

"*Spirit of Promise*," commentators say, a Hebraism, that is the Jewish idiomatic way of saying, "promised spirit." The criticism is accurate, but the fact is overlooked that if there were not some significance, or emphasis in that Hebrew idiom rather than the Greek, there is no reason why the latter should not be found in the text.—Both Paul and his amanuensis were Greek scholars. And the Spirit who qualified Peter and John to write Greek very well, could surely have taught them to write correctly, as we say, if our idea of the correct would convey His meaning as correctly to our minds.

The Holy Ghost is the promised Spirit. On looking over Old Testament scriptures, we find that the gracious promises of God have all a reference to Christ. They all point to a suffering and yet triumphant Saviour. They all seek to turn the distracted mind from the contemplation of present sin, and ignorance, and woe, to "a fountain opened for sin and for uncleanness," and to an era of holiness and peace and gladness, such as the world had never seen. Christ has therefore been called with propriety, the Great Promise to the ancient Church, as He is indeed God's unspeakable gift to the Church of every age.

It was necessary, previous to the advent of Christ, that the person and work of the Redeemer should fill the whole foreground of the vision of grace and latter-day glory; and with no disparagement to the Holy Spirit, necessary even now; for it is on the ground of Christ's atonement that the Spirit comes to sinners; and it is the applying, and securing to them of Christ's purchased gifts that constitutes His work in His administration of the gospel kingdom. But in the old economy, the Holy Spirit was not overlooked. Even then He was the Spirit of promise. We learn from the Old Testament records the distinction of the Spirit in the unity of the Godhead,

His personality, and His divinity, (at least we can see that now, with the more exact intimations of the New Testament before us.) "We read of Him as exerting a creative energy on matter,—as daily replenishing the earth with life and beauty,—as garnishing the heavens, and as visiting and actuating the moral world at pleasure, and wielding potent and salutary influence upon the spirits of men." Recognizing these communications the Psalmist exclaims "Whither shall I go from thy Spirit, or whither shall I flee from Thy presence?—If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there, if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." With this knowledge of the truth about the Spirit, but in a state of almost despairing terror, the Psalmist again utters the impassioned prayer: "Cast me not away from thy presence; and take not thy Holy Spirit from me: restore unto me the joy of thy salvation, and uphold me with thy fresh Spirit." As we come downward in the history of the Church, we find the stream of prophecy deepening and widening, till in Isaiah's day, the Messiah and the Spirit of the Lord upon Him, are spoken of in equally explicit terms. And then we have Ezekiel's grand prediction, so fully describing the Worker and the work of regenerating grace, "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Like to that is the prophecy of Joel, quoted by Peter on the day of Pentecost, and expressly said to have been