

ΗΝΕΥΜΑΤΟΛΟΓΙΑ:

OR, A

DISCOURSE

CONCERNING THE

HOLY SPIRIT.

Wherein

AN ACCOUNT IS GIVEN OF HIS NAME, NATURE, PERSONALITY,
DISPENSATION, OPERATIONS, AND EFFECTS

HIS WHOLE WORK IN THE OLD AND NEW CREATION IS EXPLAINED;
THE DOCTRINE CONCERNING IT VINDICATED FROM
OPPOSITIONS AND REPROACHES.

The

NATURE ALSO AND NECESSITY OF GOSPEL HOLINESS; THE DIFFERENCE BETWEEN GRACE AND MORALITY, OR A SPIRITUAL LIFE UNTO GOD IN EVANGELICAL OBEDIENCE, AND A COURSE OF MORAL VIRTUES, ARE STATED AND DECLARED.

By the late Reverend JOHN OWEN, D. D.

JOHN v. 39. *Search the Scriptures, &c.*

Ἐκ τῶν βιβλίων γράψαντες διωλογημένοι, καὶ διδάσκοντες ἡ ἑλπίς, καὶ μὴ — CHRYSOSTOM.

IN TWO VOLUMES.

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M. DCC. XCI.

The Manner of Conversion explained in the Instance of Augustine.

C H A P. VI.

The outward means and manner of conversion to God, or regeneration, with the degrees of spiritual operations on the minds of men and their effects, exemplified in the conversion of Augustine, as the account is given thereof by himself.

AS among all the doctrines of the gospel, there is none opposed with more violence and subtilty, than that concerning our regeneration by the immediate powerful, effectual operation of the Holy Spirit of grace; so there is not scarce any thing more despised or scorned by many in the world, than that any should profess that there hath been such a work of God upon themselves, or on any occasion declare ought of the way and manner whereby it was wrought. The very mentioning hereof is grown a derision among some that call themselves Christians; and to plead an interest or concern in this grace, is to forfeit all a man's reputation with many who would be thought wise, and boast themselves to be rational. Neither is this a practice taken up of late in these declining times of the world; but seems to have been started and followed from days of old, possibly from the beginning:

yea, the enmity of Cain against Abel was but a branch of this proud and perverse inclination. The instance of Ishamel, in the scripture, is representative of all such as under an outward profession of the true religion, did or do scoff at those who being, as Isaac, children of the promise do profess and evidence an interest in the internal power of it which they are unacquainted withal. And the same practice may be traced in succeeding ages. Hence holy Austin, entering upon the confession of his greater sins, designing thereby to magnify the glory and efficacy of the grace of God in his conversion, provides against this scorn of men, which he knew he should meet withal. *Rideant, saith he, me arrogantes et nondum salubriter prostrati et essi per te Deus meus, ego tamen confiteor tibi dedecora mea, in laude tua; Confess: lib. 4. cap. 1. let arrogant men deride or scorn me, who were never savingly cast down nor broken in pieces by thee, my God, yet I will confess my shame unto thy praise.* Let none be offended with these expressions of being savingly or wholesomely cast down and broken by God; for, in the judgment of this great person, they are not fanatical. We may not therefore think it strange, if the same truth, the same practice and profession of it, do still meet with the same entertainment. Let them deride and scorn it, who were never humbled savingly, nor broken with a sense of sin, nor relieved by grace; the holy work of God's Spirit is to be owned, and the truth to be avowed as it is in Jesus.

SECT. 2.—Of the original depravation of our nature, we have treated so far as is needful unto our present purpose. Yet some things must yet be added concerning the effects of that depravation, which will conduce unto the right understanding of the way and manner whereby the Spirit of God proceedeth for the healing and removal of it, which we have now under especial consideration. And we may observe;

SECT. 3.—1. That the corrupt principle of sin, the native habitual inclination that is in us unto evil, work-

eth early in our natures, and, for the most part, preventeth all the actings of grace in us. Though some may be sanctified in or from the womb, yet, in order of nature, this native corruption hath first place in them; for a clean thing cannot be brought out of an unclean, but that which is born of the flesh is flesh. *Psalm. lvi. 3. The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies.* It is to no purpose to say that he speaks of wicked men; that is, such who are habitually and profligately so: For whatever any man may afterwards run into by a course of sin, all men are morally alike from the womb, and 'tis an aggravation of the wickedness of men, that it begins so early, and holds on an uninterrupted course. Children are not able to speak from the womb, as soon as they are born. Yet here are they said to speak lies. It is therefore the perverse acting of depraved nature in infancy that is intended. For every thing that is irregular, and answers not the law of our creation, and rule of obedience, is a lie. And, among the many instances collected by Austin of such irregular actings of nature in its infant-state, one is peculiarly remarkable. *Confess. lib. 1. cap. 6. Paulatim sentiebam ubi essem; et voluntates meas volebam ostendere eis per quos implerentur, et non poteram: itaque jactabam membra, et voces signa similia voluntatibus meis, pauca quæ poteram et qualia poteram; et cum mihi non obtemperabatur, vel non intelligendo, vel ne obesset, indignabar non subditis Majoribus, et liberis non serviens, et me de illis flendo vindicabam.* This he again repeats. *Cap. 7. An pro tempore illo bona erant, siendo petere etiam quod noxie daretur, indignari acriter non subditis hominibus liberis, et majoribus; his quæ a quibus genitus est, multisque preterea prudentioribus, non ad nutum voluntatis obtemperantibus, feriendo nocere mihi quantum potest, quia non obeditur imperiis quibus perniciose obediretur? Ita imbecillitas membrorum infantilium innocens est, non animus infantium.* Those irregular and perverse agitations of mind, and of the will or appetite, not yet under

the conduct of reason, which appear in infants, with the indignation and little self-revenges wherewith they are accompanied in their disappointments, when all about them do not subject themselves unto their inclinations, it may be to their hurt, are from the obliquity of our natures and effects of that depraved habit of sin, wherewith it is wholly possessed. And by the frequency of these lesser actings are the mind and will prepared for those more violent and impetuous motions, which, by the improving of their natural capacities, and the incitation of new objects presented unto their corruptions, they are exposed unto and filled withal. God did not originally thus create our nature, a condition worse and inferior to that of other creatures; in whose young ones there are none of these disorders, but a regular compliance with their natural instinct prevails in them. And as the dying of multitudes of infants, notwithstanding the utmost care for their preservation, whereas the young ones of other creatures all generally live, if they have whereby their nature may be sustained, argues the imputation of sin unto them; *for death entered by sin, and passed upon all, inasmuch as all have sinned*; so those irregular actings peculiar unto them, prove sin inherent in them, or the corruption of their nature from their conceptions.

SECT. 4.—2dly, With the increase of our natural faculties, and the strengthening of the members of our bodies, which, by nature, are *become ready instruments of unrighteousness unto sin*, Rom. v. 13. this perverse principle acts itself with more evidence, frequency, and success, in the production of actual sin, or inordinate actings of the mind, will, and affections. So the wise man tells us, that *childhood and youth are vanity*, Eccl. xi. 10. The mind of man, in the state of childhood and youth, puts itself forth in all kinds of vain actings, in foolish imaginations, perverse and froward appetites, falseness in words, with sensible effects of corrupt inclinations in every kind. Austin's first book of Confessions is an excel-

lent comment on that text, wherein the vanity of childhood and youth are graphically described, with pathetic self-reflecting complaints concerning the guilt of sin which is contracted in them. Some, perhaps, may think light of those ways of folly and vanity, wherein childhood doth, or left alone, would consume itself; that there is no moral evil in those childish innocencies. That good man was of another mind. *Instane est, (saith he) innocentia puerilis? non est Domine, non est Oro te Deus meus, nam hæc ipsa sunt quæ a pædagogis et magistris, a nucibus pitulis, passeribus, ad Prefectos et Reges, aurum, prædia, mancipia hæc ipsa omnino quæ succedentibus majoribus ætatibus transeunt, lib. 1. cap. 19.* This is not innocency, it is not so. The same principle and habit of mind carried over unto riper age, and greater occasions, bring forth those greater sins, which the lives of men are filled withal in this world. And who is there who hath a serious reverence of God, with any due apprehension of his holiness, and a clear conviction of the nature of sin, who is not able to call over such actings in childhood which most think meet to connive at, wherein they may remember that perversity whereof they are now ashamed? By this means is the heart prepared for a further obduration in sin by the confirmation of native obstinacy.

SECT. 5.—3dly, Unto those more general irregularities, actual sins do succeed; such, I mean, as are against the remaining light of nature, or committed in rebellion unto the dictates and guidance of our minds and consciences, the influence of those intelligences of moral good and evil, which are inseparable from the faculties of our souls. For, although in some, they may be stifled and over-borne, yet can they never be utterly obliterated or extinguished, but will accompany the nature of man unto eternity, even in that condition wherein they shall be of no other use but to add to and increase its misery. Amongst those we may call over one or two instances. Lying is such a sin, which the depravation of nature in youth is prone to exert itself by, and that on sundry rea-

sions not now to be enquired into: *They go astray from the womb, speaking lies.* The first inducement of our nature unto sin, was by a lie, and we fell in Adam by giving credit thereunto. And there is in every sin a particular lie. But speaking falsely, contrary unto what they know to be true, is that which children are prone unto; though some more than others, according as other vicious habits prevail in them, whose actings they foolishly think to thatch over and cover thereby. This that holy person whom we instance in acknowledgeth and bewail-eth in himself; *Non videbam voraginem turpitudinis in quam projectus eram ab oculis tuis; nam in illis quid jam me turpius fuit, fallendo innumerabilibus mendaciis, et pædagogum et magistros et parentes amore ludendi, et studio spectandi nugatoria,* Lib. 1. Cap. 19. “I saw not, (O God) into what a gulf of filth, I was cast out from before thee; for what was more filthy than I, whilst out of love of plays, and desire of looking after vanities, I deceived teachers and parents with innumerable lies.” And this the good man was afterwards exceedingly humbled for, and from it learned much of the vileness of his own nature. And we find, by experience, that a sense of this sin oft-times accompanies the first real convictions that befall the souls of men; for, when they seriously reflect upon themselves, or do view themselves in the glass of the law, they are not only sensible of the nature of this sin, but also how much they indulged themselves therein, partly whilst they remember how, on the least occasions, they were surprised into it, which yet they neglected to watch against; and partly understanding how sometimes they made it their business, by premeditated falsehoods, so to cover other sins, as to escape rebuke and correction. The mention of these things will probably be entertained with contempt and scorn in this age, wherein the most prodigious wickednesses of men are made but a sport; but God, his holiness, and his truth, are still the same, whatever alterations there may be in the world. And the holy Psalmist seems to have

some reflection on this vice of youth, when he prays, that *God would take from him the way of lying*. Of the same nature are those lesser thefts in despoiling their parents and governors of such things which they are not allowed to take and make use of for themselves. *They rob their father or mother, and say it is no transgression*, Prov. xxviii. 24. So saith the same person: *Furta etiam faciebam de cellario parentum et de mensis vel gula impuitante, vel ut haberem quod darem pueris ludum suum mihi quo pariter delectabantur tamen vendentibus*. He sometimes stole from his parents, either to gratify his own sensual appetite, or to give unto his companions. In such instances doth original pravity exert itself in youth or childhood, and thereby both increase its own power, and fortify the mind and the affections against the light and efficacy of conviction.

SECT. 6.—4thly, As men grow up in the state of nature, sin gets ground in them and upon them subjectively and objectively. Concupiscence gets strength with age, and grows in violence, as persons arrive to ability for its exercise, the instruments of it in the faculties of the soul, organs of the senses, and members of the body, growing every day more serviceable unto it, and more apt to receive impressions from it, or to comply with its motions. Hence, some charge the sins of youth on the heat of blood, and the restlessness of the animal spirits, which prompt men unto irregularities and extravagancies. But these are only *vehicula concupiscentiae*, things which it makes use of to exert its poison by. For sin turns every thing in this state unto its own advantage, and abuseth even the commandment itself, to *work in us all manner of concupiscence*, Rom. vii. 5. Again, the objects of lust, by the occasions of life, are now multiplied. Temptations increase with years, and the businesses of the world; but especially by that corruption of conversation which is among the most. Hence, sundry persons are in this part of their youth, one way or other, overtaken with some gross actual sin or sins. That all are not so, is a mere ef-

fect of preventing grace, and not at all from themselves. This the apostle respects in his charge, 2 Tim., ii. 22. *Flee youthful lusts*; such lusts as work effectually, and prevail mightily, in those that are young, if not subdued by the grace of God. And David, in a sense and from experience hereof, prays, that God would *not remember the sins of his youth*, Psal. xxv. 7. And a reflection from them is sometimes the torment of age, Job xx. 11. So he, in whom we have chosen to exemplify the instances of such a course, he humbly confesseth unto God his falling into, and being overtaken with great sins, such as fornication and uncleanness in his younger days, in the mire of which he was long detained. To this purpose he discourseth at large, lib. 2. cap. 1, 2, 3. And of the reason of this his humble and public acknowledgments, he gives this holy account: *Neque enim tibi Deus meus, sed apud te narro hæc generi meo, generi humano, quantulacunque ex particula incidere potest in istas meas literas. Et ad quid hoc? ut videlicet ego et quisquis hæc legit cogitemus de quam profundo, clamandum sit ad te*, Cap. 3. “I declare these things, O my God, not unto thee, but before thee, or in thy presence, unto my own race, unto human kind, whatever portion thereof may fall on these writings of mine. And unto what end, namely, that I, and every one who shall read these things, may consider, out of what great depths we are to cry unto thee.” So he, who lived not to see the days wherein humble confession of sin was made a matter of contempt and scorn.

SECT 7.—Now, there is commonly a twofold event of mens falling under the power of temptations, and thereby into great actual sins.

1. God sometimes takes occasion from them to awaken their consciences unto a deep sense, not only of that sin in particular, whose guilt they have contracted, but of their other sins also. The great Physician of their souls turns this poison into a medicine; and makes that wound which they have given themselves, to be the lancing of a festered sore. For, whereas their oscitancy, prejudices,

and custom of sinning, have taken away the sense of lesser sins, and secure them from reflections from them; the stroke on their consciences from those greater provocations pierceth so deep, as that they are forced to entertain thoughts of looking out after a release or remedy. So did they of old at the sermon of Peter, when he charged them with the guilt of a consent to the *crucifying of Jesus Christ*; they were *pricked to the heart, and cried out, Men and brethren, what shall we do*, Acts ii. 36, 37.

SECT. 8.—2. With others it proves a violent entrance into a further pursuit of sin. The bounds of restraints, with the influence of natural light, being broken up and rejected, mens lusts being let loose, do break through all remaining obstacles, and run out into the greatest compass of excess and riot; observing no present evil to ensue on what they have done, according to their first fears, they are emboldened to greater wickedness, Eccl. viii. 11. And by this means is their conversion unto God rendered more difficult, and men thus wander away more and more from him unto the greatest distance that is recoverable by grace. For,

SECT. 9.—5thly, A course in, and a custom of sinning, with many, ensues hereon. Such the apostle treats concerning, Eph. iv. 18, 19. *Being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness*. Custom of sinning takes away the sense of it. The course of the world takes away the shame of it; and love to it makes men greedy in the pursuit of it; see *Confess. lib. 2. cap. 6*. And this last effect of sin, as incited, provoked, and assisted by temptations, hath great variety in the effects and degrees of it. Hence are the various courses of unhumbed sinners in the world, wherein the outrage and excess of some seems to justify others in their more sedate irregularities, and less conspicuous provocations. Yea some, who are not in any better state and condition as to their interest in the covenant of God than others, will yet not only startle at, but really abhor those outrages of sin and

wickedness which they fall unto. Now, this difference ariseth not from hence, that the nature of all men is not equally corrupt and depraved, but that God is pleased to make his restraining grace effectual towards some, to keep them within those bounds of sinning, which they shall not pass over, and to permit others so to fall under a conjunction of their lusts and temptations, as that they proceed unto all manner of evil. Moreover, there are peculiar inclinations unto some sins, if not inlaid in, yet much enhanced, and made obnoxious unto incitations by the temperature of the body. And some are more exposed unto temptations in the world from their outward circumstances and occasions of life. Hereby are some even precipitated to all manner of evil. But still the *old man, which is corrupt unto deceitful lusts*, is the same naturally in all. All difference as to good from evil, I mean not as to the nature of the things themselves, but as to mens interest in them, so as to adhere to the one, and avoid the other, is from the will of God. Thus he secretly prepares for some a better temperature of nature, docile and pliable unto such notices of things as may entertain their minds, and satisfy them above sensual delights. And some he disposeth in their education, callings, societies, aims, and designs in the world, into ways inconsistent with open leudness, which will much balance their inclinations, besides his secret internal actings on their hearts and minds, whereof afterwards. This is excellently expressed by Austin, *Confess. lib. 2. cap. 7.* *Diligam te Domine, et gratias agam, et confitear nomini tuo, quoniam tanta dimisisti mihi mala et nefaria opera mea. Gratiae tuae deputo et misericordiae tuae, quod peccata mea tanquam glaciem solvisti; gratiae tuae deputo et quaecunque non feci mala. Quid enim non facere potui qui etiam gratuitum amavi facinus? et omnia mihi dimissa esse fateor, et quae mea sponte feci mala et quae te duce non feci. Quis est hominum qui suam cogitans infirmitatem, audet viribus suis tribuere castitatem atque innocentiam suam, ut minus amet te, quasi minus necessaria fuerit misericordia tua, qua con-*

donas peccata conversis ad te? Qui enim vocatus ad te secutus est vocem tuam, et vitavit ea quæ me de meipso recordantem et fatentem legit, non me derideat, ab eo medico ægrum sanari a quo prestitum est ut non ægrotaret, vel potius ut minus ægrotaret. Et ideo te tantundem imo vero amplius diligat, quia per quem me videt tantis peccatorum meorum languoribus exui, per eum se videt tantis peccatorum languoribus non implicari. “ I will love thee, O God, and thank thee, and confess unto thy name, because thou hast forgiven me my evil and nefarious deeds. I impute it to thy grace and mercy, that thou hast made my sins to melt away as ice; and I impute it to thy grace as to all the evils which I have not done. For what could not I have done, who loved wickedness for itself? All, I acknowledge, are forgiven me, both the evils that I have done on my own accord, and what through thy guidance I have not done. Who is there, who considering his own weakness, dare ascribe his chastity or innocency unto his own strength, that he may less love thee, as though thy mercy were less necessary unto him, whereby thou forgivest the sins of them that are converted to thee? For let not him, who being called of thee, and having heard thy voice, hath avoided the evils which I have confessed, deride me, that, being sick, was healed of that Physician, from whom he received the mercy not to be sick, or not to be so sick.”

SECT. 10.—This brief account of the actings of corrupted nature, until it comes unto the utmost of a recoverable alienation from God, may somewhat illustrate and set off the work of his grace towards us. And thus far, whatever habit be contracted in a course of sin, yet the state of men is absolutely recoverable by the grace of Jesus Christ administered in the gospel, 1 Cor. vi. 9, 10, 11. No state of sin is absolutely unhealable until God hath variously dealt with men by his Spirit. His word must be rejected, and he must be sinned against in a peculiar manner, before remission be impossible. *All sins and blasphemies* antecedent thereunto, may be forgiven

unto men, and that before their conversion unto God, Matth. xii. 31, 32. Luke xii. 19. Wherefore the manner and degrees of the operations of this Spirit of God on the minds of men, towards and in their conversion, is that which we shall now enquire into, reducing what we have to offer concerning it unto certain heads or instances.

SECT. II.—First, Under the ashes of our collapsed nature there are yet remaining some sparks of celestial fire, consisting in inbred notices of good and evil; of rewards and punishments, of the presence and all-seeing eye of God, of help and assistance to be had from him, with a dread of his excellencies where any thing is apprehended unworthy of him, or provoking unto him. And where there are any means of instruction from supernatural revelation by the word preached, or the care of parents in private, there they are insensibly improved and increased. Hereby men do obtain an objective distinct knowledge of what they had subjectively and radically, though very imperfectly before. These notices therefore God oftentimes excites and quickens even in them that are young, so that they shall work in them some real regard of, and applications unto him. And those great workings about the things of God, and towards him, which are sometimes found in children, are not mere effects of nature; for that would not so act itself, were it not by one occasion or other for that end administered by the providence of God, effectually excited. And many can call over such divine visitations in their youth, which now they understand to be so. To this purpose speaks the person mentioned: *Puer capi rogare te auxilium et refugium meum, et in tuam invocationem rumpebam nodos linguæ meæ, et rogavi parvus non parvo affectu, ne in Schola vapularem.* He prayed earnestly to God as a refuge, when he was afraid to be beat at school. And this he resolves into instruction, or what he had observed in others. *Invenimus homines rogantes te, et didicimus ab eis, sentientes te ut poteramus esse magnum aliquem*

qui posset etiam non apparens sensibus nostris, exaudire nos et subvenire vobis, lib. 1. cap. 9. And hereunto he adds some general instruction which he had from the word, cap. 11. And from the same principles, when he was a little after surprised with a fit of sickness, he cried out, with all earnestness, that he might be baptized; that so he might, as he thought, go to heaven; for his father was not yet a Christian, whence he was not baptized in his infancy. *Vidisti Domine cum adhuc puer essem, et quodam die pressus stomachi Dolore repente æstuarem pene moriturus, vidisti Deus meus, quoniam custos meus jam eras quo motu animi et qua fide baptismum Christi tui, Dei et Domini mei flagitavi,* cap. 11. Such affections and occasional actings of soul towards God, are wrought in many by the Spirit. With the most they wear off and perish, as they did with him, who, after this, cast himself into many flagitious sins. But in some God doth in and by the use of these means, inlay their hearts with those seeds of faith and grace, which he gradually cherisheth and increaseth.

SECT. 12.—Secondly, God works upon men by his Spirit in outward means, to cause them to take some real and steady consideration of him, their own distance from him, and obnoxiousness unto his righteousness on the account of sin. It is almost incredible to apprehend, but that it is testified unto by daily experience, how men will live even where the word is read and preached; how they will get a form of speaking of God, yea, and of performing some duties of religion, and yet never come to have any steady thoughts of God, or of their relation to him, or of their concernment in his will. Whatever they speak of God, *he is not in all their thoughts*, Psal. x. 4. Whatever they do in religion, they do it not unto him, Amos v. 25. They have *neither heard his voice at any time, nor seen his shape*, John v. 37. knowing nothing for themselves, which is their duty, Job v. 27. And yet it is hard to convince them that such is their condition. But when God is pleased to carry on

his work of light and grace in them, they can call to mind and understand how it was with them in their former darkness. Then will they acknowledge, that in truth they never had serious steady thoughts of God, but only such as were occasional and transient. Wherefore God begins here with them, and thereby to subduct them from under the absolute power of the vanity of their minds. By one means or other he fixeth in them steady thoughts concerning himself, and their relation unto him. And there are several ways which he proceedeth in for effecting hereof: As,

SECT. 13.—1. By some sudden amazing judgments, whereby he revealeth his wrath from heaven against the ungodliness of men, Rom. i. 18. So Waldo was affected when his companion was stricken dead as he walked with him in the fields; which proved the occasion of his conversion unto God. So the Psalmist describes the affections and thoughts of men when they are surprised with a storm at sea, Psal. cvii. 25, 26, 27, 28. An instance whereof we have in the mariners of Jonah's ship, chap. i. 5, 6, 7. And that Pharaoh, who despised one day, saying, *Who is the Lord, that I should regard him?* Being the next day terrified with thunder and lightning, cries out, *Intreat the Lord for me, that it may be so no more*, Exod. ix. 28. And such like impressions from divine power move most men, at one time or other, have experience of.

2. By personal afflictions, Job xxxiii. 19, 20. Psal. lxxviii. 34, 35. Hos. v. 15. Affliction naturally speaks anger, and anger respects sin. It bespeaks itself to be God's messenger to call sin to remembrance, 1 Kings xvii. 8. Gen. xlii. 21, 22. The time of affliction is a time of consideration, Eccl. vii. 14. And if men be not obdurate and hardened almost unto practical atheism by a course of sinning, they cannot but bethink themselves who sends affliction, and for what end it is sent. Hence, great thoughts of the holiness of God, and of his hatred of sin, with some sense of mens own guilt and especial

crimes will arise. And these effects many times prove preparatory and materially dispositive unto conversion. And not what these things are in themselves able to operate is to be considered, but what they are designed unto, and made effectual for by the Holy Ghost.

3. By remarkable deliverances and mercies; so it was with Naaman the Syrian, 2 Kings ii. 15, 16, 17. Sudden changes from great dangers and distresses by unexpected reliefs, deeply affect the minds of men, convincing them of the power, presence, and goodness of God. And this produceth a sense and acknowledgment of their own unworthiness of what they have received. Hence also some temporary effects of submission to the divine will and gratitude do proceed.

4. An observation of the conversation of others hath affected many to seek into the causes and ends of it. And this inclines them unto imitation, 1 Peter iii. 1, 2.

5. The word, in the reading or preaching of it, is the principal means hereof. This the Holy Spirit employeth and maketh use of in his entrance into this work, 1 Cor. xiv. 24, 25. For those convictions befall not men from the word universally or promiscuously, but as the Holy Spirit willeth and designeth. It is by the law that men have the knowledge of sin, Rom. vii. 7. Yet we see, by experience, that the doctrine of the law is despised by the most that hear it. Wherefore it hath not in itself a force or virtue always to work conviction of sin in them unto whom it is outwardly proposed. Only towards some the Spirit of God is pleased to put forth an especial energy in the dispensation thereof.

SECT. 14.—By these, and the like means, doth God oft-times put the wildness of corrupted nature unto a stand, and stirs up the faculties of the soul by an effectual, though not saving, impression upon them, seriously to consider of itself, and its relation unto him and his will. And hereby are men oft-times incited and engaged unto many duties of religion, as prayer for the pardon of sin, with resolutions of amendment; and al-

though these things in some are subordinated unto a further and more effectual work of the Spirit of God upon them, yet with many they prove evanid and fading, their goodness in them being as a *morning cloud, or as the early dew, which passeth away*, Hof. vi. 4. And the reasons whence it is that men cast off these warnings of God, and pursue not their own intentions under them, nor answer what they lead unto, are obvious: For,

SECT. 15.—(1.) The darkness of their minds being yet uncured, they are not able to discern the true nature of these divine intimations and instructions, but after a while regard them not, or reject them as the occasions of needless scruples and fears. (2.) Presumption of their present condition, that it is as good as it need be, or as is convenient in their present circumstances and occasions, makes them neglect the improvement of their warnings. (3.) Profane societies and relations, such, as it may be, scoff at and deride all tremblings at divine warnings, with ignorant ministers that undertake to teach what they have not learned, are great means of hardening men in their sins, and of forfeiting the benefit of these divine intimations. (4.) They will, as to all efficacy, and the motions they bring on the affections of men, decay and expire of themselves, if they are not diligently improved. Wherefore in many they perish through mere sloth and negligence. (5.) Satan applies all his engines to the defeatment of these beginnings of any good in the souls of men. (6.) That which effectually and utterly overthrows this work, which causeth them to cast off these heavenly warnings, is mere love of lusts and pleasures, or the unconquered adherence of a corrupted heart unto sensual and sinful objects, that offer present satisfaction unto its carnal desires. By this means is this work of the Spirit of God in the hearts and minds of many utterly defeated, to the increase of their guilt, an addition to their natural hardness, and the ruin of their souls. But in some of them he is graciously pleased to renew his work,

and, by more effectual means, to carry it on to perfection, as shall be afterwards declared.

