

# CONTEMPLATIONS ON THE GOD OF ISRAEL



**DOCTRINES OF GRACE**

**WILLIAM HUNTINGTON**

CONTEMPLATIONS  
ON THE GOD OF ISRAEL

*In a Series of Letters to a Friend*



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William Huntington

GOSPEL STANDARD TRUST PUBLICATIONS

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# Preface

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William Huntington S.S. was born on 2nd February 1745, in Cranbrook, Kent, the offspring of double adultery. Huntington initially took the surname of his mother, Hunt, but having, in 1765, fathered an illegitimate child himself, he extended his surname to Huntington in order to escape detection. During his mid-twenties, Huntington experienced a remarkable conversion to Christ. He gives a detailed account of this in this spiritual autobiography, *The Kingdom of Heaven taken by Prayer*.

In time Huntington, who had been baptised in the Church of England as a child, seceded and became a despised nonconformist minister. In this capacity he was Pastor at Providence Chapel, London, for over thirty years, first at Providence Chapel in Titchfield Street, opened for him in 1783. Then as the congregation greatly increased under his ministry, he used Monkwell Street Chapel, which was larger, for his Tuesday evening lecture from 1786. After the destruction of Providence Chapel by fire in July 1810, he preached in a hired chapel in Grub Street, until a new Providence Chapel opened in Gray's Inn Road, later in the same year. He continued to preach at Providence until his death on the 1st July, 1813.

That Huntington was a controversial character cannot be denied, but it is also fair to say he was beyond doubt one of the greatest preachers of his day. Mr John Gosden summed up Huntington in the following way:

*To say that Huntington was a remarkable man is putting it tamely; and to say that he had faults is to merely affirm that he was human. But considering his entire want of early education, his brilliant works plainly manifest two outstanding things. (i.) He must have been endowed with keen natural perception and considerable strength of mind and body. (ii.) He was very powerfully endued with the Holy Ghost.<sup>1</sup>*

This little work was first issued from the press in 1802, and forms but a small part of the approximately 12,000 pages of Huntington's published writings.<sup>2</sup> It comprises a series of nineteen letters written by Huntington, to his closest friend, and brother in the ministry, Jenkin Jenkins.

Jenkins was a minister in Lewes, Sussex, amongst the Countess of Huntington's Connexion, until he seceded and Jireh Chapel was built for him, in the same town, in 1805. Huntington preached the opening services of Jireh Chapel for his friend. Jenkins, who was always affectionately referred to as "The Welsh Ambassador" (a token to the place of his nativity) by Huntington, died in 1810, and was buried behind Jireh

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<sup>1</sup> *Gospel Standard* (1940) p. 283.

<sup>2</sup> *Ibid.*

Chapel. When Huntington died in 1813, he was laid to rest beside his friend.

Huntington commenced writing these letters during the close of the year 1798,<sup>3</sup> with the aim of helping to establish Jenkins in an experimental knowledge of the truths concerning the doctrine of the Trinity. Sadly none of Jenkins' replies have been preserved, although mention is made in Huntington's letters to at least five letters written by Jenkins to Huntington in return.

Huntington was a controversialist, arising out of his jealousy for sound doctrine. Prior to the *Contemplations*, he had published *Forty Stripes Save None For Satan* (1793), which also dealt with erroneous views of the Trinity. Further works on the subject followed, including: *A Feeble Dispute with a Wise and Learned Man* (1794), *The Mystery of Godliness* (1794) and *The Doctrines of Garrett Refuted* (1808).<sup>4</sup> Whilst all of these books are valuable in their own right, in the *Contemplations* we have Huntington writing positively about doctrine, rather than arguing polemically against an error, or proving true doctrine in an eclectic fashion. As a consequence it is warm, experimental, and not tinged with the sarcasm and wit that marks some of Huntington's other controversial writings. Indeed, to quote Mr Gosden's estimation of this work further:

*But shorn of all this, in these "Contemplations"  
we see W. H. S.S., the saint of God, humbled,*

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<sup>3</sup> For this deduction I am indebted to Mr J. E. North who is currently writing a biography of Jenkins.

<sup>4</sup> Both of the two latter titles have been recently reprinted by the Huntingtonian Press.

*sobered, reverent yet free in his true spiritual element. Here is no cold calculation, no mere geometrical division of “dry doctrine”, but the moist, affectionate dropping of heavenly truths from the pen of a ready writer dipped in holy oil. The subject is superlative:- that of the blessed Trinity in Unity, with especial emphasis on the Personality and work of the Holy Ghost.*<sup>5</sup>

We believe this book has been reviewed more times in the pages of the *Gospel Standard* magazine than any other title<sup>6</sup>. This, we feel, is evidence of its value as a clear statement of the doctrine of the blessed Trinity, and in particular the experimental working of the Holy Spirit within the hearts of the Lord’s people.

It may be asked, given the number of times it has previously been published, why the book needs reprinting now. We would give two answers: firstly, 2013 marks the 200<sup>th</sup> anniversary of the death of William Huntington. The day has fast come when the man, of whom J. C. Philpot wrote:

*Prior to the time of William Huntington we believe that Martin Luther was the greatest man that ever lived after the apostles; and we believe that God honoured these two men more than any mere men that ever existed from the apostles’ days down to their own.*<sup>7</sup>

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<sup>5</sup> *Gospel Standard* (1940) p. 283.

<sup>6</sup> Reviews have appeared as follows: 2011 p.220; 2010 p. 191; 1940 p. 283; 1894 p. 50; 1884 p. 463.

<sup>7</sup> *Gospel Standard* (1838) p. 239.

is largely forgotten.

In this anniversary year we can think of no better way of reintroducing Huntington to the Church of God than by reissuing what is undoubtedly his best work. A work doubly endowed with the peculiar force of truth that characterises so much of Huntington's penmanship; and described by Mr Philpot in these terms:

*...it is not, we repeat, these mere literary excellences (though even these have an unperceived weight and influence on the minds of many who from want of education or mental cultivation can hardly appreciate them) that stamp Mr. Huntington's writings with such undying worth and value. It is the force of truth, the weight of deep and undeniable experience, the close and strict accordance with the testimony of God himself in the inspired Word, and the life and power in them which so search the conscience and reach the inmost heart that make them acceptable to the family of God, and will always render them a priceless treasure to the Church of Christ.*<sup>8</sup>

Secondly, and more importantly, the subject matter it handles is of vital importance. Since time immemorial, vain man in his deceitful speculations has sought to undermine the blessed doctrine of the Trinity. Today, errors concerning the Trinity, the Person of Christ and the Person and work of the Holy Spirit, continue to damage the weak believer, and form the central gust of

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<sup>8</sup> *Gospel Standard* (1858) p. 157.

contrary wind of doctrine which blow so many to their destruction on the rocks of error and heresy.

