

PART TWO. SECTION. 4 - 6,  
SECTION. 4.

**The Holy Spirit in the Life of the Believer,  
On the Holy Spirit's witnessing unto, sealing, leading, and  
guiding the regenerate.  
By Samuel Eyles Pierce,**

THE Holy Ghost, who dwelleth in Christ, our great and eternal head, liveth and dwelleth in all the members of Christ's mystic body, to conform them to their head, and make them like him, in their measure and degree. He is the great quickener, who descends and takes possession of them, lives and dwells in them as the Spirit of life, regeneration, grace, sanctification, holiness, consolation, and glory. He it is who makes them alive in the Lord, and to the Lord. He gives them to know the Father in the Son, and their union with Christ, and the Father in him. He it is who leads them into communion with the Father and the Son, and fulfills all the good pleasure of his will in them, and the work of faith with power. Our Lord speaking of sending the Holy Ghost into the hearts of his people, saith, "At that day ye shall know, that I am in the Father, and you in me, and I in you", {John. 14: 20}. And the Holy Ghost being given is to abide with the church and the people of God for ever. And in carrying on his great work in the soul, begun in regeneration, and manifested in conversion to the Lord, which is evidenced in the fruits of sanctification, holiness, "Growth in grace, and in the knowledge of our Lord and Savior Jesus Christ," he is pleased to act and perform the office of a witness, sealer, leader, and guide; such is his grace to them. The apostle saith, "The Spirit itself beareth witness to, {not with}, our Spirit, that we are the children of God", {Romans. 8: 16}. He also saith in the same chapter, "As many as are led by the Spirit of God, they are the Sons of God." And he speaks

of the Holy Ghost as a sealer, {Ephesians. 1: 13}. And our Lord himself gives him the title of guide, saying, "He will guide you."

I shall begin this section by treating on the Holy Spirit's witnessing to the heirs of glory, that they are the children of God. He is a witness for Jesus; and he is a witness to us of his love and finished work. He bears his testimony for Christ in the word. He bears his testimony also of this to the renewed mind. He carries his cause so effectually that he beareth his witness to our spirits that we are the children of God; and that so effectually and powerfully as to put a stop to our unbelief. I will aim to show what the Holy Spirit is in a peculiar manner a witness of: then how sufficient he is for it: and how he bears his witness to our Spirits, proving thereby that we are the children of God. The Holy Spirit is a witness for Jesus to all that is revealed and written in the volume of the book concerning him. This he must be, seeing "the testimony of Jesus is the Spirit of prophecy", {Revelation. 19: 10}. And "to him give all the Prophets witness", {Acts. 10: 43}. And "prophecy came not of old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost", {2nd Peter. 1: 21}. In an especial manner the Holy Ghost is a witness to the undertakings of Christ in the council of peace. He, as a witness, bears testimony to the everlasting perfection of Christ's offering, that sin is effectually put away thereby that the Father hath accepted it, that the elect are perfected by the offering of the body of Jesus Christ once, and that pardon of sin is the fruit of Christ's finished oblation, the Father saying, "I will be merciful to your unrighteousness, and I will remember your sin no more." See, as a proof of all this, the Epistle to the Hebrews, {Hebrews. 10: 15, 16}. The Apostle saith, "Whereof the Holy Ghost also is a witness to us; for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more." I proceed to show how the Holy Ghost is to bear his testimony, and be a witness for Jesus in and unto us. His sufficiency appears from his being one of the

three that bear record in Heaven with the Father and the Word, that there is eternal life for everyone who believeth in Jesus.

