all men, shew, whether of these two thou hast chosen. Acts i. 23. 24.*

*7. Acts v. 3. 4. Then Peter said : Ananias, why has Satan filled thy heart, to lye unto the Holy Ghost, and to keep back part of the price of the land ? . . . Thou hast not lyled unto men, but unto God . . . Then Peter said unto her : [Sapphira] How is it, that ye have agreed together, to tempt the Spirit of the Lord ?*

**They**

Christum non ex sua voluntate apostolos legisse, sed ex nutu Patris, qui per Spiritum Sanctum tanto munere dignos candidatos Filio demonstraverit. *J. D. Michaelis Curæ in Versionem Syriacam Actuum Apostolorum, p. 1.*

They tempted the Spirit of the Lord. They acted, as if they had doubted of the divine omniscience, like the Israelites in the wilderness, of whom it is said Ps. lxxviii. 18. 19. 20. *And they tempted God in their heart, by asking meat for their lust. They said: Can God furnish a table in the wilderness? . . . Can he give bread also? Can he provide flesh for his people?* And as the Apostles were plainly under an extraordinary divine influence and direction, when *Ananias* and *Sapphira* attempted to impose upon them by a false account, they were justly said to *lye to God* himself, and not to men only.

*Athanasius*, speaking of this matter, says: "So [12] that he who lied to the Holy Spirit, lied unto God, who dwells in men by his Spirit. For where the Spirit of God is, there is God. As it is said: *Hereby know we, that God dwelleth in us, because he has given us of his Spirit.*" 1 John iv. 33.

8. Acts viii. 18. 19. *And when Simon saw, that through laying on of the Apostles hands the Holy Ghost was given, he offered them money, saying: Give me also this power, that*

[12] Ὡς εἰ ὁ ψευδάμενος τῷ ἁγίῳ πνεύματι, τῷ θεῷ ἐψεύσατο, τῷ κατοικῶντι ἐν ἀνθρώποις διὰ τῆς πνεύματος αὐτοῦ. "Ὅπῃ γὰρ ἐστὶ τὸ πνεῦμα θεοῦ, ἐκεῖ ἐστὶν ὁ θεὸς. κ. λ. *Athan. De Incarnat. et contr. Arian. n. 13. p. 881. A.*



*that on whomsoever I shall lay hands, he may receive the Holy Ghost.*

Mr *Le Moine* explains this text in his treatise on miracles. p. 189. “*And when he saw, that through laying on of their hands, the Holy Ghost, or the power of working miracles, was given, he offered them money, to have the same power.*”

So then, *the Holy Ghost*, which was bestowed upon believers by the Apostles, was *the power of miracles*, or an extraordinary power, by which the believers might perform miraculous works.

9. Acts ix. 31. *Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified. And walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

What is here said of *the churches* does in a great measure co-incide with what we find in ch. ii. 42. 43. and 46. 47.

.. *and in the comfort of the Holy Ghost.* ἐν τῇ παρακλήσει τῆς ἁγίας πνεύματος. Which might be rendered the *patronage* or *assistance of the Holy Ghost*: agreeable to what our Lord had promised the disciples, as recorded John xiv. 16.

These words therefore may be now paraphrased in this manner. “*Then had the churches, in the several countreys here mentioned, peace and tranquillity, being freed from the persecution, with which they had been*

been disturbed, and were more and more confirmed in the faith. And continuing in the devout worship of God, and in the steady and amiable practise of virtue, and likewise exercising the miraculous gifts and powers, with which they had been favoured, they were greatly encreased with the addition of numerous converts."

Accordingly, there follows in the remaining part of the chapter an account of *Peter's* passing throughout divers places, and coming, particularly, to *Lydda*, where he healed *Eneas*, who had been long sick of the palfie. *And all that dwelt at Lydda and Saron saw him, recovered, and turned unto the Lord.* Afterwards *Peter* went to *Joppa*, where he raised to life *Tabitha*, otherwise named *Dorcas*. *And it was known throughout Joppa. And many believed in the Lord.*

10. Acts xiii. 1 . . 4. *Now there were in the church that is at Antioch certain prophets and teachers, as Barnabas, and Simeon, that is called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministred to the Lord, and fasted, the Holy Ghost said: Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy*

K Ghost,

*Ghost, departed unto Seleucia, and thence they sailed to Cyprus.*

“ That is, whilst those *prophets and teachers* were engaged with others in the public worship of God, it [13] was revealed unto some of them, that they should set apart *Barnabas and Saul* to a certain work, for which God had designed them. Which they did with prayer, and fasting, and laying on of their hands. And being sent forth by that special appointment of heaven, they went to *Seleucia*, and thence they sailed to the island of *Cyprus*.”

This text, compared with others, may cast light upon them, and be illustrated by them.

*Acts xx. 22. 23. And now, behold, I go bound, in the spirit to Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. That is, God had declared as much by the mouth of Christian Prophets, in several cities, through which the Apostle had already passed. Which is agreeable to what St Luke says more particularly in the account of what happened at Cesarea. ch. xxi. 10. 11. And as we tarried there many days, there came down from Judea a certain prophet, named*

[13] ... *dixit Spiritus Sanctus.*] Per prophetas.  
*Prot. in loc.*

named *Agabus*. And when he came unto us, he took *Paul's* girdle, and bound his own hands and feet, and said: Thus saith the Holy Ghost: So shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles.

St. Paul speaks of *Timothie's* having been ordained out of a regard to some prophecies concerning him. 1. Tim. i. 18. *This charge I commit unto thee, son Timothie, according to the prophecies, which went before concerning thee, that thou by them mightest war a good warfare.* And ch. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophecie, with the laying on of the hands of the presbytery.*

There were prophets, who, when under inspiration, had said some things to the advantage of *Timothie*: by which the Apostle had been encouraged to bestow upon him eminent gifts, and to instate him in an important and useful office.

This enables us also to understand what is said Acts xx. 28. *Take heed to yourselves, and to the whole flock, over which the Holy Ghost has made you overseers.* They had been made Bishops by some, who were inspired, or who had been directed in their choice by persons speaking with inspiration.

So *Barnabas* and *Saul* were sent out from *Antioch*, according to prophecie, with an important commission. But their designa-

tion may have been more exprefs and ſolemn, than that of the others, juſt taken notice of by us.

11. ACTS xv. 28. *For it ſeemed good unto the Holy Ghoſt, and to us, to lay upon you no greater burthen, than theſe neceſſarie things: that is, [14] “ It has ſeemed good to us, who have the Spirit of God, or are inſpired.”*

12. ACTS xix. 1 . . 6. *And it came to paſs, that whilſt Apollos was at Corinth, Paul having paſſed through the upper coaſt, came to Ephesus. And finding certain diſciples, he ſaid unto them: Have ye received the Holy Ghoſt, ſince ye believed? And they ſaid unto him: We have not ſo much as heard, whether there be any Holy Ghoſt. And he ſaid unto them: Unto what then were ye baptized? And they ſaid: Unto John's baptiſm. Then ſaid Paul: John verily baptized with the baptiſm of repentance, ſaying unto the people, that they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus. When they heard that, they were baptiſed in the name of the Lord Jeſus. And when Paul had laid his hands upon them, the Holy Ghoſt came upon them, and they ſpake with tongues,*

[14] *Viſum eſt enim Spiritui Sancto, et nobis.]* Id eſt, nobis per Spiritum Sanctum. *ἐν δια δούω.* Grot. in loc.  
Adeo ut verborum ſenſus eſſe videatur: Nobis qui Spiritu Sancto donati ſumus, viſum eſt. *Limborch. in Act. Apoſt. p. 152. ſin.*

*tongues, and prophefied. And all the men were about twelve.*

In the preceding chapter ver. 24. 25. we are informed of a Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, who came to Ephesus,—knowing only the baptism of John. This likewise was the case of the men here spoken of. They were in Judea, when John preached, or when he began to preach, and left it, before our Lord appeared publicly. Or else they had been instructed by Apollos, or some other such person, who was not fully acquainted with the doctrine of Christ. And they knew nothing of the preaching of the Apostles, and other transactions at Jerusalem, and in Judea, after our Lord's ascension.

