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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 ipsius, et gubernatio ipsius 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.

*Tbiraly*, 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. xlv. 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.*

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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 *Phrygia*. 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, λαζωμεν. *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,*