And this witness he also beareth on earth, in the preaching of the everlasting gospel, which is the Father's record of Jesus. And which record is this: "That God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life", {1st John. 5: 7, 8, 11, 12}. Of this eternal and immutable truth, he bears testimony to the spirit, to the understanding, heart, and conscience of such as are renewed by his sacred influences. He enables them to receive the Father's record into their hearts, and give full credit unto it. He bears this witness to their spirit, that they are all "the children of God by faith in Christ Jesus." He bears this witness to their spirits that the Father is everlastingly well pleased with everyone who is well pleased with the person, righteousness, and atonement of his co-equal Son, and rests his whole hope and salvation thereon. Now, as faith in Christ is the fruit of our new birth, and our new birth is the fruit of our adoption; so in viewing and exercising our minds spiritually on Christ our interest in him is manifested, and it is self-evident to us that we are the children of God. He being our Father in Christ Jesus, we are his children in him. By believing and receiving Christ this is made plainly to appear. As the Holy Spirit bears his witness to our Spirit of the Father's free, everlasting, unchangeable love, and the Son's finished work, this removes all doubts from our minds. Thus, believers have the witness in themselves. And thus the Holy Spirit becomes to them the Spirit of adoption, enabling them to call God, Father. Abba is a Hebrew word. It signifies Father, which is joined to it by way of explanation. For Abba, Father, is Father, Father. Abba reads the same backward and forward to show that God is the Father of his people in all places and cases, in all times and circumstances. Now, as the Holy Spirit bears witness to their spirits by discovering the Father's love and the Son's plenteous redemption, that in him they have redemption through his blood, and that the Father is reconciled unto them by the death of Son, they are led to see themselves the sons and daughters of the Lord God

Almighty. Now, this testimony concerning our son-ship is witnessed to our Spirit by the Holy Ghost: not to make it surer, for it stands on the immutable foundation of predestination; but to make it sure to us by enabling us to receive and believe it on union to the person of Christ, and the Holy Ghost, who dwells in the Saints, and can neither deceive, nor be deceived; who witnesses what he knows, and is sure of, and by his powerful operation and divine influence brings the heart to a cordial belief of it.. He also performs the part and act of a sealer. The Apostle treats upon this subject in the following Scripture: "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" {Ephesians. 1: 13}. In which words we are informed how these persons were brought to know and believe on Christ. It was by the Gospel which is here called the Gospel of salvation, and the Gospel of their salvation. And they bearing it were enabled to believe on Jesus, as the means by which they received the saving knowledge of him. And after they believed, or in their believing on him, they were sealed with that Holy Spirit of promise. The Holy Ghost is so called because he works with the promise; because he is most eminently the great and grand promise of the New Testament; because the Lord's people are passive in the whole work of the Holy Ghost within them, and upon them; and also because in his whole work he acts according to the everlasting covenant, which, as it respects the elect, is a covenant of promise, which contains eternal life, which life is in Christ their head, and which is conveyed to them by the Holy Spirit; who may bear the title of the Spirit of promise, because, when he seals home a sense of the love of God, and gives views of interest in Christ and his great salvation, it is by the word of promise. It was so when he sealed Christ, and consecrated him to his work and office. The Father said by an audible voice from Heaven, "This is my beloved Son, in whom I am well pleased." This was repeating what had been pronounced in the person of Jehovah the Father concerning the glorious and divine Mediator in the prophecy of Isaiah: which the Holy Ghost brought home and sealed on the mind

of Jesus, when he sealed him to the discharge of his sacred office. So the holy acts which the Holy Ghost performs on his church and people are similar. He brings to their minds the sacred promises. He shows them the good contained in them, the love of God expressed in them, and the perfection and freeness of Christ's salvation declared by them. So he seals on their minds the truth of all this; and enables them more fully to believe all this. He shows them the truth and faithfulness of God the promiser, the stability of the promise, the immutability of the everlasting covenant, the eternity of God's love; and that he hath by two immutable things, namely, by his word and by his oath, in which it is impossible for God to lie, given us a foundation for strong consolation, who have fled for refuge to lay hold upon the hope set before us {Hebrews. 6: 18}. The Holy Ghost is given by the Father as a sealer, as the Spirit of promise, and as the earnest of the eternal inheritance. He is sent to establish the believer in Christ, to anoint, seal, and give him in his heart a real earnest and foretaste of heavenly joy. So saith the Apostle: "Now he who stablish us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts", {2nd Corinthians. 1: 21, 22}. God the Father bestows his Spirit on believers to establish them in the knowledge and belief of the everlasting Gospel. They are established in Christ; in whom they were from everlasting, as the objects of the Father's eternal love. "The foundation of the Lord {in personal and eternal election} standeth sure, having this seal, the Lord knoweth them who are his", {2nd Timothy. 2: 19}. The Holy Ghost, who knoweth the elect, and calleth them by their names, sets this seal on their minds, after their believing on Jesus. The impress of which seal on them individually is, "The Lord knoweth thee to be his." Hereby we know our election in Christ, that we were in him before the world was, and that out of God's everlasting love to us he hath bestowed on us all good things in him. And whatsoever he doth for us is out of his hearty good will and liking to us. And thus, as God is said to seal Christ, {John. 6: 27}, which sealing refers to the voice from Heaven pronounced by the Father, saying, "Thou art my beloved Son", {Mark. 1: 11},