Dr Wall's explication of ver. 2. *Critical Notes upon the N. T.* p. 164. is this: "We have not so much as heard, whether there be any such powers, of prophefying, speaking with tongues, &c. granted to those that believe."

Which interpretation seems to me to be very right. These men did not know, or had not heard, that there was then any general pouring out of the Holy Ghost, in which they could partake. They might know, that a general effusion of extraordinary gifts had been foretold by the prophets, as the privilege of the days of the Messiah.

But they *had not heard*, or been informed by any, that such a thing was yet vouchsafed to men: so far were they from having received it themselves.

And I should think, it must appear evident to all, that in this paragraph, *the Holy Ghost*, where-ever mentioned, that is, in *Paul's* question, in the answer made by these men, and in the Apostle's following action, denotes a power, a blessing, a privilege, and not a person.

Miraculous gifts being then very common, and generally bestowed upon those, who professed faith in Jesus Christ, *St Paul* meeting with these men at *Ephesus*, asks them: *Have ye received the Holy Ghost, since ye believed? And they said unto him: We have not so much as heard, that there is any Holy Ghost. And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues, and prophesied: that is, when he laid his hands upon them, they received miraculous powers, and immediately spake with tongues, and prophesied.*

I shall place below, in the margin, the observations of [15] *Grotius*, and [16] *Witfius*

[15] *Si Spiritum Sanctum accepistis credentes?* Spiritus Sanctus hic, et in sequentibus, ita ut Johannis vii. 34. sunt dona ista Ecclesiae Christianae reservata: quae Paulus haud dubium quin pluribus vocibus descripserit.

*Sed neque si Spiritus Sanctus est, audivimus.* Non audivimus dari nunc talia dona. *Grot. ad Act. xix. 2.*

[16] Quos interrogat, *ecquid Spiritum Sanctum accepissent,*

fus upon this text, who speak to the same purpose, or not very differently.

13. Rom. xiv. 17. *For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.*

The last clause, which should now be explained by me, has been differently understood. *Whitby*, in his Annotations, says, "it signifies an inward joy, arising from the consolations of the Holy Ghost." And *Le Clerc*, "The inward satisfaction, which we enjoy, when we live according to the spirit of the gospel." Mr *Locke*, "joy in the gifts and benefits of the Holy Ghost under the Gospel."

But *Grotius* hereby understands [17] "a care and concern to exhilarate others, by the

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gifts

*cepissent, postquam crediderunt. Illi vero negant, audivisse se, sitne Spiritus Sanctus. Respondent ex catechesi majorum, quâ edocti erant, a morte Ezrae, Haggæi, Zachariæ, et Malachiæ, Spiritum Sanctum ab Israelitis esse ablatum. Porro, restitutum esse, negant sibi compertum. Palam est, non de persona Spiritus S. sed de singularibus et visibilibus illius donis utrimque sermonem esse. Wits. De Vita Pauli Sect. viii. p. 107.*

[17] Cura exhilarandi alios per dona Spiritus Sancti, non autem eos irritandi, quod modo dixit *λυπεῖν. Grot. in loc.*

*Limborch*, in his Commentarie upon the epistle to the Romans, largely asserts the same sense. *Beausobre* likewise, in a few words, finely illustrates the text, after this interpretation. I would also refer to Mr *Joseph Morris's* Sermons, published in 1743. particularly his sermons upon 1. Thess. v. 16. *Rejoyce evermore.*



gifts of the Spirit." And considers it as opposed to the *grieving*, offending, provoking, our brother, spoken of, and cautioned against at ver. 15.

That this is the Apostle's intention, appears, I think, from the whole argument in this chapter, and in the beginning of the next, and particularly from the nearest context, both before and after. *Peace* is not inward quiet of mind, but peaceableness, a love and study of peace, and doing all in our power to secure and promote it. Nor does the Apostle speak of the *joy*, which we possess ourselves, but of that, which we ought to give to others. So likewise Gal. v. 22. *The fruit of the Spirit is love, joy, peace, long-suffering.* Where *joy* is joyed with other virtues and duties toward our neighbour. And cannot mean the satisfaction, which we feel ourselves, but the satisfaction, which we procure to others.

St Paul then here says: "The kingdom of God does not consist in such things, as meat and drink, but in the practise of righteousness, in a love and study of peace, and care to please and edify our brother by a mild and condescending behaviour, and discourses suited to his capacity, according to the doctrine of the gospel, confirmed by mighty works, and many miraculous gifts and powers bestowed upon believers in general." Therefore he offers that earnest prayer. ch. xv. 5. *Now the God of patience*  
and

and consolation grant you to be like-minded according to Christ Jesus. That is, according to the will, and command of Christ.

14. In the twelfth chapter of the first epistle to the *Corinthians* the Apostle has a long argument about *spiritual gifts*, or *spiritual persons*, as some understand the expression in ver. 1. Περὶ δὲ τῶν πνευματικῶν. Here, undoubtedly, are some personalizing expressions. As ver. 11. *But all these worketh that one and the self-same Spirit, dividing to every one severally, as he will.* But then there are other expressions, by which he shews, that by *the Spirit* he means a blessing, a gift, a power.

Ver. 7. *But the manifestation of the Spirit is given every man to profit withall:* “That is, but the plentiful effusion of spiritual gifts, with which the Church of God is now favored, is designed for general good. And every one is to exercise his own particular gift in the way most conducive to the advantage of his brethren in Christ.”

And ver. 13. *For by one Spirit, are we all baptized into one body, whether we be Jews or Gentils, whether we be bond or free. And have been all made to drink into one Spirit.* So we translate the words. But I suppose, they might be better rendered in this manner. [18] *For we have all been*  
*baptized*

[18] Καὶ γὰρ ἓν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν  
 σῶμα

*baptized with one [19] Spirit, that we might be one body, whether we be Jews, or Gentils, whether we be bond or free, and we have been all made to drink into one Spirit. All believers in Jesus Christ, of every nation and people, of every rank and condition, had received the like or self-same spiritual gifts, that they might reckon themselves to be, and behave as one body: being all united together in love and friendship, in communion and worship. Moreover in the same context the Apostle says, ver. 6. *And there are diversities of operations: but it is the same God, which worketh all in all.* And ver. 28. *And God hath set some in the church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of Healing, Helps, Governments, Diversities of Tongues.**

Many interpreters have supposed, that in the phrase, *and have been all made to drink into one Spirit*, the Apostle alludes to the eucharistical cup. But I do not perceive any good ground for it. I think, the Apostle carries on the same allusion. Men were baptized with water. Receiving the Spirit  
in

σῶμα ἐβαπτίσθημεν . . . καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν.

[19] Matt. iii. 11. *I indeed baptize you with water . . . But he that cometh after me shall baptize you with the Holy Ghost, and with fire.* Ἄυτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ, καὶ ὕρῳ.

in a plentiful effusion is called being *baptized with the Spirit*. And the Spirit is compared to water. John vii. 37 . . . 39. And see II. xliv. 3. Joel. ii. 18. and elsewhere. I think, the Apostle compares the Spirit, or the plentiful effusion of spiritual powers and gifts, such as the Church of Christ was then favored with, to a fountain, or river. We have all drunk at, and been refreshed out of the same fountain.