Any reader of Mr Popham's sermons cannot fail but notice his emphasis on the Trinity in salvation, although it might be said he was preeminent when preaching on the Person of the Son of God. Preaching on John 1. 14., Mr Popham exhorted his congregation in this way:

*The distinction of persons in the Trinity is a remarkable thing; much to be observed. May the Lord make us good Trinitarians in experience. A good Trinitarian in experience is one who is instructed by the Holy Ghost in the meaning of the Scriptures, when they speak of the Trinity, and who has some gracious belief in, and apprehension of, each person in the Trinity. You may not make great progress, who does, in this day? No learning this mystery, but a little knowledge of it will establish you greatly. Let me exhort you who fear the Lord, to ask Him to make you good Trinitarians, to give you a good experience of this glorious Being who reveals Himself as subsisting in three co-equal, co-eternal Persons, whose essential relationships are expressed in the names which they bear, essential relationships, not official, not relationships coming into being with the covenant, but relationships which give birth to the covenant. A good minister, a good Scotch minister, said many years ago this: "Salvation is built on distinctions in the Trinity," and if you follow that, if you take the Word of God and examine that statement by the Word of God, you will see the truth of it. There is the distinction of the Father in election in the covenant; there is the*

*distinction of the Son in being elected to be the servant of His Father and the Saviour of His body, the church; there is the Holy Ghost distinguished from them both in coming and begetting the human nature that the Son of God was to take up, and inhabit, and to fill that Lord Jesus without measure, and then to come from Him, being sent by Him and sent also by the Father to be the quickener of the election of grace and to lead every person born again into a knowledge of God. If you would be sealed, if you would know God, if you would fix your hopes in Him, if you would more and more apprehend Him, do ask Him to teach you, and ask Him to teach me, the knowledge of the Trinity.<sup>9</sup>*

We would beseech our readers similarly to pray that the Lord would make them true Trinitarians, in both doctrine and experience. May the Lord bless this little book to this end in the hearts of those who read it. A right dividing of the truth concerning the doctrine of the Trinity should not be considered as a nicety when it comes to personal religion, but a *vital necessity*.

Today there is a considerable lack of understanding of, and a solemn lack of desire to understand, these glorious truths. Gone is Luther who exclaimed: "Doctrine is heaven!" O that more would be stirred by the same desire! But the lack of understanding is not only evident in the pew, but also in the pulpit. Much

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<sup>9</sup> From a sermon preached on Wednesday 10<sup>th</sup> March, 1926, at Galeed Chapel, Brighton. Published in: Popham, J. K. (2010) *Beholding His Glory*. Private Publication. p. 12-13.

erroneous ministry of today emanates, we venture, from a sad lack of vital experimental knowledge of the precious truths contained in this book. A minister who holds the Pelagian tenet that there is still some ability in man to respond to earnest pleadings from the pulpit, is one who demeans the essential work of the Holy Spirit in the bringing of many sons to glory. Sadly such tenets are evident in many centres of so called "Reformed teaching" and they are not far from our own pulpits either; at least in subtle sentiment, if not yet in open demonstration. We say not that there is no place for a minister to earnestly warn his hearers of their solemn position by nature, neither that there is no place for him to sincerely proclaim Christ unto his hearers as the only source of salvation; but there must ever be acknowledgement within the heart of the minister that neither he, nor his hearers, can accomplish anything of themselves, but must earnestly look to the Holy Spirit to work.

If Huntington felt that his friend Jenkins, who was well established in the letter of the doctrines contained in this book, needed further strengthening in the experimental knowledge, the same could be said of many men today, ourselves included. Such strengthening in the truth can only be accomplished by the blessed work of the Holy Spirit; but, this little book, having been, we believe, eminently used by the Holy Spirit to this end in the past, we pray that it might yet be blessed to the good of the Church, to the strengthening of the Lord's servants, and to the enriching of the souls of each of the Lord's people. Perhaps it might please the Holy Spirit to move men, by the perusal of this book, to

write similar letters to their friends, as the truth may be opened up to them, that they might be edified thereby.

Finally, if it needed no other reason to publish it, it would be sufficient to state that it is almost unparalleled in its handling of the truths it examines. Indeed, Huntington's biographer, Thomas Wright, described this book in the following terms:

*Its abiding charm is attributable to the spirit of love—love to God and love to mortals—with which it is permeated. Of its fine passages two especially rivet the attention. The first carries us, dizzied and awe-stricken, backward to the time when the earth was waste and void, and into the presence of the Stupendous Three seated in august conclave. In the secret councils of old, and in the decree of election, and in the covenant of grace which was made from everlasting, They were jointly concerned: there was the Father choosing, the Son in whom the choice was made undertaking to save, and the Spirit to sanctify and make obedient the objects chosen. The second hurries us, breathless and ecstasied, forward, pushes us beyond the veil, and reveals to our unhooded eyes the sweet sight of our Lord and Saviour, “the ultimate end of hope,” and patriarch, apostle, and martyr gathered in glory. Important, too, are the passages that follow on the subjects of Faith and our Future Inheritance.<sup>10</sup>*

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<sup>10</sup> Wright, T. (1909) *The Life of William Huntington*. Farncombe and Sons. p. 187.

In closing, we can ask no more of the reader than that they would take up the advice of one of William Huntington's old congregation, William Stevens, who, writing of this book, bid the reader to "well weigh and prayerfully study" its precious contents.<sup>11</sup>

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In republishing this work, we have made no material changes to the text. We have taken the decision to leave the whole as letters, as they were originally written, even though such a style is rather alien today. We hope we have improved the utility of the work by including a brief synopsis to the whole, allowing the reader to quickly navigate around the letters; for assistance with this, I am most grateful to Mr. H. Sant. Given that Huntington, like Bunyan, can be described as "Bibline", indeed he quotes from almost all books of the Bible, we have attempted to fully reference this edition and provide a comprehensive index to the Scriptures quoted.

*Matthew J. Hyde*  
*Committee Member, Gospel Standard Trust*

Note: Where not given in the original work, references for scriptures quoted have been added with the reference in parentheses. References not in parentheses were in the original.

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<sup>11</sup> Stevens, W. (1868) *Recollections of William Huntington*. Gadsby, p. 44.

# **A Brief Synopsis of the Book**

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# LETTER 1

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*Necessity of the Holy Spirit's work—His divine personality—being one of the Persons in the Trinity—Personal pronouns applied to Him in Scripture—He speaks in the Scripture, and His anointing is necessary in teaching God's Word—personal properties attributed to the Holy Spirit.*

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TO THE REV. J. JENKINS, LEWES, SUSSEX.

Cricklewood

Dear Son in the faith of our Lord Jesus Christ, grace and peace be multiplied.

I HAVE for some time had it upon my mind to send thee some account of my late goings on, having for some few weeks back been much indulged and helped by the Holy Spirit of promise, of whose influence, help, and energetic intercession at the throne of grace, I have been very watchful and observant; and, on the other hand, could not but wonder at the backwardness, deadness, dryness, and barrenness, both in power and in expression, when his sensible influence was withheld from me. His divine person, and his most benign influences and operations, were for many days my meditation, both by night and by day: and during this time, these things were the principal subjects of my

ministry; and, had I wrote them then, I have no doubt but thou wouldest have felt the blessed effects; but now it is not so with me; my harp is upon the willows, and, with respect to sensible enjoyments, the Comforter that should relieve my soul seems to be far from me. Oh, what is all religion without the operation of the Holy Spirit! An empty show, and a weariness to the flesh.

I thought not a little of his divine personality; and wondered much how any man living, who reads the scriptures, could ever have the effrontery to deny his being a divine person. But the world knows him not. "I will send you a comforter 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," John 14. 17. He is therefore to be known by all believers: and those who do know him will glorify him and honour him; reverence him and adore him; and we know that all who are destitute of him, and strangers to his operations, are sensual men, and know nothing but what they know naturally. Hence some have called the Holy Spirit no more than a *quality*, or an attribute of God; others an *influence* only; others no more than a *name*; avowing that there is but one person in the Godhead, but a plurality of names:—as Simon Magus gave it out, that he himself was *God the Father* in Samaria, the *Word* in Judea, and the *Spirit* in the other parts of the world. Surely that monster of a man must be the father or ringleader of all heretics. But we know that no curious diving, no speculative prying, no presumptuous intruding, will meet with the divine approbation. "God resisteth the proud." (Jam. 4. 6.; 1 Pet. 5. 5.) But O how safe, how sweet, how salutary,

how satisfactory, how humbling and softening, are the sweet influences, operations, discoveries, and communications, of the Holy Spirit upon the souls of the children of God!