which was sealed home on his mind, so that he thereby had a testimony that he was the Christ of God; so likewise God's sealing us in Christ by his Spirit is to give us an indisputable evidence that we are his beloved, one with Christ, united to him, saved in him with an everlasting salvation: and the Spirit sets home all this in our hearts, and by the Word, and by his own immediate testimony, in the name and authority of his own personality, assures us that we are eternally the Lord's, the sole property of Father, Son, and Holy Ghost, who dwell in us, as their portion and inheritance also. Thus, we are sealed in Christ, and have the testimony of it in our souls, that we are the Lord's. And the Holy Ghost is the earnest of all this in our hearts, who has also sealed us, and given us the earnest of the Spirit in our hearts, {2nd Corinthians. 1: 22}. The fruits of which are, joy in the Holy Ghost; yea, joys unspeakable and full of glory; because the Spirit of God and of glory now rests on the believer, thus anointed and sealed to the day of redemption. The Holy Ghost becomes the earnest of glory as he shows us our interest in the Father's love, and in the work of his co-equal Son, and as he now dwells in us to lead us into peculiar communion with the Father and the Son, according to Christ's promise. "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever, 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" ,{John. 14: 16, 17}. And again, "He that hath my commandments, and keepeth them, he it is who loveth me, and he who loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him" ,{John. 14: 21 }. And Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him," {John. 16: 23}.

The Holy Ghost is their leader also. So saith Paul. "As many as are led by the Spirit of God, they are the Sons of God",{Romans. 8: 14}. Our Lord has given, as the great prophet over the house of God, a most perfect directory in his word for the life, work, and

conversation of his people, which is also full of everlasting consolation, and contains many most necessary cautions. But it is by the Holy Ghost who puts life into them, He it is who leads believers into all truth, out of themselves to Christ, and into communion with the Father and the Son. He leads into the paths of righteousness and holiness. He leads in a right way to the city of habitation. He is their guardian, who will guide them in his strength to his holy habitation. He is their guide even unto death. By his guiding them, he opens to the view of their minds the truths and doctrines of the everlasting Gospel; and shows them what divine supports are contained in them. He is pleased to give them blessed views of his most gracious care exercised towards them. As he knows all their walking through this great wilderness; so he follows them every step, preventing them with his mercy. This is a most beautiful passage of scripture, and is expressive of this subject:

The Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, {Deuteronomy. 32: 9-12}.

This is applied to the Holy Spirit, whom they rebelled against and vexed, who, as Jehovah the Spirit, caused him to rest, {Isaiah. 63: 10-14}. That he was with the church of Christ under the past dispensation is expressly declared by Nehemiah, and that also as their instructor: "Thou gavest also thy good Spirit to instruct them", {Nehemiah. 9: 20}. Hence the Psalmist prays, "Teach me to do thy will; for thou art my God; thy Spirit is good, lead me into the land of uprightness" and also the honor of the eternal Spirit says, "Good and upright is the Lord, therefore will he teach sinners in the way.