The *Syriac* version of the last clause of this verse is : *And we have all drunk-in one Spirit*. Et omnes nos unum Spiritum imbibimus. The *Latin* version may be also observed : Et omnes in uno Spiritu potati sumus.

15. I may take this opportunity, to consider the difficult words of the third verse of this chapter. *Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed, or anathema : and that no man can say, that Jesus is the Lord, but by the Holy Ghost.* " That is, you may be assured, that man is not inspired, whatever pretenses he may make, who pronounces Jesus accursed. Nor can any man profess faith in Jesus, as the Christ and Lord of all, under God the Father, and recommend that faith to others, unless he has been himself made partaker of miraculous powers and gifts, or seen miraculous works performed by others in the name of Jesus."

Jefus." St. *John* speaks to the like purpose. 1. ep. iv. 1 . . . 3.

16. 2. Cor. iii. 17. 18. *Now the Lord is that Spirit. And where the Spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Or, as others choose to render it, by the Lord the Spirit. However, in both is the same sense.*

Dr *Whitby* will assist us in explaining these words. For in his Annotations upon ver. 7 . . . 11. of this chapter, he says: "The Glory of God, or of the Lord, in the Old Testament, imports a bright light, or flame included in a cloud, stiled *the Cloud of Glory*. And because this, whenever it appeared, was a symbol of God's glorious presence, it is stiled by the Jews *Schechinah, the Habitation*. See Ex. xvi. 7. 10. xl. 34. This glory, saith the Author of *Cofri, is the divine light, which God vouchsafeth to his people. By the Schechinah, says Elias, we understand the Holy Spirit*. As it is evident they do, in these sayings: *The Schechinah will not dwell with sorrowfull or melancholy men. The Schechinah will only dwell with a strong, rich, wise, and humble man. The Schechinah dwells with the meek. And the like.*"

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We should now observe the nearest context, from ver. 12. *Seeing then that we have such hope, or such confidence, and well-grounded assurance, we, the Apostles of Christ, use great plainness of speech, boldly preaching the pure gospel of Christ, without recommending to men the rituals of the law.* ver. 13. *And not as Moses, who put a veil over his face . . .* ver. 14. *For untill this day remaineth the veil untaken away, in the reading of the Old Testament. Which veil is done away in Christ.* 15. *But even unto this day, when Moses is read, the veil is upon their hearts.* 16. *Nevertheless, when it shall turn unto the Lord, the veil shall be taken away.* 17. *Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.*

Here is throughout an allusion to the history of Moses, after his receiving from God, the second time, the two tables of the law in the mount.

Ex. xxxiv. 29 . . . 34. *And it came to pass, when Moses came down from mount Sinai . . . that Moses wist not, that the skin of his face shone . . . And when Aaron, and all the children of Israel, saw Moses, behold the skin of his face shone. And they were afraid to come nigh him. And Moses called unto him. And Aaron, and all the rulers of the congregation returned unto him. And Moses talked with them. Afterwards all the children*

*of Israel came nigh. . . . And till Moses had done speaking unto them, he put a vail on his face. But when Moses went before the Lord, to speak with him, he took the vail off, until he came out.*

That is what the Apostle alludes to, when he says, ver. 16. 17. *Nevertheless, when it shall turn to the Lord, that is, when the Jews shall come to Christ, and believe in him, the vail shall be taken away.* For Moses, when he went in, to appear before the Lord, took off the vail. *Now the Lord is that Spirit.* The Lord Jesus is the glory of God. And by coming to him, we are as in the Divine presence, and converse without a vail. Which is what is meant by those words: *And where the Spirit of the Lord is, there is liberty.*

Then it follows in ver. 18. *But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.* “ But it is not now with us, as it was with the *Israelites* of old, who only saw the face of Moses through a vail, and received no derivation of his glory upon themselves; the brightness of it, having been intercepted by the vail. No, it is not so with us. For now, *we all*, both Jews and Gentils, who are followers of Jesus, and the people of God, under the gospel-dispensation, *with open, or unvailed, face, beholding*  
as

*as in a mirrour the glory of the Lord, seeing a strong and lively impressiion of the divine glory in the person of Jesus Christ, and his gospel: and there being a bright, and clear, and strong refulgence of that glory upon us, we are changed into the same image from glory to glory, as by the Spirit of the Lord: We are transformed into the same likeness, which is continually encreasing, and emproving. And the impressiion, made upon us, is much the same, as if we were in the divine presence, and saw the glory of God, with as near and full a manifestation, as can be admitted in the present state."*

17. 2. Cor. xiii. 14. *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.*

The last clause may imply a wish, that those Christians might continue to partake in miraculous gifts, and powers. But we have observed, that sometimes by *the Spirit*, or *Holy Spirit*, may be understood any good things, conducive to mens real happiness. Compare Matt. vii. 11. with Luke xi. 13. And see Eph. i. 3. Prov. i. 23. In this place therefore we may suppose to be hereby meant a participation of, and communion in all the blessings of the gospel, and all other needful good things.



18. Eph. ii. 22. *In whom ye also are build-  
ed for an habitation of God through the  
Spirit.*

Dr *Jeremiah Hunt* shall explain the text  
for us. [20]

“ I think, says he, there is an expression  
made use of in respect to all believers in the  
first age. *Ye are the habitation of God through  
the Spirit.* We, Christians, are the habi-  
tation of God’s Shechinah, the people, a-  
mong whom God dwells. He dwelt as a  
political King with the Jews, by a sensible  
symbol of his presence. He dwelt with  
Christian Societies, (when this doctrine was  
first planted,) by those extraordinary gifts of  
the Spirit. That is spoken of, in such  
terms, as are made use of, to express God’s  
inhabiting among the people of *Israel*. He  
dwelt with the Jews in the tabernacle, and  
the temple. He dwelt with Christians, in  
the first establishment of this religion, by  
the extraordinary gifts, which he imparted  
to the Apostles, who were to found his doc-  
trine, and to establish it. Thus far, you  
see, we are free from enthusiasm.”

“ I would farther observe, Christ pro-  
miseth those who believe in him, and keep  
his commandments, that he would love them,  
and

[20] See his *Sermon upon Communion with God: on*  
1. *John i. 6. 7. Vol. iii. p. 426. 427.*

and that his Father would love them, and that they would come, and make their abode with them. John xiv. 21. 23. These expressions have been used in a wrong sense by enthusiasts. But the phrases are scriptural, and easie to be understood. *I will come, and dwell with you.* There is a reference to the Schechinah, the divine glory. By the spiritual gifts, which the Father has given me power to confer, I will induce you to believe in me. You will then become *the habitation of my Father.* He will have *communion* or society with you, by those gifts, which he will enable me to impart, and by which that doctrine shall be confirmed, and established."

There are divers other texts, where Christians are spoken of as the temple of God through the Spirit. And in all of them there is an allusion to the presence of God among the Jewish people, and in the temple at *Jerusalem.*

1.) 1 Cor. iii. 16. 17. *Know ye not, 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 ye are.*

2.) 1. Cor. vi. 19. *What, know ye not, that your body is the temple of the Holy Ghost, which ye have of God!*

3.) 2. Cor. vi. 16. *And what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said: I will dwell in them, and walk in them: and I will be their God, and they shall be my people.* See Lev. xxvi. 11. 12.

I would observe, that in the second of these three texts the Apostle seems to speak of the Spirit, as a gift: *Which*, says he, *ye have of God.* Grotius says, that the Holy Ghost here is the same as the Schechinah. I shall place his note below. [21]

And upon the third, the last cited text, *ye are the temple of the living God*, he says: “ Where [22] God dwells, there is a temple.