Various things are meant by the word *Spirit* in the holy scriptures:—as wind, the spirit of beasts, and the souls of men, and angels, both good and bad. But the Holy Ghost is distinguished from all these, being emphatically called God, not in a figurative or metaphoric, but in an absolute sense; “to the acknowledgment of the mystery of God, and of the Father, and of Christ,” Col. 2. 2. In which passage the Holy Ghost stands first in the Holy Trinity, and he is distinct from the Father and from Christ: and surely, if he were not essentially God, to all intents and purposes, he never would have inspired the apostle to name and place him as God before the Father. The church also is called “the temple of the Holy Ghost; as God hath said, I will dwell in them and walk in them.” (2 Cor. 6. 16.) No spirit whatever, that is mentioned in all the book of God, is ever numbered with the persons in the Holy Trinity, or ranked with the Father and the Son, except the Holy Ghost. Nor is the church the property, the temple, or the habitation, of any but of God alone: and, as the church is called the temple of the Holy Ghost, the Holy Ghost must be God.

A ghost is a spirit. The Holy Ghost and the Holy Spirit is one and the same in the original, as say the learned. Now what I have upon my mind, to write to my dear brother, is upon this important subject: and, however weakly, or however imperfectly I may express myself, I am fully persuaded, by my own experience,

that it is most safe, and ever will be satisfactory and establishing to the elect of God, who are regenerated and renewed by the Holy Spirit, to believe as I do: while the contrary is most dangerous, if not perilous:—I mean, that the Holy Ghost must be acknowledged to be a divine person by all those who are sanctified, and who hope to be saved. They must acknowledge the mystery of God, of the Father, and of Christ; for we are baptized in the name of all the three, and therefore, in our holy profession, we must acknowledge this greatest mystery of all mysteries.

A *person*, according to the account of learned men, is an individual being, an intelligent agent, who is singular, and subsists, lives, speaks, understands, acts, and works—and such is the Holy Ghost. Nor is there a distinct personal character but what the holy scriptures apply to him; such as *I, me, him, he, his, thou*. As for instance, “Separate *me* Barnabas and Saul for the work whereunto I have called them.” (Acts 13. 2.) “And when *he* is come *he* shall guide you into all truth:” (John 16. 13.) Again, “I will send you a comforter, 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.” (John 14. 17.) Again, “Is the Spirit of the Lord straitened? Are these *his* doings?” (Mic. 2. 7.) Again, “Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I go up into heaven, *thou* art there.” (Psa. 139. 7-8.) Sure I am that these personal characters cannot be applied to a name, or to a quality in God, or to an influence from him, or to an accident, or to a transient impression; much less to a nonentity.

It is true, that personal characters, and personal actions, are sometimes ascribed to things inanimate; as, “The trees went forth to choose themselves a king, and invited the vine and the olive to reign over them, who refused; and the bramble bid them put themselves under his shadow.” (Judg. 9. 8-15.) The Red sea is also represented as seeing and fleeing. “The floods lift up their hands on high, and the little hills skip like lambs.” (Psa. 114. 6.) Yet we have no voice from any of these, only dumb signs at best; these all wanted persons to speak for them. Jotham speaks for the trees and the bramble; Habakkuk speaks the motions of the sea, and David the actions of the little hills. But the Holy Spirit wants none to speak for him; he can speak of himself, and for himself.

He spoke in Adam, giving names to all creatures. He spoke to Philip—“Go near, and join thyself to this chariot.” (Acts 8. 29.) He spoke to Peter—“The Spirit said unto him, Behold, three men seek thee; arise, therefore, and get thee down, and go with them, nothing doubting.” (Acts 10. 19-20.) The Spirit said, “Separate me Barnabas and Saul.” (Acts 13. 2.) “Blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” (Rev. 14. 13.) The Holy Spirit not only speaks; but all that have ever spoken to any good purpose have been taught to speak by him; he brings the things to their minds, puts words in their mouths, and teaches them how to pronounce them. “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth,” 1 Cor. 2. 13. The Spirit put a word in Balaam’s mouth, and bade

him speak thus and thus; and “the apostles spake as the Spirit gave them utterance.” (Acts 2. 4.) He not only speaks to the saints, and in them, but he teaches us in some measure to discern between those whom he teaches to speak, and those who follow their own spirit, and speak a vision out of their own heart, and not out of the mouth of the Lord. And how evident this is in all who write or speak of divine things without the Spirit’s teaching! What flagrant errors, self-contradictions, inconsistencies, confusion, and darkening of counsel, doth appear! Instead of making rough places plain, and crooked things straight, they make the plainest places rough, and the straightest things crooked; and, instead of going through the gates, and removing the stumbling blocks, and casting up the high-way, they grope like the blind for the wall, cause many to stumble at the law, and destroy the way of our paths. And, if at any time any of them appear to be tolerably sound in the letter, yet the deep things of the text, the unctuous matter of it, or the choice experience of the holy penmen that lies hid in it, is never dived into, nor brought up; the glorious beauty of it is obscured, the surface of it is skimmed over; a few parallel texts are brought in, and dark constructions put upon the words, and the passage left more obscure than when the workman began. There is nothing in your ears but swelling words and empty sound; and nothing in your soul but leanness and beggary. Instead of watering the trees of righteousness, or refreshing the bowels of the saints, these clouds without rain rather exhale or dry up all the dew of heaven that is on the soul, however refreshed before. Such workmen obscure and becloud the Spirit’s work, cast a dimness on the

brightest evidences, contract the most enlarged heart, and imprison those whom the Lord has made free indeed. This I know by woeful experience. And it must be so; for “the natural man discerneth not the things of the Spirit of God, nor can he know them, because they are spiritually discerned.” (1 Cor. 2. 14.)

Personal properties also, or those properties and things which are ascribed to persons, are also ascribed to the Holy Spirit—such as *will, power, mind, judgment, wisdom, understanding, knowledge, love, joy, grief, vexation, &c.* for instance—“All these worketh that one and the self-same Spirit, dividing to every man severally as he *will*. Mighty signs and wonders by the *power* of the Holy Ghost.” (1 Cor. 12. 11) And “God that searcheth the heart knoweth what is the *mind* of the spirit.” (Rom. 8. 27.) And “The Lord of hosts shall be for a spirit of *judgment* to him that sitteth in judgment: upon him shall rest the spirit of *wisdom* and *understanding*, the spirit of *counsel* and *might*, the spirit of *knowledge* and of the fear of the Lord.” (Isa. 28. 6. & 11. 2.) Again, “Now I beseech you, for the Lord Jesus Christ’s sake, and for the *love* of the Spirit.” (Rom. 15. 30.) Again, “You received the word with *joy* of the Holy Ghost.” (1 Thes. 1. 6.) “*Grieve* not the Spirit of God, by which ye are sealed.” (Eph. 4. 30.) “But they rebelled and *vexed* his Holy Spirit, till he turned to be their enemy, and fought against them.” (Isa. 63. 10.) I cannot see how all the above-mentioned things can with propriety be ascribed to anything but a *person*. To apply them to a *quality*, an *accident*, a *name*, or a *nonentity*, must be absurd to the last degree. And I have often thought that, if men were allowed to take the same

liberties with the evidences of a purchase, a man's will and testament, title-deeds, and writings of estates, &c. that some take with the word of God, there are lawyers and counsellors wise enough to dispute every landholder in the nation out of all that he hath, and even out of his own personality and existence too. For it is but to prove that there is no such man, no such person; that it is only a name; and all the relative or personal characters are to be understood in a figurative or an allegorical sense; and that it means no more than a quality in man, or a power put forth by man on certain occasions; or that it signifies only the breath of a man's mouth, an accident, or a transient emanation, flowing out with his words when he speaks. Allow a wise lawyer or counsellor to go this way to work, and we should soon see the greatest landholders in the nation begging in the streets.