SECT. 16.—Now, there is scarce any of these instances of the care and watchfulness of God over the souls of men, whom he designs either to convince or convert for the ends of his own glory; but the holy person, whom we have proposed as an example, gives an account of them in and towards himself, declaring, in like manner, how, by the ways and means mentioned, they were frustrate, and came to nothing. Such were the warnings which he acknowledged that God gave him by the persuasions and exhortations of his mother, *lib. 2. cap. 3.* Such were those which he had in sicknesses of his own, and in the death of his dear friend and companion, *lib. 4. cap. 5, 6, 7.* And in all the several warnings he had from God, he chargeth the want and guilt of their non-improvement on his natural blindness, his mind being not illuminated, and the corruption of his nature not yet cured, with the efficacy of evil society, and the course of the world in the places where he lived. But it would be tedious to transcribe the particular accounts that he gives of these things, though all of them singularly worthy of consideration. For I must say, that, in my judgment, there is none among the ancient or modern divines unto this day, who either in the declarations of their own experiences, or their directions unto others, have equalled, much less out-gone him, in an accurate search and observation of all the secret actings of the Spirit of God on the minds and souls of men, both towards and in their recovery or conversion. And, in order hereunto, scarce any one, not divinely inspired, hath so traced the way of the Serpent, or the effectual working of original sin in and on the hearts of men, with the efficacy communicated thereunto by various temptations and occasions of life in this world. The ways also whereby the deceitfulness of sin in compliance with objective temptations, doth seek to elude and frustrate the work of God's grace, when it begins to attempt the strong holds of sin in the

heart, were exceedingly discovered unto him. Neither hath any man more lively and expressly laid open the power of effectual and victorious grace, with the manner of its operation and prevalency. And all these things by the guidance of the good Spirit of God, and attendance unto the word, did he exemplify from his own experience in the whole work of God towards him. Only, it must be acknowledged, that he declareth these things in such a way and manner, as also with such expressions, as many in our days would cry out on as fulsome and fanatical.

SECT. 17.—Secondly, In the way of calling men unto the saving knowledge of God, the Holy Spirit convinceth them of sin; or he brings them under the power of a work of conviction.

It is not my design, nor here in my way, to handle the nature of the work of conviction, the means, causes, and effects of it. Besides, it hath been done at large by others. It is sufficient unto my purpose, (1.) To shew the nature of it in general. (2.) The causes of it. (3.) The ways whereby men lose their convictions, and so become more and more hardened in sin. (4.) How the Holy Spirit doth carry on the work in some unto complete conversion unto God.

SECT. 18.—(1.) For the nature of it in general; it consists in fixing the mind of a sinner upon a due consideration of sin, its nature, tendency, and end, with his own concernment therein; and a fixing of a due sense of sin upon the secure mind of the sinner, with suitable affections unto its apprehensions. The warnings before insisted on, whereby God excites men to some steady notices of him and themselves, are like calls given unto a man in a profound sleep, whereat, being startled, he lifts up himself for a little space, but, oppressed with the power of his deep slumber, quickly lays him down again, as Austin expresseth it. But this work of conviction abides with men, and they are no way able speedily to disentangle themselves from it.

SECT. 19.—Now, the mind of man, which is the subject of this work of conviction, hath two things distinctly to be considered in it: (1.) The understanding, which is the active noetical or contemplative power and faculty of it. (2.) The affections, wherein its passive and sensitive power doth consist. With respect hereunto, there are two parts of the work of conviction: *1st*, The fixing of the mind, the rational contemplative power of it, upon a due consideration of sin. *2^{dly}*, The fixing of a due sense of sin on the practical, passive, sensible part of the mind, that is, the conscience and affections, as was said before.

SECT. 20.—1. It is a great work to fix the vain mind of an unregenerate sinner on a due consideration of sin, its nature and tendency. The darkness of their own mind, and inexpressible vanity, wherein I place the principal effect of our apostacy from God, do disenable, hinder, and divert them from such apprehensions. Hence God so often complains of the foolishness of the people, that they *would not consider*, that they would not *be wise*, to consider their latter end. We find, by experience, this folly and vanity in many unto an astonishment. No reasons, arguments, entreaties, by all that is naturally dear to them, no necessities can prevail with them to fix their minds on a due consideration of sin: Moreover, Satan now employs all his engines to beat off the efficacy and power of this work. And when his temptations and delusions are mixed with mens natural darkness and vanity, the mind seems to be impreguably fortified against the power of conviction; for, although it be real conversion unto God, that overthrows the kingdom of Satan in us; yet this work of conviction raiseth such a combustion in it, that he cannot but fear it will be its end. And this strong man armed, would, if possible, keep his goods and house in peace. Hence all sorts of persons have daily experience in their children, servants, relations, how difficult, yea, how impossible it is, to fix their minds on a due consideration of sin, until it be

wrought in them by the exceeding greatness of the power of the Spirit of God. Wherefore herein consists the first part of this work of conviction; it fixeth the mind on a due consideration of sin. So it is expressed, Psal. li. 3. *My sin is ever before me.* God reproveth men, and sets their sins in order before their eyes, Psal. l. 21. Hence they are necessitated, as it were, always to behold them, and that which way soever they turn themselves. Fain they would cast them behind their backs, or cast out thoughts of them, but the arrows of God stick in them, and they cannot take off their minds from their consideration. And whereas there are three things in sin: (1.) The original of it, and its native inherence in us, as, Psal. li. 5. (2.) The state of it, or the obnoxiousness of men to the wrath of God on the account thereof, Eph. ii. 1, 2, 3. (3.) The particular sins of mens lives; in the first part of the work of conviction, the minds of men are variously exercised with respect unto them, according as the Spirit of God is pleased to engage and fix them.

2. As the mind is hereby fixed on the consideration of sin, so a sense of sin must also be fixed on the mind, that is, the conscience and affections. A bare contemplation of the concernments of sin is of little use in this matter. The scripture principally evidenceth this work of conviction, or placeth it in this effect of a sense of sin, in trouble, sorrow, disquietment of mind, fear of ruin, and the like; see Acts ii. 37. Acts xxiv. 25. But this I must not enlarge upon.

SECT. 21.—This, therefore, is the second thing which we observe in God's gracious actings towards the recovery of the souls of men from their apostacy, and from under the power of sin. The principal efficient cause of this work is the Holy Ghost; the preaching of the word, especially of the law, being the instrument which he maketh use of therein. The knowledge of sin is by the law, both the nature, guilt, and curse belonging to it, Rom. vii. 7. There is therefore no conviction of sin,

but what consists in an emanation of light and knowledge from the doctrine of the law, with an evidence of its power, and a sense of its curse. Other means, as afflictions, dangers, sicknesses, fears, disappointments, may be made use of, to excite, stir up, and put an edge upon the minds and affections of men; yet it is by one means or other from the law of God, that such a discovery is made of sin unto them, and such a sense of it wrought upon them, as belongs unto this work of conviction. But it is the Spirit of God alone that is the principal efficient cause of it, or he works these effects on the minds of men. God takes it upon himself, as his own work, to reprove men, and set their sins in order before their eyes, Psal. l. 21. And that this same work is done immediately by the Spirit is expressly declared, John xvi. 8. He alone it is who makes all means effectual unto this end and purpose. Without his especial and immediate actings on us to this end, we may hear the law preached all the days of our lives, and not be once affected with it.

SECT. 22.—And it may, by the way, be worth our observation, to consider how God designing the calling or conversion of the souls of men, doth in his holy wise Providence over-rule all their outward concernments, so as that they shall be disposed into such circumstances, as conduce to the end aimed at; either by their own inclinations and choice, or by the intervention of accidents crossing their inclinations, and frustrating their designs, he will lead them into such societies, acquaintances, relations, places, means, as he hath ordained to be useful unto them for the great ends of their conviction and conversion. So, in particular, Austin aboundeth in his contemplation on the holy wise providence of God, in carrying of him from Carthage to Rome, and from thence to Milan, where he heard Ambrose preach every Lord's day, which proved at length the means of his thorough conversion to God. And in that whole course, by his discourse upon it, he discovers excellently, as on

the one hand, the variety of his projections and designs, his aims and ends, which oft-times were perverse and froward; so, on the other, the constant guidance of divine Providence working powerfully through all occurrences towards the blessed end designed for him. And I no way doubt, but that God exercised him into those distinct experiences of sin and grace in his own heart and ways, because he had designed him to be the great Champion of the doctrine of his grace against all its enemies, and that not only in his own age, wherein it met with a fierce opposition, but also in all succeeding ages, by his excellent labours preserved for the use of the church: see *Confess. lib. 5. cap. 7, 8, 9, &c. Tu spes mea in terra viventium, ad mutandum terrarum locum pro salute animæ meæ, et Carthagini stimulos quibus inde avelicerer admovebas; et Romæ illecebras quibus attraherer proponebas mihi per homines qui diligebant vitam mortuam, hinc insana facientes inde vana pollicentes; et ad corrigendos gressus meos utebaris occulte et illorum et meæ perversitate*, cap. 8. “Thou who art my hope in the land of the living, that I might remove from one country to another, for the salvation of my soul, didst both apply goads unto me at Carthage, whereby I might be driven from thence, and proposedst allurements to me at Rome, whereby I might be drawn thither, and this thou didst by men who loved the dead life in sin; here doing things outrageous, there promising things desirable to vain minds, whilst thou, to correct and reform my ways, didst secretly make use of their frowardness and mine.”

SECT. 23.—3. It must be granted, that many on whom this work hath been wrought producing great resolutions of amendment, and much reformation of life, do lose all the power and efficacy of it, with all the impressions it had made on their affections. And some of these wax worse and more profligate in sinning than ever they were before. For having broken down the dam of their restraints, they pour out their lusts like a flood, and are more senseless than ever of those checks

and tears with which before they were bridled and awed, 2 Peter ii. 20, 21, 22. So the person lately mentioned declares, that after many convictions which he had digested and neglected, he was grown so obdurate and senseless, that falling into a fever, wherein he thought he should die, and go immediately into hell, he had not that endeavour after deliverance and mercy as he had many years before on lesser dangers. And this perverse effect is variously brought about.

SECT. 24.—(1.) It is with most an immediate product of the power of their own lust. Especially is it so with them, who, together with their convictions, receive no gifts of the Holy Ghost: for, as we observed, their lusts being only checked and controlled, not subdued, they get new strength by their restraint, and rebel with success against conviction. Such as these fall away from what they have attained suddenly, Matth. xiii. 5, 21. One day they seem to lye in hell by the terror of their convictions, and the next to be hastening towards it, by their sins and pollutions. See Luke xi. 24, 25, 26. Hos. iv. 6. chap. vi. 4.

(2.) This apostacy is promoted and hastened by others: As, (1.) Such as undertaking to be spiritual guides and instructors of men in their way towards rest, who being unskilful in the word of righteousness, do heal their wounds slightly, or turn them out of the way. Seducers also, it may be, interpose their crafty deceits, whereby they lye in wait to deceive, and so turn men off from those good ways of God whereinto they would otherwise enter. So it fell out with Austin, who beginning somewhat to enquire after God, fell into the society and heresy of the Manichees, which frustrated all the convictions which by any means he had received. (2.) Such as directly, and that perhaps with importunity and violence, will endeavour to draw men back into the ways of the world, and the pursuit of their lusts, Prov. i. 11, 12, 13, 14. So the same person declares with what earnestness and restless importunities some of

his companions endeavoured to draw him unto the spectacles and plays at Rome. And it is not easily imagined with what subtilty some persons will intice others into sinful courses, nor what violence they will use in their temptations under a pretence of love and friendship. (3.) The awe that is put on the minds of men in their convictions, arising from a dread of the terror of the law, and the judgments of God threatened therein, is apt of itself to wear off when the soul is a little accustomed unto it, and yet sees no evil actually to ensue, Eccl. viii. 11. 2 Peter i. 4.

SECT. 25.—(4.) In some the Holy Spirit of God is pleased to carry on this work of conviction toward a further blessed issue, and then two things ensue thereon in the minds of them who are so convinced: First, There will follow great and strange conflicts between their corruptions and their convictions. And this doth especially manifest itself in them who have been accustomed unto a course of sinning, or have any particular sin wherein they delight, and by which they have given satisfaction unto their lusts; for the law coming with power and terror on the conscience, requires a relinquishment of all sins, at the eternal peril of the soul. Sin hereby is incited and provoked, * and the soul begins to see its disability to conflict with that, which before it thought absolutely in its own power. For men that indulge themselves in their sins doubt not but that they can leave them at their pleasure. But when they begin to make head against them on the command of the law, they find themselves to be in the power of that which

* Libera me Domine ab his hostibus meis a quibus me liberare non valeo. Perversum et pessimum est cor meum, ad deploranda propria peccata mea est lapideum et aridum, ad resistendum insultantibus molle et luteum, ad inutilia et noxia pertractanda velox et infatigabile, ad cogitanda salubria fassidiosum et immobile. Anima mea distorta et depravata est ad percipiendum bonum; sed ad Voluptatum vitia nimis facilis et prompta, ad salutem remittendam nimis etiam difficilis et pigra —De Contritione cordis lib. inter opera August. cap. 4.

they imagined to be in theirs. So doth sin take occasion by the commandment to work in men all manner of concupiscence; and those who thought themselves before to be alive, do find that it is sin which lives, and that themselves are dead, Rom. vii. 7, 8, 9. Sin rising up in rebellion against the law, discovers its own power, and the utter impotency of them in whom it is, to contest with it, or destroy it: but yet mens convictions in this condition will discover themselves, and operate two ways, or in a twofold degree.

SECT. 26.—(1.) They will produce some endeavours and promises of amendment and reformation of life. These men are unavoidably cast upon or wrought unto, to pacify the voice of the law in their consciences, which bids them do so, or perish. But such endeavours, or promises, for the most part, hold only unto the next occasion of sinning, or temptation. An access of the least outward advantage or provocation unto the internal power of sin, fleights all such resolutions, and the soul gives up itself unto the power of its old ruler. Such effects of the word are described, Hof. vi. 4. So Austin expresseth his own experience, after his great convictions, and before his full conversion, *lib. 8. cap. 5. Suspirabam ligatus non ferro alieno, sed ferrea mea voluntate. Velle meum tenebat inimicus, et inde mihi catenam fecerat et constrinxerat me. Quippe ex voluntate perversa facta est libido, et dum servitur libidini, facta est consuetudo; et dum consuetudini non resistitur, facta est necessitas. Quibus quasi ansulis quibusdam sibi in se innexis, unde catenam appellavi, tenebat me obstrictum dura servitus.* And he shews how faint and languid his endeavours were for reformation and amendment. *Sarcina seculi velut somno affolet dulciter premebar, et cogitationes quibus meditabar in te, similes erant Conatibus expergisci volentium, qui tamen superati soporis altitudine remerguntur.* And he confesseth, that although, through the urgency of his convictions, he could not but pray, that he might be freed from the power of sin, yet, through the prevalency of that power in him, he

had a secret reserve and desire not to part with that sin which he prayed against, *cap. 7. Petieram a te castitatem et dixeram da mihi castitatem et continentiam, sed noli modo, timebam etiam ne me cito exaudieres, et cito sanares a morbo concupiscentiæ, quam malebam expleri, quam extinguui.*

SECT. 27.—2. These endeavours do arise unto great perplexities and distresses; for, after a while, the soul of a sinner is * torn and divided between the power of corruption and the terror of conviction. And this falls out upon a double account: (1.) Upon some occasional sharpening of former convictions, when the sense of them hath been ready to wear off. (2.) From the secret insinuation of a principle of spiritual life and strength into the will, whose nature and power the soul is as yet unacquainted withal. Of both these we have signal instances in the person before-mentioned; for, after all the means which God had used towards him for his conversion, whilst yet he was detained under the power of sin, and ready, on every temptation, to revert to his former courses, he occasionally heard one Politianus giving an account of the conversion of two eminent courtiers, who immediately renounced the world, and betook themselves wholly to the service of God. This discourse God was pleased to make use of further to awaken him, and even to amaze him. Lib. 8. cap. 7. *Narrabat hoc Politianus; tu autem Domine inter verba ejus retorquebas me ad meipsum, auferens me a dorso meo ubi me posueram, dum nollem me attendere, et consulebas*

* Vere Abyssus peccata mea sunt quia incomprehensibilia profunditate, et inestimabilia sunt numero et immensitate. O Abyssus abyssi mi invocans! O peccata mea, tormenta quibus me servatis abyssus sunt, quia infinita et incomprehensibilia sunt. Est et tertia abyssus, et est nimis terribilis, Judicia Dei abyssus multa, quia super omnem sensum occulta. Hæ omnes abyssi terribiles sunt mihi undique, quia timor super timorem et dolor super dolorem. Abyssus Judiciorum Dei super me, abyssus inferni subtus me, abyssus peccatorum meorum est intra me. Illam quæ super me est timeo ne in me irruat; et me cum abyssis meis, in illam quæ subtus me latet, obruat — Lib. de Contritione Cordis, inter opera August. cap. 9.

me ante faciem meam, ut viderem quam turpis essem, quam distortus et sordidus, maculosus et ulcerosus: et videbam, et horrebam, et quo a me fugerem non erat; et si conabar a me avertere aspectum, narrabat ille quod narrabat, et tu me (sursum) opponebas mihi, et imprimebas me in Oculos meos, ut invenirem iniquitatem meam et odissem. And a little after; *Ita rodebar intus et confundebar pudore horribili vehementer, cum Politianus talia loqueretur.* The substance of what he says is: "That in and by that discourse of Politianus, God held him to the consideration of himself, caused him to see and behold his own filth and vileness, until he was horribly perplexed and confounded in himself." So it often falls out in this work of the Spirit of God. When his first warnings are not complied withal, when the light he communicates is not improved; upon the return of them they shall be mixed with some sense of severity.

SECT. 28.—This effect, I say, proceeds from hence, that under this work God is pleased secretly to communicate a principle of grace or spiritual life unto the will. This therefore being designed to rule and bear sway in the soul, begins its conflict effectually to eject sin out of its throne and dominion. For, whereas when we come under the power of grace, sin can no longer have dominion over us, Rom. vi. 12. So the Spirit begins now to *lust against the flesh*, as Gal. v. 17. aiming at, and intending a complete victory or conquest. There was, upon bare conviction, a contest before in the soul, but it was merely between the mind and conscience, on the one hand, and the will, on the other. The will was still absolutely bent on sin, only some head was made against its inclinations by the light of the mind before sin, and rebukes of conscience after it. But the conflict begins now to be in the will itself. A new principle of grace being infused thereinto, opposeth those habitual inclinations unto evil, which were before predominant in it. This fills the mind with amazement, and in some brings them to the very door of despair, because they see not how or when they

shall be delivered. So was it with the person instanced in, Lib. 8. cap. 5. *Voluntas nova quæ mihi cæperit, ut te gratis colerem fruique te vellem, Deus sola certa jucunditas, nondum erat idonea ad superandam priorem vetustate roboratam. Ita duæ voluntates meæ, una vetus, alia nova, illa carnalis, illa spiritalis confligebant inter se, atque discordando dissipabant animam meam. Sic intelligebam meo ipso experimento id quod legeram, quomodo caro concupisceret adversus spiritum et spiritus adversus carnem; Ego quidem in utroque, sed magis ego in eo quod in me approbavam quam in eo quod in me improbabam. Ibi enim magis jam non ego, quia ex magna parte id patiebar invitus, quod faciebam volens.* “The new will, which began to be in me, whereby I would love thee, O my God, the only certain sweetness, was not yet able to overcome my former will, confirmed by long continuance. So my two wills, the one old, the other new, the one carnal, the other spiritual, conflicted between themselves, and rent my soul by their disagreement. Then did I understand, by experience in myself, what I had read, how the flesh lusteth against the spirit, and the spirit lusteth against the flesh. I was myself on both sides, but more in that which I approved in myself, than in what I condemned in myself. I was not more in that which I condemned, because, for the most part, I suffered unwillingly what I did willingly.” This conflict between grace and sin in the will he most excellently expresseth, *cap. 9, 10, 11.* delivering those things which more or less are evident in the experience of those who have passed through this work. His fluctuations, his promises, his hopes, and fears, the ground he got and lost, the pangs of conscience, and travel of soul which he underwent in the new birth, are all of them graphically represented by him.

SECT 29.—In this tumult and distress of the soul, God oftentimes quiets it by some suitable word of truth administered unto it, either in preaching of the gospel, or by some other means disposed in his providence unto the same end. In the midst of this storm and disorder he

comes, and says, *Peace, be still*; for, together with his word, he communicates some influence of his grace, that shall break the rebellious strength, and subdue the power of sin, and give the mind satisfaction in a full resolution for its everlasting relinquishment. So was it with him mentioned, when in the condition described, he was hurried up and down almost like a distracted person, whilst he suffered the terrors of the Lord, sometimes praying, sometimes weeping, sometimes alone, sometimes in the company of his friends, sometimes walking, and sometimes lying on the ground, he was by an unusual occurrence warned to take up a book and read: the book next him was that of Paul's Epistle, which, taking up, and opening, the place he first fixed his eyes upon, was Rom. xiii. 13, 14. *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.* Immediately, upon the reading of these words, there was put an end to his perplexing conflict. He found his whole soul, by the power of almighty grace, subdued wholly to the will of God, and fixed unto a prevalent resolution of adhering to him with a relinquishment of sin, with an assured composure upon the account of the success he should have therein through Jesus Christ. Immediately he declared what he had done, what had befallen him, first to his friend, then to his mother, which proved the occasion of conversion to the one, and inexpressible joy to the other. The end of the story deserves to be reported in his own words: *Arripui librum, aperui, legi,—nec ultra volui legere nec opus erat. Statim quippe cum sine hujusce sententiæ quasi luce securitatis infusa cordi meo, omnes dubitationis tenebræ defugerunt. Tum interjecto aut digito aut nescio quo alio signo codicem clausi, et tranquillo cum vultu indicavi Alipio. At ille quid in se ageretur quod ego nesciebam sic indicavit. Petit videre quid legissem; ostendi, et attendit etiam ultra quam ego legeram, et ignorabam quid sequeretur. Seque-*

batur vero, infirmum autem in fide assumite. Quod ille ad se retulit mihiq̃ aperuit; Sed tali admonitione firmatus est, placitoque et proposito, bono et congruentissimo suis moribus, quibus a me in melius jam olim valde longeque distabat, sine ulla turbulenta cunctatione conjunctus est. Inde ad matrem ingredimur, indicamus, gaudet; Narramus quemadmodum gestum sit, exultat et triumphat, et benedicit tibi, qui potens es ultra quam petimus aut intelligimus facere, Lib. 8. cap. 12. “Having read these verses, I would read no more, nor was there any need that so I should do. For, upon the end of that sentence, as if a light of peace or security had been infused into my heart, all darkness of doubts fled away: marking the book with my finger put into it, or by some other sign, I shut it, and with a quiet countenance declared what was done to Alipius. And hereupon he also declared what was at work in himself, whereof I was ignorant. He desired to see what I had read, which, when I shewed him, he looked further than I had read, nor did I know what followed. But it was this, *He that is weak in the faith receive*, which he applied unto himself, and declared it unto me; confirmed by this admonition with a firm purpose, and suitable to his manners, wherein he formerly much excelled me, he was joined to me without any turbulent delay. We go in hereon unto my mother, and declare what was done; she rejoiceth; we make known the manner of it, how it was done; she exulteth and triumpheth, and blesteth thee, O God, who art able to do for us more than we know how to ask or understand.” And these things doth the holy man express, “to bear witness,” as he says, “*Adversus typhum humani generis*, to repress the swelling pride of mankind.” And, in the example of Alipius, we have an instance, how variously God is pleased to effect this work in men, carrying some through strong convictions, deep humiliations, great distresses, and perplexing terrors of mind, before they come to peace and rest; leading others gently and quietly without any visible disturbances unto the saving knowledge of himself by Jesus Christ.

SECT. 30.—Secondly; A second thing which befalls men under this work of conviction, is a dread and fear as to their eternal condition. There doth befall them an apprehension of that wrath which is due to their sins, and threatened in the curse of the law to be inflicted on them. This fills them with afflictive perturbations of mind, with dread and terror, consternation and humbling of their souls thereon. And what befalls the minds of men on this account, is handled by some distinctly under the names or titles of, *Dolor legalis*, *timor servilis*, *attritio mentis*, *compunctio cordis*, *humiliatio animæ*; “Legal sorrow, servile fear, attrition of mind, compunction, humiliation, and the like.” And as these things have been handled, most of them by modern divines, and cast into a certain series and dependence on one another, with a discovery of their nature and degrees, and how far they are required, in order unto sincere conversion and sound believing; so they are all of them treated on in their way by the schoolmen, as also they were before them by many of the fathers. The charge therefore of novelty which is laid by some against the doctrine of these things, ariseth from a fulsome mixture of ignorance and confidence. Whether therefore all things that are delivered concerning these things be right or not, sure enough I am, that the whole doctrine about them, for the substance of it, is no newer than the gospel, and that it hath been taught in all ages of the church. What is needful to be received concerning it, I shall reduce to the ensuing heads.

SECT. 31.—(1.) Conviction of sin being ordinarily by the law, either immediately, or by light and truth thence derived; there doth ordinarily accompany it a deep sense and apprehension of the eternal danger which the soul is liable unto on the account of the guilt of the sin whereof it is convinced. For the law comes with its whole power upon the mind and conscience. Men may be partial in the law, the law will not be partial. It doth not only convince by its light, but also, at the same time, con-

batur vero, infirmum autem in fide assumite. Quod ille ad se retulit mihiq̃ aperuit; Sed tali admonitione firmatus est, placitoque et proposito, bono et congruentissimo suis moribus, quibus a me in melius jam olim valde longeque distabat, sine ulla turbulenta cunctatione conjunctus est. Inde ad matrem ingredimur, indicamus, gaudet; Narramus quemadmodum gestum sit, exultat et triumphat, et benedicit tibi, qui potens es ultra quam petimus aut intelligimus facere, Lib. 8. cap. 12. “Having read these verses, I would read no more, nor was there any need that so I should do. For, upon the end of that sentence, as if a light of peace or security had been infused into my heart, all darkness of doubts fled away: marking the book with my finger put into it, or by some other sign, I shut it, and with a quiet countenance declared what was done to Alipius. And hereupon he also declared what was at work in himself, whereof I was ignorant. He desired to see what I had read, which, when I shewed him, he looked further than I had read, nor did I know what followed. But it was this, *He that is weak in the faith receive*, which he applied unto himself, and declared it unto me; confirmed by this admonition with a firm purpose, and suitable to his manners, wherein he formerly much excelled me, he was joined to me without any turbulent delay. We go in hereon unto my mother, and declare what was done; she rejoiceth; we make known the manner of it, how it was done; she exulteth and triumpheth, and blesteth thee, O God, who art able to do for us more than we know how to ask or understand.” And these things doth the holy man express, “to bear witness,” as he says, “*Adversus typhum humani generis*, to repress the swelling pride of mankind.” And, in the example of Alipius, we have an instance, how variously God is pleased to effect this work in men, carrying some through strong convictions, deep humiliations, great distresses, and perplexing terrors of mind, before they come to peace and rest; leading others gently and quietly without any visible disturbances unto the saving knowledge of himself by Jesus Christ.

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demns by its authority. For what the law *speaks, it speaks unto them that are under the law*. It takes men under its power, and then shutting them under sin, it speaks unto them in great severity. This is called the coming of the commandment, and slaying of a sinner, Rom. vii. 9.

(2.) This apprehension will ordinarily ingenerate disquieting and perplexing affections in the minds of men; nor can it be otherwise where it is fixed and prevalent. As, (1.) Sorrow and shame, for and of what they have done. Shame was the first thing wherein the conviction of sin discovered itself, Gen. iii. 7. and sorrow always accompanieth it, Acts ii. 36. Hearing these things *κατενύγησαν τῇ καρδίᾳ*, they were pierced with perplexing grief in their heart. Their eyes are opened to see the guilt and sense of sin, which pierceth them through with dividing sorrow. (2.) Fear of eternal wrath. This keeps the soul in bondage, Heb. ii. 14. and is accompanied with torment. The person so convinced, believes the threatening of the law to be true, and trembles at it. An eminent instance whereof we have in our first parents also, Gen. iii. 16. (3.) Perplexing unsatisfactory enquiries after means and ways for deliverance out of this present distress, and from future misery? What shall we do? what shall we do to be saved? is the restless enquiry of such persons, Micah vi. 8. Acts ii. Acts xiv.