[21] *Spiritus Sanctus* hic idem quod Schekinah, *Numen Divinum* in templo. *Totus homo templum Dei*, supra iii. 16. 17. Sed *adytum* est mens hominis: animi ceterae partes *basilica templi*: corpus vero porticus, cum subdialibus. Bene hunc locum explicat Tertullianus libro de Cultu Feminarum. *Cum omnes templum sinus Dei, illato in nos et consecrato Spiritu Sancto, ejus templi aeditua et antistita Pudicitia est, quae nihil immundum ac profanum inferri sinat, ne Deus ille, qui inhabitat, inquinatam sedem offensus derelinquat.*

[Ὁ ὄν ἐχέτε ἀπὸ θεοῦ.] Spiritus ille a Deo est multo magis quam splendor ille, qui apparebat interdum inter Cherubinos. Constructio est Graeca, quae relativo pronomini dat casum praecedentem. *Grot in loc.*

[22] *Vos enim estis templum Dei vivi.*] Templum est, ubi Deus habitat. In piis habitat Deus per Spiritum Sanctum. Sunt igitur templum Dei. Idem sensus 1. Cor. iii. 17. et vi. 19. Nec frustra addidit *ζῶντος*, quia dii gentium erant homines mortui. *Grot. in loc.*

ple. God dwells in good men by his Spirit. They therefore are the temple of God. Nor is it without reason added *living*. For the Gods of the Heathen were dead men."

19. The commonness of spiritual gifts, and the ends and uses of them, appear from many texts.

1.) Eph. i. 13. *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise: or, with that Holy Spirit, which had been promised.*

Upon which text Mr. *Locke* remarks in these words: "The Holy Ghost was neither promised, nor given to the Heathens, who were apostates from God, and enemies, but only to the people of God. And therefore the converted *Ephesians* having received it, might be assured thereby, that they were now the people of God, and might rest satisfied in this pledge of it."

2.) Eph. ii. 18. *For through him we both have access by one Spirit unto the Father.* "For through him we are all encouraged in our access to the Father, and are persuaded of our acceptance with him: the like miraculous gifts, which can come from God only, having been bestowed equally upon Jews and Gentiles."

3.) Eph. iv. 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto*

*the day of redemption: or rather, wherewith ye were sealed in the day of redemption.*

The miraculous gifts and powers bestowed upon the Christian Church, in it's early days, are enumerated in several places. Rom. xii. 6 . . 8. 1. Cor. xii. 1 . . 11. 28 . . 30. xiii. 1. 2. xiv. Eph. iv. 11. 12. And see Eph. v. 18 . . 20. Col. iii. 16. 1. Theff. v. 19 . . 21.

These gifts and powers, bestowed upon the Apostles, and others, soon after our Lord's ascension, vindicated them, and justified their preaching in his name, and enabled them to do it with success.

The pouring out of such gifts upon *Cornelius*, and his company, in an extraordinary manner, immediately from heaven, satisfied the Apostles, that Gentils might be received into the Church, as God's people, upon faith in Jesus Christ, without taking upon them the observation of the rituals of the law of Moses. Acts x. 44 . . 48. xi. 15 . . 18.

And gifts of the Spirit were bestowed upon many with the imposition of the hands of the Apostles. Which afforded great comfort to them [23], as it satisfied them, that they were received by God, as his people and

[23] Sic et dona illa Dei, puta prophetiae, sanationes, linguae, ejectiones daemonum, certos reddebant credentes, de paterna Dei in se benevolentia. *Grot. in Eph. i.* 13.

and children. This appears in several texts. Some more of which shall be here alleged.

4.) Rom. i. 11. *For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established.* Comp. xv. 29.

5.) Rom. v. 5. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given to us.*

6.) Rom. viii. 15 . . 17. *For ye have received the Spirit of adoption, whereby we cry : Abba, Father. The Spirit itself beareth witness with our spirits, that we are the children of God. And if children, then heirs, heirs of God, and joynt heirs with Christ. See also ver. 23. And compare Gal. iv. 5 . . 7.*

7.) 1. Cor. vi. 11. *And such were some of you. But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus Christ, and by the Spirit of our God. " That is, ye have been cleansed, and sanctified by the doctrine of Christ, and have been fully assured of your acceptance with God, by the spiritual gifts, conferred upon you."*

8.) 2. Cor. i. 21. 22. *Now he which establisheth us with you, in Christ, and has anointed us, is God. Who has also sealed us, and given the earnest of his Spirit in our hearts.*

9.) 2. Cor. xi. 4. *For, if he that cometh to you, preacheth another Jesus, whom we*

*have not preached: or, if ye receive another Spirit, which ye have not received: or another gospel, which ye have not accepted, ye might well bear with him.*

By *another Spirit* the Apostle cannot mean another intelligent agent: but must mean greater and more excellent spiritual gifts, than those, which had been imparted to the *Corinthians* by himself. [24] Mr. *Locke's* paraphrase is in these words: "Or, if you have received from him (the intruder) other, or greater gifts of the Spirit, than those you have received from me." See 1. Cor. xii.

10.) Gal. iii. 2. *This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith!* This is paraphrased by Mr *Locke* after this manner. "This one thing I desire to know of you. Did you receive the miraculous gifts of the Spirit by the works of the law, or by the gospel preached to you?"

11.) Ver. 5. *He therefore that ministrETH to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?* Here again Mr *Locke's* paraphrase is this: "The gifts of the Holy Ghost that have been conferred upon you, have they not been conferred upon you

[24] ἢ πνεῦμα ἕτερον λαμβάνετε, ὃ ἔκ ἐλάβετε. Aut si is vobis potiora dona Spiritus conferre potuit, quam nos per manuum impositionem vobis contulimus. *Grot. in loc.*

you as Christians, professing faith in Jesus Christ, and not as observers of the law? And hath not he, who has conveyed these gifts to you, and done miracles among you, done it as a preacher and professor of the gospel?"

By all which texts we see, how common spiritual gifts were in the churches of Christ. *St Paul*, in Eph. i. 13. cited just now, useth the expression, *that holy Spirit of promise*. Our Lord's own words are: *And behold, I send the promise of my Father upon you*. Luke xxiv. 49. Again, *He commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father: which, said he, ye have heard of me*: Acts i. 4. And see ii. 33.

Indeed the promise of the Spirit was made to all believers in general, and not to Apostles only: though to them especially, and in a greater measure, than to others. The promise of the Spirit is delivered by Jesus himself, by his fore-runner, and by the ancient Prophets, as the great blessing of the evangelical dispensation, or the privilege of the times of the Messiah.

Says our Lord's fore-runner, *I baptize you with water. . . He shall baptize with the Holy Ghost, and with fire*. Matt. iii. 11. Comp. Acts i. 5. xi. 16. Our Lord says John vii. 38. 39. *He that believeth on me, as the*



Scripture hath said, out of his belly shall flow rivers of living water . . . And, adds the Evangelist: *This he spake of the Spirit, which they that believe on him should receive.* And Mark xvi. 17. 18. *These signs shall follow them that believe. In my name shall they cast out demons. They shall speak with new tongues. They shall take up serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.* For the promises of the old Testament, I need now refer only to Acts ii. 16 . . . 18. And St Peter, directing and comforting those who were much affected with his first discourse after Christ's ascension, said unto them: *Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. And ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many, as the Lord our God shall call.* ii. 38. 39: *Again: And we are his witnesses of these things. And so also is the Holy Ghost, which God has given to them that obey him.* v. 32.

20. I shall here put together some of those texts, which contain exhortations to such as were partakers of the Holy Ghost, or had been favored with spiritual gifts.

1.) Eph. iv. 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day*

day of redemption. Or, with which ye were sealed in the day of redemption. This text was quoted before, upon another account.