The meek will be guide in judgment; and the meek will he teach his way," {Psalm. 25: 8, 9}. All which is truly agreeable to his work and

office in the covenant of grace, which I conceive most fully expressed in the following promise: I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," {Psalm. 32: 8}. Having thus briefly expressed these views concerning the Holy Spirit's witnessing unto, sealing, leading, and guiding the called and believing people of God, I close the section. May it please the Holy Ghost to make the truth of all this the more fully appear in the hearts and experiences of his Saints, than I have or can possibly describe! Amen.

## SECTION. 5.

**The Holy Spirit in the Perseverance of the Believer, On his enabling them to mortify sin, vanquish temptations, and preserve in the Lord's ways, bringing forth fruit to life eternal.**

EVERY part, gift, fruit, and operation of the eternal Spirit in, and on, the souls of the elect prove him to be essentially divine and omnipotent. He breathes spiritual life into their souls in regeneration. He enlightens their spiritual faculties with the light of life everlasting. He reveals Christ unto them. He gives them supernatural views of the Father's everlasting love. He makes known to them their union with the person of Christ, and with their personal interest in his salvation; and hereby converts them to the Lord their God. He lives, dwells, and abides in them, to inspire them continually with spiritual life, to carry on his work in their souls, to promote and increase the fruits of sanctification and holiness, to breathe within and on them, that they may grow in grace, and in the knowledge of the Lord and Savior Jesus Christ. He it is who produces in their heart's spiritual, strong, yea, everlasting consolation. He directs their hearts into the love of God, and leads them into communion with the Father and the Son.



All which he could not do, if he were not equal with the Father and the Son. In all he works within us, he works in conformity with the eternal transactions of the Father and the Son, and with everlasting love to the person he works within and upon. He executes all his work in exact conformity with his written word, and with it. He is Christ's witness of him in the hearts and consciences of the regenerate. He seals home divine and evangelic truth on their minds, and seals them as the Lord's portion and inheritance. He is their leader and guide. And he leads and guides them into the parts of truth and holiness. Thus as he creates spiritual life and light in them, and brings them to know and clearly perceive their union and interest in Jesus; so he enables them to live a life of faith on the Son of God, and of communion with the Father in him. The Holy Ghost in this divine fellowship with the Father and the Son gives the believer to know, find, feel, and taste, that God is love in Christ.

They who believe in Jesus have the sweet enjoyment of it. Such live on Christ the fountain of life, have the mind of Christ, have the same inheritance, the same relation, the same Heaven, and for the same duration. They are joined to the Lord, and have one Spirit with him. The Holy Ghost produces in them real sensations of God's love. He creates in their mind's spiritual ideas of Christ. He brings down Heaven into their hearts, and feeds their souls with joys that are purely spiritual and divine. He excites by the influences of his grace a blessed breathing in their souls after Christ, and promotes a holy familiarity between God and them, whereby sin becomes more loathsome and hateful. This makes way for the Holy Spirit to put forth his life-giving influences within them, and mortify sin in them and for them. He enables them to vanquish temptations; and thus, he leads them on, and enables them to persevere in the Lord's way, bringing forth fruit unto life eternal.

A believer in Christ Jesus, though a man in Christ, one in whom the Holy Ghost dwells and makes his abode, whose soul is made meet for the inheritance of the Saints in light, is nevertheless a man in

Adam, and hath a fallen nature; so that he may say, "I know that in me, that is, in my flesh, dwelleth no good." No: there is nothing in it but sin. The believer is in a militant state. Every sense, with every feeling, of his mortal body is corrupted by the fall. Every faculty of his soul is defiled. He is in danger from every object and sense. He has in himself a propensity to evil. He is liable, through sin which dwelleth in him, to fall by the strength of corruption into present temptation. He has the world, which lieth in the arms of the wicked one, to withstand. All the hosts of hell, with the devil, their arch head, in the front, are continually fighting against the believer. So that the personality, essence, and attributes of the Holy Ghost, with his infinity and most perfect and exact understanding of the believer's case, the wiles and subtilty of the devil, his various stratagems and assaults on the soul of the believer, are most divinely realized in his providential power, and divine, and mysterious operations towards, and on the minds of those who are called by grace. It is by the powerful influence of the eternal Spirit that the power of sin is broken in the soul, that the love of sin is subdued in the heart, and that the power of sin is destroyed in the life. It is indeed a constant miracle of grace, and a perpetual proof of the Godhead of the Holy Ghost, that he is pleased to continue spiritual life and liveliness in the soul that has inherent in it the whole death and body of sin, and that he is pleased to maintain eternal war with sin in the heart, where sin with all its lusts and affections has also its residence.