(3.) These things will assuredly put the soul on many duties, as prayer for deliverance, abstinence from sin, endeavours after a general change of life; in all which, and the like, this conviction puts forth, and variously exerciseth its power.

SECT. 32.—(4.) We do not ascribe the effects intended unto the mere working of the passions of the minds of men, upon the rational consideration of their state and condition, which yet cannot but be grievous and afflictive. These things may be so proposed unto men, and pressed on them, as that they shall not be able to avoid their consideration, and the conclusions which naturally follow on them; and yet they may not be in the

least affected with them, as we see by experience. Wherefore we say, moreover, that the law, or the doctrine of it, when the consciences of men are effectually brought under its power, is accompanied with a secret virtue from God, called a spirit of bondage, which causeth a sense of the curse of it to take a deep impression on the soul, to fill it with fear and dread, yea, sometimes with horror and despair. This the apostle calls the *spirit of bondage unto fear*, Rom. viii. 15. and declares at large how all that are under the law, that is, the convincing and condemning power of it, are in bondage, nor doth the law, in the administration of it, lead or gender unto any thing else but bondage, Gal. iv. 22, 23, 24.

SECT. 33.—(5.) The substance of these things is ordinarily found in those who are converted unto God, when grown up unto the use of reason, and capable of impressions from external administrations. Especially are they evident in the minds and consciences of such as have been engaged in any open sinful course or practice. But yet no certain rule or measure of them can be prescribed as necessary in, or unto any, antecedaneously unto conversion. To evince the truth hereof, two things may be observed: (1.) That perturbations, sorrows, dejections, dread, fears, are no duty unto any; only they are such things as sometimes ensue or are immitted into the mind upon that which is a duty indispensable, namely, conviction of sin. They belong not to the precept of the law, but to its curse. They are no part of what is required of us, but of what is inflicted on us. There is a gospel sorrow and humiliation after believing that is a duty, that is both commanded, and hath promises annexed unto it. But this legal sorrow is an effect of the curse of the law, and not of its command. (2.) God is pleased to exercise a prerogative and sovereignty in this whole matter, and deals with the souls of men in unspeakable variety. Some he leads by the gates of death and hell unto rest in his love, like the people of old, through the waste and howling wilderness into Canaan, and the

paths of others he makes plain and easy unto them. Some walk or wander long in darkness, in the souls of others Christ is formed in the first gracious visitation.

SECT. 34.—(6.) There is, as was said, no certain measure or degree of these accidents or consequents of conviction to be prescribed unto any as antecedaneously necessary to sincere conversion and sound believing: but these two things in general are so: (1.) Such a conviction of sin, that is of a state of sin, of a course of sin, of actual sins, against the light of natural conscience, as that the soul is satisfied that it is thereby obnoxious unto the curse of the law, and the wrath of God. Thus, at least, doth God conclude and shut up every one under sin on whom he will have mercy; *for every mouth must be stopped, and all become guilty before God*, Rom. iii. 19. Gal. iii. 22. without this no man ever did, nor will ever sincerely believe in Jesus Christ. For he calleth none unto him, but those who, in some measure, are weary or thirsty, or one way or other seek after deliverance. The whole, he tells us, that is, those who so conceit themselves, have no need of a physician, they will neither enquire after him, nor care to go unto him, when they are invited so to do; see Isa. xxxii. 2. (2.) A due apprehension, and resolved judgment, that there is no way within the compass of a man's own contrivance to find out, or his ability to make use of, and to walk in, nor any other way of God's appointment or approbation, which will deliver the soul in and from the state and condition wherein it is, and that which it fears, but only that which is proposed in the gospel by Jesus Christ.

SECT. 35.—(7.) Where these things are, the duty of a person so convinced, is to enquire after, and to receive the revelation of Jesus Christ, and the righteousness of God in him, John i. 13. And, in order hereunto, he ought: (1.) To own the sentence of the law under which he suffereth, justifying God in his righteousness, and the law in its holiness, whatever be the issue of this dispensation towards himself, Rom. iii. 19, 20. Chap. vii. 12, 13.

For God, in this work, intends to break the stubbornness of mens hearts, and to hide pride from them, Rom. iii. 4. (2.) Not hastily to believe every thing that will propose itself unto him as a remedy or means of relief, Micah vi. 6, 7. The things which will present themselves in such a case, as means of relief, are of two sorts: (1.) Such as the fears and superstitions of men have suggested or will suggest. That which hath raised all the false religion which is in the world, is nothing but a contrivance for the satisfaction of mens consciences under convictions. To pass by Gentilism, this is the very life and soul of Popery. What is the meaning of the sacrifice of the mass, of purgatory, of pardons, penances, indulgences, abstinences, and the like things innumerable, but only to satisfy conscience by them perplexed with a sense of sin? Hence, many among them, after great and outrageous wickednesses, do betake themselves to their highest monastical severity. The life and soul of superstition consists in endeavours to quiet and charm the consciences of men convinced of sin. (2.) That which is pressed with most vehemency and plausibility, being suggested by the law itself in a way of escape from the danger of its sentence, as the sense of what it speaks represented in a natural conscience, is legal righteousness to be sought after in amendment of life. This proposeth itself unto the soul, as with great importunity, so with great advantages to its further acceptance: for, (1.) The matter of it is unquestionably necessary, and without it, in its proper place, and with respect unto its proper end, there is no sincere conversion unto God: (1.) It is looked on as the sense of the law, or as that which will give satisfaction thereunto. But there is a deceit in all these things, as to the end proposed; and if any amendment of life be leaned on to that purpose, it will prove a broken reed, and pierce the hand of him that rests upon it: for, although the law require at all times an abstinence from sin, and so for the future, which in a sinner is amendment of life; yet it proposeth it not as that which

will deliver any soul from the guilt of sin already contracted, which is the state under consideration. And if it win upon the mind to accept of its terms unto that end or purpose, it can do no more, nor will do no less, than shut up the person under its curse.

SECT. 36.—(2.) It is the duty of persons, in such a condition, to beware of entangling temptations: As, (1.) That they have not attained such a degree of sorrow for sin and humiliation, as is necessary unto them that are called to believe in Jesus Christ. There was indeed more reason of giving caution against temptations of this kind in former days, when preachers of the gospel dealt more severely, I wish I may not also say, more sincerely, with the consciences of convinced sinners, than it is the manner of most now to do. But it is yet possible that herein may lye a mistake; seeing no such degrees of these things as some may be troubled about, are prescribed for any such end, either in the law or gospel. (2.) That those who persuade them to believe, know not how great sinners they are, but yet they know that Christ called the greatest; and it is an undervaluation of the grace of Christ, to suppose that the greatest sins should disappoint the effects of it in any that sincerely come unto him.

SECT. 37.—The last thing whereby this work of conversion to God is completed, as to the outward means of it, which is the ingenerating and acting of faith in God by Jesus Christ, remains alone to be considered, wherein all possible brevity and plainness shall be consulted. And I shall comprise what I have to offer on this head in the ensuing observations:

(1.) This is the proper and peculiar work of the gospel, and ever was so from the first giving of the promise. *The law was given by Moses, but grace and truth came by Jesus Christ*, John i. 18. Rom. i. 16. 1 Peter i. 23. James i. 18. Eph. i. 8, 9, 10.

(2.) To this purpose, it is necessary that the gospel, that is, the doctrine of it concerning redemption, righ-

teousness, and salvation by Jesus Christ, be declared and made known to convinced sinners. And this also is an effect of sovereign wisdom and grace, Rom. x. 13, 14, 15.

(3.) The declaration of the gospel is accompanied with a revelation of the will of God, with respect unto the faith and obedience of them unto whom it is declared. This is the work of God, the work which he requires at our hands, *that we believe in him whom he hath sent*, John vi. And this command of God unto sinners to believe in the Lord Jesus Christ for life and salvation, the gospel teacheth us to press from the manifold aggravations which attend the sin of not complying therewith: for it is, as therein declared, (1.) A rejection of the testimony of God, which he gives unto his wisdom, love, and grace, with the excellency and certainty of the way of salvation of sinners by Jesus Christ, which is to make God a liar, 1 John v. 10. John iii. 32, 33. (2.) A contempt of love and grace, with the way and means of their communication to lost sinners by the blood of the Son of God, which is the highest provocation that can be offered unto the Divine Majesty.

(4.) In the declaration of the gospel, the Lord Christ is in an especial manner proposed, as crucified and lifted up for the especial object of our faith, John iii. 14, 15. Gal. iii. 1. And this proposition of Christ hath included in it an invitation unto all convinced sinners to come unto him for life and salvation, Isa. xlv. 2. chap. lxxv. 1.

(5.) The Lord Christ being proposed unto sinners in the gospel, and their acceptance or receiving of him being urged on them, it is withal declared for what end he is so proposed. And this is, in general, to save them from their sins, Matth. i. 21. or the wrath to come, whereof they are afraid, 1 Theff. i. 10. For, in the evangelical proposition of him there is included: (1.) That there is a way yet remaining for sinners, whereby they may escape the curse of the law, and the wrath of God which they

have deserved, Psal. cxxx. 4. Job xxxiii. 24. Acts iv. 12. (2.) That the foundation of these ways lies in an atonement made by Jesus Christ unto the justice of God, and satisfaction to his law for sin, Rom. iii. 25. 2 Cor. v. 21. Gal. iii. 13. (3.) That God is well pleased with this atonement, and his will is that we should accept of it, and acquiesce in it, 2 Cor. v. 18, 19. Isa. liii. 11, 12. Rom. v. 10, 11.

(6.) It is proposed and promised, that through and upon their believing, that is, on Christ, as proposed in the gospel, for the only way of redemption and salvation, convinced sinners shall be pardoned, justified, and acquitted before God, discharged of the law against them, through the imputation unto them of what the Lord Christ hath done for them, and suffered in their stead, Rom. viii. 3. and x. 3, 4. 1 Cor. i. 30, 31. 2 Cor. v. 21. Eph. ii. 8, 9, 10.

(7.) To prevail with, and win over the souls of men unto a consent to receive Christ on the terms wherein he is proposed; that is, to believe in him, and trust unto him, to what he is, hath done and suffered, and continueth to do for pardon of sin, life, and salvation, the gospel is filled with arguments, invitations, encouragements, exhortations, promises, all of them designed to explain and declare the love, grace, faithfulness, and good-will of God herein. In the due management and improvement of these parts of the gospel, consists the principal wisdom and skill of the ministers of the New Testament.

(8.) Among these various ways or means of the declaration of himself and his will, God frequently causeth some especial word, promise, or passage, to fix itself on the mind of a sinner, as we saw it in the instance before insisted on. Hereby the soul is first excited to exert and act the faith wherewith it is endued, by the effectual working of the Spirit of God before described. And by this means are men directed unto rest, peace, and con-

solation, in that variety of degrees wherein God is pleased to communicate them.

(9.) This acting of faith on Christ, through the promise of the gospel, for pardon, righteousness, and salvation, is inseparably accompanied with, and that faith is the root and infallible cause of an universal engagement of heart unto all holy obedience to God in Christ, with a relinquishment of all known sin, necessarily producing a thorough change and reformation of life, and fruitfulness in obedience. For, as upon a discovery of the love of God in Christ, the promises whereby it is exhibited unto us being mixed with faith, the soul of a poor sinner will be filled with godly sorrow and shame for its former sins, and will be deeply humbled for them; so all the faculties of it being now renewed, and inwardly changed, it can no more refrain from the love of holiness, and from an engagement into a watchful course of universal obedience unto God, by such free actions as are proper unto it, than one that is new born can refrain from all acts of life natural, in motion, desire of food, and the like. Vain and foolish therefore are the reproaches of some, who, in an high course of a worldly and profane life, do charge others with preaching a justification by faith alone in Christ Jesus, unto a neglect of holiness, righteousness, and obedience to God, which such scoffers and fierce despisers of all that are good do so earnestly plead for. Those whom they openly reflect upon do unanimously teach, that the faith which doth not purify the heart, and reform the life, which is not fruitful in good works, which is not an effectual cause and means of repentance and newness of life, is not genuine, nor pleadable unto justification, but empty, dead, and that which, if trusted unto, will eternally deceive the souls of men. They do all of them press the indispensable necessity of universal holiness; godliness, righteousness, or obedience to all the commands of God, on surer principles, with more cogent arguments, in a more clear compliance with

the will, grace, and love of God in Christ, than any they pretend unto, who ignorantly and falsely traduce them, as those who regard them not. And as they urge an obediential holiness, which is not defective in any duty either towards God or man, which they either plead for or pretend unto; so it contains that in it which is more sublime, spiritual, and heavenly, than what they are either acquainted with, or do regard; which, in its proper place, shall be made more fully to appear.

SECT. 38.—(10) Those who were thus converted unto God in the primitive times of the church, were, upon their confession or profession hereof, admitted into church-society, and a participation of all the mysteries thereof. And this being the common way whereby any were added unto the fellowship of the faithful, it was an effectual means of intense love, without dissimulation, among them all, on the account of their joint interest in the grace of our Lord Jesus Christ. And I shall shut up this discourse with one instance hereof, given us by Austin, in the conversion and admission into church-society, of Victorinus, a Platonical philosopher; as he received the story from Simplicianus, by whom he was baptized: *Ut ventum est ad horam profitendæ fidei quæ verbis certis retentisque memoriter, de loco eminentiore in conspectu populi fidelis Romæ reddi solet ab eis qui accessuri sunt ad gratiam tuam, oblatum esse dicebat Victorino a Presbyteris, ut secretius redderet, sicut non nullis qui verecundia trepidaturi videbantur offerri mos erat; illum autem maluisse salutem suam in conspectu sanctæ multitudinis profiteri, non enim erat salus quam docebat in Rhetorica et tamen eam publice professus erat. Quanto minus vereri debuit Mansuetam gregem tuam pronuncians verbum tuum, qui non verebatur in verbis suis turbas insanorum? Itaque ubi ascendit ut redderet, omnes sibimet invicem ut cum noverant, instrepuerunt nomen ejus strepitu congratulationis. Quis autem ibi eum non noverat? Et sonuit presso sonitu per ora eunctorum, Victorinus, Victorinus; cito sonuerunt*

exultatione quia videbant eum, cito siluerunt intentione ut audirent eum; pronunciat ille fidem veracem præclara fiducia, et volebant eum omnes rapere intro in cor suum; et rapiebant amando et gaudendo. Hæ rapiendum manus erant, Lib. 8. cap. 2. Not a few things concerning the order, discipline, and fervent love of the primitive Christians in their church-societies, are intimated and represented in these words, which I shall not here reflect upon.

SECT. 39.—And this is the second great work of the Spirit of God in the new creation. This is a summary description of his forming and creating the members of that mystical body, whose Head is Christ Jesus. The latter part of our discourse, concerning the external manner of regeneration or conversion unto God, with the gradual preparation for it, and accomplishment of it in the souls of men, is that subject which many practical divines of this nation have, in their preaching and writings, much insisted on and improved, to the great profit and edification of the church of God. But this whole doctrine, with all the declarations and applications of it, is now by some among ourselves derided and exposed to scorn, although it be known to have been the constant doctrine of the most learned Prelates of the Church of England. And as the doctrine is exploded, so all experience of the work itself in the souls of men, is decried as fanatical and enthusiastical.

To obviate the pride and wantonness of this filthy spirit, I have, in the summary representation of the work itself now given, confirmed the several instances of it, with the experience of the great and holy man so often named. For, whereas some of those by whom this doctrine and work are despised, are puffed up with a conceit of their excellency in the theatrical sceptical faculty of these days, unto a contempt of all by whom they are contradicted in the most importune of their dictates; yet, if they should swell themselves until they

break; like the frog in the fable, they would never prevail with their fondest admirers to admit them into a competition with the immortal wit, grace, and learning, of that eminent champion of the truth, and light of the age wherein he lived.

B O O K IV.



The Nature of Sanctification and
Gospel-Holiness explained.

C H A P. I.

(1.) *Regeneration, the way whereby the Spirit forms living members for the mystical body of Christ.—(2.) Carried on by sanctification, 2 Thess. v. 23. opened.—(3.) God the only author of our sanctification and holiness.—(4.) And that as the God of peace.—(5.) Sanctification described.—(6.) A diligent enquiry into the nature whereof, with that of holiness, proved necessary.—(7.) Sanctification twofold: 1. By external dedication.—2. By internal purification.—(8.) Holiness peculiar to the gospel and its truth.—(9.) Not discernible to the eye of carnal reason.—(10.) Hardly understood by believers themselves.—(11.) It passeth over into eternity.—(12.) Hath in it a present glory.—(13.) Is all that God requi-*

. reth of us, and in what sense.—(14.) Promised unto us.—(15.) How we are to improve the command for holiness.

SECT. 1. **I**N the regeneration or conversion of God's elect, the nature and manner whereof we have before described, consists the second part of the work of the Holy Spirit, in order unto the completing and perfecting of the new creation. As in the former he prepared a natural body for the Son of God, wherein he was to obey and suffer according to his will; so, by this latter, he prepares him a mystical body, or members spiritually living, by uniting them to him who is their head and their life, Col. iii. 4. *For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ,* 1 Cor. xii. 12. Nor doth he leave this work in that beginning of it whereof we have treated, but unto him also it belongs to continue it, to preserve it, and to carry it on to perfection. And this he doth in our sanctification, whose nature and effects we are in the next place to enquire into.

SECT. 2.—Our apostle, in his first epistle to the Thessalonians, chap. v. having closely compiled a great number of weighty particular evangelical duties, and annexed fundry motives and enforcements unto them, closeth all his holy prescriptions with a fervent prayer for them, ver. 23. *And the very God of peace sanctify you wholly, and let your whole spirit, and soul, and body, be preserved blameless to the coming of our Lord Jesus Christ.* Or, as I had rather read the words, “And God himself, even the God of peace, sanctify you throughout, that your whole spirit, and soul, and body, may be preserved blameless.” The reason hereof is, because all the graces and duties which he had enjoined them did belong unto their sanctification, which, though their own duty, was not absolutely in their own power, but was a work of God in them, and upon them. Therefore, that they might be

able thereunto, and might actually comply with his commands, he prays that God would thus sanctify them throughout. That this shall be accomplished in them, and for them, he gives them assurance from the faithfulness, and consequently power and unchangeableness which are included therein, of him who had undertaken to effect it, ver. 24. *Faithful is he that calleth you, who will also do it.* Now, whereas this assurance did not arise, nor was taken from any thing that was peculiar unto them, but merely from the consideration of the faithfulness of God himself, it is equal with respect unto all that are effectually called. They shall all infallibly be *sanctified throughout, and preserved blameless to the coming of Jesus Christ.* This therefore being the great privilege of believers, and their eternal safety absolutely depending thereon, it requires our utmost diligence to search into the nature and necessity of it; which may be done from this and the like places of scripture.

SECT. 3.—And in this place, 1. The author of our sanctification, who only is so, is asserted to be God. He is the eternal spring and only fountain of all holiness: there is nothing of it in any creature but what is directly and immediately from him. There was not in our first creation. He made us in his own image. And to suppose that we can now sanctify or make ourselves holy, is proudly to renounce and cast off our principal dependence upon him. We may as wisely and rationally contend, that we have not our being and our lives from God, as that we have not our holiness from him, when we have any. Hereunto are the proud opinions of educing an holiness out of the principles of nature to be reduced. I know all men will pretend that holiness is from God; it was never denied by Pelagius himself. But many with him would have it to be from God in a way of nature, and not in a way of especial grace. It is this latter way which we plead for, and what is from ourselves, or educed by any means out of our natural abilities, is not of God in that way. For God, as the author of grace, and

the best of corrupted nature are opposed, as we shall see further afterwards. And therefore, 2. Is he, that is the author of our sanctification, so emphatically here expressed, *αὐτός δὲ ὁ θεός*, *even God himself*; if he doth it not, none other can do it; it is no otherwise to be wrought nor effected: there is no other way whereby it may be brought about, nor doth it fall under the power or efficacy of any means absolutely whatever, but it must be wrought by God himself. He doth it of himself, from his own grace; by himself, or his own power; for himself, or his own glory. And that, 3. Under this especial consideration, as he is the God of peace.

SECT. 4.—This title is ascribed unto God only by our apostle, and by him frequently, Rom. xv. 33. chap. xvi. 20. 2 Cor. xiii. 11. Phil. iv. 9. Heb. xiii. 20. Were it unto our present purpose to discourse concerning the general nature of peace, I might shew how it is comprehensive of all order, rest, and blessedness, and all that is in them. On this account the enclosure of it in this title unto God, as its only possessor and author, belongs to the glory of his sovereign diadem. Every thing that is contrary unto it is evil, and of the evil one; yea, all that is evil, is so, because of its contrariety to peace. Well therefore may God be styled the God of peace. But these things I may not here stay to explain; although the words are so comprehensive and expressive of the whole work of sanctification, and that holiness which is the effect thereof, as that I shall chuse to found my whole discourse concerning this subject upon them. That which offers itself unto our present design, from this expression, is the peculiar respect unto the work of our sanctification, which lies in this especial property of God. Wherefore he is said to sanctify us as the God of peace: (1.) Because it is a fruit and effect of that peace with himself, which he hath made and prepared for us by Jesus Christ. For he *was in Christ reconciling the world unto himself, destroying the enmity* which entered by sin, and laying the foundation of eternal peace. From hence it is, that he

will sanctify us, or make us holy, without a respect whereunto he will no more do so, than he will sanctify again the angels that have sinned, for whom there is no peace made, nor atonement. (2.) God, by the sanctification of our natures and persons, preserves that peace with himself in its exercise, which he made and procured by the mediation of Christ; without which it could not be kept, nor continued. For, in the duties and fruits thereof, consist all those actings towards God which a state of reconciliation, peace, and friendship do require. It is holiness that keeps up a sense of peace with God, and prevents those spiritual breaches which the remainders of our enmity would occasion. Hence God, as the author of our peace, is the author of our holiness. God, even God himself, the God of peace, doth sanctify us. How this is done immediately by the Holy Ghost, the Spirit of love and peace, and wherein the nature of this work doth consist, are the things which must afterwards be more fully declared. And he is here said to sanctify us *ὁλοτελείς*, that is, universally and completely; carrying on the work until it comes to perfection. For two things are intended in that expression: 1. That our whole nature is the subject of this work, and not any one faculty or part of it. 2. That as the work itself is sincere and universal, communicating all parts of real holiness unto our whole natures, so it is carried on to completeness and perfection. Both these, in the ensuing words, the apostle expresseth as the end and design of his prayer for them, and the effect of the work of grace which he prayed for: For, (1.) The subject of this sanctification he makes to be our whole natures, which he distributes unto our entire spirits, souls and bodies. And, (2.) The end of the whole is, the preservation of us blameless in the peace of God unto the coming of Christ; which will both of them be immediately more fully spoken unto. Wherefore,

SECT. 5.—Sanctification, as here described, *is the immediate work of God by his Spirit, upon our whole natures,*

proceeding from the peace made for us by Jesus Christ, whereby, being changed into his likeness, we are kept entirely in peace with God, and are preserved unblameable, or in a state of gracious acceptation with him, according to the terms of the covenant, unto the end.

SECT. 6.—The nature of this work, and its effect, which is our holiness, with the necessity of them both, we must, on many accounts, with our utmost diligence, enquire and search into. This both, the importance of the truth itself, and the opposition that is made unto it, render necessary. Besides, whereas we are in the declaration of the especial operations of the Holy Ghost, although he be not so denominated originally from this peculiar work, as though he should be called HOLY, merely, because he is the author of holiness in all that are made partakers of it, which we have before disproved; yet, there is a general consent, in words at least, among all who are called Christians, that this is his immediate and proper work, or that he is the only sanctifier of all them that do believe. And this I shall take as yet for granted, although some among us, who not only pretend high to the preaching of holiness, (whatever be their practice) but reproach others as weakening the necessity of it, do talk at such a rate, as if in the holiness which they pleaded for, he had nothing to do in a peculiar manner. For it is no news to meet with quaint and gilded discourses about holiness, intermixed with scoffing reflections on the work of the Holy Ghost therein. This work therefore of his we are in an especial manner to attend unto, unless we would be found among the number of such as those who own themselves, and teach their children, that the *Holy Ghost sanctifies all the elect of God*, and yet not only despise the work of holiness in themselves, but deride those who plead an interest therein, as an effect of the sanctification of the Spirit. For with such fruits of secret atheism doth the world abound withal. But our principal duty in this world, is

to know aright what it is to be holy, and so to be indeed.

SECT. 7.—One thing we must premise, to clear our ensuing discourse from ambiguity. And this is, that there is mention in the scripture of a twofold sanctification, and consequently of a twofold holiness. The first is common unto persons and things, consisting in the peculiar dedication, consecration, or separation of them unto the service of God, by his own appointment, whereby they become holy. Thus the Priests and Levites of old, the ark, the altar, the tabernacle, and the temple, were sanctified, and made holy. And, indeed, in all holiness whatever there is a peculiar dedication and separation unto God. But, in the sense mentioned, this was solitary, and alone; no more belonged unto it but this sacred separation, nor was there any other effect of this sanctification. But, 2dly, There is another kind of sanctification and holiness, wherein this separation to God is not the first thing done or intended, but a consequent and effect thereof. This is real and internal, by the communicating of a principle of holiness unto our natures, attended with its exercise in acts and duties of holy obedience unto God. This is that, which, in the first place, we enquire after, and how far believers are therein, and thereby, peculiarly separated and dedicated unto God, shall be afterwards declared. And unto what we have to deliver concerning it, we shall make way, by the ensuing observations.

SECT. 8.—This whole matter of sanctification and holiness is peculiarly joined with, and limited unto the doctrine, truth, and grace of the gospel; for holiness is nothing but the implanting, writing, and realizing of the gospel in our souls. Hence it is termed *ἡ ἀρετὴ τῆς ἀληθείας*, Eph. iv. 24. *The holiness of truth*, which the truth of the gospel ingenerates, and which consists in a conformity thereunto; and the gospel itself is *ἀρετὴ κατὰ θεότητα*, Titus i. 1. *The truth which is according unto godliness*, which declares that godliness and holiness which

God requireth. The prayer also of our Saviour for our sanctification is conformed thereunto, John xvii. 17. *Sanctify them in (or by) the truth; thy word is truth.* And he sanctified himself for us, to be a sacrifice, that *we might be sanctified in the truth.* This alone is that truth *which makes us free*, John viii. 12. that is from sin and the law, unto righteousness and holiness. It belongs neither to nature nor the law, so as to proceed from them, or to be effected by them. Nature is wholly corrupted, and contrary unto it. The law indeed, for certain ends, was *given by Moses*, but all *grace and truth came by Jesus Christ.* There neither is, nor ever was in the world, nor ever shall be, the least dram of holiness, but what, flowing from Jesus Christ, is communicated by the Spirit, according to the truth and promise of the gospel. There may be something like it, as to its outward acts and effects, at least some of them, something that may wear its livery in the world, that is but the fruit of mens own endeavours in compliance with their convictions, but holiness it is not, nor of the same kind or nature with it. And thus men are very apt to deceive themselves withal. It is the design of corrupted reason to debase all the glorious mysteries of the gospel, and all the concernments of them. There is nothing in the whole mystery of godliness, from the highest crown of it, which is the Person of Christ, *God manifested in the flesh*, unto the lowest and nearest effect of his grace, but it labours to deprave, dishonour, and debase. The Lord Christ, it would have in his whole person to be but a mere man; in his obedience and suffering to be but an example; in his doctrine to be confined unto the capacity and comprehension of carnal reason, and the holiness which he communicates by the sanctification of his Spirit, to be but that moral virtue which is common among men, as the fruit of their own endeavours. Herein some will acknowledge that men are guided and directed to a great advantage by the doctrine of the gospel, and thereunto excited by motions of the Holy Ghost himself put forth in the dis-

penfation of that truth; but any thing elfe in it, more excellent, more myfterious, they will not allow. But thefe low and carnal imaginations are exceedingly unworthy of the grace of Chrift, the glory of the gofpel, the myftery of the recovery of our nature, and healing of the wound it received by the entrance of fin, with the whole design of God in our reftoration into a ftate of communion with himfelf, moral virtue is indeed the beft thing amongst men that is of them. It far exceeds in worth, ufe, and fatisfaction; all that the honours, powers, profits, and pleasures of the world can extend unto. And it is admirable to confider what instructions are given concerning it, what expreffions are made of its excellency, what encomiums of its ufe and beauty by learned contemplative men among the heathen, the wifeft of whom did acknowledge, that there was yet fomething in it which they could only admire, and not comprehend. And very eminent instances of the practice of it were given in the lives and converfations of fome of them. And as the examples of their righteoufnefs, moderation, temperance, equanimity in all conditions, rife up at prefent unto the fhame and reproach of many that are called Chriftians, fo they will be called over at the laft day, as an aggravation of their condemnation. But, to fuppofe that this moral virtue, whatever it be really in its own nature, or however advanced in the imaginations of men, is that holinefs of truth which believers receive by the Spirit of Chrift, is to debase it, to overthrow it, and to drive the fouls of men from seeking an intereft in it. And hence it is, that fome pretending highly a friendship and refpect unto it, do yet hate, defpife, and reproach what is yet really fo, pleafing themfelves with the empty name or withered carcafe of virtue, every way inferior, as interpreted in their practice, to the righteoufnefs of heathens. And this, in the firft place, fhould ftir up our diligence in our enquiries after its true and real nature, that we deceive not ourfelves with a falfe appearance of it, and that unto our ruin.