Here may be a reference to If. lxiii. 10. *By the Spirit of God* the Apostle means those powers and gifts, with which those Christians had been sealed: and by which they might be known, both to themselves and others, to be the people of God. See Eph. i. 13. 14. In the preceding and following verses the Apostle cautions the *Ephesians* to avoid every thing, by which God might be offended, and provoked to withhold his gracious influences, or to withdraw from them the gifts, that had been bestowed upon them. *Let no corrupt communication proceed out of your mouth . . . Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.*

2.) Eph. v. 18. 19. *And be not drunk with wine, wherein is excess: but be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing, and making melodie in your heart to the Lord.* "That is, be careful not to be drunk with wine, in which men are too liable to exceed. But, when you are disposed to be chearful, gratify and entertain yourselves and others, with a free exercise of the spiritual gifts, wherewith God has blessed you." Comp. Col. iv. 16.

3.) 1. Theff. v. 19 . . 22. *Quench not the Spirit. Despise not prophesyings. Prove all things. Hold fast that which is good. Abstain from all appearance of evil.*

“ Quench not, nor damp the spiritual gifts, with which you have been favored, either by a neglect of any of them, or by an irregular exercise of them, or by the indulgence of any sin. And especially, do not despise, but cherish, and highly esteem the gift of prophesying, or speaking by inspiration for the instruction and edification of the church. And be sure, that you take heed to, and examine what is proposed to you in your public assemblies. Embrace whatever is right and good, and reject every thing that is evil.”

The comment of *Grotius* upon those words, *Quench not the Spirit*, is to this purpose. [25] By *the Spirit* are meant the gifts of healing, and of tongues, which are fitly compared to fire. And therefore may be said to be *stirred up*, as in 2. Tim. i. 6. and

[25] Τὸ πνεῦμα μὴ σβέννυτε.] *Spiritus* hic sunt dona sanationum et linguarum, quae sicut in ignis formâ data erant, ita igni recte comparantur, ac proinde dicuntur, et *suscitari*. 2. Tim. i. 6. et contra *extingui*. *Suscitantur* precibus, gratiarum actione, ac perpetuo studio pietatis. *Extinguuntur* per contraria. Nam in Novo Testamento, maxime post constitutas ecclesias, Deus illa dona non vult dare aut fervare, nisi credentibus, et pie viventibus. Vide Marc. xvi. 17. *Grot. in loc.*

and on the other hand to be *exstinguished*. They are *stirred up* by prayer, giving of thanks, and a continued regular practise of piety. And are *exstinguished* by the contrarie. For God, under the evangelical dispensation, does not vouchsafe, or at least continue those gifts to any but such as believe, and live piously. See Mark xvi. 17."

And *Wolfius* says, that [26] by *the Spirit*, undoubtedly, are meant gifts of the Spirit, who is sometimes compared to fire, as 2. Tim. i. 6.

The Apostle having delivered that direction, *Quench not the Spirit*, relating to spiritual gifts in general, adds a particular caution, *despise not prophesyings*, because, though it was the most useful, and valuable gift of all, some, as it seems, were apt to prefer *speaking with tongues*, as a more shewy gift. This may be collected from what he writes 2. Cor. xiv. And see particularly ver. 39.

*Abstain from all appearance of evil*. Many understand this to be a direction, relating to practise in life, agreeably to our version: that Christians should not only abstain from what is really, and manifestly evil, but also from every thing that has but the appearance  
of

[26] Quod ad rem spectat, τὸ πνεῦμα omnia sunt dona Spiritus S. qui cum igne solet comparari, quo sensu Paulus 2. Tim. i. 6. ἀναζωπυρῆν τὸ χάρισμα θεῶν jubet. *Wolf. Curae. in 1. Th. v. 19.*

of being evil. And so *Grotius* understood this clause [27]. But to me it seems, that this last clause is to be understood, in connection with the former part, *prove all things* : and that it is intended to direct the right exercise of the judgement. Christians should examine all things proposed to them, embracing what is right, and rejecting every thing that is wrong. So this exhortation was understood by *Pelagius* [28]. And *Grotius* himself interprets the former expressions, *prove all things, and hold fast that which is good*, in the like manner. [29]

4.) 1. Tim. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.*

5.) 2. Tim. i. 6. *Wherefore I put thee in remembrance, that thou stir up the gift of God,*

[27] Ἄπο παντὸς ἕιδως πονηρῶ ἀπέχετε.] Christiani non a rebus malis tantum, sed ab iis, quae speciem habent *mali*, abstinere debent. Exemplum vide 1. Cor. viii. 10. *Grot. in 1. Thess. v. 22.*

[28] Tantum, ut probetis, si Legi non sunt contraria, quae dicuntur : si quid tale fuerit, refutate. *Pelag. in 1. Thess. v. 21. 22. Ap. Hieron. Opp. T. v. p. 1082.*

[29] Πάντα δοκιμάζοντες, τὸ καλὸν κατέχετε. Hoc pertinet ad διακρίσεις πνεύματων. 1. Cor. xii. xiv. Sic 1. Joh. iv. 1. Δοκιμάζετε τὰ πνεύματα . . . Ergo πάντα, omnia, hic restringendum ex antecedente ad ea quae dicuntur ab eis, qui se Prophetas dicitant. *Grot. ad ver. 21.*

*God, which is in thee by the putting on of my hands.*

I take no notice of any other texts of this kind. But it is well known, that the twelfth and fourteenth chapters of the first epistle to the *Corinthians* contain many directions for regulating the exercise of spiritual gifts, with which that church abounded. It is sufficient for me to refer to them. There are likewise in other epistles of the New Testament divers exhortations to Christians in regard to the gifts, with which they were favored: as Rom. xii. 3 . . . 8. 1. Pet. iv. 10. 11.

21. 1. *Theff. i. 5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance . . . 6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.*

The explication of this text shall be taken from Dr *Benson's* Paraphrase on the epistle. "In as much as the gospel, preached by us, did not come unto you in word only: but was accompanied also with a miraculous power, and with our imparting unto you the Holy Spirit, and with full and abundant conviction to your minds."

.. "And we can bear witness to your amiable behaviour. For you became imitators of us, and of the Lord Jesus Christ: in that you steadily adhered to the truth, amidst great difficulties and discouragements,  
after

after you had received the gospel, in much affliction, with the joy, which ariseth from your having the Holy Spirit." The same learned writer, in his note upon the fifth verse, says: " By *power* I understand the power of working miracles, exerted by the Apostle, or his Assistants. And by *the Holy Ghost*, or *Holy Spirit*, I understand the gift of the Spirit, as imparted to the *Thessalonians*."

22. Hebr. ix. 14. *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?*

Dr *Whitby*, in his Annotations upon Hebr. v. 5. says, that Christ was by his death consecrated to his priesthood, and dates the commencement of our Lord's priesthood at his resurrection. This sentiment has been much improved by the late Mr *Thomas Moore* in his Discourse concerning the Priesthood of Christ. I may refer to one place particularly, where he says, " The time, when Jesus was called to, and invested with the order of priesthood, was at his resurrection from the dead." Which he argues from Hebr. v. 10. compared with Acts xiii. 33. See him p. 11. 12. 13.

That may be the key to this text. However, there are some other interpreters, who have well explained it, as we shall see presently,

tently, though they have not so distinctly settled the date of Christ's priesthood.