To carry on a work of grace, and thereby undermine the whole work of sin, and the empire of hell in the soul, while at the same instant the person, who is the subject of it, feels his own guilt, sinfulness, and deformity, is worthy of God the Holy Ghost. And it will afford a revenue of praise to his majesty for ever and ever. The regenerate person is a miracle of grace. He has the mystery of iniquity working with him. And he has the Holy Ghost living in him, counteracting all this. There are seasons in the believer's experience when he had a deep sight, sense, and experience of the body of sin, that corrupt

nature, which is in him. He has particular seasons of temptations, peculiar and besetting corruption's, hours of spiritual darkness and desertion, some sore conflicts with the devil, the world, and the flesh; in which at times he is foiled, and forced to cry out and groan, being burdened. Guilt is contracted and fixed on the mind. Satan seems to triumph. The world looks and speaks great swelling words. Particular corruptions seem to gain advantage. Yet the Lord the Spirit, when the enemy comes thus on the believer as a flood, is pleased most graciously to lift up a standard against the enemy, and on behalf of the tempted soul. The believer feels he has no might to withstand the host of hell, the world lying in sin, and his own heart's lusts, by any power of his own.

Therefore, he renounces himself, and all hope of being able to conquer any, the very least sin, or temptation in, or by, any strength or effort of his own. And the Lord the Spirit is pleased to give some special thoughts of Christ, which fill him with holy wonder and joy, by bringing home some divine thoughts of the free and sovereign love of God the Father. Thus, he withdraws the heart from sin, breaks the force and power of temptation in the soul, frustrates the malice and stratagems of hell, overcomes the influence of the world and hereby restores the soul to its former peace and communion with the Lord. By these special providence's and operations on the mind he enables the believer to withstand and mortify sin. How this is carried on in the heart, and evidenced in experience, is to be declared in this section. It is a point of importance, in real and spiritual experience, to know and understand how, in what way and manner, and by what means the Holy Ghost is pleased to carry on his work of grace in the soul, and mortify sin in it. We are expressly told, "Man doth not live by bread alone, but by every word which proceed-eth out of the mouth of the Lord doth man live," {Deuteronomy. 8: 3}. Spiritual life in the soul is the effect of the indwelling of the Holy Ghost: every spiritual breathing, with every desire, after Christ and God in him, is this spiritual life in the open discoveries and evidences of it. The very perceptions the regenerate

have of sin, and the in-being of it in the soul, which lead to self-loathing, abhorrence, and renunciation, are the fruit of spiritual life and supernatural light. The holy combat between flesh and Spirit, which is peculiar to the regenerate, gives proof of spiritual life. The bitter bewailings of Soul on being foiled in the spiritual warfare are a substantial proof of being on the Lord's side.

But how the Holy Ghost carries on his work of irresistible grace in the soul, in the full experience of its inward sinfulness, of the strength and malice of its numerous and spiritual enemies, and how, though sin is alive and lively, he mortifies it in the heart and affections, is the subject briefly treated of. This he does in a way and manner peculiar to himself, the sole and almighty agent, and by means which prove him to be deeply interested in, and concerned for the believer. He humbles that he may exalt. He shows the believer his wounds, and gives him a thought of Christ's all-sufficiency, as the health and cure of his soul. He creates such ideas of Christ in his mind as give him to apprehend him to be the spring and fountain of the life of all his grace, and hope of all his future glory. He lets in such thoughts of the love and mercy of God, as a covenant-God, as yield real content to the mind, and produce peace in the heart. He opens the promises, explains, applies, and gives such realizing apprehensions of the good contained in them, as are the means of drawing out the heart after God, of drawing off sin, of killing the mind to the love of it, of deadening the affections to it, that the believer finds grace is almighty to dethrone and conquer, to subdue and mortify sin, all sin, and even his besetting sin in him, and for him, beyond all his former expectations. The following Scripture bears witness to the substance of all this: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know, that he might make thee know that man doth

not live by bread alone, but by every word that proceed-eth out of the mouth of the Lord doth man liv", {Deuteronomy. 8: 2, 3}.