SECT. 9.—It is our duty to enquire into the nature of evangelical holiness, as it is a fruit or effect in us of the spirit of sanctification, because it is abstruse and mysterious, and (be it spoken with the good leave of some, or whether they will or not) undiscernable unto the eye of carnal reason. We may say of it, in some sense, as Job of wisdom: *Whence cometh wisdom, and where is the place of understanding, seeing it is hid from the eyes of all living, and kept close from the fowls of heaven; destruction and death say, we have heard the same thereof with our ears: God understandeth the way thereof, and he knoweth the place thereof. And unto man he said, behold the fear of the Lord, that is wisdom, and to depart from evil, is understanding,* chap. xxviii. 20, 21, 22, 23, 28. This is that wisdom, whose ways, residence, and paths, are so hidden from the natural reason and understandings of men. No man, I say, by their mere sight and conduct, can know and understand aright the true nature of evangelical holiness; and it is therefore no wonder if the doctrine of it be despised by many as an enthusiastical fancy. It is of the things of the Spirit of God, yea, it is the principal effect of all his operations in us, and towards us. *And these things of God knoweth no man but the Spirit of God,* 1 Cor. ii. 11. It is by him alone that we are enabled to know the things that are freely given unto us of God, ver. 12. as this is, if ever we shall receive any thing of him in this world, or shall do so to eternity. *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him.* The comprehension of these things is not the work of any of our natural faculties, but God reveals them unto us by his Spirit, ver. 9, 10. Hence it often falls out, as it did in the Jews and Pharisees of old, that those who are most zealous and industrious for, and after a legal righteousness, walking in a strict attendance unto duties proportionable unto light and convictions, pretending to be it, and bearing some resemblance of it, are the most fierce and implacable e-

enemies of true and evangelical holiness. They know it not, and therefore hate it; they have embraced something else in its place and stead; and therefore despise and persecute it, as it befalls them who embrace error for truth in any kind.

SECT. 10.—(3.) Believers themselves are oft-times much unacquainted with it, either as to their apprehension of its true nature, causes, and effects, or at least as to their own interest and concernment therein. As we know not of ourselves the things that are wrought in us of the Spirit of God, so we seldom attend, as we ought, unto his instructing of us in them. It may seem strange, indeed, that whereas all believers are sanctified and made holy, that they should not understand nor apprehend what is wrought in them, and for them, and what abideth with them. But, alas! how little do we know of ourselves, of what we are, and whence are our powers and faculties even in things natural? Do we know how the members of the body are fashioned in the womb? We are apt to be seeking after and giving reasons for all things, and to describe the progress of the production of our natures from first to last, so as, if not to satisfy ourselves, yet to please and amuse others; *for vain man would be wise, although he be like the wild ass's colt.* The best issues of our consideration hereof is that of the Psalmist: *Thou, O God, hast possessed my reins, thou hast covered me in my mother's womb: I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well. My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them,* Psal. cxxxix. 13, 14, 15, 16. By diligent consideration of these things, we may obtain a firm foundation to stand on, in an holy admiration of the infinite wisdom and goodness of that sovereign Architect, who hath raised

this fabric unto his own glory ; and what we further attempt is vanity and curiosity. How little do we know of these souls of ours? And all that we do so, is by their powers and operations, which are consequential unto their beings. Now, these things are our own naturally; they dwell and abide with us; they are we, and we are they, and nothing else; yet is it no easy thing for us to have a reflex and intimate acquaintance with them. And is it strange, if we should be much in the dark unto this new nature, this new creature, which comes from above, from God in heaven, wherewith our natural reason hath no acquaintance? It is new, it is wonderful, it is a work supernatural, and is known only by supernatural revelation.

Besides, there are other things which pretend to be this gospel-holiness, and are not, whereby unspeakable multitudes are deluded and deceived. With some, any reformation of life, and abstinence from flagitious sins, with the performance of the common duties of religion, is all which they suppose is required under this head of their duty. Others contend, with violence, to substitute moral virtues, by which they know not themselves what they intend, in the room thereof. And there is a work of the law, which, in the fruits of it, internal and external, in the works of righteousness and duties, which is hardly, and not but by spiritual light and measures, to be distinguished from it. This also adds to the difficulty of understanding it aright, and should to our diligent enquiry into it.

SECT. II.—(4.) We must also consider, that holiness is not confined to this life, but passeth over into eternity and glory. Death hath no power over it to destroy it, or divest us of it: For (1.) Its acts, indeed, are transient, but its fruits abide for ever in their reward. They who die in the Lord rest from their labours, *and their works follow them*, Rev. xiv. 13. *God is not unrighteous, to forget their labour of love*, Heb. vi. 10. There is not any effect or fruit of holiness, not the least, not the giving of

a *cup of cold water* to a disciple of Christ, in the name of a disciple, but it shall be had in everlasting remembrance, and abide for ever in its eternal reward. Nothing shall be lost, but all the fragments of it shall be gathered up and kept safe for ever. Every thing else, how specious soever it be in this world, shall be burnt up and consumed as hay and stubble; when the least, the meanest, the most secret fruit of holiness, shall be gathered as gold and silver, durable substance, into God's treasury, and become a part of the riches of the inheritance of the saints in glory. Let no soul fear the loss of any labour in any of the duties of holiness, in the most secret contest against sin, for inward purity, for outward fruitfulness, in the mortification of sin, resistance of temptations, improvement of grace, in patience, moderation, self-denial, contentment, all that you do know, and what you do not know, shall all be revived, called over, and abide eternally in your reward. Our Father, who now seeth in secret, will one day reward openly. And the more we abound in these things, the more will God be glorified in the recompense of reward. But this is not all, nor that which I intend. It abides (2.) For ever, and passeth over into glory in its principle or nature. The love wherewith we now adhere to God, and by which we act the obedience of faith towards the saints faileth not, it ends not when glory comes on, but is a part of it, 1 Cor. xiii. 8. It is true some gifts shall be done away, as useless, in a state of perfection and glory, as the apostle there discourseth; and some graces shall cease as to some especial acts and peculiar exercise, as faith and hope, so far as they respect things unseen and future. But all those graces, whereby holiness is constituted, and wherein it doth consist, for the substance of them, as they contain the image of God, as by them we are united, and do adhere unto God in Christ, shall, in their present nature, be improved into perfection, abide for ever. In our knowledge of them, therefore, have we our principal insight into our eternal condition in glory. And this is as

a firm foundation of consolation, so a part of our chiefest joy in this world. Is it not a matter of unspeakable joy and refreshment, that these poor bodies we carry about us, after they have been made a prey unto death, dust, worms, and corruption, shall be raised and restored to life and immortality, freed from pains, sickness, weakness, weariness, and vested with those qualities in conformity to Christ's glorious body, which yet we understand not? It is so also, that these souls which now animate and rule in us, shall be delivered from all their darkness, ignorance, vanity, instability, and alienation from things spiritual and heavenly. But this is not all. These poor low graces, which now live, and are acting in us, shall be continued, preserved, purified, and perfected, but in their nature be the same as now they are, as our souls and bodies shall be. That love, whereby we now adhere to God as our chiefest good, that faith whereby we are united to Christ our everlasting head, that delight in any of the ways or ordinances of God, wherein he is enjoyed, according as he hath promised his presence in them; that love and good-will which we have for all those in whom is the Spirit, and on whom is the image of Christ, with the entire principle of spiritual life and holiness which is now begun in any of us, shall be all purified, enhanced, perfected, and pass into glory. That very holiness which we here attain, those inclinations and dispositions, those frames of mind, those powers and abilities in obedience and adherence unto God, which here contend with the weight of their own weakness and imperfections, with the opposition that is continually made against them by the body of death that is utterly to be abolished, shall be gloriously perfected into immutable habits, unchangeably actuating our souls in the enjoyment of God. And this also manifesteth of how much concernment it is unto us, to be acquainted with the doctrine of it, and of how much more to be really interested in it. Yea,

SECT. 12.—(5.) There is spiritual and heavenly glo-

ry in it in this world. From hence is the church, the King's daughter, faid to be *all glorious within*, Pſal. xlv. 13. Her inward adorning with the graces of the Spirit, making her beautiful in holinefs, is called glory, and is ſo; ſo alſo the progreſs and increaſe of believers herein is called by our apoſtle, their being changed from glory to glory, 2 Cor. iii. 18. from one degree of glorious grace unto another. As this, next unto the comelinefs of the righteouſnefs of Chriſt put upon us by the free grace of God, is our only beauty in his ſight, ſo it is ſuch as hath a real ſpiritual glory in it. It is the firſt-fruits of heaven; and, as the apoſtle argueth concerning the Jews, that if the firſt-fruits were holy, then is the whole lump holy; ſo may we, on the other ſide, if the whole weight, as he calls it, and fulnefs of our future enjoyments be glory, then are the firſt-fruits, in their meaſure, ſo alſo. There is in this holinefs, as we ſhall ſee further afterwards, a ray of eternal light, a principle of eternal life, and the entire nature of that love whereby we ſhall eternally adhere unto God. The divine nature, the new immortal creature, the life of God, the life of Chriſt, are all comprized in it. It repreſents unto God the glory of his own image renewed in us, and unto the Lord Chriſt the fruits of his Spirit, and effect of his mediation, wherein he ſees of the travail of his ſoul, and is ſatiſfied. There is therefore nothing more to be abhorred, than thoſe carnal, low, and unworthy thoughts which ſome men vent of this glorious work of the Holy Spirit, who would have it wholly to conſiſt in a legal righteouſnefs or moral virtue.

SECT. 13.—(6.) This is that which God indifpenſibly requireth of us. The full proſecution of this conſideration we muſt put off unto our arguments for the neceſſity of it, which will enſue in their proper place. At preſent, I ſhall ſhew, that God not only requireth holinefs indifpenſibly in all believers, but alſo that this is all which he requireth of them, or expecteth from them, for it comprifeth the whole duty of man. And this ſure

ly rendereth it needful for us both to know what it is, and diligently to apply ourselves unto the obtaining an assured participation of it. For what servant, who hath any sense of his relation and duty, if he be satisfied that his master requireth but one thing of him, will not endeavour an acquaintance with it, and the performance of it. Some indeed say, that their holiness, such as it is, is the chief or only design of the gospel. If they intend that it is the first principal design of God in and by the gospel, and that not only as to the preceptive part of it, but also as unto its doctrinal and promissory parts, whence it is principally and emphatically denominated, it is a fond imagination. God's great and first design in and by the gospel, is eternally to glorify himself, his wisdom, goodness, love, grace, righteousness, and holiness, by Jesus Christ, Eph. i. 5, 6. And, in order to this his great and supreme end, he hath designed the gospel, and designs by the gospel, which gives the gospel its design: (1.) To reveal that love and grace of his unto lost sinners, with the way of its communication through the mediation of his Son incarnate, as the only means whereby he will be glorified, and whereby they may be saved, Acts xxvi. 18. (2.) To prevail with men, in and by the dispensation of its truth, and encouragement of its promises, to renounce their sins, and all other expectations of relief or satisfaction, and to betake themselves, by faith, unto that way of life and salvation which is therein declared unto them, 2 Cor. v. 18, 19, 20, 21. Col. i. 25, 26, 27, 28. (3.) To be the means and instrument of conveying over unto them, and giving them a title unto, and a right in that grace and mercy, that life and righteousness which is revealed and tendered unto them thereby, Mark xvi. 16. (4.) To be the way and means of communicating the Spirit of Christ with grace and strength unto the elect, enabling them to believe and receive the atonement, Gal. iii. 2. (5.) Hereby to give them union with Christ, as their spiritual and mystical Head, as also to fix their hearts and souls in their choicest act,

ings in their faith, trust, confidence, and love, immediately on the Son of God, as incarnate, and their Mediator, John xiv. 1. Wherefore the first and principal end of the gospel towards us, is to invite and encourage lost sinners unto the faith and approbation of the way of grace, life, and salvation by Jesus Christ, without a compliance wherewith, in the first place, the gospel hath no more to do with sinners, but leaves them to justice, the law, and themselves. But now, upon a supposition of these things, and of our giving glory to God by faith in them, the whole that God requireth of us in the gospel, in a way of duty, is, that we should be holy, and abide in the use of those means whereby holiness may be attained and improved in us. For if he requires any other thing of us, it must be on one of these four accounts: 1. To make atonement for our sins. Or, 2. To be our righteousness before him. Or, 3. To merit life and salvation by. Or, 4. To supererogate in the behalf of others. No other end can be thought of, besides what are the true ends of holiness whereon God should require any thing of us. And all the false religion that is in the world leans on a supposition, that God doth require somewhat of us with respect unto these ends.

But, (1.) He requires nothing of us, which we had all the reason in the world to expect that he would, to make atonement or satisfaction for our sins, that might compensate the injuries we had done him by our apostacy and rebellion. For, whereas we had multiplied sins against him, lived in an enmity and opposition to him, and had contracted insupportable and immeasurable debts upon our souls, terms of peace being now proposed, who could think but that the first thing required of us would be, that we should make some kind of satisfaction to divine justice for all our enormous and hainous provocations? Yea, who is there that indeed doth naturally think otherwise? so he apprehended who was contriving a way in his own mind how he might come to an agreement with God. Micah vi. 6, 7. *Wherewith shall*

I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? This, or something of this nature, seems to be but a very reasonable enquiry for a guilty self-condemned sinner, when first he entertains thoughts of an agreement with the holy sin-avenging God? And this was the foundation of all that cruel and expensive superstition that the world was in bondage unto for so many ages. Mankind generally thought that the principal thing that was required of them in religion, was to atone and pacify the wrath of the divine power, and to make a compensation for what had been done against him. Hence were their sacrifices of hecatombs of beasts, of mankind, of their children, and of themselves, as I have elsewhere declared. And the same principle is still deep rooted in the minds of convinced sinners; and many an abbey, monastery, college, and alms-house, hath it founded. For, in the fruits of this superstition, the priests, which set it on work, always shared deeply. But quite otherwise in the gospel, there is declared and tendered unto sinners, an absolute free pardon of all their sins, without any satisfaction or compensation made, or to be made, on their part, that is, by themselves, namely, on the account of the atonement made for them by Jesus Christ. And all attempts or endeavours after works or duties of obedience, in any respect satisfactory to God for sin, or meritorious of pardon, do subvert and overthrow the whole gospel. See 2 Cor. v. 18, 19, 20, 21. Wherefore, in answer to the enquiry before-mentioned, the reply in the prophet is, that God looks for none of these things, and that all such contrivances were wholly vain: *He hath shewed thee, O man! what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God*; which last expression compriseth the whole of our

covenant-obedience, Gen. xvii. 1. as the two former are eminent instances of it in particular.

(2.) He requireth nothing of us in a way of righteousness for our justification for the future; that this also he would have done, we might have justly expected. For a righteousness we must have, or we cannot be accepted with him. And here also many are at a loss, and resolve, that it is a thing fond and inconvenient to think of peace with God without some righteousness of their own on the account whereof they may be justified before him; and rather than they will forgo that apprehension, they will let go all other thoughts of peace and acceptance. *Being ignorant of the righteousness of God, they go about to establish their own righteousness, and do not submit themselves unto the righteousness of God; nor will they acquiesce in it, that Christ is the end of the law for righteousness to every one that believeth, as Rom. x. 3, 4.* But so it is, that God requireth not this of us in the gospel; for we are *justified freely by his grace through the redemption that is in Christ Jesus, Rom. iii. 24.* And we do therefore conclude, *that a man is justified by faith, without the works of the law, ver. 28. so Rom. viii. 3, 4.* Neither is there any mention in the whole gospel, of God's requiring a righteousness in us upon the account whereof we should be justified before him, or in his sight. For the justification by works, mentioned in James, consists in the evidencing and declaration of our faith by them.

(3.) God requireth not any thing of us whereby we should purchase or merit for ourselves life and salvation. For *we are saved by grace, through faith, not of works, lest any man should boast, Eph. ii. 8, 9.* God doth save us neither by nor for the works of righteousness which we have done, but according to his own mercy, Titus iii. 5. so that, although on the one side, the wages of sin is death, there being a proportion between sin and punishment; yet there is none between our obedience and our salvation; and therefore *eternal life is the gift of*

God through Jesus Christ our Lord, Rom. vi. 23. God therefore requires nothing at our hands under this notion or consideration; nor is it possible, that, in our condition, any such thing should be required of us. For whatever we can do is due before-hand upon other accounts, and so can have no prospect to merit what is to come. Who can merit by doing his duty? Our Saviour doth so plainly prove the contrary, as none can further doubt of it than of his truth and authority, Luke xvii. 10. Nor can we do any thing that is acceptable to him, but what is wrought in us by his grace. And this overthrows the whole nature of merit, which requires, that that be every way our own, whereby we would deserve somewhat else at the hands of another, and not his more than ours. Neither is there any proportion between our duties and the reward of the eternal enjoyment of God. For, besides, that they are all weak, imperfect, and tainted with sin, so that no one of them is able to make good its own station, for any end or purpose in the strictness of divine justice, they altogether come infinitely short of the desert of an eternal reward by any rule of divine justice. And if any say, that this merit of our works depends not on, nor is measured by strict justice, but wholly by the gracious condescension of God, who hath appointed and promised so to reward them; I answer, in the first place, that this perfectly overthrows the whole nature of merit; for the nature of merit consists entirely and absolutely in this, that to him that worketh, the *reward is reckoned of debt, and not of grace*, Rom. iv. 4. And these two are contrary and inconsistent; *for what is by grace, is no more of works, otherwise grace is no more grace; and what is of works, is no more of grace, otherwise work is no more of work*, Rom. xi. 6. And those who go about to found a merit of ours in the grace of God do endeavour to unite and reconcile those things which God hath everlastingly separated and opposed. And I say, Secondly, That although God doth freely, graciously, and bountifully reward our du-

ties of obedience, and upon the account of his covenant and promise, he is said to be, and he is righteous in his so doing, yet he every where declares, that what he so doth, is an act of mere grace in himself, that hath not respect unto any thing, but only the interposition and mediation of Jesus Christ. In this sense God, in the gospel, requireth of us nothing at all.

(4.) Much less doth he require of any, that they should do such things as being no way necessary unto that obedience which themselves personally owe unto him, may yet, by their supererogation therein, redound to the advantage and benefit of others. This monstrous fiction, which hath out-done all the Pharisaism of the Jews, we are engaged for to the Church of Rome, as a pretence given to the piety, or rather a covering of the impiety of their votaries. But seeing, on the one hand, that they are themselves, who pretend to these works, but flesh, and so cannot, on their own account, be justified in the sight of God; so it is extreme pride, and cursed self-confidence, for them to undertake to help others by the merit of those works whose worth they stand not in need of; concerning which it will be one day said unto them, *Who hath required these things at your hands?* But now, whereas God requireth none of these things of us, nothing with respect unto any of these ends, such is the perverseness of our minds, by nature, that many think that God requireth nothing else of us, or nothing of us, but with respect unto one or other of these ends; nor can they, in their hearts, conceive why they should perform any one duty towards God, unless it be with some kind of regard unto these things. If they may do any thing whereby they may make some recompense for their sins that are past, at least in their own minds and consciences, if any thing whereby they may procure an acceptance with God, and the approbation of their state and condition, they have something which, as they suppose, may quicken and animate their endeavours. Without these considerations, holy obedience is unto them a

thing lifeless and useless. Others will labour and take pains, both in ways of outward mortification, and profuse munificence in any way of superstitious charity, whilst they are persuaded, or can persuade themselves, that they shall merit eternal life and salvation thereby, without much being beholding to the grace of God in Christ Jesus. Yea, all that hath the face or pretence of religion in the Papacy, consists in a supposition, that all which God requireth of us, he doth it with respect unto these ends, of atonement, justification, merit, and supererogation. Hereunto do they apply all that remains of the ordinances of God amongst them, and all their own inventions are managed with the same design. But, by these things is the gospel, and the faith of our Lord Jesus Christ made of none effect. Herein then, I say, lies the express opposition that is between the wisdom of God in the mystery of the gospel, and the *φρονημα της σαρκος*, *the wisdom of the flesh*, or our carnal reason. God, in his dealing with us by the gospel, takes upon his own grace and wisdom the providing of an atonement for our sins, a righteousness whereby we may be justified before him, and the collation of eternal life upon us, all in and by him, who of God is made *unto us wisdom, and righteousness, and sanctification, and redemption*. But withal, he indispensibly requires of us holiness and universal obedience, for the ends that shall be declared afterwards. This way, thinks the wisdom of the flesh, or carnal reason, is mere foolishness, as our apostle testifies, 1 Cor. i. 18, 23. But such a foolishness it is, that is wiser than men, ver. 25. that is a way so excellent, and full of divine wisdom, that men are not able to comprehend it. Wherefore, in opposition hereunto, carnal reason concludes, that either what God requires of us is to be done with respect unto the ends mentioned, some or other, or all of them, or that it is no great matter whether it be done or no. Neither can it discern of what use our holiness or obedience unto God should be, if it serve not unto some of these purposes. For the necessity of con-

formity to God, of the renovation of his image in us before we are brought unto the enjoyment of him in glory, the authority of his commands, the reverence of his wisdom, appointing the way of holiness and obedience as the means of expressing our thankfulness, glorifying him in the world, and of coming to eternal life, it hath no regard unto. But the first true saving light, that shines by the gospel from Jesus Christ into our souls, begins to undeceive us in this matter. And there is no greater evidence of our receiving an evangelical baptism, or of being baptized into the spirit of the gospel, than the clear compliance of our minds with the wisdom of God herein. When we find such constraining motives unto holiness upon us, as will not allow the least subducing of our souls from an universal attendance unto it, purely on the ends of the gospel, without respect unto those now discarded, it is an evidence that the wisdom of God hath prevailed against that of the flesh in our minds.

Wherefore holiness, with the fruits of it, with respect unto their proper ends, which shall afterwards be declared, is all that God requireth of us. And this he declares in the tenor of the covenant with Abraham, Gen. xvii. 1. *I am God Almighty, walk before me, and be thou perfect.* This is that, and this is all that I require of thee, namely, thy holy obedience; for all other things wherein thou art concerned, I take them all upon my own almighty power or all-sufficiency; as he says elsewhere, that the *whole of man, is to fear God, and keep his commandments.* And the consideration hereof, taken singly, and by itself, is sufficient, with all that have any regard unto God, or their own eternal welfare, to convince them of what importance these things are unto them.

SECT. 13.—(6.) But neither yet are we left in this matter merely under the authority of God's command, with an expectation of our compliance with it from our own ability and power; God, moreover, hath promised to sanctify us, or to work this holiness in us, the confi-

deration whereof will give us yet a nearer prospect into its nature. He that requires it of us, knows that we have it not of ourselves. When we were in our best condition by nature in the state of original holiness, vested with the image of God, we preserved it not. And is it likely that now, in the state of lapsed and depraved nature, it is in our own power to restore ourselves, to re-introduce the image of God into our souls, and that in a far more eminent manner than it was at first created by God? What needed all that contrivance of infinite wisdom and grace, for the reparation of our nature by Jesus Christ, if holiness, wherein it doth consist, be in our own power, and deduced out of the natural faculties of our souls? There can be no more fond imagination beset the minds of men, than that defiled nature is able to cleanse itself, or depraved nature to rectify itself, or we, who have lost that image of God which he created in us, and with us, should create it again ourselves by our own endeavours. Wherefore, when God commandeth and requireth us to be holy, he commands us to be that, which by nature and of ourselves, we are not; and not only so, but that which we have not of ourselves a power to attain unto. Whatever therefore is absolutely in our own power, is not of that holiness which God requireth of us. For what we can do ourselves, there is neither necessity nor reason why God should promise to work in us by his grace. And to say, that what God so promiseth to work, he will not work or effect indeed, but only persuade and prevail with us to do it, is through the pride of unbelief to deny the truth and grace of God, and with the spoils of them to adorn our own righteousness and power. Now, God hath multiplied his promises to this purpose, so that we shall need to call over only some of them in way of instance. Jer. xxxi. 33. *I will put my law in your inward parts, and write it in your hearts, and will be your God, and ye shall be my people.* Chap. xxxii. 39, 40. *I will give them one heart and one way, that they may fear me for ever; and I will put my fear in their hearts,*

that they shall not depart from me. Ezek. xxxvi. 26, 27. A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ver. 25. I will sprinkle clean water upon you, and you shall be clean from all your filthiness. Ver. 29. I will also save you from all your uncleanness. The whole of our sanctification and holiness is comprised in these promises. To be cleansed from the defilements of sin, whatever they be, to have an heart inclined, disposed, enabled, to fear the Lord always, and to walk in all his ways and statutes accordingly, with an internal habitual conformity of the whole soul unto the law of God, is to be sanctified, or to be holy. And all this God promiseth directly to work in us, and to accomplish himself. In the faith of these promises, and for the fulfilling of them, the apostle prayeth for the Thessalonians, as we observed at our entrance, *That the God of peace himself would sanctify them throughout, whereby their whole spirits, souls and bodies, might be preserved blameless to the coming of Jesus Christ.* And hence is evident what we before observed, that what is absolutely in our own power, is not of the nature of, nor doth necessarily belong unto holiness, whatever it be. The best of the intellectual or moral habits of our minds, which are but the natural improvement and exercise of our faculties, neither are nor can be our holiness; nor do the best of our moral duties, as merely and only so, belong thereunto. By these moral habits and duties, we understand the powers, faculties, or abilities of our souls, exercised with respect and in obedience unto the commands of God, as excited, persuaded, and guided by outward motives, rules, arguments, and considerations. Plainly, all the power we have of ourselves to obey the law of God, and all that we do in the pursuit and exercise of that power, upon any reasons, motives, or considerations whatever, which may all be resolved into fear

of punishment, and hope of reward, with some present satisfactions of mind on the account of ease in conscience within, or outward reputation, whether in abstinence from sin, or the performance of duties, are intended hereby, and are not that holiness which we enquire after. And the reason is plain, even because those things are not wrought in us by the power of the especial grace of God in the pursuit of the especial promise of the covenant, as all true holiness is. If any shall say, that they are so wrought in us, they do expressly change the nature of them. For thereby those powers would be no more natural, but supernatural; and those duties would be no more merely moral, but evangelical and spiritual, which is to grant all we contend for. Wherefore, that which men call moral virtue, is so far from being the whole of internal grace or holiness, that if it be no more than so, it belongs not at all unto it, as not being effected in us by the especial grace of God, according to the tenor and promise of the covenant.