*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience. . . ?*

When our Lord offered himself to God, or presented himself before God, he was risen from the dead, and had obtained everlasting life, *to dye no more*, as St Paul says Rom. vi. 9. 10. And in Ps. cx. 4. the only place in the Old Testament, where Christ's priesthood is spoken of, it is said: *The Lord has sworn, and will not repent: Thou art a priest for ever, after the order of Melchisedec.* This the writer of the epistle to the *Hebrews* often observes, and insists much upon. As Hebr. vii. 21. where the text of that Psalm is quoted, see also ver. 11. And at ver. 24. 25. *But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him: seeing he ever liveth to make intercession for them.* And ver. 15. 16. of the same chapter: *For that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.* And ch. v. 9. *And being made perfect, he became the author of eternal salvation to them that obey him.* And ver. 12. of this ch. ix. just before the text, which we are now considering,



sidering, he speaks of Christ's *having obtained eternal redemption for us.* and ver. 15. —*that they which are called might receive the promise of eternal inheritance.* And in 1. Cor. xv. 45. *the last Adam,* meaning the Lord Jesus, is said to be *a quickening Spirit.*

The meaning of this text therefore seems to be this: “That Christ being now *entred into heaven itself.* ix. 24. that is, the true Holy of Holies, by his own never dying spirit, or by *the power of an endless life,* vii. 16. he *offered himself to God,* or presented himself before God, having been innocent, and unspotted in his whole life on earth, and being now *made perfect, and higher than the heavens.*” Ch. v. 9. and vii. 26. 28.

Which is very agreeable to the annotations of *Grotius* upon this verse. [30]

There

[30] Oblatio autem Christi hic intelligitur illa, quae oblationi legali in adyto factae respondet. Ea autem est non oblatio in altari crucis facta, sed facta in adyto coelesti. Facta autem ibi est, *per Spiritum coelestem,* aut, ut ante dixit vii. 16. *per vim vitae indissolubilis,* quia spiritus ejus jam non erat vivens tantum, ut in vita hac terrena, sed in aeternum corpus sibi adjunctum, *vivificans.* 1. Cor. xv. 45. . . Διὰ hic sume, ut supra ver. 12. pro praepositione *cum,* quomodo et Hebraeum ׀ poni solet. Intelligitur hinc dignitas oblationis, quod eam fecit is, qui jam spiritu et corpore erat immortalis. *Sanguini* autem purgatio ista tribuitur, quia per sanguinem, id est, mortem Christi, secuta ejus excitatione et elevatione, gignitur in nobis fides. Rom. iii. 25. . . Cum dicit ἁμωμον, respicit legem victimarum Lev. xxii. 20. . . In

There are some others likewise, who have so pertinently criticised upon this text, that I am willing to transcribe their remarks below, for the sake of intelligent readers. [31]

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23.

... In victimis legalibus nullum debebat esse corporis vitium: In Christi vitâ nihil fuit vitiosum. Et ideo Spiritu illo aeterno donatus est. *Grot. Annot. in Hebr. ix. 14.*

[31] Ὁ δὲ ἀπὸ πνεύματος ἀθάνατος.] Qui a mortuis suscitatus, cum spiritali et immortalis corpore (quod antequam in coeleste tabernaculum ingrederetur, accepit,) omnis infirmitatis et patibilitatis labe, quae mortali naturae inhaerent, purgatum semetipsum obtulit Deo, sedens ad dexteram majestatis ejus in coelis. *Brenius in loc.*

Christum autem, cujus sanguinem opponit sanguini taurorum et hircorum, describit, quod *per spiritum aeternum seipsum Deo immaculatum obtulerit.* Christo jam e mortuis suscitato tribuit *spiritum aeternum*: quia post resurrectionem anima ejus non amplius est anima vivens, sed spiritus vivificans. 1. Cor. xv. 45. diciturque habere vitam indissolubilem, supra, vii. 16. et in aeternum manere. ver. 24. Vivit ergo in omnem aeternitatem, ut sit aeternus Pontifex. Christus nimirum sanguinem suum, tanquam victimam, in cruce effudit, et cum isto sanguine, id est, virtute illius sanguinis, jam e mortuis suscitatus, et spiritus vivificus ac aeternus, seipsum in coelis obtulit Deo, id est, coram Deo pro nobis comparuit.

Dicitur autem hic, *se obtulisse immaculatum*, non tantum respectu vitae suae, quam hic in terris degit, quatenus sine ulla peccati labe vixit. 1. Pet. ii. 22. 2. Cor. v. 21. sed et respectu status illius coelestis, quo nunc fruatur, ab omni infirmitate, cui hic in terris in statu humiliationis obnoxius fuit, adeo ut nihil in ipso, ut aeternus sit Pontifex, desiderari possit. Vid. cap. vii. 26. *Ph. Limborch in Ep. ad Hebr. cap. ix. 14.*

23. Hebr. x. 28. 29. *He that despised Moses law, died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who has troden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of Grace?*

The case here supposed is that of apostasy from the Christian faith. The persons intended are such as those spoken of ch. vi. 4. *who had tasted of the heavenly gift, and were partakers of the Holy Ghost.* And one of the aggravations of their apostasy is, that *they had done despite to the Spirit of grace*: or rejected, and cast reproach upon that great evidence of the truth of the Christian Religion, the miraculous gifts, which God had most graciously bestowed upon themselves, and others. So [32] *Grotius.* And *Limborch* expresseth himself to the like purpose. [33]

24.

[32] Καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας: *et Spiritui gratiae contumeliam fecerit.*] Spiritum illum, quem summo Dei beneficio acceperat, contumeliâ afficiens: nullius pretii aestimans tantum donum, quo se ipse ait privatum. *Grot. in loc.*

[33] Tertium. *Et Spiritum gratiae contumeliâ affect.* Spiritus gratiae est spiritus ille, qui in initio praedicationis Evangelii datus fuit credentibus, ad confirmationem divinitatis evangelii: nimirum dona illa  
extra-

24. John v. 5 . . . 10. *Who is he that overcometh the world, but he that believeth, that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness: the Spirit, and the water, and the blood. And these three agree in one. If we receive the witness of men, the witness of God is greater: For this is the witness of God, which he has testified of his Son. He that believeth on the Son of God, hath the witness in himself. He that believeth not God, hath made him a liar, because he believeth not the record, that God gave of his Son.*

I have quoted this passage according to the *Alexandrian*, and other ancient manuscripts, and the citations in ancient writers, without regarding any modern, printed copies: which, indeed, deserve not any regard.

Some have paraphrased the former part of ver. 6. in this manner. " Now that this Jesus Christ was a real man, and died, we have the utmost testimony. For I myself,

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when

extraordinaria Spiritus Sancti, quae passim in Actis et Epistolis Apostolorum in credentes effusa legimus. Qui vocatur *Spiritus gratiae*, tum quia ex gratiâ divinâ credentibus datus est: tum quia per illum ob signata fuit divinitas doctrinae Jesu Christi, in quâ maxima et excellentissima Dei gratia patefacta est. *Limb. in Ep. ad Hebr. p. 667.*

when he expired on the cross, saw his side pierced with a spear, and blood and water gush out at the wound: which are two determining proofs, that he really died." Supposing, that here is a reference to what is related in St John's Gospel. xix. 34. 35.

But that is manifestly a weak and arbitrary interpretation. [34] St *John* is not here observing the proofs of our Lord's real humanity, but of his being the Son of God, the Messiah.

To me it seems, that the *water*, an emblem of purity, [Ezek. xxxvi. 25.] denotes the innocence of our Lord's life, which was without spot, and exemplarie: and the reasonableness, excellence, and perfection of his doctrine, which, after the strictest examination, and nicest scrutiny, cannot be charged with any error or falshood. The *blood* denotes our Lord's willing and patient, though painful and ignominious death, the utmost testimony, that can be given of integrity. The *Spirit* intends our Lord's many miraculous works, wrought by the Spirit, the finger, the power of God, or God himself. This testimonie is *truth*, that is, exceeding true, so that it may be relied upon.

