

their attention and attract their love to the riches of divine grace, that He may save them from all iniquity by making them partakers of the Divine holiness; He has received the Spirit without measure, that is, all potent and all sufficient spiritual influences and energy, and so has gifts of grace to bestow on men—even the rebellious.

We do not therefore, when we take a proper view of the matter, ignore the agency and operation of the Holy Spirit, when we say that Christ is all. Nor do we offend Christ when we acknowledge and feel our indispensable need of that Spirit to solemnize, awaken, and quicken our souls, to convince us of sin, and convert us to God. Nay, these are the Saviour's own words, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." How much He thought of the necessity, and the blessedness of the Spirit's aid to man, you may gather from His last conversation with His disciples, John xiv. xv. xvi.

Turn now to the examination of the text. The Holy Spirit, in the place assigned to Him in the covenant, is described,

1. As the Holy Spirit of promise.
2. As sealing believers.
3. As being to them the Earnest of the Purchased possession.

We may profitably notice at the outset, that there is a speciality in the designation of the character and work of the Spirit here, proper to the position assigned Him in the plan of redemption, and to the condition of the people whom the Apostle was addressing, who were not now far off from God, but had been brought nigh, who were not about to learn, but had learned of Christ.

In speaking of the Holy Spirit in other circumstances, and regarding His agency in a more general aspect, Christ had dwelt with solemn earnestness upon the necessity of regeneration in the case of every human being. Referring to the good Sprites'

acting upon guilty, ruined, reckless men, Christ had said to His disciples, "When He the Spirit of truth has come, He will convince the world of sin, of righteousness, and of judgment." And we are accustomed to think that the Spirit is first of all, if not most imperatively needed, to startle the secure and sleeping sinful soul, to dispel spiritual ignorance, and lead seekers to Christ for pardon and salvation. In this we think correctly. But when speaking of the Spirit to those who were led by Him, to those who were trusting in Jesus, you can easily understand that, if the Apostle could employ terms which, including the first operations of the Spirit, went at the same time much farther, embracing His whole work from beginning to end, such terms would be more appropriate in the circumstances of the persons addressed, and also the only proper terms of description in a statement where the Spirit's operation was spoken of as a whole, and as occupying a place in a pre-arranged and perfect plan. Well, this is the case here. Each of the terms applied to the Spirit is of the most comprehensive nature. He cannot seal us, He cannot be the earnest of a holy possession,—till we are enlightened, renewed, and united to Christ. And these terms are also so extensive as to include all the Spirit's aid to the last,—consolation,—sanctification,—assurance of God's love,—and the foretaste of heaven.

I.—HOLY SPIRIT DESCRIBED. AS "Holy Spirit of Promise."

1. "Holy Spirit!" as the Holy God,—God Himself,—from everlasting to everlasting, The Being of uncreated, spotless purity. Holy! as engaged in doing His part in maintaining the claims of supreme holiness, and vindicating the holy law, and working in the redemption of a guilty race, from which, under His influence, there is to be brought a holy people—washed from sin, and made meet for the inheritance of the saints in light.