Now, my dear brother, I must leave this subject for the present, submitting this my scribble to your perusal. And, should your thoughts meet with any rubs in the way, as they rove; should anything grate upon your ears; should anything sound harsh; should any of the things appear to clash, or seem unintelligible; or appear low, mean, unworthy, or unbecoming the glorious subject; signify the same, and offer your thoughts freely—it will be kindly received by him who subscribes himself, in undissembled love,

Yours in Christ Jesus,  
W. HUNTINGTON

## LETTER 2

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*The Spirit bears witness—He qualifies for ministry and gives authority—He is God the Creator—He formed the human nature of Christ and constantly equipped Him as man—He also makes the believer in Christ—The sin against the Holy Spirit—The Gospel is the ministration of the Spirit.*

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TO THE REV. J. JENKINS, LEWES, SUSSEX.

Dearly beloved in the Lord,

HAVING now a little time on my hands, I will resume my former subject. When I began the last my mind was dark and my heart cold. Much work and many engagements at the time of Christmas had banished my former sweet meditations far from me; so that, when I came to sit down to put them to paper, I had them far to fetch, and all to collect afresh; but before I had been long at the work they came about me again, and I found myself rather happy in the return of my pleasing visitors. I left off after I had offered a few thoughts on the personal characters which the scriptures of truth ascribe to the Holy Ghost; and I shall now mention some few works and actions which the scriptures ascribe to the Spirit, and which are personal works and actions, such as none but real persons can do.

None but persons can bear record to the truth of any contract, covenant, or agreement; nor be admitted as a witness in such cases, or to any deed, or upon any trial whatever. But “there are three that bear *record* in heaven; the Father, the Word, and the Holy Ghost: and there are three that bear *witness* on earth; the Spirit, the Water, and the Blood.” (1 John 5. 7-8.) “And we are witnesses of these things,” says the apostle; “and so is also the Holy Ghost; whom God hath given to them that obey him,” Acts 5. 32. The Spirit bears witness to the truth of the word; he gives testimony to the word of his grace, and to the truth of their commission whom he sends to preach it. He brings the righteousness of Christ to the soul; we “are justified in the name of the Lord Jesus, and by the Spirit of our God!” (1 Cor. 6. 11.) And he bears witness to our justification, and to our adoption. “He that believeth hath the witness in himself.” (1 John 5. 10.) And even in the court of a believer’s conscience his witness is so powerful and effectual, that neither law, devil, nor sin, which is represented as crying to heaven, nor even conscience itself, is suffered to speak. And this witness is true, and is no lie; and we are to abide in him. I know that Jacob set up a pillar at Bethel; and that Laban and Jacob gathered a heap of stones together at mount Gilead, and called them witnesses: but these were only to help the treacherous memory of persons, who are apt to forget, as Jacob did, when God bid him arise, and go up to Bethel, where he anointed the pillar.

Power and authority; qualifying, equipping, and investing men with offices, must be personal works. “You shall receive power after that the Holy Ghost is

come upon you.” (Acts 1. 8.) “To one is given the word of wisdom, to another faith, to another divers kinds of tongues, to another the interpretation of tongues; and all these worketh that one and the self-same spirit.” (1 Cor. 12. 8-11.) “Take heed to yourselves, and to the flock over which the Holy Ghost hath made you overseers,” Acts 20. 28. And, “as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed,” Acts 13. 2, 4. “And they were forbidden of the Holy Ghost to preach the word in Asia. And they assayed to go into Bithynia, but the Spirit suffered them not.” (Acts 16. 6-7.) Now, upon the whole, if speaking, teaching, leading; qualifying of men with grace, gifts, and abilities for the ministerial work; furnishing them with wisdom and knowledge, and giving them divers kinds of tongues; appointing them to the office of overseers, and telling them what to say; giving readiness of mind, aptitude and utterance in speaking; telling them where to go, and forbidding them to go here and there, where he had no work for them to do, at least not at that season—if these are not personal works and actions, what are? There are some, I believe, in the world, who deny the very being of a God: “The fool hath said in his heart, There is no God.” (Psa. 14. 1. & 53. 1.) These must be left to be convinced by the torments of the damned. But I believe there are very few, who profess to believe the Bible, but will allow that there is one divine person in the Godhead, which is in general allowed to be God the Father; though many will not allow the Saviour to be a person, although he is his

only-begotten Son, the Son of the Father in truth and love: and still less will they allow divine personality to the Holy Ghost; though the scriptures ascribe the same personal characters, properties, works, and actions, to the Son, and to the Spirit, as they do to God the Father. Therefore, if the Father be a person, the Son and Spirit must.

The work of creation is ascribed to the Holy Ghost, as well as to the Son and to the Father: "The Spirit of God moved upon the face of the waters." (Gen. 1. 2.) He operated upon the confused chaos, and brought it into beautiful order. "By his Spirit he hath garnished the heavens, his hand hath formed the crooked serpent," Job 26. 13. "By the Word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth," Psa. 33. 6. Here the creation of the heavens is ascribed to the essential Word and to the holy Spirit. "Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth," Psa. 104. 30. Here is the work of creation ascribed to the Spirit, and it is he that renews the face of the earth every spring. The creation of man is ascribed to the Holy Spirit also. "The Spirit of God hath made me, and the breath of the Almighty hath given me life," Job 33. 4.

Nor was the Holy Spirit a spectator when Christ appeared for our salvation. It was the Holy Ghost that came upon the Virgin Mary at her conception, and that formed the human nature which Christ assumed, and preserved it from every stain or spot of original sin, and then rested upon him with all his fulness of gifts and grace. He applied the word which the Saviour spoke, and displayed his power in the miracles that he wrought;

and those that blasphemed either his words or his power, blasphemed against the Holy Ghost. It was through the eternal Spirit that he offered himself in sacrifice to God, and it was the same Spirit that quickened our Lord's body in the tomb. "He was put to death in the flesh, but quickened by the Spirit." (1 Pet. 3. 18.) And under his great power the apostles gave witness of the resurrection of the Lord Jesus; and hence it is said that he is "declared to be the Son of God with power, according to the [testimony of] the Spirit of holiness, by the resurrection from the dead," Rom. 1. 4.

Making the saints meet for heaven lies much upon the Holy Ghost. It is he that applies the word, and makes it effectual: the word comes in power, and in the Holy Ghost; he convinces of sin; and it is the Spirit that quickens the dead sinner; and, as a Spirit of illumination and understanding, he enlightens him, testifies of Christ to him, works faith in him to believe, regenerates and renews him; takes the Lord's righteousness and peace, and shows them to the sinner; works the life and power of reigning grace in him, and sets up the kingdom of God in the heart, which stands in power, in righteousness, and peace, and joy in the Holy Ghost. The law of faith by the Saviour, which the isles were to wait for, is applied and made effectual by the Holy Ghost, who is our last law-giver. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8. 2.) He bears witness to our adoption, and empowers us to claim it; produces the first-fruits of glory in our hearts, which are called the first-fruits of the Spirit; and is the pledge and earnest of the future inheritance. He seals us up to the day of

redemption; renews us, or restores the lost image of God to us, and sanctifies us, and carries on his sanctifying, renewing, and transforming work in us, and makes us meet for the inheritance with the saints in light: “that the offering up of the Gentiles may be accepted, being sanctified by the Holy Ghost.” (Rom. 15. 16.)