SECT. 14.—And we may here divert a little, to consider what ought to be the frame of our minds, in the pursuit of holiness with respect unto these things, namely, what regard we ought to have unto the command, on the one hand, and to the promise, on the other: to our own duty, and to the grace of God. Some would separate these things as inconsistent. A command, they suppose, leaves no room for a promise, at least not such a promise, as wherein God should take on himself to work in us what the command requires of us. And a promise, they think, takes off all the influencing authority of the command. If holiness be our duty, there is no room for grace in this matter; and, if it be an effect of grace, there is no place for duty. But all these arguings are a fruit of the wisdom of the flesh before-mentioned, and we have before disproved them. The wisdom that is from above teacheth us other things. It is true, our works and grace are opposed in the matter of justification, as utterly inconsistent: *If it be of works, it is not of grace; and if it*

be of grace, it is not of works, as our apostle argues, Rom. xi. 6. Our duty, and God's grace, are no where opposed in the matter of sanctification; yea, the one doth absolutely suppose the other. Neither can we perform our duty herein without the grace of God; nor doth God give us this grace unto any other end, but that we may rightly perform our duty. He that shall deny, either that God commands us to be holy, in a way of duty, or promiseth to work holiness in us, in a way of grace, may, with as much modesty, reject the whole Bible. Both these, therefore, we are to have a due regard unto, if we intend to be holy: And, (1.) Our regard unto the command consisteth in three things: 1. That we get our consciences always affected with the authority of it, as it is the command of God. This must afterwards be enlarged on. Where this is not, there is no holiness. Our holiness is our obedience; and the formal nature of obedience ariseth from its respect unto the authority of the command. 2. That we see and understand the reasonableness, the equity, the advantage of the command. Our service is reasonable service; the ways of God are equal; and in the keeping of his commands there is great reward: If we judge not thus, if we rest not herein, and are thence filled with indignation against every thing within us, or without us, that opposeth it, or riseth up against it, whatever we do in compliance with it, in a way of duty, we are not holy. 3. That hereon we love and delight in it, because it is holy, just and good; because the things it requires are upright, equal, easy, and pleasant to the new nature, without any regard to the false ends before discovered. And, (2.) We have a due regard unto the promise, to the same end, when, 1. We walk in a constant sense of our own inability to comply with the command, in any one instance, from any power in ourselves; for we have no sufficiency of ourselves, our sufficiency is of God. For him who is otherwise minded, his heart is lifted up. 2. When we adore that grace which hath provided help and relief for

us. Seeing, without the grace promised, we could never have attained unto the least part or degree of holiness, and seeing we could never deserve the least dram of that grace, how ought we to adore, and continually praise, that infinite bounty which hath freely provided us of this supply? 3. When we act faith in prayer, and expectation on the promise, for supplies of grace enabling us unto holy obedience. And, 4. When we have especial regard thereunto, with respect unto especial temptations and particular duties. When on all such occasions we satisfy not ourselves with a respect unto the promise in general, but exercise faith in particular on it, for aid and assistance, then do we regard it in a due manner.

SECT. 15.—(7.) To come yet nearer unto our principal design, I say, it is the Holy Ghost who is the immediate peculiar sanctifier of all believers, and the author of all holiness in them. I suppose I need not insist upon the confirmation of this assertion in general. I have proved before, that he is the immediate dispenser of all divine grace, or the immediate operator of all divine gracious effects in us, whereof this is the chief. Besides, it is such an avowed and owned principle among all that are called Christians, namely, that the Holy Ghost is the sanctifier of all God's elect; that, as it is not questioned, so it need not in general be further proved; those who are less experienced in these things may consult Psal. li. 10, 11, 12. Ezek. xi. 19. chap. xxxvi. 25, 26, 27. Rom. viii. 9, 10, 11, 12, 13. 1 Cor. vi. 11. 1 Peter i. 2. Isa. iv. 4. chap. xlv. 3, 4. Titus iii. 4, 5. But it is the nature and manner of his work herein, with the effect produced thereby, that we are to enquire into. For, as this belongs unto our general design of declaring the nature, power, and efficacy of all the gracious divine operations of the Holy Spirit, so it will give us an acquaintance in particular with that work, and the fruits of it, wherein we are so highly concerned.

Sanctification a Progressive Work.

C H A P. II.

(1, 2.) *Sanctification described.*—(3.) *With the nature of the work of the Holy Spirit therein; which is,*—(4.) *Progressive.*—(5.) *The way and means whereby holiness is increased in believers.*—(6.) *Especially by faith and love, whose exercise is required in all duties of obedience. As also,*—(7.) *Those graces whose exercise is occasional.*—(8.) *The growth of holiness expressed, in an allusion unto that of plants, with an insensible progress.*—9. *Renders grace therein to be greatly admired; and is discerned in the answerableness of the work of the Spirit in sanctification and supplication.*—(10.) *Objections against the progressive nature of holiness removed.*

SECT. I. **H**AVING passed through the consideration of the general concernments of the work of sanctification, I shall, in the next place, give a description of it, and then explain it more particularly in its principal parts. And this I shall do, but under this express caution, that I do not hope nor design, at once,

to represent the life, glory, and beauty of it, or to comprise all things that eminently belong unto it: Only, I shall set up some way-marks, that may guide us in our progress or future enquiry into the nature and glory of it. And so, I say, that,

SECT. 2.—*Sanctification is an immediate work of the Spirit of God on the souls of believers, purifying and cleansing of their natures from the pollution and uncleanness of sin, renewing in them the image of God, and thereby enabling them, from a spiritual and habitual principle of grace, to yield obedience unto God, according unto the tenor and terms of the new covenant, by virtue of the life and death of Jesus Christ.* Or, more briefly, *It is the universal renovation of our natures by the Holy Spirit into the image of God, through Jesus Christ.* Hence it follows, that our holiness, which is the fruit and effect of this work, the work as terminated in us, as it compriseth the renewed principle or image of God wrought in us, so it consists in an holy obedience unto God by Jesus Christ, according to the terms of the covenant of grace, from the principle of a renewed nature. Our apostle expresseth the whole more briefly yet, namely, *He that is in Christ Jesus is a new creature*, 2 Cor. v. 17. For herein he expresseth both the renovation of our natures, the endowment of them with a new spiritual principle of life and operation, with actings towards God suitable thereunto. I shall take up the first general description of it; and, in the consideration of its parts, give some account of the nature of the work, and its effects; and then shall distinctly prove and confirm the true nature of it, wherein it is opposed or called into question.

SECT. 3.—(1.) It is, as was before proved, and is by all confessed, the work in us of the Spirit of God. It is the renovation of the Holy Ghost whereby we are saved; and a real, internal, powerful, physical work it is, as we have proved before abundantly, and shall afterwards more fully confirm. He doth not make us holy only, by persuading us so to be. He doth not only re-

quire us to be holy, propose unto us motives unto holiness, give us convictions of its necessity, and thereby excite us unto the pursuit and attainment of it; though this he doth also by the word and ministration thereof. It is too high an impudency for any one to pretend an owning of the gospel, and yet to deny a work of the Holy Ghost in our sanctification. And therefore both the old and new Pelagians did and do avow a work of his herein. But what is it that they really ascribe unto him? Merely the exciting our own abilities, aiding and assisting us in and unto the exercise of our own native power, which, when all is done, leaves the work to be our own, and not his, and to us must the glory and praise of it be ascribed. But we have already sufficiently proved, that the things thus promised of God, and so effected, are really wrought by the exceeding greatness of the power of the Spirit of God; and this will yet afterwards be made more particularly to appear.

SECT. 4.—(2.) This work of sanctification differs from that of regeneration, as on other accounts, so especially on that of the manner of their being wrought. The work of regeneration is instantaneous, consisting in one single creating act. Hence it is not capable of degrees in any subject. No one is more or less regenerate than another; every one in the world is absolutely so, or not so, and that equally, although there are degrees in their state on other reasons. But this work of sanctification is progressive, and admits of degrees. One may be more sanctified, and more holy than another, who is yet truly sanctified, and truly holy. It is begun at once, and carried on gradually. But this observation being of great importance, and such, as if rightly weighed, will contribute much light unto the nature of the whole work of sanctification and holiness, I shall divert in this chapter unto such an explanation and confirmation of it, as may give an understanding and furtherance herein.

1. An increase and growth in sanctification or holiness is frequently in the scripture enjoined us, and frequently

promised unto us. So speaks the apostle Peter, in a way of command, 2 Peter iii. 18. *Fall not, be not cast down, from your own steadfastness, but grow, or increase, in grace.* It is not enough that we decay not in our spiritual condition, that we be not diverted and carried off from a steady course in obedience by the power of temptations, but an endeavour after an improvement, an increase, a thriving in grace, that is in holiness, is required of us. And a compliance with this command, is that which our apostle so commendeth in the Thessalonians, 2 Epist. chap. i. ver. 3. namely, the *exceeding growth of their faith, and abounding of their love*; that is, the thriving and increase of those graces in them; that which is called *increasing with the increase of God*, Col. ii. 19. or the increase in holiness which God requires, accepts, approves, by supplies of spiritual strength from Jesus Christ, our head, as it is there expressed.

The work of holiness, in its beginning, is like seed cast into the earth, namely, the seed of God, whereby we are born again. And it is known how seed that is cast into the earth doth grow and increase. Being variously cherished and nourished, it is in its nature to take root, and to spring up, bringing forth fruit. So it is with the principle of grace and holiness. It is small at first, but being received in good and honest hearts, made so by the Spirit of God, and there nourished and cherished, it takes root, and brings forth fruit. And both these, even the first planting, and the increase of it, are both equally from God by his Spirit. He that *begins this good work* doth also *perform it to the day of Jesus Christ*, Phil. i. 6. And this he doth two ways:

(1.) By increasing and strengthening those graces of holiness which we have received, and been engaged in the exercise of. There are some graces, whose exercise doth not depend on any outward occasions, but they are, and that in their actual exercise, absolutely necessary unto the least degree of the life of God; such are faith and love. No man doth; no man can live to God, but in

the exercise of these graces. Whatever duties towards God men may perform, if they are not enlivened by faith and love, they belong not unto that spiritual life whereby we live to God. And these graces are capable of degrees, and so of increase. For so we read expressly of little faith, and great faith, weak and strong faith, both true and the same in the substance, but differing in degrees. So also is there fervent love, and that which comparatively is but cold. These graces, therefore, in carrying on the work of sanctification, are gradually increased. So the disciples prayed our Saviour, that he would increase their faith, Luke xvii. 5. that is, add unto its light, confirm it in its assent, multiply its acts, and make it strong against its assaults, that it might work more effectually in difficult duties of obedience, which they had an especial regard unto, as is evident from the context. For they pray for this increase of faith, upon the occasion of our Saviour's enjoining frequent forgiveness of offending brethren, a duty not at all easy, nor pleasing to flesh and blood. And the apostle prays for the Ephesians, *that they may be rooted and grounded in love*, chap. iii. 17. that is, by the increase and strengthening of their love, they may be more established in all the duties of it. See 1 Theff. iii. 12, 13.

SECT. 5.—These graces being the springs and spirits of our holiness, in the increase of them in us, the work of sanctification is carried on, and universal holiness increased. And this is done by the Holy Spirit several ways:

First, By exciting them unto frequent actings. Frequency of acts doth naturally increase and strengthen the habits whence they proceed. And in these spiritual habits of faith and love, it is so moreover by God's appointment. They grow and thrive in and by their exercise, Hos. vi. 3. The want thereof is the principal means of their decay. And there are two ways whereby the Holy Spirit excites the graces of faith and love unto frequent acts:

(1.) He doth it morally, by proposing their objects suitably and seasonably unto them. This he doth by his ordinances of worship, especially the preaching of the word. God in Christ, the promises of the covenant, and other proper objects of our faith and love, being proposed unto us, these graces are drawn out unto their exercise. And this is one principal advantage which we have by attendance on the dispensation of the word in a due manner, namely, that by presenting those spiritual truths which are the objects of our faith unto our minds, and those spiritual good things which are the objects of our love unto our affections, both these graces are drawn forth into frequent actual exercise. And we are greatly mistaken, if we suppose we have no benefit by the word beyond what we retain in our memories, though we should labour for that also. Our chief advantage lies in the excitation which is thereby given unto our faith and love to their proper exercise. And hereby are these graces kept alive, which, without this, would decay and wither. Herein doth the Holy Spirit *take the things of Christ, and shew them unto us*, John xvi. 14, 15. He represents them unto us in the preaching of the word, as the proper objects of our faith and love; and so brings to remembrance the things spoken by Christ, chap. xiv. 26. that is, in the dispensation of the word, he minds us of the gracious words and truths of Christ, proposing them to our faith and love. And herein lies the secret profiting and thriving of believers under the preaching of the gospel, which, it may be, they are not sensible of themselves. By this means are many thousands of acts of faith and love drawn forth, whereby those graces are exercised and strengthened, and consequently holiness is increased. And the word, by the actings of faith being mixed with it, as Heb. iv. 2. increaseth it by its incorporation.

(2.) The Spirit doth it really and internally. He dwelleth in believers, preserving in them the root and principle of all their grace by his own immediate power.

Hence all graces in their exercise are called the *fruits of the Spirit*, Gal. v. 22, 23. He brings them forth from the stock that he hath planted in the heart. And we cannot act any one grace without his effectual operation therein. *God worketh in us both to will and to do of his good pleasure*, Phil. i. 13. that is, there is no part of our wills singly and separately from him in obedience, but it is the operation of the Spirit of God in us so far as it is spiritual and holy: He is the immediate author of every good or gracious acting in us. For *in us*, that is, *in our flesh*, (and of ourselves we are but flesh) *there dwelleth no good*. Wherefore the Spirit of God, dwelling in believers, doth effectually excite and stir up their graces unto frequent exercise and actings, whereby they are increased and strengthened. And there is nothing in the whole course of our walking before God, that we ought to be more careful about, than that we grieve not, that we provoke not this good and Holy Spirit, whereon he should withhold his gracious aids and assistances from us. This therefore is the first way whereby the work of sanctification is gradually carried on by the Holy Ghost exciting our graces unto frequent actings, whereby they are increased and strengthened.

Secondly, He doth it by supplying believers with experiences of the truth, and reality, and excellency of the things that are believed. Experience is the food of all grace which it grows and thrives upon. Every taste that faith obtains of divine love and grace, or how gracious the Lord is, adds to its measure and stature. Two things therefore must briefly be declared: (1.) That the experience of the reality, excellency, power, and efficacy of the things that are believed, is an effectual means of increasing faith and love. (2.) That it is the Holy Ghost which gives us this experience. For the first, God himself expostulates with the church, how its faith came to be so weak when it had so great experience of him, or of his power and faithfulness, Isa. xl. 27, 28. *Hast thou not heard, hast thou not known? How then sayest thou that*

God hath forsaken thee? And our apostle affirms, that the consolations which he had experimentally received from God, enabled him unto the discharge of his duty towards others in trouble, 2 Cor. vii. 4. For herein we prove, or do really approve of, as being satisfied in, *the good and acceptable and perfect will of God*, Rom. xii. 2. And this is that which the apostle prayeth for in behalf of the Colossians, chap. ii. ver. 2. I may say, that he who knoweth not how faith is encouraged and strengthened by especial experiences of the reality, power, and spiritual efficacy on the soul of the things believed, never was made partaker of any of them. How often doth David encourage his own faith, and others, from his former experiences, which were pleaded also by our Lord Jesus Christ to the same purpose, in his great distress? Psal. xxii. 9, 10. Secondly, That it is the Holy Ghost who giveth us all our spiritual experiences needs no other consideration to evince but only this, that in them consists all our consolation. His work and office it is to administer consolation unto believers, as being the only Comforter of the church. Now, he administereth comfort no other way, but by giving unto the minds and souls of believers, a spiritual sensible experience of the reality and power of the things we do believe. He doth not comfort us by words, but by things. Other means of spiritual consolation I know none, and I am sure this never fails. Give unto a soul an experience, a taste of the love and grace of God in Christ Jesus, and be its condition what it will, it cannot refuse to be comforted. And hereby doth he *shed abroad the love of God in our hearts*, Rom. v. 5. whereby all graces are cherished and increased.

Thirdly, He doth it by working immediately an actual increase of these graces in us. I have shewed, that these are capable of improvement, and of an addition of degrees unto them. Now, they are originally the immediate work and product of the Spirit of God in us, as hath been abundantly evinced. And as he first works

and creates them, so he increaseth them. Hereby they that are feeble become as David, Zech. xii. 8. that is, those whose graces were weak, whose faith was infirm, and whose love was languid, shall, by the supplies of the Spirit, and the increase given by him unto them, become strong and vigorous. To this purpose are promises multiplied in the scripture, which in our constant supplications we principally respect. This is that which the schoolmen, after Austin, call *Gratiam corroborantem*, that is, the working of the Holy Spirit in the increasing and strengthening of grace received. See Eph. iii. 16, 17. Col. i. 10, 11. Isa. xl. 29. And this is the principal cause and means of the gradual increase of holiness in us, or the carrying on of the work of sanctification, Psal. cxxxviii. 8.

SECT. 6.—(2.) There are graces whose exercise is more occasional, and not always actually necessary, as unto the life of God; that is, it is not necessary that they be always in actual exercise, as faith and love are to be. With respect unto these, holiness is increased by the addition of one to another, until we are brought on several occasions to the practice and exercise of them all. For the addition of the new exercise of any grace belongs unto the gradual carrying on of the work of sanctification. And hereunto all things that befall us in this world, all our circumstances are laid in a subserviency by the wisdom of God. All our relations, all our afflictions, all our temptations, all our mercies, all our enjoyments, all occurrences are suited to a continual adding of the exercise of one grace to another, wherein holiness is increased. And if we make not use of them to that purpose, we miss of all the benefit and advantage we might have of them, and disappoint, what lies in us, the design of divine love and wisdom in them. This is given us in charge, 2 Peter i. 5, 6, 7. *Besides all this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and*

to brotherly-kindness charity. The end why this injunction is given us, is, that we may *escape the corruption that is in the world through lust*, ver. 3. that is, have all our corruptions thoroughly subbued, and our souls thoroughly sanctified. To this end are the promises given us, and a divine spiritual nature is bestowed upon us. But will that suffice? or is there no more required of us unto that end? Yes, saith the apostle, this great work will not be effected, unless you use your utmost diligence and endeavour to add the exercise of all the graces of the Spirit one to another, as occasion shall require. There is a method in this concatenation of graces from first to last, and an especial reason for each particular, or why the apostle requires that such a grace should be added unto such a one in the order laid down, which at present I shall not enquire into. But, in general, he intends that every grace is to be exercised according to its proper season, and especial occasion. Hereby also is the work of sanctification gradually carried on, and holiness increased. And this addition of one grace unto another, with the progress of holiness thereby, is also from the Holy Ghost. And three ways there are whereby he accomplisheth his work herein: (1.) By ordering things so towards us, and bringing of us into such conditions, as wherein the exercise of these graces shall be required and necessary. All the afflictions and trials which he bringeth the church into have no other end or design. So the apostle James expresseth it, chap. i. 2, 3, 4. *My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience. But let patience have its perfect work, that you may be perfect and entire, wanting nothing.* These temptations are trials upon afflictions, troubles, persecutions, and the like. But take them in any other sense, it is the same unto our purpose. These are all guided unto us by Christ and his Spirit; for it is he who rebukes and chastens us. But what is his end therein? It is that faith may be exercised, and patience employed, and one grace added unto another,

that they may carry us on towards perfection. So he bringeth us into that condition as wherein we shall assuredly miscarry, if we add not the exercise of one grace unto another. (2.) In this state of things he effectually minds us of our duty, and what graces ought to be put upon their exercise. We may dispute whether it be better to act faith, or to despond; to add patience under the continuance of our trials, or to trust unto ourselves, and irregularly to seek after deliverance, or to divert unto other satisfactions. Then doth he cause us *to bear a sword behind us, saying, this is the way, walk in it, when we turn to the right hand, and when we turn to the left*, Isa. xxx. 21. When we are at a loss, and know not what to do, and are ready, it may be, to consult with flesh and blood, and to divert to irregular courses, he speaks effectually to us, saying, No, that is not your way; but this is it, namely, to act faith, patience, submission to God, adding one grace to another, binding our hearts thereby to our duty. (3.) He actually excites and sets all needful graces at work in the way and manner before spoken unto. This then is to be fixed, that all this increase of holiness is immediately the work of the Holy Ghost, who therein gradually carries on his design of sanctifying us throughout in our whole spirit, souls, and bodies. There is, in our regeneration and habitual grace received, a nature bestowed on us capable of growth and increase, and that is all; if it be left unto itself, it will not thrive, it will decay and die. The actual supplies of the Spirit are the waterings that are the immediate cause of its increase. It wholly depends on continual influences from God. He cherisheth and improves the work he hath begun with new and fresh supplies of grace every moment. Isa. xxvii. 3. *I the Lord water it every moment.* And it is the Spirit which is this water, as the scripture every where declares. God the Father takes on him the care in this matter; *he watcheth over his vineyard to keep it.* The Lord Christ is the head, fountain, and treasure of all actual supplies; and the Spirit is the efficient cause com-

municating them unto us from him. From hence it is, that any grace in us is kept alive one moment, that it is ever acted in one single duty, that ever it receives the least measure of increase or strengthening. With respect unto all these it is that our apostle saith, *Nevertheless I live, yet not I, but Christ liveth in me*, Gal. ii. 20. Spiritual life, and living by it, in all the acts of it, are immediately from Christ.

I concern not myself much how moral virtue, that is no more, is preserved and sustained in the minds and lives of men, though I am not ignorant of the precepts, directions, and instructions, which are given unto that end by some of old, and some of late. But for grace and holiness we have infallible assurance, that the being, life, continuance, and all the actings of it in any of the sons of men, depend merely and only upon their relation unto that spring and fountain of all grace which is in Christ, and the continual supplies of it by the Holy Spirit, whose work it is to communicate them, Col. iii. 3. John xv. 5. Col. ii. 19.

There is no man who hath any grace that is true and saving, that hath any seed, any beginning of sanctification or holiness, but that the Holy Spirit, by his watchful care over it, and supplies of it, is able to preserve, to extricate it from difficulties, to free it from opposition, and to increase it unto its full measure and perfection. Wherefore *let the hands that hang down be lifted up, and the feeble knees strengthened*; we have to do with him who will not *quench the smoking flax, nor break the bruised reed*. And, on the other side, there is none who hath received grace in such a measure, nor hath so confirmed it by constant uninterrupted exercise, as that he can preserve it one moment, or act it in any one instance or duty, without the continual supplies of new actual grace and help from him, *who worketh in us to will and to do*. For, saith our Lord Christ unto his apostles, and in them to all believers, the best and strongest of them, *without me ye can do nothing*, John xv. 5. And they who of themselves *can do nothing*

that is in a way of living unto God, cannot of themselves preserve grace, act it, and increase it, which are the greatest things we do, or are wrought in us in this world. Wherefore God hath, in infinite wisdom, so ordered the dispensation of his love and grace unto believers, that all of them living upon the continual supplies of his Spirit, none may have cause, on the one hand, to faint or despond, nor occasion, on the other, unto self-confidence or elation of mind, that so *no flesh may glory in itself, but be that glorieth, may glory in the Lord.* And therefore, as he greatly encourageth the weak, the fearful, the faint, the disconsolate, and dejected, and that by the engagement of all the holy properties of his nature in and unto their assistance, Isa. xxxv. 3, 4, 5, 6. chap. xl. 27, 28, 29, 30, 31. So he warns them who suppose themselves strong, stedfast, and immoveable, *not to be high-minded, but fear,* Rom. xi. 20. because the whole issue of things depends on his sovereign supplies of grace. And seeing he hath promised, in the covenant, to continue faithfully these supplies unto us, there is ground of faith given unto all, and occasion of presumption administered to none.

SECT. 7.—But it will be said, that if not only the beginning of grace, sanctification, and holiness be from God, but the carrying of it on, and the increase of it also, be from him, and not only so in general, but that all the actings of grace, and every act of it, be an immediate effect of the Holy Spirit, then what need is there that we should take any pains in this thing ourselves, or use our own endeavours to grow in grace or holiness, as we are commanded? If God *worketh all himself in us*, and without his effectual operation in us, *we can do nothing*, there is no place left for our diligence, duty, or obedience.

Ans. 1. This objection we must expect to meet withal at every turn. Men will not believe there is a consistency between God's effectual grace, and our diligent obedience; that is, they will not believe what is plain-

ly, clearly, distinctly revealed in the scripture, and which is suited unto the experience of all that truly believe, because they cannot, it may be, comprehend it within the compass of carnal reason. 2. Let the apostle answer this objection for this once, 2 Peter i. 3. *His divine power hath given unto us all things that pertain to life and to godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.* If all things that pertain unto life and godliness, among which doubtless is the preservation and increase of grace, be given unto us by the power of God; if from him we receive that divine nature, by virtue whereof our corruptions are subdued, then, I pray, what need is there of any endeavours of our own? The whole work of sanctification is wrought in us, it seems, and that by the power of God: we therefore may let it alone, and leave it to him whose it is, whilst we are negligent, secure, and at ease. Nay, saith the apostle, this is not the use which the grace of God is to be put unto. The consideration of it is, or ought to be, the principal motive and encouragement unto all diligence for the increase of holiness in us. For so he adds immediately, ver. 5. *χι αὐτο τῆτο δε, but also for this cause,* or because of the gracious operations of the divine power in us; *giving all diligence, add to your faith virtue, as before.* Those objectors and this apostle were very diversly minded in these matters; what they make an insuperable discouragement unto diligence in obedience, that he makes the greatest motive and encouragement thereunto. 3. I say, from this consideration, it will unavoidably follow, that we ought continually to wait and depend on God for supplies of his Spirit and grace, without which we can do nothing. That God is more the author by his grace of the good we do, than we are ourselves (*not I, but the grace of God that was with me*) that we ought to be careful, that, by our negligen-

ces and sins, we provoke not the Holy Spirit to withhold his aids and assistances, and so to leave us to ourselves, in which condition we can do nothing that is spiritually good; these things, I say, will unavoidably follow on the doctrine before declared; and if any one be offended at them, it is not in our power to tender them relief.

SECT. 8.—I shall close the discourse on this subject with some considerations of that similitude, by which the scripture so frequently represents the gradual improvement of grace and holiness. And this is the growth of trees and plants, Hos. xiv. 5, 6. *I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.* Isa. xlv. 3, 4. *I will pour water on him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as the willows by the water-courses.* And so in other places very many. And we may know that this similitude is singularly instructive, or it would not have been so frequently made use of to this purpose. Some few instances tending to administer light in this matter, I shall briefly reflect upon.

(1) These trees and plants have the principle of their growth in themselves. They do not grow immediately from external adventitious aid and furtherance; they grow from their own seminal virtue and radical moisture. It is no otherwise in the progress of sanctification and holiness. It hath a root, a seed, a principle of growth and increase in the soul of him that is sanctified. All grace is immortal seed, and contains in it a living growing principle. That which hath not in itself a life and power of growth is not grace. And therefore what duties soever any men do perform, whereunto they are either guided by natural light, or which they are urged unto by convictions from the word, if they proceed not from a principle of spiritual life in the heart, they are no fruits of

holiness, nor do belong thereunto. The water of grace, which is from Christ, is a *well of water springing up unto everlasting life* in them on whom it is bestowed, John iv. 14. It is therefore of the nature of holiness to thrive and grow, as it is of a tree or plant that have their seminal virtue in themselves after their kind.

(2.) A tree or plant must be watered from above, or it will not thrive or grow by virtue of its own seminal power. If a drought cometh, it will wither or decay. Wherefore, where God mentioneth this growth, he ascribes it unto his watering. I will be as the dew, and I will pour water, is the especial cause of it. It is so in this carrying on of holiness. There is a nature received capable of increase and growth; but if it be left unto itself, it will not thrive, it will decay and die. Wherefore God is unto it as the dew, and pours water on it by the actual supplies of the Spirit, as we have shewed before.