[34] And yet it is followed by the late Mr *Wetstein*: Probavit se non phantasma, sed verum hominem esse, qui ex spiritu, sanguine, et aquâ seu humore constaret. Joh. xix. 34. 35. *J. J. Wetsten in loc. p. 721.*

upon. For it is unquestionable, and cannot be gainfayed. See John v. 32 . . . 37. x. 25. Acts ii. 22.

Here are three witnesses [35]. And *they agree in one*. They are harmonious, all saying the same thing, and concurring in the same testimonie.

The Apostle adds ver. 9. *If we receive the witness of men, the witness of God is greater*: referring to the appointment in the law of Moses, that *by the mouth of two or three witnesses any matter might be established*. Deut. xvii. 6. and xix. 15. Whatsoever was attested by two or three men, was deemed true and certain. In the point before us there are three most credible witnesses, one of whom is God himself. Refusing this testimonie therefore would be the same, as making God a liar, or charging him with giving false evidence, and with a design to deceive, and impose upon his creatures. *He that believeth not God, hath made Him a liar, because he believeth not the testimony, which God giveth of his Son.*

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This

[35.] Ὅτι τρεῖς ἔσιν οἱ μαρτυροῦντες. κ. λ. I shall here put down a similar expression of the Sophist *Aelivus Aristides*, in the second centurie. *Oration. T. i. p. 146. edit. Jebb. al. p. 272.* Τρεῖς γάρ ἐσιν οἱ μαρτυροῦντες παραχρῆμα Ἀθηναίων εἶναι τὴν νίκην, Ἀθηναῖοι, Ἀχαρδαίμοιοι, Βοιωτοί.

This interpretation is the same, as that in *Grotius* [36], or not very different.

25. Rev. xxii. 17. *And the Spirit and the Bride say : Come.* “ That is, says [37] *Grotius*, men, who are endowed with spiritual gifts.”

Mr *Pyle*'s paraphrase is this : “ The whole body of truly good Christians, who are the true church and spouse of Christ.” And in his notes he says. “ *The Spirit and the Bride*, or *the spiritual Bride*, that is, the true church of Christ. Thus *grace and truth* is a truth conveying the greatest favour. John i. 17. *Glory and virtue* is glorious virtue or power. 1. Pet. i. 3. *kingdom and glory*, a glorious kingdom. 1. Theff. ii. 12. Had the generality of Commentators observed this, they would not have had occasion to interpret this of the *Holy Spirit of God*, *wisbing*, and *praying* for the coming of Christ's kingdom, in the same manner, and with the same ardency, as St *John*, and the *Christian Church* here does. Which to me seems very incongruous.” So Mr *Pyle* whose interpretation is approved by Mr *Lowman*.

*Brenius*

[36] Et in epistola 1. Joh. v. 8. *Aqua est puritas vitae Christianae, quae simul cum martyrio, et miraculis, testimonium reddit veritati dogmatis.* *Grot. Ann. in Joh. iii. 5.*

[37] Id est, viri prophetis donis clari. Vide supra ver. 6. Est abstractum pro concreto : *Spiritus* pro habentibus Spiritum. *Dicunt : Veni. &c. Grot. in loc.*

*Brenius* [38] is not very different. Or, as some [39] other Interpreters express it : “ *The Spirit and the Bride*: that is, the Church animated by the Spirit, and ardently longing for the coming of Christ.”

Every one may perceive, that we have been discoursing of miraculous gifts and powers: which now are, and for a long time have been commonly called extraordinary gifts of the Spirit. These are not saving. They who received such gifts after baptism, and profession of faith in Jesus Christ, were thereby satisfied, that the doctrine of Christ was true, and from heaven. And they were assured, that if they acted according to that faith, they might be saved, without observing the peculiarities of the law of Moses. But such gifts alone were not saving, without sincere virtue, and the practice of a good life.

So says *St Paul* 1. Cor. xiii. 1. 2. *But covet earnestly the best gifts. τὰ χαρίσματα τὰ κρείττονα. And yet shew I unto you a more excellent way. Though I speak with the tongues*

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of

[38] Spiritus qui est in Sponsâ, vel Sponfa per Spiritum, qui in ipsâ residet, dicit: id est, credentium omnium vota, tum separatim tum conjunctim, hoc idem contendunt. *Bren. in loc.*

[39] C'est à dire, l'Épouse, qui est l'Église animée du S. Esprit, et soupirant ardemment après l'apparition de J. C. *Lenf. et. Beauf.*



of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. The same might be said of the necessity of sobriety, and humility, and meekness, or any other virtue, that is there said of charity, or love. And perhaps all social virtue is comprehended by the Apostle in the one virtue here mentioned by him. For in another place he says: *Love is the fulfilling of the law.* Rom. xiii. 8 ... 10.

And that all virtues ought to be joyned together, and carefully cultivated by those who make a profession of the Christian Religion, is shewn by St Peter. And beside this, says he, giving all diligence, add to your faith virtue, or fortitude, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness ... For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2. Pet. i. 5 ... 10.

*Conclusion.* I have now finished what I proposed at the beginning of this Postscript, having explained, according

ording to my ability, those words, *the Spirit, the Holy Spirit, and the Spirit of God*, as used in the Scriptures.

Many of the interpretations, which have been given by me, will be readily assented to by all. If any others should not be approved of at first, I hope, no offense needs to be taken. I do not dictate: but with humility and deference recommend these thoughts to the consideration of my brethren in Christ Jesus.

It becomes us all to examine the doctrines, which are proposed to us. We should not be Christians and Protestants upon the same grounds, that others are Mahometans and Papists: barely because such or such opinions are generally received, and established in the country, where we live.

Our blessed Lord and his Apostles have forewarned us, that *men would arise, teaching perverse things*, that tares would be mingled with the good grain, and error with truth. The event has been accordingly. If there are any notions concerning a Trinity of Divine Persons, which are not right and just: if transubstantiation is not a reasonable and scriptural doctrine: if the worship of angels, and departed saints, and of their images, is not required, and commanded, but condemned and forbidden in the Old and New Testament: it must be allowed, that corruptions have been brought  
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into the Christian Church. For such things there are among those, who are called Christians.

What is to be done in this case? Are they, who discern such corruptions, obliged to acquiesce? Would it be sin, to shew, how unreasonable and unscriptural such things are? I do not see, how this can be said, provided it be done with meekness and gentleness.

*Plato*, in his *Timaeus*, says, “ That [40] it is very difficult to find out the author and parent of the universe, and when found, it is impossible to declare him to all.” *Cicero*, who translated that work of *Plato* into Latin, renders the last clause, as if *Plato* had said: “ When [41] you have found him, it is unlawfull to declare him to the vulgar.” Perhaps, that was *Cicero*’s own sentiment. Being a Statesman, and Politician, as well as a Philosopher, he might be more concerned for peace than truth. A multitude of deities being the prevailing belief, he was afraid to oppose the prejudices of the people, who might be offended at the doctrine of the Divine Unity with it’s consequences.

But

[40] Τὸν μὲν ἄνθρωπον καὶ πατέρα τῶν δὲ τῶν πάντων εὐρεῖν τε ἔργον, καὶ εὐρόντα, εἰς πάντας ἀδύνατον λέγειν. *Platon. Timaeus. p. 28. T. 3. Serran. et ap. Fabr. p. 336.*

[41] —et cum jam inveneris, indicare in vulgus, nefas.

But so it should not be among Christians, who, beside the light of nature, have also the light of revelation.

Says the Psalmist: *In Judah is God known. His name is great in Israel.* Pf. lxxvi. 1. It was their great privilege, and happiness, that God was known among them, and worshiped, and served by them: when Heathen people were ignorant of the true God, and worshiped senseless idols. That distinction was owing to the revelation, which God had made of himself to *Abraham*, and his descendents. Which benefit we also now enjoy, together with the clearer and fuller revelation of God and his will, which has been made by our blessed Saviour, the promised Messiah. See John i. 18. iv. 23. 24. xvii. 25. 26.