Sins against the Holy Spirit, in his work and operations, are taken notice of in a very particular manner, and are highly resented, even in the saints, and punished with peculiar severity in the daring and presumptuous. The Israelites in the wilderness vexed his Holy Spirit, till he turned to be their enemy, and fought against them. Some of the young Gentile converts grieved him, and many were sickly and weak among them, and many slept, for their unbecoming behaviour at the Lord’s table. The Holy Spirit (says Christ) shall glorify me. And the Spirit is grieved when the Lord is dishonoured. Ananias and Sapphira, agreeing together in sin, tempted the Spirit of the Lord, and Satan filled their hearts to lie to the Holy Ghost. “Thou hast not lied unto men, but unto God,” says Peter, Acts 5. 4. Therefore the Holy Ghost is God. And they were both struck dead upon the spot for it. Great and innumerable sins against God in his law, as in Manasseh and others, have been forgiven; and many awful things done and spoken against the Son of man have been pardoned, as may be seen in Paul. But those that do despite to the Spirit of Grace; who willingly and wilfully counteract his operations and designs in the souls of God’s people; and who see his power, and yet oppose, hate, and fight against it; and who ridicule and blaspheme both the author and his operations; never have been, nor ever

will be forgiven; for “the sin against the Holy Ghost shall not be forgiven unto men,” Matt. 12. 31. And can any man in his senses believe, or attempt to affirm, that the all-wise God, the Judge of all the earth, who is rich in mercy and abundant in goodness and in truth, would exclude men from all possibility of pardon, and doom them to eternal damnation, for sinning against a *name*, an *accident*, or only a *quality*, *attribute*, *perfection*, or a *power* in God, which may be transiently put forth, and displayed as an operation on man? Surely sinning against God the Father himself, which is sinning against all the revealed perfections and attributes of his nature, must be a more heinous crime than sinning against a single quality in him. And yet all manner of sins and blasphemies, committed against him in the law, have been forgiven unto men, Matt. 12. 31; but the blasphemy against the Holy Ghost never was, nor ever will be. And why this sin unto death should be emphatically called “the great transgression,” I cannot conceive, if the Holy Ghost, against whom it is committed, be not the great and terrible God.

The dispensation of the gospel, in the administration of it, is peculiarly his: hence it is called “the ministration of the Spirit,” that exceeds the former ministration in glory, 2 Cor. 3. 8. He is the operator and worker of all good from God, through Christ, in men; and of all the glory and praise that redounds to God by men; and will be greatly concerned in the first resurrection, the resurrection of the just. “The dead shall hear the voice of the Son of God;” (John 5. 25.) and the Spirit will attend it, and quicken them all, as it is written—“But, if the Spirit of him that raised up Jesus

from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you," Rom. 8. 11.

I must beg my dear brother's pardon for the length of this epistle. My pen ran on; and, being deeply engaged in the subject, I had quite forgotten myself. Ponder these matters over attentively, and send me your thoughts upon the subject. I have written them as I see and believe them; and so to see and believe, in my judgment, is to walk in the ways of God safely.

Ever yours,

W. HUNTINGTON

## LETTER 3

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*The Spirit is the source of life in creation, regeneration, Christ's resurrection, and the resurrection of the believer—He is called Jehovah, God, Lord, and is equal to the Father and the Son—He is prayed to—and possesses divine attributes.*

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TO THE REV. J. JENKINS, LEWES, SUSSEX.

Dearly beloved in the Lord Jesus—Perfect peace, and at such a time.

IF I have not wearied my beloved brother with my epistles on the pleasing subject, I will resume it and proceed. That the Holy Spirit is properly a person, I have endeavoured to prove from scripture; and that he is a divine person appears as plain, because he personally subsists and has life in himself. "As the Father hath life in himself, so hath he given to the Son to have life in himself," John 5. 26. And so hath the Spirit life in himself. This appears in his creation-work. "The Spirit of God hath made me, and the breath of the Almighty hath given me life," Job 33. 4. He quickened, animated, and inspired Adam, and furnished him with a life of love. What power but a divine person, who has life in himself, could form a living soul in Adam, and give him life, righteousness, and true holiness? He is the author

of natural and spiritual life. "It is the Spirit that quickeneth," John 6. 63. And, as he giveth spiritual life, so he maintains it; hence he is called "a well of living water, springing up into everlasting life," John 4. 14. And all the elect of God, who are by nature dead in trespasses and sins, and children of wrath, even as others—these doth the Holy Spirit quicken. "I will put my Spirit in you, and ye shall live," Ezek. 37. 14. Hence our Saviour says, "If any man thirst, let him come unto 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," John 7. 37-39. It was the Spirit that quickened the Saviour's body in the tomb. He was "put to death in the flesh, but quickened by the Spirit," 1 Pet. 3. 18. Hence the Spirit is expressly called *life*; and he will, at the last day, quicken all that ever died in the Lord. "And, if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Rom. 8. 10.) I have sowed and you have reaped; and "he that reapeth receiveth wages, and gathereth fruit unto eternal life; when he that sows and them that reap shall rejoice together." (John 4. 36.) The Spirit, as a well of living water, shall spring up into everlasting life. This is the glorious harvest promised, as the present is the seed-time, in which the blessed crop (that we have already got in hope) is sown; "for he that soweth to the Spirit, shall of the Spirit reap life everlasting," Gal. 6. 8. If, therefore, the Spirit be not a person, and a divine person too, who has eternal life in himself, we never could reap

everlasting life from him by yielding spiritual obedience to him. I say spiritual obedience, because we are said to serve “in newness of Spirit, and not in the oldness of the letter,” (Rom. 7. 6.) which is only bodily exercise. And we are said, likewise, to worship God in the Spirit, and to walk in newness of life. Furthermore, the names which, in the strictest sense, are peculiar to God, are by the scriptures given to the Holy Ghost. As Jehovah; which is an incommunicable name of God. “Thou, whose name alone is Jehovah, art the most high God over all the earth,” Psa. 83. 18. He, whom the children of Israel tempted and proved, vexed and rebelled against, was Jehovah. And Isaiah ascribes it to the Holy Ghost, “But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and fought against them,” Isa. 63. 10. The apostle ascribes the same to him. “Wherefore, as the Holy Ghost saith, to-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They always err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest,” Heb. 3. 7-11. Isaiah, and the author of the Epistle to the Hebrews, ascribe this tempting and rebelling of the Israelites to be done against the Holy Ghost; therefore the Holy Ghost must be Jehovah, and so it is written, “And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted Jehovah, saying, Is Jehovah among us or not?” Exod. 17. 7. It is therefore plain that the Holy Ghost is

Jehovah, which incommunicable name is peculiar to the most high God.

The Holy Ghost is called God, not in a figurative, but in a proper sense. “Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?” 1 Cor. 3. 16. What is not essentially God cannot be the Spirit of God; therefore the Holy Ghost is God. The Spirit of Jehovah is Jehovah the Spirit; the Spirit of God is God the Spirit. And this rule may be seen in the Epistle to the Corinthians. “Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty,” 2 Cor. 3. 16-17. The Spirit of the Lord is the Lord the Spirit. Hence we may safely conclude that the Holy Ghost is Jehovah, God, and Lord.

And, to show the divine equality of the adorable persons in the Godhead, each person at times is named or placed first. Sometimes Christ is named first: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.” 2 Cor. 13. 14. Sometimes the Holy Spirit stands first: “That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding; to the acknowledgment of the mystery of God, and of the Father, and of Christ,” Col. 2. 2. Sometimes God the Father stands first: “For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one,” 1 John 5. 7. Now, as this last order is not always attended to, it shows that one is not before or after another; and that one is not greater or less than the other. Again—“Now there are diversities of gifts, but the same Spirit; and

there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God, which worketh all in all," 1 Cor. 12. 4-6. Here the Holy Ghost takes the name of *Spirit, Lord, and God*, to himself; and therefore he must be the Spirit, Lord, and God.