All the experience the believer has of his inward exceeding sinfulness and hell is from the Holy Spirit. All the various assaults and temptations exercised by the host and powers of hell against him are overruled by the Holy Ghost for the believer's benefit. His every trial in life is through the economy of the Holy Ghost for his advantage. As the Lord the Spirit teaches him, he from the knowledge he has of sin and self takes the faster hold of Christ. Being continually assaulted by the host and powers of hell he is led by the Holy Ghost to Jesus, the captain of salvation. The trials and troubles he meets with in this vale of tears are sanctified by the Holy Spirit to make him more dead to all present things, and to set his heart and affections on Christ alone. All which is owing to the divine influences of the Lord the Spirit put forth within him. And as sin in the heart and affections is deadened and mortified by the views and thoughts the believer has of Christ, and the communion he has with him through the revelation of him to the mind from the word by the Holy Ghost; so he is hereby enabled to vanquish temptations.

He sees in Christ, and enjoys in his love and precious salvation pleasures, sweetness, and content, far beyond what sin, under any, under every appearance of it can possibly propose to any of his senses. While he looks, and is kept looking unto Jesus, his heart is perfectly happy. His mind enjoys perfect peace. All the affections of his soul are satisfied, and his happiness is unspeakable. By it he loses his former relish for sin. It cannot now satisfy him. As he views the glories, beauties, excellencies, and perfections of Christ, the world, with all called great and good in it, becomes, in the estimation of the believer, not worth a thought. As he leans on the arm of Jesus, he "Comes up out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant", {Song . 3: 6}. As clothed in the whole armor of God, as taught and enabled by the Holy Spirit to exercise himself in putting it on, in

using it aright, and managing it skillfully, he resists the devil in the faith of Jesus, and comes off a conqueror, yea more than a conqueror, through him that loved him. Thus, through the power of the Holy Ghost, he perseveres in the Lord's ways bringing forth fruit to life eternal. He is by the unction of the holy one taught that he is one with Christ, that his life is hid with Christ in God, that by Jesus he has union with the Father in him, that Christ liveth in him, that he is complete in him; that his life, his death, his victories, his triumphs over the whole body of sin, over the whole host of hell, over all the power of the enemy, and over the world, are imputed to him: that every sin has received its death wound already from the death and arm of Christ, and will at the article of death everlastingly expire; that the fullness of Jesus is his supply, the arm of Jesus is his defense, that Christ is his shield, and he may well triumph because of Jesus' word, "Fear thou not; for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," {Isaiah. 41: 10}. The true belief of this influences the soul, through the power of the Holy Ghost, with invincible courage and joy; so that he goes from conquering to conquer. And in the faith of what Christ, in this great declaration of his grace, saith, the believer perseveres bringing forth fruit into life eternal. Which fruit consists in holiness of life and conversation. The end of which is everlasting life, {Romans. 6: 22}.

Thus I have aimed to show how the Holy Ghost carries on his work of grace in the believer's heart and life, enabling the regenerate people of God to mortify sin, vanquish temptations, and persevere in the Lord's way, bringing forth fruit unto life eternal. I close this section therefore, praying the Lord the Spirit to bless the same, so far as seemeth to him good. Grant this, Holy Ghost, to the praise of the glory of thy grace. Amen.