(3.) The growth of trees and plants is secret and imperceptible; nor is it discerned but in the effects and consequences of it. The most watchful eye can discern little of its motion. *Crescit Occulto velut arbor ævo*: It is no otherwise in the progress of holiness. It is not immediately discernible, either by themselves, in whom it is, or by others that make observation of it. It lies only under the eye of him by whom it is wrought: only by the fruits and effects of it is made manifest. And some indeed, especially in some seasons, do plainly and evidently thrive and grow, springing up like the willows by the water-courses. Though their growth in itself is indiscernible, yet it is plain they have grown. Such we ought all to be. The growth of some, I say, is manifest on every trial, on every occasion; their profiting is visible to all. And, as some say, that the growth of plants is not by a constant insensible progress, but they increase by sudden gusts and motions, which may sometimes be discerned in the openings of buds and flowers; so the growth of believers consists principally in some intense vigorous actings of grace on great occasions; as of

faith, love, humility, self-denial, bounty. And he who hath not some experience of such actings of grace in especial instances, can have little evidence of his growth. Again, there are trees and plants that have the principle of life and growth in them, but yet are so withering and unthrifty, that you can only discern them to be alive. And so it is with too many believers: they are all trees planted in the garden of God, some thrive, some decay for a season, but the growth of the best is secret.

SECT. 9.—From what hath been proved, it is evident that the work of sanctification is a progressive work, that holiness is gradually carried on in us by it towards perfection. It is neither wrought nor completed at once in us as is regeneration; nor doth it cease under any attainments, or in any condition of life, but is thriving and carried on. A river, continually fed by a living fountain, may as soon end its streams, before it come to the ocean, as a stop be put to the course and progress of grace before it issues in glory. *For the path of the just is as the shining light, that shineth more and more to the perfect day*, Prov. iv. 18. So is their path wherein they are led and conducted by the Holy Spirit, even as the morning light, which after it once appears, though it may be sometimes clouded, yet faileth not until it arrive unto its perfection. And as the wisdom, patience, faithfulness, and power which the Holy Spirit of God exerciseth herein are unutterable, so are they constantly admired by all that are interested in them: so are they by the Psalmist, Psal. lxvi. 8, 9. Psal. xxxi. 17. Who is there who hath made any diligent observation of his own heart and ways, and what have been the workings of the grace of God in him, and towards him, to bring him unto the stature and measure whereunto he is arrived, that doth not admire the watchful care and powerful workings of the Spirit of God therein? The principle of our holiness, as in us, is weak and infirm, because it is in us; in some to so low a degree, as is oft-times unto themselves imperceptible. This he pre-

serves and cherisheth, that it shall not be overpowered by corruptions and temptations. Among all the glorious works of God, next unto that of redemption by Jesus Christ, my soul doth most admire this of the Spirit in preserving the seed and principle of holiness in us, as a spark of living fire in the midst of the ocean, against all corruptions and temptations wherewith it is impugned. Many breaches are made in and upon our course of obedience by the incursions of actual sins, these he cures and makes up, healing our backslidings, and repairing our decays. And he acts the grace we have received by constant fresh supplies. He wants much of the comfort and joy of a spiritual life, who doth not diligently observe the ways and means whereby it is preserved and promoted. And it is no small part of our sin and folly, when we are negligent herein.

All believers are, no doubt, in some measure, convinced hereof, not only from the testimonies given unto it in the scripture, but also from their own experience. And there is nothing in themselves which they may more distinctly learn it from, than the nature and course of their prayers, with the workings of their hearts, minds, and affections in them. Let profane persons deride it whilst they please, it is the Spirit of God, as a Spirit of grace, that enables believers to pray and make intercession according to the mind of God. And herein, as he is the Spirit of supplications, he copieth out and expresseth what he worketh in them as the spirit of sanctification. In teaching us to pray, he teacheth us what and how he worketh in us. And if we wisely consider his working in our hearts by prayer, we may understand much of his working upon our hearts by grace. It is said, that he who *searcheth the hearts*, that is God himself, *knoweth the mind of the Spirit in the intercessions he worketh in us*, Rom. viii. 27. There are secret powerful operations of the Spirit in prayer, that are discernible only to the great searcher of hearts. But we also ought to enquire and observe, so far as we may, what he leads us

unto and guides us about, which is plainly his work in us. I do not think that the Spirit worketh supplications in us by an immediate, supernatural, divine afflatus, so as he inspired the prophets of old, who oft-times understood not the things uttered by themselves, but enquired afterwards diligently into them. But, I do say, (let the proud carnal world despise it whilst they please, and at their peril) that the Spirit of God doth graciously, in the prayers of believers, carry out and actuate their souls and minds in desires and requests, which, for the matter of them, are far above their natural contrivances and invention. And he who hath not experience hereof, is a greater stranger unto these things than will at length be unto his advantage. By a diligent observance hereof, we may know of what kind and nature the work of the Holy Ghost in us is, and how it is carried on. For how, in general, doth the Holy Spirit teach us and enable us to pray? It is by these three things: (1.) By giving us a spiritual insight into the promises of God, and the grace of the covenant, whereby we know what to ask upon a spiritual view of the mercy and grace that God hath prepared for us. (2.) By acquainting us with, and giving us an experience of our wants, with a deep sense of them, such as we cannot bear without relief. (3.) By creating and stirring up desires in the new creature for its own preservation, increase, and improvement. And, in answer unto these things, consisteth his whole work of sanctification in us. For it is his effectual communication unto us of the grace and mercy prepared in the promises of the covenant through Jesus Christ; hereby doth he supply our spiritual wants, and sets the new creature in life and vigour. So are our prayers an extract and copy of the work of the Holy Spirit in us given us by himself. And therefore, by whomsoever he is despised as a Spirit of supplication, he is so as a Spirit of sanctification also. Now, consider what it is that in your prayers you most labour about? Is it not that the body, the power, the whole interest of sin in you may be weakened, sub-

duced, and at length destroyed? Is it not that all the graces of the Spirit may be renewed daily, increased, and strengthened, so as that you may be more ready and prepared for all duties of obedience? And what is all this, but that holiness may be gradually progressive in your souls, that it may be carried on by new supplies and additions of grace, until it come to perfection?

SECT. 10.—It will be said, perhaps, by some, that they find neither in themselves, nor others, by the best of their observation, that the work of sanctification is constantly progressive, or that holiness doth so grow and thrive wherever it is in sincerity. For, as for themselves, they have found grace more vigorous, active, and flourishing, in former days than of late; the streams of it were fresher and stronger at the spring of conversion than since they find them to be in their course. Hence are those complaints among many of their leanness, their weakness, their deadness, their barrenness. Nor were many of the saints in the scripture without such complaints. And many may cry, *Oh that it were with us as in our former days, in the days of our youth!* Complaints of this nature do every where abound, and some are ready to conclude, upon this consideration, that either sincere holiness is not so growing and progressive as is pretended, or that indeed they have no interest therein. Yea, the like may be said upon a diligent observation of others, churches and single professors; what evidence do they give, that the work of holiness is thriving in them? doth it not appear rather to be retrograde, and under a constant decay?

I shall so far consider, and remove this objection, as that the truth which we have asserted suffer not from it, and so be left as an empty notion; nor yet those altogether discouraged who come not up unto a full compliance with it. And this I shall do in the ensuing rules and observations:

(1.) *It is one thing, what grace or holiness is suited unto in its own nature, and what is the ordinary or regular*

way of the procedure of the Spirit in the work of sanctification, according to the tenor of the covenant of grace ; another, what may occasionally fall out by indisposition and irregularity, or any other obstructing interposition in them in whom the work is wrought. Under the first consideration, the work is thriving and progressive, in the latter the rule is liable to sundry exceptions. A child that hath a principle of life, a good natural constitution, and suitable food, will grow and thrive. But that which hath obstructions from within, or distempers and diseases, or falls and bruises, may be weak and thriftless. When we are regenerate, we are as new-born babes, and ordinarily, if we have the sincere milk of the word, we shall grow thereby. But if we ourselves give way to temptations, corruptions, negligences, conformity to the world, is it any wonder if we are lifeless and thriftless? It suffices to confirm the truth of what we have asserted, that every one in whom is a principle of spiritual life, who is born of God, in whom the work of sanctification is begun, if it be not gradually carried on in him, if he thrive not in grace and holiness, if he go not from strength to strength, it is ordinarily from his own sinful negligence and indulgence unto carnal lusts, or love of this present world. Considering the time we have had, and the means we have enjoyed, what grown, what flourishing plants in faith, love, purity, self-denial, and universal conformity to Christ, might many of us have been, who now are weak, withering, fruitless, and sapless, scarce to be distinguished from the thorns and briars of the world? It is time for us rather to be casting off every weight, and the sin that doth so easily beset us, to be, by all means, stirring up ourselves unto a vigorous recovery of our first faith and love, with an abundant growth in them, than to be complaining that the work of holiness doth not go on, and that before our wounds become incurable.

(2.) *It is one thing to have holiness really thriving in any soul, another, for that soul to know it, and to be satisf-*

fied in it; and these things may be separated; whereof there are many reasons. But, before I name them, I must premise one necessary observation; and that is, whereas this rule is proposed for the relief of such as are at a loss about their condition, and know not whether holiness be thriving in them or not, that these have no concernment herein, who may, at any time, if they please, give themselves an account how matters go with them, and on what grounds. For if men do indulge unto any predominant lust, if they live in the neglect of any known duty, or the practice of any way of deceit, if they suffer the world to devour the choicest increase of their souls, and formality to eat out the spirit, vigour, and life of holy duties, or any of these in a remarkable manner, I have nothing to offer unto them to manifest that holiness may thrive in them, although they discern it not: for, undoubtedly, it doth not do so, nor are they to entertain any hopes but, that whilst they abide in such a condition, it will decay more and more. Such are to be awaked with violence, like men falling into a deadly lethargy, to be snatched as brands out of the fire, to be warned to recover their first faith and love, to repent, and do their first works, lest their end should be darkness and sorrow for evermore. But as unto those who walk with God humbly, and in sincerity, there may be sundry reasons given, whence it is that holiness may be thriving in them, and yet not be discerned by them so to be. And therefore, though holiness be wrought within ourselves, and only there, yet there may be seasons wherein sincere humble believers may be obliged to believe the increase and growth of it in them, when they perceive it not, so as to be sensible of it: For, (1.) It being the subject of so many gospel-promises, it is a proper object of faith, or a thing that is to be believed. The promises are God's explanations of the grace of the covenant, both as to its nature, and the manner of its operation. And they do not abound in any concernment of it more than this, that those who are partakers of it

shall thrive and grow thereby. With what limitations they are bounded, and what is required on our part, that we may have them fulfilled towards us, shall be afterwards declared. But their accomplishment depends on God's faithfulness, and not on our sense of it. Where therefore we do not openly lay an obstruction against it, as in the case now mentioned, we may, we ought to believe that they are fulfilled towards us, although we are not continually sensible thereof. And, (2.) It is our duty to grow and thrive in holiness. And what God requires of us, we are to believe that he will help us in, and doth so, whatever be our own present sense and apprehension. And he, who on these grounds can believe the growth of holiness in himself, though he have no sensible experience thereof, is, in my judgment, in as good, and, perhaps, a more safe condition, than he, who, through the vigorous working of spiritual affections, is most sensible thereof. For it is certain, that such a one doth not, by any wilful neglect, or indulgence unto any sin, obstruct the growth of holiness; for he that doth so, cannot believe that it doth thrive in him, or is carried on, whatever his presumptions may be. And the life of faith, whereof this is a part, is every way a safe life. Besides, such a person is not in that danger of a vain elation of mind, and carelessness thereon, as others may be. For wherein we live by faith, and not at all by sense, we will be humble, and fear always: Such a one not finding in himself the evidence of what he most desires, will be continually careful that he drive it not further from him. But the reasons of this difficulty are:

1. The work itself, as hath been before declared at large, is secret and mysterious; and therefore, as in some, I hope in many, there is the reality and essence of holiness, who yet can find nothing of it in themselves, nor perhaps any one else, but only Jesus Christ, who is of quick understanding in the fear of the Lord; so it may, in the same secret manner, thrive as to its degrees in them who yet perceive it not. There is not any thing in

our whole course that we ought to be more awake unto, than a diligent observation of the progress and decays of grace; for, as the knowledge of them is of the same importance unto us with that of our other duties, and comforts, so they are very hardly and difficultly to be discerned; nor will be so truly for our good and advantage, without our utmost diligence and spiritual wisdom in their observation. Hence, as we before observed, it is compared in the scripture frequently unto the growth of plants and trees, Hof. xiv. 5, 6. Isa. xlv. 3, 4. Now, we know that in those of them which are the most thrifty and flourishing, though we may perceive they are grown, yet we cannot discern their growing. And the apostle tells us, that as the *outward man perisheth*, so the *inward man is renewed day by day*, 2 Cor. iv. 16. The perishing of the outward man is by those natural decays, whereby it continually tends unto death and dissolution. And we know, many of us, how hardly these insensible decays are discerned: Unless some great and violent disease befall us, we rather know that we are enfeebled and weakened by age and infirmities, than perceive when or how. So is the inward man renewed in grace. It is by such secret ways and means, as that its growth and decays are hardly to be apprehended. And yet he who is negligent in this enquiry walks at all adventures with God, knows not whereabout he is in his way, whether he be nearer or further off from his journey's end than he was before. Write that man a fruitless and a thriftless Christian, who calls not himself to an account about his increases and decays in grace. David knew this work to be of so great importance, as that he would not trust to himself and ordinary assistances for the discharge of it, but earnestly calls in God to undertake it for him, and to acquaint him with it, Psal. cxxxix. 23, 24.

2. There may be some perplexing temptations befall the mind of a believer, or some corruption take advantage to break loose for a season, it may be for a long sea-

son, which may much gall the soul with its suggestions, and so trouble, disturb, and unquiet it, as that it shall not be able to make a right judgment of its grace and progress in holiness. A ship may be so tossed in a storm at sea, as that the most skilful mariners may not be able to discern whether they make any way in their intended course and voyage, whilst they are carried on with success and speed. In such cases, grace, in its exercise, is principally engaged in an opposition unto its enemy, which it hath to conflict withal; and so its thriving otherwise is not discernible. If it should be enquired, how we may discern when grace is exercised and thrives, in opposition unto corruptions and temptations; I say, that as great winds and storms do sometimes contribute to the fruit-bearing of trees and plants, so do corruptions and temptations unto the fruitfulness of grace and holiness. The wind comes with violence on the tree, ruffles its boughs, it may be, breaks some of them, beats off its buds, looseneth and shaketh its roots, and threatens to cast the whole to the ground: but, by this means, the earth is opened and loosed about it, and the tree gets deeper root into the earth, whereby it receives more and fresh nourishment, which renders it fruitful, though it bring not forth fruit visibly, it may be, not till a good while after. In the assaults of temptations and corruptions, the soul is wofully ruffled and disordered, its leaves of profession are much blasted, and its beginnings of fruit-bearing much broken and retarded; but, in the mean time, it secretly and invisibly casts out its roots of humility, self-abasement, mourning, in hidden and continual labouring of faith and love after that grace whereby holiness doth really increase, and the way is made for future visible fruitfulness. For,

3. God, who, in infinite wisdom, manageth the new creature, or whole life of grace by his Spirit, doth so turn the streams of it, and so renew and change the especial kinds of its operations, as that we cannot easily trace his paths therein, and may therefore be often at a loss about it, as not knowing well what he is doing with

us. For instance, it may be, the work of grace and holiness hath greatly put forth and evidenced itself in the affections, which are renewed by it. Hence persons have great experience of readiness unto, delight and chearfulness in holy duties, especially those of immediate intercourse with God. For affections are quick and vigorous for the most part in the youth of profession: and the operations of them being sensible unto them in whom they are, and their fruits visible, they make persons seem always fresh and green in the ways of holiness. But, it may be, after a while, it may seem good to the sovereign Disposer of this affair, to turn, as it were, the streams of grace and holiness into another channel. He sees that the exercise of humility, godly sorrow, fear, diligent conflicting with temptations, that it may be, strike at the root of faith and love, are more needful for them. He will therefore so order his dispensations towards them, by afflictions, temptations, occasions of life in the world, as that they shall have new work to do, and all the grace they have be turned into a new exercise. Hereon, it may be, they find not that sensible vigour in their spiritual affections, nor that delight in spiritual duties, which they have done formerly. This makes them sometimes ready to conclude, that grace is decayed in them, that the springs of holiness are drying up, and they know neither where nor what they are. But yet, it may be, the real work of sanctification is still thriving and effectually carried on in them.

(3dly,) It is acknowledged, that there may be, that there are in many, great decays of grace and holiness; that the work of sanctification goeth back in them, and that, it may be, universally, and for a long season. Many actings of grace are lost in such persons, and the things that remain are ready to die. This the scripture abundantly testifieth unto, and giveth us instances of. How often doth God charge his people with backsliding, barrenness, decays in faith and love? And the experience of the days wherein we live sufficiently confirm the truth

of it. Are there not open and visible decays in many, as to the whole spirit, all the duties and fruits of holiness? Cannot the best among us contribute somewhat to the evidence hereof from our own experience? What shall we say then, is there no sincere holiness where such decays are found? God forbid: But we must enquire the reasons whence this comes to pass, seeing this is contrary to the gradual progress of holiness in them that are sanctified, which we have asserted. And I answer two things unto it:

1. That these decays are occasional and preternatural, as to the true nature and constitution of the new creature, and a disturbance of the ordinary work of grace. They are diseases in our spiritual state, which it is not to be measured by. Are you dead and cold in duties, backward in good works, careless of your hearts and thoughts, addicted to the world? These things belong not to the state of sanctification, but are enemies unto it, sicknesses and diseases in the spiritual constitution of the persons in whom they are.

2. Although our sanctification and growth in holiness be a work of the Holy Spirit, as the efficient cause thereof, yet is it our own work also in a way of duty. He hath prescribed unto us what shall be our part, what he expects from us, and requireth of us, that the work may be regularly carried on unto perfection, as was before declared. And there are two sorts of things, which, if we attend not unto in a due manner, the orderly progress of it will be obstructed and retarded. For,

(1.) The power and growth of any lust or corruption, and a compliance from them with temptations, which is inseparable from the prevalency of any sin in us, lies directly against this progress. If we allow or approve of any such thing in us, if we indulge unto any actings of sin, especially when known and grown frequent in any one kind, when we neglect the use of the best means for the constant mortification of sin, which every enlightened soul understands to be necessary thereunto, there is and

will be increased an universal decay in holiness, and not only in that particular corruption which is so spared and indulged. A disease in any one of the vitals or principal parts of the body, weakens not only the part wherein it is, but the whole body itself, and viciates the whole constitution by a sympathy of parts. And any particular lust indulged unto, viciates the whole spiritual health, and weakens the soul in all duties of obedience.

(2.) There are some things required of us to this end, that holiness may thrive, and be carried on in us. Such are the constant use of all ordinances and means appointed unto that end, and a due observance of commanded duties in their season, with a readiness for the exercise of every especial grace in its proper circumstances. Now, if we neglect these things, if we walk at all peradventures with God, attending neither to means nor duties, nor the exercise of grace as we should, we are not to wonder if we find ourselves decaying, yea ready to die. Doth any man wonder to see a person formerly of a sound constitution grown weak and sickly, if he openly neglect all means of health, and contract all sorts of diseases by his intemperance? Is it strange that a nation should be sick and faint at heart, that grey-hairs should be sprinkled upon it, that it should be poor and decaying, whilst consuming lusts, with a strange neglect of all invigorating means, do prevail in it? No more is it, that a professing people should decay in holy obedience, whilst they abide in the neglects expressed.

Having vindicated this assertion, I shall yet add a little further improvement of it. And,

1. If the work of holiness be such a progressive thriving work in its own nature, if the design of the Holy Ghost, in the use of means, be to carry it on in us, and increase it more and more unto a perfect measure, than is our diligence still to be continued to the same end and purpose. For hereon depends our growth and thriving. It is required of us, that we give all diligence unto the increase of grace, 2 Peter i. and that we abound there.

in, 2 Cor. viii. 7. *abounding in all diligence*; and not only so, but that we shew the *same diligence unto the end*, Heb. vi. 11. Whatever diligence you have used in the attaining or improving of holiness, abide in it unto the end, or we cast ourselves under decays, and endanger our souls. If we slack, or give over as to our duty, the work of sanctification will not be carried on in a way of grace. And this is required of us, this is expected from us, that our whole lives be spent in a course of diligent compliance with the progressive work of grace in us. There are three grounds on which men do, or may neglect this duty, whereon the life of their obedience, and all their comforts, do depend.

(1.) A presumption, or groundless persuasion, that they are already perfect. This some pretend unto, in a proud and foolish conceit, destructive of the whole nature and duty of evangelical holiness or obedience. For this, on our parts, consists in our willing compliance with the work of grace gradually carried on unto the measure appointed unto us. If this be already attained, there is an end of all evangelical obedience, and men return again to the law, unto their ruin. See Phil. iii. 12, 13, 14. It is an excellent description of the nature of our obedience which the apostle gives us in that place. All absolute perfection in this life is rejected as unattainable. The end proposed is blessedness and glory, with the eternal enjoyment of God, and the way whereby we press towards it, which compriseth the whole of our obedience, is by continual uninterrupted following after, pressing, reaching out, a constant progress in and by our utmost diligence.

(2.) A foolish supposition, that being interested in a state of grace, we need not now be so solicitous about exact holiness and obedience in all things as we were formerly, whilst our minds hung in suspense about our condition. But so much as any one hath this apprehension or persuasion prevailing in him, or influencing of him, so much hath he cause deeply to question whether

he has yet any thing of grace or holiness or not. For this *persuasion is not of him who hath called us*. There is not a more effectual engine in the hand of Satan, either to keep us off from holiness, or to stifle it when it is attained, nor can any thoughts arise in the hearts of men more opposite to the nature of grace; for which cause the apostle rejects it with detestation, Rom. vi. 1, 2.

(3.) Weariness and despondencies arising from oppositions. Some find so much difficulty in, and opposition to the work of holiness and its progress, from the power of corruptions, temptations, and the occasions of life in this world, that they are ready to faint, and give over this diligence in duties, and contending against sin. But the scripture doth so abound with encouragements unto this sort of persons, as we need not to insist thereon.

Believers the only Object of Sanctification, and Subject of Gospel-Holiness.

C H A P. III.

(1.) *Believers the only subject of the work of sanctification.*—(2.) *How men come to believe, if believers alone receive the Spirit of sanctification.*—(3.) *The principal ends for which the Spirit is promised, with their order in their accomplishment.*—(4.) *Rules to be observed in praying for the Spirit of God, and his operations therein.*—(5.) *That believers only are sanctified or holy, proved and confirmed.*—(6.) *Mistakes about holiness, both notional and practical, discovered.*—(7.) *The proper subject of holiness in believers.*

SECT. I. **T**HAT which we are next to enquire into, is the personal subject of this work of sanctification; or who, and of what sort, those persons are that are made holy. Now, these are all and only believers. All who unfeignedly believe in God through Jesus Christ are sanctified, and no other. Unto them is evangelical holiness confined. It is for them, and them only, that our Saviour prays for this mercy, grace, or privilege, John

xvii. 17 *Sanctify them by thy truth.* And concerning them, he affirms, *for their sakes I sanctify myself, that they also may be sanctified through the truth*, ver. 19. And whereas, in the verses foregoing, he had immediate respect unto his apostles and present disciples, that we may know that neither his prayer nor this grace are confined or limited unto them, he adds, *Neither pray I for these alone, that is in this manner, and for these ends, but for them also which shall believe on me through their word*, ver. 20. It was therefore the prayer of our Lord Jesus Christ, that all believers should be sanctified; and so also was it his promise, John vii. 38, 39. *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water; but this he spake of the Spirit, which they that believe on him should receive.* And it is with respect principally unto this work of sanctification that he is compared unto flowing and living water, as hath been declared before: it is for *believers, the church, that was in God the Father, and in Jesus Christ*, that is by faith, 1 Thess. i. 1. that our apostle prays, that *the God of peace would sanctify them throughout*, chap. v. 23.

SECT. 2.—But, before we proceed to a further confirmation of this assertion, an objection of some importance is to be removed out of our way. For, on this supposition, that the Spirit of sanctification is given only to believers, it may be enquired, how men come so to be? For if we have not the Spirit until after we do believe, then is faith itself of ourselves. And this is that which some plead for, namely, that the gift of the Holy Ghost, unto all ends and purposes for which he is promised, is consequential unto faith, with the profession and obedience thereof, being, as it were, its reward. See *Crell. de Sp. S. cap. 5.* To this purpose it is pleaded, that the apostle Peter encourageth men unto faith and repentance, with the promise, that thereon they should receive the gift of the Holy Ghost, Acts ii. 38. And so is that also of our Saviour, John xiv. 17. that the world, that is unbelievers, cannot receive the Spirit of truth; so that

our faith and obedience is required as a necessary qualification unto the receiving of the Holy Ghost; and if they are so absolutely, then are they of ourselves, and not wrought in us by the grace of God, which is express Pelagianism.

Answer. I could dwell long on this enquiry, concerning the especial subject of the Holy Spirit, seeing the right understanding of many places of scripture doth depend thereon. But, because I have much work yet before me, I will reduce what I have to offer on this head into as narrow a compass as possibly I may. In answer therefore to this objection, I say:

1. That the Holy Spirit is said to be promised and received with respect unto the ends which he is promised for, and the effects which he worketh, when he is received. For although he be himself but one, the one and self-same Spirit, and he himself is promised, given forth, and received, as we have declared, yet he hath many and divers operations. And, as his operations are divers, or several sorts and kinds, so our receiving of him, as to the manner of it, is divers also, and suited unto the ends of his communications unto us. Thus, in some sense, he is promised unto, and received by believers; in another, he is promised, and received, to make men so, or to make them believe. In the first way, there may be some activity of faith in a way of duty, whereas, in the latter, we are passive, and receive him only in a way of grace.

SECT. 3.—2. The chief and principal ends for which the Holy Spirit is promised and received, may be reduced to these four heads: (1.) Regeneration. (2.) Sanctification. (3.) Consolation. (4.) Edification. There are indeed very many distinct operations and distributions of the Spirit, as I have in part already discovered, and shall yet further go over them in particular instances. But they may be reduced into these general heads, or at least they will suffice to exemplify the different manner and ends of the receiving of the Spirit. And this is the plain order and me-

thod of these things, as the scripture both plainly and plentifully testifies: (1.) He is promised, and received, as to the work of regeneration unto the elect. (2.) As to the work of sanctification unto the regenerate. (3.) As to the work of consolation unto the sanctified. And, (4.) As unto gifts for edification unto professors, according to his sovereign will and pleasure.

(1.) He is promised unto the elect, and received by them, as to his work of regeneration. That this is his work in us wholly and entirely, I have proved before at large. Hereunto the qualifications of faith and obedience are no way required, as previously necessary in us. In order of nature, our receiving of the Spirit is antecedent to the very seed and principle of faith in us, as the cause is to the effect, seeing it is wrought in us by him alone; and the promises concerning the communications of the Spirit unto this end have been before explained and vindicated. Hereby doth the Holy Ghost prepare an habitation for himself, and make way for all the following work which he hath to do in us, and towards us, unto the glory of God, and the perfecting of our salvation, or the making of us *meet for the inheritance of the saints in light*, Col. i. 12.