Sometimes the Holy Ghost is prayed to as God. "But the Lord is faithful, who shall establish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ," 2 Thes. 3. 3-5. The Lord, who is faithful, and who stablishes the churches, and keeps them from evil, and in whom Paul places his confidence, is the Holy Ghost; and he is prayed to, that he may direct the saints' hearts into the love of God, and into the patient waiting for Christ. The Holy Spirit is prayed to as a divine person, to direct souls into the love of God, who is another person, and into the patient waiting for Christ, which is another, and a distinct person from the former two.

That the Holy Ghost is truly and essentially God, appears from the scriptures, which ascribe divine attributes and perfections to him; such as eternity: "Through the eternal Spirit he offered himself to God," Heb. 9. 14. *Omniscience also*—"The Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God," 1 Cor. 2. 10-11. *Omnipotence* is ascribed to him.—"The Holy Ghost

shall come upon thee, and the power of the Highest shall overshadow thee," Luke 1. 35. He is called "the Spirit of counsel and might," Isa. 11. 2. And "the Spirit of power and of a sound mind," 2 Tim. 1. 7. How can he be called the Spirit of power, the Spirit of might, and the power of the Highest, if he be not the Almighty God? Nothing can be the power of the Highest, but Omnipotence itself; and whatever is omnipotent is God.

*Omnipresence.*—"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," Psa. 139. 7-10. Here is the Holy Spirit, and his presence, and his hand, in all places; therefore he must be omnipresent, and immensity itself, seeing there is no going from him, either in heaven or in earth, in the sea, or in hell.

*Holiness* also.—He is "declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead," Rom. 1. 4. If he be the Spirit of Holiness, he must have holiness in himself, as he has; and he is the author of holiness in all the saints, for they are sanctified by the Holy Ghost, who dwells in them. "Know ye not that your bodies are the temples of the Holy Ghost? 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," 2 Cor. 6. 16. He is called the "Spirit of truth," and "truth itself," who leads the saints into all truth. The "Spirit of wisdom" also; and, if he be the Spirit of truth, and truth

itself, then he must be divine verity and divine wisdom, or he cannot be the Spirit of truth and wisdom. All these things, properly considered, are sufficient to prove that the Holy Ghost is a *person*, a *divine person*, and therefore truly and properly God.

I must conclude, wishing my dear brother much of the presence of God in this new year. And when it is well with thee remember.

W. HUNTINGTON

## LETTER 4

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*The Spirit's procession from the Father and the Son—the Trinitarian nature of the Covenant of Grace, and the work of creation, and the government of the world—salvation is a work of the Trinity—All the Persons in the Trinity bear witness to Christ, and all write salvation in the hearts of elect sinners.*

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TO THE REV. J. JENKINS, LEWES, SUSSEX

Beloved,

SINCE I sent off the last, my head and my heart have been conceiving and bringing forth again, insomuch that I think I have more oil in my cruse now than when I began. “My horn is exalted like the horns of an unicorn, and I am anointed with fresh oil.” (Psa. 92. 10.) Therefore I will proceed to show that the Holy Ghost is a distinct person. He is said to proceed from the Father—“When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me,” John 15. 26. If he proceed from the Father, he must be distinct from him from whom he proceeds. Again—“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.” (John 16. 7.) Here the Spirit

proceeds from the Son also, as well as from the Father. And, as he is distinct from the Father, so he is also from the Son—"I will send him." The Spirit, which is sent, is a distinct person from him that sends him. He is likewise called *another*. "I will pray the Father, and he shall give you another Comforter." (John 14. 16.) God is called the Father of mercies, and the God of all comfort: the Saviour is called the Consolation of Israel, which good old Simeon waited to see; and Christ, being about to leave his flock, promises to send them another comforter, that should abide with them for ever; and, if he be another comforter, he must be distinct both from the Father and the Son, or else he cannot be another, but must be the same.

I believe that God the Father never did any works from which the Son or the Spirit were excluded. "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doth the Son likewise," John 5. 19. Nor did he ever work any work from which the Spirit was excluded. Their distinct personality appears in all their divine operations; and in every work they seem to be jointly concerned. In the secret councils of old, and in the decree of election, and in the covenant of grace which was made from everlasting, they were jointly concerned: there was the Father choosing, the Son in whom the choice was made undertaking to save, and the Spirit to sanctify and make obedient the objects chosen. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ," 1 Pet. 1. 2. This will appear more plain

in the following passage, where you have an account of the covenant, and of the persons in the Holy Trinity altogether. "As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever," Isa. 59. 21. Here is the Father and the Son agreeing about a covenant; "I have made a covenant with my chosen." (Psa. 89. 3.) The Son is undertaking to become man: it is to be a covenant by sacrifice. He undertakes in our behalf, and for us: the promise of eternal life and the Holy Spirit are to come upon him: this the Holy Ghost undertakes to do; and these are to abide upon him, the head of influence, till salvation is finished. And, when Christ was glorified, then the Word and Spirit were to be sent forth by the Covenant Head to the chosen seed. The Spirit is to apply the benefits of the cross, and proclaim liberty to the elect "By the blood of thy covenant I have sent thy prisoners out of the pit wherein is no water." (Zech. 9. 11.) They are called Christ's prisoners, because they are given unto him to redeem, sanctify, and save.

In the work of creation the distinct personality and operations of the Holy Trinity plainly appear. There is God the Father creating all things by Jesus Christ, Eph. 3. 9; and there is the Holy Spirit moving upon the face of the waters, Gen. 1. 2, bringing the confused chaos into its present beautiful form and order. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth," Psa. 33. 6. Here is the Lord, and the essential Word which was with God, and

was God, creating the world; and the breath of his mouth, which is the Holy Ghost, equally concerned in the work; for “by his Spirit he hath garnished the heavens,” Job 26. 13.

Nor need it be thought strange that the Holy Ghost is compared to breath and to the wind; seeing, as a learned man observes,<sup>12</sup> that “generation expresses the Son’s distinct mode of subsisting in the divine Essence, so spiration may also express the Spirit’s distinct mode of subsisting therein; and, perhaps, is the true reason of his bearing this name.” And, as he is called the Breath of the Almighty, and as Christ breathed on the apostles and said unto them, “Receive ye the Holy Ghost;” (John 20. 22.) the procession of the Holy Spirit is beautifully set forth thereby.

There was a council held among the divine persons about the creation of man. “Let us,” says the Father to the Son, “make man in our image, after our likeness;” (Gen. 1. 26.) and the Holy Ghost was breathed into him, who formed his soul and quickened him. “So God created man in his own image, in the image of God created he him.” In those words, “Let us make man in our image, after our likeness,” a plurality of persons appear; but in the last text, “So God made man in his own image,” (Gen. 1. 27.) the unity of the Divine Essence is preserved; the first account being in the plural number, and the last in the singular.

In the government of the world the Trinity appears to be equally concerned. This may be seen in the king of

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<sup>12</sup> John Gill (1778) *The Doctrine of the Trinity*; in: *A Collection of Sermons and Tracts*. G. Keith, London. Vol. 3; p. 90.