## SECTION. 6.

**The Holy Spirit in Prayers of the Believer,  
How he assists them in prayer, making intercession in them  
according to the will of God.**

PRAYER is the breath of the new-born soul. It is the breathings of the Holy Ghost within him. It is the very essence, and elixir of grace. The Holy Ghost is the author of every spiritual desire, aspiration, and outgoing of heart after God. We, read. of praying in the Holy Ghost, {Jude. 20}. He is emphatically styled "The Spirit of grace and of supplications", {Zechariah. 12: 10}. It is he who gives us to see and feel our wants, and to make them known at the throne of grace by prayer and supplication. It is he who indites both matter and manner. It is he who helps us to offer up our requests with energy. It is he who leads into real fellowship with the Father and the Son in the ordinance of prayer and praise. Hence the apostle says, "I will pray with the Spirit, and I will pray with the understanding also. I will sing with the Spirit, and I will sing with the understanding also," {1st Corinthians. 14: 15}. We, read. of the communion of the Holy Ghost, {2nd Corinthians. 13: 14}. It is he who leads us into fellowship with the Father in his everlasting love, and into the fellowship with the Son in all the blessings and benefits of his salvation; and the consolations which flow into our souls there from are through the communion of the Holy Ghost. When we survey in the light of faith the work of the Holy Spirit in its whole process within us, and upon us, we have full and indisputable evidence of his personality, Godhead, power, and almighty energy. The work of grace within us, the upholding of it, and the carrying on of the work of faith with power in our hearts, fully prove that he is co-equal with the Father and the Son. His presence with his people in prayer, his assisting them in private, in family, in public prayer, the communion he admits them into with the Father and the Son in their observance of the ordinances of baptism and the Lord's Supper, in hearing, preaching, reading, and meditation, are blessed proofs of

his infinity, omniscience, and omnipresence. I think in no part of his work of grace his love to the elect is more fully discovered than in his leading and directing the hearts of the called and regenerate in pouring out their hearts unto the Lord. This is indeed done inwardly, secretly, mentally, and vocally. But it is always the fruit of his own anointing, and sometimes it is with groanings which cannot be uttered. He proves his co-essentiality and co-eternity with the Father and the Son by giving his regenerate ones a most blessed acquaintance with the ancient and everlasting transactions between the Father and the Son, by giving them to rest for their salvation thereon, by giving them to love the Father for his free love to them in his dear Son, and by leading them to view over and over by faith the heights, and depths, and lengths, and breadths of the love of Christ which passeth knowledge. This warms their hearts, raises their affections, and endears the matchless Jesus unto them. They approach him on the throne of grace, as the glorious Mediator, believing his work to be a finished salvation, and that he is the Lamb of God, who has finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness. The belief they have of his efficacious sacrifice and blood shedding discharges their consciences of the guilt of sin, and produces therein the peace of God. The apostle gives us a most divine exhortation, founded on these immutable truths, to approach the throne of the heavenly grace:

Having therefore, brethren, boldness {or liberty} to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, {Hebrews. 10: 19, 20, 21, 22}.

The Holy Spirit conveys with it life, light, power, and energy to the mind. Faith is quickened, hope increased, and love inflamed. The



virtue and efficacy of Christ's sacrifice are apprehended. The mind perceives and believes the perfection of it. The conscience is at peace in believing that the blood of Jesus Christ cleanseth from all sin. Body and soul being purified and discharged from the imputation of all guilt, and washed in the fountain of the Redeemer's most precious blood, the believer draws nigh unto God in full assurance of faith, that the work of Christ is everlastingly acceptable to the Father, and that he is at peace with him through Jesus Christ our Lord. And through the grace of the Holy Spirit he enters into the holiest with his petitions, has freedom and liberty to speak out his whole heart, and to pour forth his soul in desires and requests to the Lord. And thus, he has the experience of what the Psalmist saith, "Blessed is the man whom thou choosest, and causest to approach unto thee," {Psalm. 64: 4}. The Holy Ghost assists believers in prayer, making intercession in them according to the will of God. This is declared by the apostle in the following words:

Likewise, the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered. And he who searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God, {Romans. 8: 26, 27}.