Says that most excellent teacher of men in an address to the Father: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* John xvii. 3.

The right knowledge of God and Christ therefore must be the greatest of blessings, and should be sought after in the first place, and be prized above all things. And where-ever the benefit of it is obstructed by wrong notions, it may be the duty of some to give, and of others to receive instruction: that God may be glorified, and men may be edified, and saved.

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The Scriptures are acknowledged to be the fountain of religious knowledge. Accordingly some there have been among us, and in our own times, who have endeavoured to give a clear account of the Scripture-Doctrine concerning God and Christ: men of unquestioned piety, and eminent for natural and acquired abilities. And though their schemes have not been exactly the same, and they have not all had equal success and acceptance, it must be acknowledged, that their writings have been very useful. They have kept up, and cherished a spirit of inquiry and thoughtfulness in things of religion. And they have promoted knowledge, moderation, candour and equity among Christians. And may such excellent dispositions prevail among us yet more and more!

Saith the venerable Dr *Sherlock*, Bishop of *London* in the fourth volume [42] of his *Discourses*, lately published, p. 321. 322. "From these things laid together it is evident, that the Apostles were witnesses and teachers of the faith, and had no authority to add any thing to the doctrine of Christ, or to declare new articles of faith."

"Now if the Apostles, commissioned directly by Christ himself, and supported by miraculous gifts of the Spirit, had not  
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[42] It is the xii. Discourse in that volume. The text is the epistle of St Jude. ver. 3. latter part.

this power, can any of their successors in the government of the Church, without great impiety, pretend to it? Did the Bishops and Clergy of the ninth and tenth centuries know the articles of the faith better than the Apostles did? Or were they more powerfully assisted by the Holy Spirit? No Christian can think it, or say it. Whence is it then, that the Church of *Rome* has received the power they pretend to, of making new articles of faith, and dooming all to eternal destruction who receive them not? Can any sober, serious Christian trust himself to such guides, and not tremble, when he reads the woe denounced by *St Paul*: *Though we, or an angel from heaven, preach any other gospel... let him be accursed?* Gal. i. 8."

Certainly, that is a noble declaration, and well deserving the regard of all Christians.

His Lordship here allows, or even asserts the rights of private judgement. He supposes, that common Christians, who have no share in *the government of the Church*, are able to understand the doctrine delivered by the Apostles, and the determinations of Bishops, and to compare them together, and to discern, wherein they differ. And he allows us to reject *new articles*, not delivered and taught by Christ's Apostles. And strongly represents to us the great hazard of *trust-*  
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*ing to such assuming guides, as make and impose new articles of faith.*

If we may judge of *articles*, taught by the Bishops and Clergy of *the ninth and tenth centuries*; we may for the same reason judge concerning those decreed by the Bishops and Clergy of the fourth and fifth centuries. . . For neither were they Apostles, but at the utmost no more than *successors of the Apostles*. And if it should appear, that they taught and recommended any articles, which are no part of *the faith, once delivered to the saints* by Christ's Apostles, such articles may be rejected by us.

And since it is allowed, that the Bishops and Clergy of *the ninth and tenth centuries* have assumed an authority to decide *new articles*, to which they had no right: should not this put Christians upon their guard, and induce them to examine the doctrine proposed to them, and consider, whether it is *the faith once delivered to the saints*, or somewhat added to it? For what has been done, or attempted, in some ages, may have been attempted in others.

His Lordship blames *the Church of Rome for making new articles of faith, and dooming all to eternal destruction, who receive them not.*

We should be impartial. If any others do the like, are not they blamable also? It is well  
well

well known, that there is a Creed, in great authority with many, beside the Church of *Rome*, containing an abstruse doctrine, very hard to be believed. And it would be a very difficult undertaking to shew, that *it adds not any thing to the doctrine of Christ*, as taught and testified by his faithful Apostles. And yet it is there said: "This is the catholic faith, which except a man believe faithfully, he cannot be saved." And "which faith, except every man do keep whole and undefiled, without doubt he shall perish everlastingly." Can this be justified? And does not the Bishop's argument, just recited, oblige me to add, though unwillingly: May it not deserve to be considered by every *sober and serious Christian*, who solemnly recites that Creed: On whom those anathemas may fall, if God should treat men according to strict justice!

But I forbear enlarging. For I have been desirous, if possible, not to say any thing offensive. Therefore I do not indulge myself in grievous complaints, and severe reprehensions of such things, as by many have been thought to be wrong.

But, if I might be permitted to do it, I would take notice of one thing, because it has a connection with the subject of this Postscript.

“ Glory



“Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.”

Doubtless this is said by many very frequently, and with great devotion. But can it be said truly? Does not that deserve consideration? Is there any such doxology in the New Testament? If not, how can it be said, to have been *in the beginning*? Are not the books of the New Testament the most ancient, and the most authentic Christian writings in all the world? It matters not much, to inquire, when this doxology was first used, or how long it has been in use, if it is not in the New Testament. And whether it is there, or not, may be known by those, who are pleased to read it with care: as all may, in Protestant countries, where the Bible lyes open to be seen and read by all men.

I would therefore, after many others, recommend the diligent study of the Scriptures, and the making use of all proper means for gaining the true sense of them. If we had the knowledge of the Christian Religion, as contained in the Scriptures, the advantages would be great and manifold. Jesus would be unspeakably amiable: and the gospel would appear to be *a pearl of great price*: Christians would be no longer wavering and unsettled, but would be firmly esta-

established in a faith, that is throughout reasonable, and excellent, and well attested to be of divine original. As our Lord says to the woman of Samaria. John iv. 14. *Whosoever drinketh of the water that I shall give him, shall never thirst. He will be fully satisfied. He will desire no other instruction concerning the right way of worshipping and serving God, or obtaining true happiness. But the water that I shall give him, shall be in him a well of water, springing up into everlasting life.*

If we would sincerely study, heartily embrace, and openly profess the Christian doctrine in it's purity, and would diligently recommend it to others, upon the ground of that evidence, with which God hath clothed it, we should gain upon deists and infidels of all sorts. For a religion, reasonable and excellent in all it's principles, promulged by a teacher of an unspotted character, with a commission from heaven, confirmed by many mighty works, which could be performed by God only, has an evidence, which cannot be easily withstood, and gainsayed. But no authority can recommend falshood and absurdity to rational beings, who think and consider. Every one therefore, who loves the Lord Jesus in sincerity, must be willing to reform abuses and corruptions, which have been introduced into the Christian profes-

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sion, and are matter of offense to heathens and infidels.

When the religion professed by Christians shall be in all things agreeable to the Scriptures, the only standard of religious truth; the advantages, just mentioned, are very likely: as also divers others, which may be readily apprehended by every one. For then the Papal power and tyranny, which for many ages has been a heavie weight upon Christendom, will sink, and fall to the ground: Impositions upon conscience, which undermine religion at the very foundation, and prevail at present to a great degree in almost all Christian countreys, will be abolished. The consequence of which will be, that true piety and virtue will be more general in all ranks and orders of men. The great diversity of opinions, and fierce contentions among Christians, which are now so great an offense and scandal to by-standers, will cease: Christians will live in harmony, and will love one another, as brethren. And the Church of Christ will be the joy and the praise of the whole earth.

As an unbiaffed and disinterested love and pursuit of truth are of great importance, and would mightily conduce to the good ends and purposes which are so desirable; I cannot but wish, that we did all  
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of us less *mind our own things*, the things of our own worldly wealth and credit, our own church and party, and more *the things of Jesus Christ*. To whom be glory and dominion now and ever. Amen.

*The End of the first Postscript.*



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