Babylon's visions: "I saw in the visions of my head, upon my bed; and, behold, a watcher and an holy one came down from heaven," Dan. 4. 13. This is in the singular number. "This matter (says Daniel) is by the decree of the watchers, and the demand by the word of the Holy Ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," Dan. 4. 17. I know that many are of opinion that these watchers are angels; but that cannot be; for the decree is called the decree of the watchers, and the demand by the words of the Holy Ones; but angels are not of God's council, nor have they any hand in making God's decrees. "Who hath directed the Spirit of the Lord; or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him?" Isa. 40. 13-14. What is called the decree of the Watchers and of the Holy Ones, is explained by the prophet. "This is the decree of the Most High, which is come upon my lord the king," Dan. 4. 24. Besides, though the angels are holy creatures, yet three of them cannot be emphatically called "the Holy Ones," for there are twenty thousand of holy angels, and there are holy souls in heaven and holy saints on earth. But God in three persons is the fountain of holiness. Nor need we wonder at the Trinity being called Watchers, seeing God the Father, Son, and Spirit, watch over all the saints. He that keepeth thee will not slumber—"Behold, he that keepeth Israel shall neither slumber nor sleep," Psa. 121. 4. And, unless the Lord keep the city of Zion, all other watchmen wake but in vain. Thus do the Holy Trinity work jointly together, and their distinct personality is seen in all their glorious works; and so it

will further appear in every branch of the work of salvation.

As in the mission and commission of Christ—"From the time that it was, there am I: and now the Lord God and his Spirit hath sent me," Isa. 48. 16. Here is Christ who is the ME that is sent, and the Lord God and his Spirit which sent him. If a trinity of names is meant, and not persons, as a wise man observes, it should, have been worded thus: "And now I myself, and myself, have sent myself." This prophecy had its accomplishment just before Christ entered on his ministry, at his baptism. Christ was upon the earth, the Holy Ghost descending in a bodily shape like a dove upon him, and a voice came from heaven, saying, "Thou art my beloved Son, in thee I am well pleased." (Luke 3. 22.) These are the Lord God and his Spirit sending Christ forth, and bearing their testimony both to his sonship and to his appointment.

Salvation also is ascribed to all the three persons, who are equally concerned in it. The Father speaks thus: "But I will have mercy on the house of Judah, and will save them by the Lord their God; and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen," Hos. 1. 7. Thus the Father bears testimony to his only-begotten Son, and tells us that he is the Lord God by whom he saves us; and we believe him, not doubting but God is a faithful and true witness, and must be a better judge of his own Son, and what he is, than all the Arians and Socinians in the world. God the Father saves us by the Lord our God, who is the Son; hence he is called "Jesus, because he shall save his people from their sins," Matt. 1. 21. Nor is the Holy

Ghost excluded from the work of salvation; for the Father, who tells us that he will have mercy upon the house of Judah, tells us also how this mercy shall come to us, even by the Holy Spirit—"But according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost," Titus 3. 5. Thus are all the three divine persons engaged in our salvation. Hence we read of *wells*, more wells than one, in which salvation is to be had—"Therefore with joy shall ye draw water out of the wells of salvation," Isa. 12. 3.

Again, an empty name cannot write nor bear record. How does a fictitious name appear in a court of law, when there is no person to be found that bears that name, or is called by it? "But there are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one," 1 John 5. 7. And this is not a trinity of names accommodated to the making of a covenant, as some suppose; for a name cannot be a father nor a son. So, likewise, if there be but one person in the Trinity, there cannot be either a Son or a Father; he that denies either, denies both.—"He is antichrist that denieth the Father and the Son: whosoever denieth the Son, the same hath not the Father," 1 John 2. 22-23. None, therefore, but persons can bear record: but the persons in the Holy Trinity do bear record; and the record that they bear is to the sonship of Christ; and their distinct record stands in the holy scriptures. The Father's record, twice written, is this—"Thou art my beloved Son, in thee I am well pleased," Luke 3. 22. Again. "This is my beloved Son, in whom I am well pleased, hear ye him," Matt. 17. 5. The Lord's testimony of himself stands upon record thus—"Say ye

of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God. If I do not the things of the Father, believe me not," John 10. 36-37. For this blasphemy, as the wicked Jews called it, was Christ condemned; and this he never denied, but sealed it with his blood. The record of the Holy Ghost is to the same truth. "Paul, a servant, separated unto the gospel of God, which he promised afore by his prophets in the holy scriptures, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," Rom. 1. 1-4. This is the witness which is recorded by the Spirit that Christ is the Son of God; not in name, for there is no power in an empty name; but he is the Son of God with power, the Omnipotent, "the First and the Last, the Almighty," Rev. 1. 8. And this is declared, or manifested, by his own resurrection from the dead—"Destroy this temple, and in three days I will raise it up" (John 2. 19.): this is the testimony borne and recorded "by the Spirit of Holiness." Now, that the threefold record, borne by the Father, Son, and Spirit, is to the sonship of Christ, appears plain from the apostle John's conclusion—"There are three that bear record in heaven, and three that bear witness on earth. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath 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," 1 John 5. 7-10. Thus

God's witness, that he hath testified, and which stands upon record, is called the testification and record that God gave of his Son. The natural inferences are these: 1. That none but those who believe in the only begotten Son of God have the witness of the Spirit in themselves. 2. That all those who tell us that Christ is only a name, or a mere creature, are infidels; they believe not the record that God gave of his Son. And, 3. The infamy charged upon such is, that they make God a liar, than which nothing can be worse; and such liars are all our Arians and Socinians, and therefore their witness is nothing worth.

Thus the holy Three bear record, which a trinity of names cannot do; for, as I before observed, if a fictitious name appear in a court of law they can do nothing with it, being but an empty name: and it must be some person or other that must have written that; but the Holy Trinity want none to write for them (unless it be in condescension to our weakness), for they can all write for themselves. Thus saith God the Father. "But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people," Jer. 31. 33. And God the Son promises to write the following inscription upon all conquerors: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name," Rev. 3. 12. And the Holy Ghost's hand-

writing is recorded thus: “Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart,” 2 Cor. 3. 3. The law that God puts into the hidden parts is shedding abroad his everlasting love in our hearts (love being the fulfilling of the law) by the Holy Ghost given unto us. Writing his law in the mind, is persuading us by his Spirit, and working in us the law of faith; “The Lord shall persuade Japheth, and he shall dwell in the tents of Shem.” (Gen. 9. 27.) What Habakkuk was ordered to write plain upon tables, that he who runs might read, God writes on the fleshly tables of our hearts, by justifying us and giving us faith and life; and in this the vision speaks in our conscience—“The just man shall live by his faith.” (Hab. 2. 4.)

Christ writes upon us the name of his God; that is, he gives us an experience of that glorious covenant-name which God proclaimed before Moses—“The Lord, the Lord God, gracious and merciful, slow to anger, abundant in goodness and truth; pardoning iniquity, transgression, and sin.” (Exod. 34. 6-7.) Pardon comes by the blood of Christ; grace, goodness, and mercy, all come together when God reveals his dear Son in us. To write upon us the name of the city of God, is to give us the happy enjoyment of peace, which is the fruit and effect of imputed righteousness; and to bless us with the presence of God. The city is to be called Jehovah Shammah, the Lord is there (Ezek. 48. 35.); or the city of God’s presence; God promising to dwell in Zion for ever, it being his resting-place, and he having desired it.