(2) He is promised, and received, as a Spirit of sanctification unto and by them that are regenerate; that is, unto believers, and only unto them. This will be fully confirmed immediately. And this puts an issue to the principal difficulty of the foregoing objection. It is no way inconsistent, that faith should be required previously unto the receiving the Spirit, as a Spirit of sanctification; though it be not so as he is the author of regeneration. The same Spirit first worketh faith in us, and then preserveth it, when it is wrought. Only, to clear the manner of it, we may observe: 1. That sanctification may be considered two ways: (1.) As to the original and essential work of it, which consists in the preservation of the principle of spiritual life and holiness communicated unto us in our regeneration. (2.) As to those renewed actual

operations, whereby it is carried on, and is gradually progressive, as hath been declared. 2. Faith also, or believing, may be considered in this matter two ways: (1.) As to its original communication, infusion, or creation in the soul; for it is the gift or work of God. In this respect, that is, as to the seed, principle, and habit of it, it is wrought in us, as all other grace is, in regeneration. (2.) As to its actings in us, or as unto actual believing, or the exercise of faith, and the fruits of it, in a constant profession and holy obedience. Sanctification, in the first sense, respects faith also in the first; that is, the preservation of the seed, principle, grace, habit of faith in us, belongs unto the sanctifying work of the Holy Spirit. And so believers only are sanctified. And, in the latter sense, it respects faith in the latter also; that is, the progress of the work of sanctification in us is accompanied with the actings and exercise of faith. But both ways faith is a necessary qualification in and unto them that are sanctified. Believers therefore are the adequate subject of the work of sanctification, which is all that at present is under our consideration.

(3.) The Spirit is also promised as a comforter, or as a Spirit of consolation. In this sense, or for this end and work, he is not promised unto them that are regenerated merely as such. For many may be regenerate who are not capable of consolation, nor do need it; as infants, who may be, and are many of them sanctified from the womb. Nor is he so promised unto them that are believers absolutely, who have the grace or habit of faith wrought in them; for so many have who are not yet exercised, nor brought into that condition wherein spiritual consolations are either proper or needful unto them. The Spirit is promised as a Comforter unto believers, as engaged in the profession of the gospel, and meeting with conflicts, inward and outward, on the account thereof. The first promise of the Holy Ghost, as a Comforter, was made to the disciples, when their hearts were filled with sorrow on the departure of Christ; and

this is the measure of all others, John xvi. 7. And this is evident both from the nature of the thing itself, and from all the promises which are given concerning him to this end and purpose. And it will be wholly in vain, at any time, to apply spiritual consolations unto any other sort of persons. All men who have any interest in Christian religion, when they fall into troubles and distresses, be they of what sort they will, are ready to enquire after the things that may relieve and refresh them. And, whereas there are many things in the world suited unto the relief and consolation of the distressed, they are apt to apply them unto themselves, and others also are ready to comply with them in the same charitable office as they suppose. But no true spiritual consolation was ever administered by the word, unto any, but unto exercised believers, however the minds of men may be, for the present, a little relieved, and their affections refreshed by the things that are spoken unto them out of the word. For the word is the instrument of the Holy Ghost; nor hath it any efficacy but as he is pleased to use it and apply it. And he useth it unto this end, and unto no other, as being promised as a Spirit of consolation only to sanctified believers. And therefore, when persons fall under spiritual convictions, and trouble of mind or conscience, upon the account of sin and guilt, it is not our first work to tender consolation unto them, whereby many in that condition are deluded, but to lead them on to believing, that, being justified by faith, they may have peace with God, which is their proper relief. And in that state God is abundantly willing that they should receive strong consolation, even as many as fly for refuge to *the hope that is set before them*.

(4.) The Spirit of God is promised, and received, as to gifts for the edification of the church. This is that which is intended, Acts ii. 38, 39. And his whole work herein we shall consider in its proper place. The rule and measure of the communication of the Spirit for regeneration is election. The rule and measure of the commu-

cation of the Spirit for sanctification is regeneration. And the rule and measure of his communication, as a Spirit of consolation, is sanctification, with the afflictions, temptations, and troubles of them that are sanctified. What then is the rule and measure of his communication as a Spirit of edification? I answer, profession of the truth of the gospel, and its worship, with a call unto the benefiting of others, 1 Cor. xii. 7. And here two rules must be observed: (1.) That he carries not his gifts for edification out of the pale of the church, or profession of the truth and worship of the gospel. (2.) That he useth a sovereign and not a certain rule in this communication, 1 Cor. xii. 11, 13. so as that he is not wanting unto any true professors in proportion to their calls and opportunities.

SECT. 4.—2dly, Whereas the spirit of sanctification is promised only unto them that are regenerate, and do believe, may we, in our prayers and supplications for him, plead those qualifications as arguments and motives for the further communications of him unto us? *Answ.* 1. We cannot properly plead any qualification in ourselves, as though God were obliged, with respect unto them, to give a man increase of grace, *ex congruo*, much less, *ex condigno*. When we have done all, we are unprofitable servants. As we begin, so we must proceed with God, merely on the account of sovereign grace. 2. We may plead the faithfulness and righteousness of God as engaged in his promises. We ought to pray that he would *not forsake the work of his own hands*; that he who hath begun the good work in us, would perfect it unto the day of Jesus Christ; that, with respect unto his covenant and promises, he would preserve that new creature, that divine nature which he hath formed and implanted in us. 3. Upon a sense of the weakness of any grace, we may humbly profess our sincerity therein, and pray for its increase. So cried the poor man, with tears, *Lord, I believe, help thou mine unbelief*, Matth. ix. 24. And the apostles, in their prayer, *Lord increase our faith*,

Luke xvii. 5. owned the faith they had, and prayed for its increase, by fresh supplies of the Holy Spirit.

Again, 3dly, May believers, in trouble, pray for the Spirit of consolation with respect unto their troubles, it being unto such that he is promised? *Answo.* (1.) They may do so directly, and ought so to do; yea, when they do it not, it is a sign they turn aside unto broken cisterns that will yield them no relief. (2.) Troubles are of two sorts, spiritual and temporal. Spiritual troubles are so either subjectively, such as are all inward darkneses and distresses on the account of sin. Or, 2dly, Objectively, such are all persecutions for the name of Christ and the gospel. It is principally with respect unto these that the Spirit is promised as a Comforter; and with regard unto them are we principally to pray for him as so promised. (3.) In those outward troubles which are common unto believers with other men, as the death of relations, losses of estate or liberty, they may and ought to pray for the Spirit as a comforter, that the consolations of God administered by him, may outbalance their outward troubles, and keep up their hearts unto other duties.

4thly, May not all sincere professors of the gospel pray for the Spirit, with respect unto his gifts, for the edification of others, seeing unto such he is promised for that end? *Answo.* 1. They may do so, but with the ensuing limitations: (1.) They must do it with express submission to the sovereignty of the Spirit himself, who divideth to every one as he will. (2.) With respect unto that station and condition wherein they are placed in the church by the providence and call of God. Private persons have no warrant to pray for ministerial gifts, such as should carry them out of their stations without a divine direction going before them. (3.) That their end be good and right to use them in their respective places unto edification. So ought parents and masters of families, and all members of churches, to pray for those gifts of the Spirit, whereby they may fill up the duties of their places and relations.

From the consideration of this order of the dispensation of the Spirit, we may be directed how to pray for him, which we are both commanded and encouraged to do, Luke xi. 13. For we are to pray for him with respect unto those ends and effects for which he is promised: and these are those which are before expressed, with all those particular instances which may be reduced unto them. We might therefore hence give direction in some enquiries, which indeed deserve a larger discussion, if our present design would admit of it; one only I shall instance in:

May a person, who is yet unregenerate, pray for the Spirit of regeneration to effect that work in him? For whereas, as such, he is promised only unto the elect. Such a person, not knowing his election, seems to have no foundation to make such a request upon. *Answ.* (1.) Election is no qualification on our part, which we may consider or plead in our supplications, but only the secret purpose, on the part of God, of what himself will do, and is known unto us only by its effects. (2.) Persons convinced of sin, and a state of sin, may and ought to pray, that God, by the effectual communications of his Spirit unto them, would deliver them from that condition. This is one way whereby we may flee from the wrath to come. (3.) The especial object of their supplications herein is sovereign grace, goodness, and mercy, as declared in and by Jesus Christ. Such persons cannot indeed plead any especial promise as made unto them. But they may plead for the grace and mercy declared in the promises, as indefinitely proposed unto sinners. It may be, they can proceed no further in their expectations but unto that of the prophet, *who knoweth if God will come and give a blessing*, Joel ii. 14. yet is this a sufficient ground and encouragement to keep them waiting at the throne of grace. So Paul, after he had received his vision from heaven, continued in great distress of mind, praying, until he received the Holy Ghost, Acts ix. 11, 17. (4.) Persons under such convictions have really

sometimes the seeds of regeneration communicated unto them, and then, as they ought, so they will continue in their supplications for the increase and manifestation of it.

It is evident, that, by these observations, the foregoing objection is utterly removed out of the way; and there is no disadvantage ariseth unto the doctrine of the free and effectual grace of God, by confining this work of sanctification and holiness unto believers only. None are sanctified, none are made holy, but those who truly and savingly believe in God through Jesus Christ; which I shall now further confirm:

SECT. 5.—(1.) *Without faith it is impossible to please God*, Heb. xi. 6. The faith discoursed of by the apostle, is that whereby the fathers *received the promises, walked with God, and obtained the inheritance*, the faith of Abraham; that is, true saving justifying faith. This faith constitutes all them, in whom it is, true believers, and, without it, it is impossible to please God. Now, holiness, wherever it is, pleaseth God; and therefore, without faith, it is impossible we should have any interest in it. *This is the will of God, even our sanctification*, 1 Thess. iv. 3. *and walking therein we please God*, ver. 7. All that pleaseth God in us, is our holiness, or some part of it, and it principally consists in an opposition unto all that displeaseth him. That which he commands, pleaseth him, and that which he forbids, displeaseth him; and our holiness consists in a compliance with the one, and an opposition unto the other. Wherefore, that any others but believers should have any thing which really belongs unto this holiness, the apostle declares it to be impossible. Some would except against this sense of the words from the ensuing reason which the apostle gives of his assertion, which contains the nature of the faith intended: *For he that cometh unto God, must believe that he is, and that he is a rewarder of all them that diligently seek him*. For this is that, they say, which the light of nature directs unto; and therefore there is no other faith necessarily required

that a man may please God, but only that which is included in the right use and exercise of natural reason. But this exception will no way evade the force of this testimony. For the apostle discourseth concerning such a coming unto God, and such a belief in him, as is guided, directed, and ingenerated in us, by the promises which it rests upon, and is resolved into. Now, these promises, all and every one of them, include Jesus Christ with a respect unto him and his grace. And therefore the faith intended, is that which is in God through Christ as revealed and exhibited in the promises; and this coming unto God is a fruit and effect thereof.

(2.) Our Lord Jesus Christ affirms, that men are sanctified by the faith that is in him, Acts xxvi. 18. *That they may receive forgiveness of sins, and an inheritance among them that are sanctified by the faith that is in me.* If there were any other way or means whereby men might be sanctified, or made holy, he would not have confined it unto the faith that is in him. At least, there is no other way to attain that holiness, which may bring them unto the heavenly inheritance, or make them meet for it, Col. i. 11. which alone we enquire after. And indeed there can be no greater contempt cast on the Lord Jesus, and on the duty of believing in him, whereunto he makes this one of his principal motives, than to imagine, that, without faith in him, any one can be made holy.

(3.) Faith is the instrumental cause of our sanctification, so that where it is not, no holiness can be wrought in us. *God purifieth our hearts by faith,* Acts xv. 9. and not otherwise. And where the heart is not purified there is no holiness. All the duties in the world will not denominate him holy, whose heart is not purified; nor will any such duties be holy themselves, seeing unto the *unclean all things are unclean.* All the obedience that is accepted with God is the obedience of faith, Rom. i. 7. thence it springs, and therewith it is animated. So it is expressed, 1 Peter i. 21, 22. *You who by Christ do believe*

in God, and have purified your souls in obeying the truth through the Spirit. It is from faith in God through Jesus Christ, actuating itself in obedience unto the gospel, that we purify or cleanse our souls, which is our sanctification, Col. ii. 12, 13, 14. chap. iii. 7, 8, 9, 10, 11.

(4.) All grace is originally entrusted in and with Jesus Christ. The image of God being lost in Adam, whatever was prepared or is used for the renovation of it in our natures and persons, wherein gospel-holiness doth consist, was to be treasured up in him as the second Adam, by whom many are to be made alive, who died in the first. It pleased the Father, that in him all fulness should dwell, as the fulness of the Godhead in and for his own divine personal subsistence, so the fulness of all grace for supplies unto us; that, *of his fulness we might receive grace for grace.* He is made the head unto the whole new creation, not only of power and rule, but of life and influence. God hath given him for a covenant to the people, and communicates nothing that belongs properly to the covenant of grace, as our sanctification and holiness do, unto any but in and through him. And we receive nothing by him but by virtue of relation unto him, or especial interest in him, or union with him. Where there is an especial communication, there must be an especial relation whereon it doth depend, and whence it doth proceed. As the relation of the members unto the head is the cause and means why vital spirits are thence derived unto them. We must be in Christ as the branch is in the vine, or we can derive nothing from him. John xv. 4. *As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.* Whatever any way belongeth unto holiness is our fruit, and nothing else is fruit but what belongeth thereunto. Now, this our Saviour affirms that we can bring forth nothing of, unless we are in him, and do abide in him. Now, our being in Christ, and abiding in him, is by faith; without which we can derive nothing from him, and consequently never be partakers of holi-

ness in the least degree. But these things must be afterwards spoken to more at large. It is therefore undeniably evident, that believers only are sanctified and holy, all others are unclean, nor is any thing they do holy, or so esteemed of God.

SECT. 6.—And the due consideration hereof discovers many pernicious mistakes that are about this matter, both notional and practical: For, (1.) There are some who would carry holiness beyond the bounds of an especial relation unto Christ; or would carry that relation beyond the only bond of it, which is faith: For they would have it to be no more than moral honesty or virtue, and so cannot, with any modesty, deny it unto those heathens, who endeavoured, after them, according to the light of nature. And what need then is there of Jesus Christ? I can and do commend moral virtues and honesty as much as any man ought to do, and am sure enough there is no grace where they are not; yet, to make any thing to be our holiness that is not derived from Jesus Christ, I know not what I do more abhor. An imagination hereof dethrones Christ from his glory, and overthrows the whole gospel. But we have a sort of men, who plead that heathens may be eternally saved, so large and indulgent is their charity, and, in the mean time, endeavour, by all means possible, to destroy, temporally, at least, all those Christians who stoop not to a compliance with all their imaginations. (2.) Others there are who proceed much further, and yet do but deceive themselves in the issue. Notions they have of good and evil by the light of nature. As they come with men into the world, and grow up with them as they come to the exercise of their reason, so they are not stifled without offering violence to the principles of nature by the power of sin; as it comes to pass in many, Eph. iv. 19. 1 Tim. iv. 2. Rom. i. 31. chap. ii. 14, 15. These notions therefore are in many improved in process of time by convictions from the law; and great effects are produced hereby. For, where the soul is once effectually

convinced of sin, righteousness, and judgment, it cannot but endeavour after a deliverance from the one, and an attainment of the other, that so it may be well with it at the last day. And here lye the springs or foundations of all the moral differences that we see amongst mankind. Some give themselves up unto all abominations, lasciviousness, uncleanness, drunkenness, frauds, oppressions, blasphemies, persecutions, as having no bounds fixed unto their lusts, but what are given them by their own impotency, or dread of human laws. Others endeavour to be sober, temperate, just, honest, and upright in their dealings, with a sedulous performance of religious duties. This difference ariseth from the different power and efficacy of legal convictions upon the minds of men. And these convictions are in many variously improved according to the light they receive in the means of knowledge which they do enjoy, or the errors and superstitions which they are misguided unto. For, on this latter account, do they grow up in some, into penances, vows, uncommanded abstinences, and various self-macerations; with other painful and costly duties; where the light they receive is, in the general, according unto truth, there it will engage men into reformation of life, a multiplication of duties, abstinence from sin, profession, zeal, and a cordial engagement into one way or other in religion. Such persons may have good hopes themselves that they are holy; they may appear to the world so to be, and be accepted in the church of God as such, and yet really be utter strangers from true gospel-holiness. And the reason is, because they have missed it in the foundation; and not having, in the first place, obtained an interest in Christ, have built their house on the sand, whence it will fall in the time of trouble. If it be said; that all those who come up unto the duties mentioned are to be esteemed believers, if therewith they make profession of the true faith of the gospel, I willingly grant it. But if it be said, that necessarily they are so indeed, and in the sight of God, and

therefore are also sanctified and holy, I must say the contrary is expressly denied in the gospel, and especial instances given thereof.

Wherefore let them wisely consider these things who have any conviction of the necessity of holiness. It may be, they have done much in the pursuit of it, and have laboured in the duties that materially belong unto it. Many things they have done, and many things forborn, upon the account of it; and still continue so to do. It may be, they think that for all the world they would not be found among the number of unholy persons at the last day. This may be the condition of some, perhaps of many, who are but yet young, and but newly engaged into these ways upon their convictions. It may be so with them, who for many days and years have been so following after a righteousness in a way of duty. But yet they meet with these two evils in their ways: (1.) That duties of obedience seldom or never prove more easy, familiar, or pleasant unto them, than they did at first, but rather are more grievous and burdensome every day. (2.) That they never come up unto a satisfaction in what they do, but still find that there is somewhat wanting. These make all they do burdensome and unpleasant unto them, which, at length, will betray them into backsliding and apostacy. But yet there is somewhat worse behind; all they have done, or are ever able to do, on the bottom upon which they stand, will come to no account, but perish with them at the great day. Would we prevent all these fatal evils, would we engage in a real, thriving, everlasting holiness, let our first business be to secure a relation unto Jesus Christ, without which nothing of it will ever be attained.

To close this discourse, I shall only from it obviate a putrid calumny cast by the Papists, Quakers, and others of the same confederacy, against the grace of God, upon the doctrine of the free justification of a sinner, through the imputation of the righteousness of Christ. For, with a shameless impudence, they clamour on all by whom it is

asserted, as those who maintain salvation to be attained through a mere external imputation of righteousness, whilst those so saved are unclean and unholy, as the Quaker, or negligent of the duties of righteousness and obedience, as the Papists and others slanderously report. For the frontless impudence of this calumny is sufficiently evident from hence, that as we assert sanctification and holiness to be peculiar only unto believing justified persons; that is, that faith and holiness are inseparable habitually or actually, or in both regards; so, in like manner, that all such persons are infallibly sanctified and made holy.

SECT. 7.—All believers, and only believers, being sanctified and made holy, what it is that is sanctified in them, or what is the proper seat and subject of this work, is, in the next place, to be declared. For it is not a mere external denomination, as things were called holy under the Old Testament, nor any transient act, nor any series or course of actions, that we plead about; but that which hath, as a real being and existence, so a constant abiding or residence in us. Hence he that is holy is always so, whether he be in the actual exercise of the duties of holiness or no; though an omission of any of them, in their proper season, is contrary unto, and an impeachment of holiness, as to its degrees. Now, this subject of sanctification is the entire nature, or whole person of a believer. It is not any one faculty of the soul, or affection of the mind, or part of the body that is sanctified, but the whole soul and body, or the entire nature of every believing person. And hereby is the work of sanctification really distinguished from any other mere common work which may represent it, or pretend unto it. For all such works are partial; either they are in the mind only by light and notions of truth, or on the affections only in zeal and devotion, or on the mind and conscience in the convictions of sin and duty, but further they proceed not. But true holiness consists in the re-

novation of our whole persons, which must be demonstrated.

(1.) That our entire nature was originally created in the image of God I have proved before, and it is by all acknowledged. Our whole souls, in the rectitude of all their faculties and powers, in order unto the life of God and his enjoyment, did bear this image. Nor was it confined unto the soul only. The body also, not as to its shape, figure, or natural use, but as an essential part of our natures, was interested in the image of God by a participation of original righteousness. Hence, the whole person was a meet principle for the communication of this image of God unto others, by the means of natural propagation, which is an act of the entire person. For a person created, and abiding in the image of God, begetting another in his own image and likeness, had, by virtue of the covenant of creation, begotten him in the image of God also; that is, had communicated unto him a nature upright and pure.

(2.) By the entrance of sin, this image of God, so far as it was our righteousness and holiness before him, was utterly defaced and lost. This also I have sufficiently evidenced before. It did not depart from any one power, part, or faculty of our souls, but from our whole nature. Accordingly the scripture describes: (1.) The depravation of our natures distinctly in all the powers of it. In particular, the corruption that ensued on our minds, wills, and affections, upon the loss of the image of God, I have before declared and vindicated. And, (2.) In reference unto the first actings of all these faculties in things moral and spiritual, the scripture adds, that all the *thoughts and imaginations of our hearts are evil, and that continually*, Gen. vi. 5. All the original first actings of the powers of our souls in or about things rational and moral, are always evil. *For an evil tree cannot bring forth good fruit.* That which is lame and distorted, can act nothing that is straight and regular. Hence, (3.) All the outward actions of persons in this state and condition

are evil, unfruitful works of darkness. And not only so, but the scripture, (4.) In the description of the effects of this depravation of our nature, calls in the body and the members of it unto a partnership in all this obliquity and sin. *The members of the body are servants to uncleanness and iniquity*, Rom. vi. 19. And the engagement of them all in the course and actings of depraved nature is particularly declared by our apostle out of the Psalmist, Rom. iii. 12, 13, 14, 15. *They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness, their feet are swift to shed blood, in all ways of evil.*

This being the state of our whole nature, in its depravation, our sanctification, wherein alone its reparation in this life doth consist, must equally respect the whole. Some suppose that it is our affections only, in their deliverance from corrupt lusts and prejudices, with their direction unto heavenly objects, that are the subject of this work. For the mind or rational intellectual power of the soul, is in itself, they say, pure, noble, untainted, and needs no other aid, but to be delivered from the prejudices and obstructions of its operations, which are cast upon it by the engagements and inclinations of corrupt affections, and a vicious course of conversation in the world, received by uninterrupted traditions from our fathers; from whence it is not able to extricate or deliver itself, without the aid of grace. But they have placed their instance very unhappily. For among all things that belong to our nature, there is not any one which the scripture so chargeth this depravation of it upon as the mind. This, in particular, is said to be fleshly, to be enmity against God, to be filled with vanity, folly, and blindness, as we have at large before evinced. Nor is there any thing concerning which the work of sanctification and renovation is so expressly affirmed, as it is concerning

the mind. It is declared by the *renovation of our minds*, Rom. xii. 2. or *being renewed in the spirit of our minds*, Eph. iv. 23. that we *put on the new man that is renewed in knowledge*, Col. iii. 10. with other expressions of the like nature. It is therefore our entire nature that is the subject of evangelical holiness. For, to manifest in particulars :

(1.) Hence it is called the new man, Eph. iv. 24. *Put on the new man, which after God is created in righteousness and true holiness.* As the principle of sin and corrupted nature in us is called the old man, for no other reason, but that it possesseth all the active powers of the whole man, so that he neither doth nor can do any thing but what is influenced thereby; so this principle of holiness in us, the renovation of our natures, is called the new man, because it possesseth the whole person with respect unto its proper operations and ends. And it extends itself as large as the old man, or the depravation of our natures, which takes in the whole person, soul and body, with all their faculties and powers.

(2.) The heart, in the scripture, is taken for the whole soul, and all the faculties of it, as they are one common principle of all moral operations, as I have proved before: whatever therefore is wrought in and upon the heart, under this consideration, is wrought upon the whole soul. Now, this is not only said to be affected with this work of sanctification, or to have holiness wrought in it, but the principal description that is given us of this work, consists in this, that therein, and thereby, a new heart is given unto us, or created in us, as it is expressed in the promise of the covenant. This therefore can be nothing but the possessing of all the powers and faculties of our souls, with a new principle of holiness and obedience unto God.

(3.) There is an especial mention made of the effecting of this work on our souls and bodies, with their powers and faculties distinctly. This I have already proved in the declaration of the work of our regeneration

or conversion to God, which is only preserved, cherished, improved, and carried on to its proper end in our sanctification. The nature also of that spiritual light which is communicated unto our minds, of life unto our wills, of love unto our affections, hath been declared. Therefore doth it follow thence, unavoidably, that the whole person is the subject of this work, and that holiness hath its residence in the whole soul entirely.

(4.) We need go no further for the proof hereof than unto that prayer of the apostle for the Thessalonians, which we insisted on at the beginning of this discourse, 1 Thess. v. 23. *The God of peace himself sanctify you ἐλετελεις, throughout; that is, in your whole natures or persons, in all that you are and do: that you may not in this or that part, but be every whit clean and holy throughout.* And, to make this the more evident, that we may know what it is, which he prays may be sanctified, and thereby *preserved blameless to the coming of Christ*, he distributes our whole natures into the two essential parts of soul and body. And, in the former, he considereth two things: (1.) The spirit. (2.) The soul peculiarly so called. And this distinction frequently occurs in the scripture, wherein that, by the spirit, the mind or intellectual faculty is understood, and by the soul, the affections is generally acknowledged, and may evidently be proved. These therefore the apostle prays may be sanctified * and preserved holy throughout and entirely, and that by the infusion of an habit of holiness into them, with its preservation and improvement, whereof more afterwards. But this is not all. Our bodies are an essential part of our natures, and by their union with our souls are we constituted individual persons. Now, we are the principles of all our operations, as we are persons; every moral act we do, is the act of the whole person. The body, therefore, is concerned in the good

* Fieri non potest ut sanctificato Spiritu non sit sanctum etiam Corpus, quo sanctificatus utitur Spiritus.—August. lib. de Bono Viduitat.

and evil of it. It became a subject of the depravation of our nature by concomitancy and participation; and is considered as one entire principle with the soul of communicating original defilement from parents unto children. Besides, it is now subject in that corruption of its constitution which it is fallen under as a punishment of sin, unto many disorderly motions that are incentives and provocations unto sin. Hence sin is said to *reign in our mortal bodies*, and our *members to be servants unto unrighteousness*, Rom. vi. 12, 19. Moreover, by its participation in the defilement and punishment of sin, the body is disposed and made obnoxious unto corruption and destruction. For death entered by sin, and no otherwise. On all these accounts, therefore, it is necessary, on the other hand, that the body should be interested in this work and privilege of sanctification and holiness. And so it is, (1.) By participation: for it is our persons that are sanctified and made holy, (*sanctify them throughout;*) and although our souls are the first proper subject of the infused habit or principle of holiness, yet our bodies, as essential parts of our natures, are partakers thereof. (2.) By a peculiar influence of the grace of God upon them also, as far as they have any influence into moral operations. For the apostle tells us, that our bodies are members of Christ, 1 Cor. iii. 15. and so consequently have influences of grace from him as our head. (3.) In the work of sanctification, the Holy Ghost comes and dwells in us. And hereon *our bodies are the temple of the Holy Ghost which is in us*, 1 Cor. iii. 19. And the temple of God is holy; although, I confess, this rather belongs unto the holiness of peculiar dedication unto God, whereof we shall treat afterwards. And hereby, (1.) Are the parts and members of the body made instruments and *servants of righteousness unto holiness*, Rom. vi. 19. do become meet and fit for to be used in the acts and duties of holiness, as being made clean and sanctified unto God. (2.) Hereby they are disposed and prepared unto a blessed resurrection at the

last day, which shall be wrought by the Spirit of Christ, which dwelt in them, and sanctified them in this life, Rom. viii. 10, 11. Phil. iii. 20, 21. 2 Cor. iv. 14, 16, 17.

Our whole persons, therefore, and in them our whole natures, are the subject of this work, and true holiness invests the whole of it. Now, whether this universal investiture of our nature, in all the faculties and powers of it, by a new principle of holiness and obedience unto God, whereby it is renewed unto his image, do belong unto that moral virtue which some so plead for, as to substitute it in the room of gospel-holiness, they may do well to consider who are the patrons of that cause: for, if it doth not, then doth not itself belong unto that holiness which the gospel teacheth, requireth, promiset, and communicates, whatever else it be. And, moreover, it is practically worthy consideration, that men deceive not themselves with a partial work in conviction only, or change of the affections also, instead of this evangelical sanctification. It is often and truly spoken unto, how men may have their minds enlightened, their affections wrought upon, and their lives much changed, and yet come short of real holiness. The best trial of this work is by its universality with respect unto its subject. If any thing remain unsanctified in us, sin may there set up its throne, and maintain its sovereignty. But where this work is true and real, however weak and imperfect it may be as unto its degrees, yet it possesseth the whole person, and leaveth not the least hold unto sin, wherein it doth not continually combat and conflict with it. There is saving light in the mind, and life in the will, and love in the affections, and grace in the conscience, suited to its nature; there is nothing in us whereunto the power of holiness doth not reach according unto its measure. Men may therefore, if they please, deceive themselves, by taking up with some notions in their minds, some devotions in their affections, or some good and virtuous deeds in their conversations, but holiness doth not consist therein.