In nothing to the Saints and the children of the most high God need the Holy Spirit's grace, assistance, and presence with their souls more than in their addresses at the throne of grace. They know indeed that God in his nature, persons, and perfection's, is the object of worship, and that they cannot come to the Father but by the Son, as the only Mediator, and their access must be, by the Holy Spirit. These truths are deeply inlaid in their souls, and inscribed on their hearts by the Lord the Spirit: yet such are the various and varying circumstances, temptations, corruption's, darkness, deadness, wanderings, coldness, and distresses of the called people of God, that they are often shut up in their frames, cold in their affections,

dead in their hearts to God, and the things of God. So that they know not at times what they should pray for as they ought. Here the Holy Spirit's grace is most gloriously and divinely displayed. When the believer feels most of his own spiritual deadness and inability, experiences more deeply than ever before the sinfulness and corruption of every part, sense, member, feeling, faculty, and affection of the body of sin and death, the Lord the Spirit stirs up groanings in the mind which cannot be uttered. The soul prays silently, without a voice, most ardently and fervently. He is not able to express fully what is conceived in the mind, how great his burdens and wants are. The Holy Ghost suggests to the believer such thoughts of God's everlasting mercy, of Christ as the intercessor and advocate, as increase the holy importunity of the soul in its self-loathing and groaning under the views and sense it has of its inherent sinfulness and spiritual death. The Holy Spirit bears up the mind under all its weakness, and fills it with devout fervor in lively feelings and inwrought prayer, such as no words can ever express. The heart of God is so set open to his views; the person, love, work, and offices of Christ are so brought to his remembrance; and the promises so suitably applied to the believer's present case, as lead into divine fellowship with God the Father and his Son Jesus, and give relief to the heart. In this way and manner the Holy Ghost assists the real believer in prayer, and produces spiritual groanings in him which cannot be uttered in any form of words; because they infinitely exceed them, being the breathings of the Holy Ghost in the renewed soul. And he maketh intercession for the Saints according to the will of God, which he is fully acquainted with. As he leads them to plead, at the throne, the promises which are suited to their present cases; so, this is according to the will of God.

The Holy Spirit knows the whole case of the believer. He knows the whole heart of his heavenly Father towards him. He knows the prevalency of Christ's intercession in Heaven for him. He knows the believer's interest therein. And he leads him into some precious discoveries thereof. "He who searcheth the heart knoweth what is

the mind of the Spirit, because he maketh intercession for the Saints according to the will of God." This is a most glorious proof of the Godhead and immensity of the eternal Spirit, and his co-equality with the Father: who, as he searcheth the heart, knows the mind of the Spirit in all the breathings, inward groanings, and desires of the soul in prayer. The Holy Ghost directs in prayer what to say, and assists in the performance of it. It is offered up through his divine energy, in the exercise of faith on the person and priesthood of our great high priest, Jesus the Son of God, in whom we approach the Father; who accepts both our persons, prayers, and praises in his beloved Son, who presents our spiritual services before the Three one, perfumed with the odor and fragrancy of his most precious mediation. And from him we receive answers, such as prove our cry is come up into God's holy dwelling place, even into Heaven. I would suggest that as the person, death, and intercession of Christ are the foundation of all our confidence and access to the Father; so all our true and spiritual worship in prayer, praise, and mediation is the fruit of the Holy Ghost, who dwelleth in us, and who is the Spirit of grace and supplication.

And thus I close this section, how the Holy Ghost assists in prayer, making intercession for the Saints according to the will of God, praying it may lead the mind to apprehend the exceeding rich, free, and sovereign love of the Holy Spirit, expressed in this agency of grace, who is an intercessor, and who performs his office in us, making intercession for the Saints according to the will of God. So that the elect have Christ acting the part of a powerful intercessor on their behalf in Heaven, and the Spirit of Christ making intercession for them on earth; assisting them to come without cries to their heavenly Father. Surely the love of the Holy Ghost in thus assisting Saints is ineffable. He leads into a knowledge and experience of the love of the Father and the Son, and gives believers real enjoyments thereof. Bless, O Holy Ghost! What is contained in this section so far as it may increase thy own praise, and thy people's benefit? Amen.