The Lord's new name seems to be that worn upon his vesture and on his thigh, and is, "King of kings, and Lord of lords;" (Rev. 19. 16.) which name he will achieve by the destruction of antichrist, and taking to himself his great power and reigning, when the kingdoms of this world will become his; and he then will make his children princes in all the earth. This greatest of all kingdoms, bigger than the Babylonian, Grecian, or Roman, will be given to the saints of the Most High, who shall take it and possess it for ever and ever; then the saints will be kings, and rule over their oppressors. Making them pillars, is polishing them by grace, making them upright and ornamental in their profession; and where these things are found written by the Holy Spirit on the fleshly tables of the heart, the sum and substance of the New Testament, whether in the gospels or in the epistles of the apostles, are experienced in the souls of God's elect, which makes them the pillar and ground of the truth, known and read of all men, being made manifest in the consciences both of saints and sinners, hypocrites and heretics; and such living epistles have a seal upon them, as all epistles should have, having the broad seal of heaven on their souls, by which they become God's secret treasure, being sealed up to the day of redemption, which is redemption from the grave. These things are recorded by the Holy Trinity, and these things are written in the minds and hearts of all believers; and these inscriptions are as puzzling to the wise and prudent among us, as the handwriting upon the walls of Belshazzar's palace was to the wise men of Babylon (Dan. 5. 25.). But messengers who bear such tidings, and interpreters to explain them, are

scarce. "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness, then he is gracious unto him," Job 33. 23. And I think that, if every congregated thousand in a profession in this nation had a real messenger to bring forth such good tidings, and endowed with divine skill to interpret them to sinners in whose hearts they are written, old England would be one of the happiest countries in all the world.

Dearly beloved, pardon me for the amazing length of this epistle; it was written, some late at night, and the rest early in the morning. When the waters are moved, and I can step in, I am (like Peter on the mount) apt to forget myself, but hope ever to remember thee at the throne; and he that hath such a friend must show himself friendly.

Ever yours,

W. HUNTINGTON, S. S.

## LETTER 5

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*Each Person in the Trinity applies the promises—Baptism is in the name of the Trinity—Baptism of the Spirit and the fiery trial that follows—Christ the Covenant-head of the elect—the Ministry of the Trinity in prayer—we must hold fast to this true doctrine of God.*

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TO THE REV. J. JENKINS, LEWES, SUSSEX.

Fellow Servant and Fellow Soldier,

GRACE and peace be with thee, both in the armoury and in the field. “Counsel in the heart,” saith the wise man (or rather Wisdom itself), “is as deep waters, and the words of wisdom a flowing brook.” (Prov. 18. 4; 20. 5.) This witness is true; for before I had gotten the last out of hand I had two more in my heart; and therefore I must speak, or write, that I may be eased.

I showed, in my last, how each person in the glorious Trinity were jointly concerned in the salvation of God’s elect; and treated a little of their co-operations in every branch of it And this will further appear, even in the application of the promises. “The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd,” Eccl. 12. 11. In the masters of assemblies a plurality of persons appear; but in the one shepherd the unity of God

is seen. If it be replied, that by the masters of assemblies the Jewish doctors are meant; I answer, they were not preachers of God's word; they made that of none effect by their own traditions. Nor can it mean the apostles or ordinary gospel-ministers, for they dare not take the title of master: "Be not ye called Rabbi, for one is your master, even Christ," Matt. 23. 8. Nor is it in the power of any man to apply the word of God. To fasten the word of God, as a nail driven up to the head, requires power; and "the excellency of the power is of God, and not of us." (2 Cor. 4. 7.) If the most eloquent orator in the world, by the dint of elocution, was to attempt this work and move the passions of men to the uttermost, all that can be said of it is, that they received it in word only: but, when the word comes "with power, in the Holy Ghost, and in much assurance," (1 Thes. 1. 5.) the nail is fastened; nor is it possible for either men or devils to draw it out. God the Father calls himself a master. "If I am a master, where is my fear?" Mal. 1. 6. "Call no man master, for one is your master, even Christ." (Matt. 23. 8.) And so he that is taught of the Spirit sows to the Spirit, and is led by the Spirit; he learns, obeys, and follows his master. Now these words of the wise, called goads, that prick; and nails, that hold fast, are given from one shepherd, even God: "The Lord is my shepherd, therefore I shall not want" (Psa. 23. 1.): "for we are the people of his pasture, and the sheep of his hand." (Psa. 95. 7.)

Again—We are baptized in the name of all the three divine persons. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28. 19. And, when

we are baptized with the Holy Ghost and with fire, the love of God is shed abroad in the heart; the sun of righteousness arises with healing in his beams, and shines like the sun in his full strength; when the Holy Ghost brings the live coal from off the altar, or puts both life and love in the word, and lays it upon our tongue, telling us that our iniquity is taken away, and our sin purged, and that we must now confess it, and proclaim it. This baptism makes a minister a flaming fire, a burning and shining light; and unites poor souls to Father, Son, and Holy Ghost; and interests them in the love of all three. But, besides the baptism of the Holy Ghost, there is another that follows, and that is the fiery trial. We read of the spirit of judgment, and of the spirit of burning: for God keeps his fire in Zion, and his furnace in Jerusalem, that his real churches may not be overrun with tares and chaff, straw and stubble. The vessels of gold and of silver will stand the furnace, but the vessels of wood and of earth will consume: the former, by losing their dross, appear the brighter and better for the fire; the latter, like a fool brayed in a mortar, ten times worse.

This blessed mystery ever was, and ever will be, with the chosen of God; for thus it is written: "According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the Lord of Hosts, It is a little while, and I will shake the heavens and the earth, the sea and the dry land. And I will shake all nations, and the desire of all nations shall come," Hag. 2. 5-7. Here is God the Father speaking and covenanting; and the essential Word, who is the

covenant-head, and the covenant itself; because the covenant is with him, made with him, confirmed by him, and all the blessings of it are in him. The glorious proclamation of the name of the Lord is nothing else but the mercy and blessings of God in Christ Jesus, held forth in the covenant of grace: and this “my name,” says God, “is in him”—in the angel that went before them. Hence they are charged to obey him, and not to provoke him, “for he will not pardon your transgressions.” (Exod. 23. 21.) When Moses calls Christ the Rock, whose work is perfect; and sets him before them as their refuge, their life, and the length of their days; and tells them not to say in their heart, “Who shall ascend into heaven, or who shall descend into the deep?” (Deut. 30. 12-13.) to fetch the Word to them; these are all applied in the New Testament to Christ, and are the things of the new covenant, which the Spirit applies to the elect of God. Here is the Lord of Hosts speaking, and the Word (Christ) spoken of, and called “the desire of all nations;” (Hag. 2. 7.) and the covenant with him; and the Spirit remaining still among them; for, although national mercies were often taken away from Israel, and national calamities brought on, yet the elect were never deserted of their God.

Moreover, the Holy Trinity are to be considered in all our addresses or approaches to God: “For through him we both have access by one Spirit unto the Father.” (Eph. 2. 18.) Here is the Father, to whom we find nearness and access, the surety having removed our sins and a broken law out of the way, and appearing as our peace-maker and mediator, through whom we are indulged with this access; and here is one Spirit, under

whose influence, as a spirit of grace and supplication, we draw nigh. This is the new and living way which Christ hath consecrated: and he tells us that no man can come to the Father but by him; and he that enters not by this new way and straight gate, but climbs up some other way, the same is a thief and a robber; and such thieves and robbers are the Arians, Socinians, and Papists; the former of which allow of no mediator, and the latter have brought in a hundred.

This mystery, my dearly beloved, we must keep, hold fast, and abide in; which is so clearly revealed in the word of God. For, "if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father; but the anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him." 1 John 2. 24-27. Hence we may conclude that whosoever hath not the doctrine of Christ hath not God; but he that hath the doctrine of Christ, who receives the love of the truth, or the love of God, which is promised to us in the word of truth; and he that receives the truth in the love of it, believes in it, and holds it fast, confesseth it, and abides in it, even he shall continue in the Son, and in the Father; and likewise he shall continue in the anointing, which is truth, and is no lie. But I must break off, and go to our gates, where there are things new and old, which are laid up for the king's beloved, that a portion of meat in due season may be given to the household. Adieu.

Yours in him,

W. HUNTINGTON, S. S.