And, Lastly, men may hence see how vainly they excuse themselves in their sins, their passions, intemperances, and the like disorders of mind, from their constitutions and inclinations; for true sanctification reacheth unto the body also. It is true, grace doth not so change the natural constitution, as to make him that was sickly, healthy and strong, nor so as to make him who was melancholy, to be sanguine, or the like; it altereth not the course of the blood, the animal spirits, with the impressions they make on our minds. But consider these things morally, and as the whole person is a principle of spiritual and moral operations, and so it doth work that change and alteration on the whole person, as to cure morally sinful distempers, as of passion, elation of mind, and intemperances, which men were before more than ordinarily inclined unto by their tempers and constitutions. Yea, from the efficacy of it upon our whole persons, in the curing of such habitual inordinate and sinful distempers lies the principal discovery of its truth and reality. Let no men therefore pretend that grace and holiness do not change mens constitutions, thereby to excuse and palliate their disorderly passions before men, and to keep themselves from being humbled for them before God. For, although it do not so naturally and physically, yet it doth so morally, so that the constitution itself shall be no more such a fomes and incentive unto disorderly passions, as it hath been. If grace hath not cured that passion, pride, causeless anger, inveterate wrath, intemperance, which mens constitutions peculiarly incline unto, I know not, for my part, what it hath done, nor what a number of outward duties do signify. The Spirit and grace of Christ causeth *the wolf to dwell with the lamb, and the leopard to lye down with the kid*, Isa. xi. 6. It will change the most wild and savage natures into meekness, gentleness, and kindness; examples whereof have been multiplied in the world.

The Defilement of Sin, wherein it consists, with its Purification.

C H A P. IV.

- (1.) *Purification the first proper notion of sanctification.—*
 (2.) *Institution of baptism confirming the same apprehension.—*(3.) *A spiritual defilement and pollution in sin.—*(4.) *The nature of that defilement, or wherein it doth consist.—*(5.) *Depravations of nature, and acts with respect unto God's holiness, how and why called filth and pollution.—*(6.) *Twofold pravity and defilement of sin. Its aggravations. We cannot purge it of ourselves; nor could it be done by the law, nor by any ways invented by men for that end.*

SECT. I. **T**HESE things being premised, we proceed to the consideration of sanctification itself, in a further explication of the description before given. And the first thing we ascribe unto the Spirit of God herein, which constitutes the first part of it, is the *purifying and cleansing of our natures from the pollution of sin*. Purification is the first proper notion of internal real sanctification. And although, in order of time,

it do not precede the other acts and parts of this work, yet, in order of nature, it is first proposed and apprehended. To be unclean absolutely, and to be holy, are universally opposed. Not to be purged from sin, is an expression of an unholy person, as to be cleansed, is of him that is holy. And this purification, or the effecting of this work of cleansing, is ascribed unto all the causes and means of sanctification: As, (1.) Unto the Spirit, who is the principal efficient cause of the whole. Not that sanctification consists wholly herein, but firstly and necessarily it is required thereunto, Prov. xxx. 12. Ezek. xxxvi. 25. *I will sprinkle clean water upon you, and you shall be clean, from all your filthiness, and from all your idols, will I cleanse you.* That this sprinkling of clean water upon us, is the communication of the Spirit unto us for the end designed, I have before evinced. It hath also been declared, wherefore he is called water, or compared thereunto. And the next verse shews expressly, that it is the Spirit of God which is intended: *I will put my Spirit within you, and cause you to walk in my statutes.* And that which he is thus, in the first place, promised for, is the cleansing of us from the pollution of sin, which, in order of nature, is presupposed unto his enabling us to walk in God's statutes, or to yield holy obedience unto him.

To the same purpose, among many others, is that promise, Isa. iv. 4. *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, by the Spirit of judgment, and the Spirit of burning.* Upon what ground the Spirit is compared to fire, and thence here called a Spirit of burning, hath been also declared. In brief, fire and water were the means whereby all things were purified and cleansed typically in the law, Numb. xxxi. 23. And the Holy Spirit being the principal efficient cause of all spiritual cleansing, is compared to them both, by which his work was signified, and called by their names. See Mal. iii. 2, 3. And judgment is frequently taken for holiness.

The Spirit of judgment, therefore, and the Spirit of burning, is the Spirit of sanctification and purification. And he is here promised for the sanctification of the elect of God. And how shall he effect this work? He shall do it, in the first place, by *washing away their filth, and purging away their blood*; that is, all their spiritual sinful defilements.

(2.) The application of the death and blood of Christ unto our souls for our sanctification by the Holy Ghost, is said to be for our *cleansing and purging*, Eph. v. 26, 27. *Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; he gave himself, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works*, Titus ii. 14. *For the blood of Jesus Christ cleanseth us from all our sins*, 1 John i. 7. *For he loved us, and washed us from our sins in his own blood*, Rev. i. 5. *The blood of Jesus Christ purgeth our consciences from dead works to serve the living God*. Heb. ix. 14. Respect, I acknowledge, in some of these places, may be had unto the expiation of the guilt of sin by the blood of Christ as offered in sacrifice; for so *in himself he purged our sins*, Heb. i. 3. But, as they all suppose a defilement in sin, so the most of them respect its cleansing by the application of the virtue of the blood of Christ unto our souls and consciences in our sanctification.

And, (3.) Moreover, where sanctification is enjoined us as our duty, it is prescribed under this notion of *cleansing ourselves* from sin. *Wash you, make you clean*, Isa. i. 16. *O Jerusalem, wash thine heart from wickedness, that thou mayest be saved*, Jer. iv. 14. *Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God*, 2 Cor. vii. 1. *Every man that hath this hope in him purifieth himself*, 1 John iii. 3. Psal. cxix. 9. 2 Tim. ii. 20. and the like expressions of this duty occur in other places.

SECT. 2.—(4.) Answerable unto these promises and precepts, and in the confirmation of them, we have the in-

stitution of the ordinance of baptism, the outward way and means of our initiation into the Lord Christ, and the profession of the gospel, the great representation of the inward washing of regeneration, Titus iii. 5. Now, this baptism, in the first place, expresth the outward putting away the filth of the flesh, by external washing with material water, 1 Peter iii. 21. And that which answers hereunto can be in nothing but the inward purifying of our souls and consciences by the grace of the Spirit of God; that is, saith our apostle, the *putting off the body of the sins of the flesh*, Col. ii. 11. which contains the whole defilement and corruption of sin. And this also was typified out unto us by all the legal purifications of old. Wherefore we shall do three things in the explication of this first branch of our sanctification: (1.) Shew, that there is a spiritual pollution and defilement in sin. (2.) Declare what it is, or wherein it doth consist. And, (3.) Manifest how it is removed or washed away, and believers made holy thereby.

SECT. 3.—For the first, it needs not much to be insisted on. Our minds, and their conceptions, are in these things to be regulated by divine revelations and expressions. And in the whole representation made unto us in the scripture, of the nature of sin, of our concernment therein, of the respect of God towards us on the account thereof; of the way and means whereby we may be delivered from it; there is nothing so much inculcated, as its being filthy, abominable, full of defilement and pollution, which is set forth both in the plain expressions and various similitudes. On the account hereof is it said to be abhorred of God, *the abominable thing which his soul hateth*, which he cannot behold, which he cannot but hate and detest, and is compared to blood, wounds, sores, leprosy, scum, loathsome diseases. With respect hereunto, is it so frequently declared that we must be washed, purged, purified, cleansed, as in the testimonies before cited, before we can be accepted with him, or be brought to the enjoyment of him, and the work of

the Spirit of Christ, in the application of his blood unto us for the taking away of sin, is compared to the effects of fire, water, soap, nitre, every thing that hath a purifying cleansing faculty in it. These things so frequently occur in the scripture, and testimonies concerning them are so multiplied, that it is altogether needless to produce particular instances. This is evident and undeniable, that the scripture, which regulates our conceptions about spiritual things, expressly declares all sin to be uncleanness, and every sinner to be defiled thereby, and all un-sanctified persons to be wholly unclean; and how far these expressions are metaphorical, or wherein the metaphor doth consist, must be afterwards declared.

Besides, there is no notion of sin and holiness whereof believers have a more sensible spiritual experience. For, although they may not, or do not comprehend the metaphysical notion or nature of this pollution and defilement of sin, yet they are sensible of the effects it produceth in their minds and consciences. They find, that in sin, which is attended with shame and self-abhorrency, and requires deep abasement of soul. They discern in it, or in themselves on the account of it, an unsuitableness unto the holiness of God, and an unfitness thereon for communion with him. Nothing do they more earnestly labour after in their prayers and supplications, than a cleansing from it by the blood of Christ; nor are any promises more precious unto them, than those which express their purification and purging from it. For these are they, which, next unto their interest in the atonement made by the sacrifice of Christ, give them boldness in their approaches unto God. So our apostle fully expresseth it, Heb. x. 19, 20, 21, 22. *Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, 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. The foundation of all our confidence, in our access unto God, the right and title we have to approach unto him, is laid in the blood of Christ, the sacrifice he offered, the atonement he made, and the remission of sins which he obtained thereby, which effect of it he declares, ver. 19. *Having boldness by the blood of Jesus.* The way of our access, is by pleading an interest in his death and suffering, whereby an admission and acceptance is consecrated for us, ver. 20. *by a new and living way which he hath consecrated.* And our encouragement to make use of this foundation, and to engage in this way, is taken from his discharge of the office of an High Priest in our behalf. *And having an High Priest over the house of God, let us draw near.*

But, besides all this, when we come to an actual address unto God, that we may make use of the boldness given us, in the full assurance of faith, it is, moreover, required, that our *hearts be sprinkled, and our bodies washed*; that is, that our whole persons be purified from the defilement of sin by the sanctification of the Spirit. And this experience of believers we cannot only oppose unto, and plead against the stupidity of such persons by whom these things are derided, but conclude from it, that those who are unacquainted with it in some degree of sincerity, are wholly uninterested in that evangelical holiness which we enquire after. We need not therefore further labour in the confirmation of that, concerning which the testimonies of scripture are so multiplied, and whereof we have such undoubted experience.

SECT. 4.—Secondly, *The nature of this defilement of sin* must be enquired into. *Answe. (1.)* By some it is reckoned unto guilt. For, whereas the inseparable effects of guilt, are shame and fear, whereby it immediately evidenced itself in our first parents, and shame in particular is from this filth of sin, it may be esteemed an adjunct thereof. Hence sin was said to be purged by sacrifices when its guilt was expiated: And Christ is said to purge our sins by himself, that is, when he offered himself a

sacrifice for us, Heb. i. 3. And therefore it is granted, that so far as the filth of sin was taken away, not by actual purification, but by legal expiation, it is sin, with its guilt, that was intended. But the scripture, as we have shewed, intendeth more hereby, even such an internal inherent defilement as is taken away by real actual sanctification, and no otherwise. (2.) There are some especial sins which have a peculiar pollution and defilement attending them, and which thereon are usually called uncleanness in a peculiar manner. The ground hereof is in that of the apostle, 1 Cor. vi. 18. *Flee fornication. Every sin that a man doth is without the body: but he that committeth fornication sinneth against his own body.* All sins of that nature have a peculiar defilement and filth accompanying them. And holiness is sometimes mentioned in an opposition unto this especial pollution, 1 Thess. iv. 3. But yet this is not that which we enquire after, although it be included in it, as one especial kind of it. That we now consider always inseparably attends every sin, as sin, and is an adjunct or effect of it. It is the uncleanness of all sin, and not the sin of uncleanness, which we intend. And, for the discovery of its proper nature, we may observe:

(1.) That the pollution of sin is that property of it, whereby it is directly opposed unto the holiness of God, and which God expresseth his holiness to be contrary unto. Hence he is said to be *of purer eyes than to behold iniquity, or to look on evil*, Hab. i. 13. It is a thing vile and loathsome under the eyes of his holiness, Psal. v. 4, 5, 6. So speaking concerning it, he useth that patheticall dehortation, *O do not that abominable thing which my soul hateth*, Jer. xliv. 4. and, with respect unto his own holiness it is, that he sets it forth by the names of all things which are vile, filthy, loathsome, offensive, every thing that is abominable. It is so to him, as he is infinitely pure and holy in his own nature. And that consideration which ingenerates shame and self-abhorrence on the account of the defilement of sin, is taken

peculiarly from the holiness of God. Hence it is, that persons are so often said to blush, to be ashamed, to be filled with confusion of face, to be vile, to be abased in their own sight, under a sense and apprehension of this filth of sin.

(2.) The holiness of God is the infinite absolute perfection and rectitude of his nature, as the eternal original cause and pattern of truth, uprightness, and rectitude in all. And this holiness doth God exert as in all he doth naturally and necessarily, so particularly in his law, which is therefore good, holy, and perfect, because it represents the holiness of God which is impressed on it. God might not have made any creature, nor given a law, which are free acts of his will. But, on supposition he would do so, it was absolutely necessary, from his own nature, that this law of his should be holy. And therefore, whatever is contrary unto, or different from the law of God, is so unto, and from the holiness of God himself. Hence it follows,

(3.) That this defilement and pollution of sin, is that pravity, disorder, and shameful crookedness, that is in it, with respect unto the holiness of God, as expressed in the law.

Sin is either original or actual. Original sin is the habitual inconformity of our natures unto the holiness of God, expressed in the law of creation. Actual sin is our inconformity to God and his holiness, expressed in the particular commands of the law: The nature of all sin therefore consists in its enmity, its inconformity to the rule. Now, this rule, which is the law, may be considered two ways, which give a twofold respect or inseparable consequent or adjunct to every sin.

(1.) As it expresseth the authority of God in its precepts and sanction. Hence guilt inseparably follows every sin, which is the respect it induceth on the sinner unto the law, upon the account of the authority of the Lawgiver. The act of sin passeth away, but this guilt abideth on the person, and must do so, until the law be

satisfied, and the sinner thereon absolved. This naturally produceth fear, which is the first expression of a sense of guilt. So Adam expressed it upon his sin: *I heard thy voice, and was afraid*, Gen. iii. 10.

(2.) The law may be considered, as it expresseth the holiness of God, and his truth, which it was necessary, from the nature of God, that it should do. Hence, there is in sin a peculiar inconformity to the holiness of God, which is the *macula*, the spot, stain, and filth of it, which are inseparable from it, whilst God is holy, unless it be purged and done away, as we shall shew. And this is inseparably attended with shame, which is the expression of a sense of this filth of sin. So Adam, upon his sin, had his eyes open to see his nakedness, and was filled with shame. This is the order of these things. God, who is the object of our obedience and sin, is considered as the supreme Lawgiver. On his law he hath impressed his authority and his holiness. Sin, with respect unto his authority, is attended with guilt; and this in the conscience of the sinner produceth fear. As it respects the holiness of God, it is attended with filth or uncleanness, and this produceth shame. And the ultimate effects of it, are, on the first account, *Pæna Sensus*, on the other, *Pæna Damni*: This therefore is the spot, the stain, the pollution of sin, which is purged in our sanctification. The perverse disorder, and shameful crookedness, that is in sin, with respect unto the holiness of God.

And herein there is a real filthiness, but spiritual; which is compared with, and opposed unto, things materially and carnally so. *Not that which goeth into a man, meats of any sort, defile him*, saith our Saviour, *but that which cometh out of the heart*, that is spiritually, with respect unto God, his law, and holiness. And as men are taught the guilt of sin by their own fear, which is the inseparable adjunct of it, so are they taught the filth of sin by their own shame, which unavoidably attends it. To instruct us herein, is one end of the law and the go-

spel. For, in the renovation of the law, which was added to the promise, *because of transgressions*, Gal. iii. 19. and in the institutions annexed unto it, God designed to instruct us further in them both, with the ways whereby we may freed from them. In the doctrine of the law, with the sanction and curse of it, and the institution of sacrifices to make atonement for sin, God declared the nature of guilt, and its remedy. By the same law, and by the institution of sundry ordinances for purification and cleansing, as also by determining sundry ceremonial defilements, he makes known the nature of this filth, and its remedy. To what end were so many meats and drinks, so many diseases and natural distempers, so many external fortuitous accidents, as touching the dead, and the like, made religiously unclean by the law? It was to no other, but to teach us the nature of the spiritual defilement of sin. And, to the same end, together with a demonstration of the relief and remedy thereof, were the ordinances of purification instituted, which, as they were outward and carnal, purged those uncleannesses as they also were outward and carnal made so by the law. But internal and spiritual things were taught and prefigured hereby, yea, wrought and effected by virtue of their typical relation to Christ, as the apostle teacheth, Heb. ix. 13, 14. *For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge our consciences from dead works to serve the living God?* And, hence, the whole work of sanctification is expressed, by opening *a fountain for sin and for uncleanness*; that is, the purging of them away, Zech. xiii. 1. So is it in the gospel, where the blood of Christ is said to purge our sins with respect to guilt, and to wash our souls with respect to filth. Yea, so inseparable is this filth from sin, and shame from filth, that wherever abides a sense of sin, there is a sense of this filth with shame. The very heathen, who had only the workings of their own minds and consciences for their guide, were never

able to quit themselves from a sense of this pollution of sin. And thence proceeded all those ways of lustration, purgation, and cleansing, by washings, sacrifices, and mysterious ceremonious observances which they had invented. It remains therefore only that we enquire a little into the reasons and causes why this pravity of sin, and discrepancy from the holiness of God, is such a defilement of our natures, and so inseparably attended with shame. For without the consideration hereof, we can never understand the true nature of sanctification and holiness. And it will also then yet further appear, how openly they betray their prodigious ignorance of these things, who contend that all grace consists in the practice of moral virtues. And we may, to this purpose, observe,

SECT. 5.—(1.) That the spiritual beauty and comeliness of the soul consists in its conformity unto God. Grace gives beauty. Hence it is said of the Lord Christ, that he is *fairer* or *more beautiful than the children of men*, and that *because grace was poured into his lips*, Psal. xlv. 2. And when the church is furnished or adorned with his graces, he assures her to be *fair and comely*, Cant. i. 5. chap. vi. 4. chap. vii. 6. Christ, by washing of it, takes away its spots and wrinkles, rendering it beautiful, that is holy, and without blemish, Eph. v. 27. And this beauty originally consisted in the image of God in us, which contained the whole order, harmony, and symmetry of our natures in all their faculties and actions with respect unto God, and our utmost end. That therefore which is contrary hereunto, as is all and every sin, hath a deformity in it, or brings spots, stains, and wrinkles on the soul. There is in sin all that is contrary to spiritual beauty and comeliness, to inward order and glory, and this is the filth and pollution of it.

(2.) Holiness and conformity to God is the honour of our souls. It is that alone which makes them truly noble. For all honour consists in an accession unto him who is the only spring and absolute possessor of all that is so, in

whom alone is originally and perfectly all being and substance. Now, this we have alone by holiness, or that image of God wherein we were created. Whatever is contrary hereunto, is base, vile, and unworthy. This is sin, which is therefore the only base thing in nature. Hence it is said of some great sinners, that they had *debased themselves to hell*, Isa. lvii. 9. This belongs to the pollution of sin; that it is base, vile, unworthy, dishonouring the soul, filling it with shame in itself and contempt from God. And there are no persons who are not absolutely hardened, but are in their own minds and consciences sensible of this baseness of sin, as they are also of the deformity that is in it. When mens eyes are opened to see their nakedness, how vile and base they have made themselves by sin, they will have a sense of this pollution not easily to be expressed. And from hence it is, that sin hath the properties and effects of uncleanness in the sight of God, and in the conscience of the sinner. God abhors, loaths it, accounts it an abominable thing, as that which is directly contrary to his holiness, which, as impressed on the law, is the rule of purity, integrity, spiritual beauty and honour. And in the conscience of the sinner it is attended with shame, as a thing deformed, loathsome, vile, base, and dishonourable. See Jer. ii. 26.

In all in whom it is, I say, unless they are blind and obdurate, it fills them with shame. I speak not of such as are little or not at all spiritually sensible of sin, or any of its properties, who fear not because of its guilt, nor are disquieted by its power, nor acquainted with its fomes or disposition to evil, and so not ashamed of its filth, much less of such as are given over to all uncleanness with delight and greediness, wallowing in the pollution of it like the sow in the mire, who not only do the things which God abhorreth, but also have pleasure in them that do them. But those I intend who have the least real conviction of the nature and tendency of sin, who are all in one degree or other ashamed of it as a

filthy thing. And a casting off of outward shame, that is so from its object, or shame with respect unto the conscience and judgment of human kind, as those do who proclaim their sins as Sodom, and hide them not, is the highest aggravation of sinning and contempt of God; and the casting out of inward shame, with respect unto the divine omniscience, the highest evidence of a reprobate mind. But, in all others, who have more light and spiritual sense, it produceth shame and self-aborrancy, which hath always a respect unto the holiness of God, as Job xlii. 5, 6. They see that in sin, which is so vile, base, and filthy, and which renders them so, that, like unto men under a loathsome disease, they are not able to bear the sight of their own sores, Psal. xxxviii. 5. God detesteth, abhorreth, and turneth from sin, as a loathsome thing, and man is filled with shame for it, it is therefore filthy. Yea, no tongue can express the sense which a believing soul hath of the uncleanness of sin with respect unto the holiness of God. And this may suffice to give a little prospect into the nature of this defilement of sin, which the scripture so abundantly insisteth on, and which all believers are so sensible of.

SECT. 6.—This pravity, or spiritual disorder, with respect unto the holiness of God, which is the shameful defilement of sin, is twofold: (1.) That which is habitual in all the faculties of our souls by nature, as they are the principle of our spiritual and moral operations. They are all shamefully and loathsomely depraved, out of order, and no way correspondent unto the holiness of God. Hence, by nature, we are wholly unclean; who can bring a clean thing out of that which is unclean? And this uncleanness is graphically expressed under the similitude of a wretched polluted infant, Ezek. xvi. 3, 4, 5. (2.) That which is actual in all the actings of our faculties, as so defiled, and as far as they are so defiled: For, 1. Be any sin of what nature it will, there is a pollution attending of it. Hence the apostle adviseth to cleanse ourselves from all *pollutions of flesh and spirit*, 2 Cor. vii. 1. The sins

that are internal and spiritual, as pride, self-love, covetousness, unbelief, have a pollution attending them as well as those which are fleshly and sensual. 2. So far as any thing of this pravity or disorder mixeth itself with the best of our duties, it renders both us and them unclean, Isa. lxiv. 6. *We are all as an unclean thing, and all our righteousnesses are as filthy rags.*

(2dly,) This uncleanness; as it is habitual, respecting our natural defilement, is equal in and unto every one that is born into the world. We are, by nature, all alike polluted, and that to the utmost of what our nature is capable. But, with respect unto actual sins, it is not so: for in them it hath various degrees and aggravations, even as many as sin itself hath: (1.) The greater the sin is from its nature or circumstances, the greater is the defilement wherewith it is attended. Hence there is no sin expressed under such terms of filthiness and abhorrences as idolatry, which is the greatest of sins. See Ezek. xvi. 36, 37. Or, (2.) There is an aggravation of it when the whole person is defiled, as it is in the case of fornication before instanced in. (3.) It is heightened by a continuance in sin, whereby an addition is made to its pollution every day, and which is called *wallowing in the mire*, 2 Peter ii. 22.

I have, in this whole discourse, but touched upon this consideration of sin, which the scripture so frequently mentions and inculcates. For, as all the first institutions of divine worship, recorded therein, had some respect hereunto, so the last rejection of obstinate sinners, mentioned in it is, *Let him that is filthy, or unclean, be filthy still*, Rev. xxii. 11. Neither is there any notion of sin, whereby God would convey an apprehension of its nature, and an abhorrency thereof unto our minds and consciences, so frequently insisted on as is this of its pollution. And, in order to our use of it unto the discovery of the nature of holiness, we may yet observe these three things: (1.) Where this uncleanness abideth unpurged, there neither is nor can be any true holiness at all, Eph.

iv. 22, 23, 24. For it is universally opposed unto it, it is our unholiness. Where therefore it is absolute and purified in no measure or degree, there is no work of sanctification, no holiness so much as begun. For, in the purging hereof, it makes its entrance upon the soul, and its effects therein is the first beginning of holiness in us. I acknowledge, that it is not in any at once absolutely and perfectly taken away in this world. For the work of purging it, is a continued act, commensurate unto the whole work of our sanctification. And therefore, they who are truly sanctified and holy, are yet deeply sensible of the remainder of it in themselves, do greatly bewail it, and earnestly endeavour after the removal of it. But there is an initial, real, sincere, and (as to all the faculties of the soul) universal purging of it, which belongs to the nature and essence of holiness begun, and carried on, though not absolutely perfected in this life. And men who pretend unto a grace and holiness that should consist in moral virtue only, without a supposition of and respect unto the purification of this pollution of sin, do but deceive their own souls and others, so far as any are forsaken of God to give credit unto them. The virtues of men, not purged from the uncleanness of their natures, are an abomination to the Lord, Titus i. 15. (2.) Unless this uncleanness of sin be purged and washed away, we can never come unto the enjoyment of God. *Nothing that defileth shall in any wise enter into the new Jerusalem*, Rev. xxi. 27. To suppose that an unpurified sinner can be brought unto the blessed enjoyment of God, is to overthrow both the law and the gospel, and to say that Christ died in vain. It is therefore of the same importance with the everlasting salvation of our souls, to have them purged from sin. (3.) We are not able of ourselves, without the especial aid, assistance, and operation of the Spirit of God, in any measure or degree, to free ourselves from this pollution, neither that which is natural and habitual, nor that which is actual. It is true, it is frequently prescribed unto us as our duty.

We are commanded to *wash ourselves*, to *cleanse ourselves from sin*, to *purge ourselves* from all our iniquities, and the like, frequently. But, to suppose that whatever God requireth of us, that we have power of ourselves to do, is to make the cross and grace of Jesus Christ of none effect. Our duty is our duty constituted unalterably by the law of God, whether we have power to perform it or no, seeing we had so at our first obligation by and unto the law, which God is not obliged to bend unto a conformity to our warpings, nor to suit unto our sinful weaknesses. Whatever therefore God worketh in us in a way of grace, he prescribeth unto us in a way of duty, and that because, although he doth it in us, yet he also doth it by us, so as that the same work is an act of his Spirit, and of our wills, as actuated thereby. Of ourselves therefore we are not able, by any endeavours of our own, nor ways of our own finding out, to cleanse ourselves from the defilement of sin. *If I be wicked, saith Job, why then labour I in vain? if I wash myself with snow-water, and make my hand never so clean, yet shalt thou plunge me in the ditch, and mine own cloathes shall make me to be abhorred,* chap. ix. 29, 30, 31. There may be ways and means used whereby an appearance of washing and cleansing may be made. But when things come to be tried in the sight of God, all will be found filthy and unclean. *In vain, saith the prophet, shalt thou take to thyself soap and much nitre, thou shalt not be purged,* Jer. ii. 22. The most probable means of cleansing, and the most effectual in our judgment, however multiplied, shall fail in this case. Some speak much of washing away their sins by tears of repentance. But repentance, as prescribed in the scripture, is of another nature, and assigned unto another end. And for mens tears, in this matter, they are but soap and nitre, which, howsoever multiplied, will not produce the effect intended. And therefore doth God, in places of scripture innumerable, take this to himself, as the immediate effect of his Spirit

and grace, namely, to *cleansc us from our sins and our iniquities*. (4.) The institutions of the law, for this end to purge uncleanness, could not, of themselves, reach thereunto. They did indeed purify the unclean legally, and sanctified persons as to the purifying of the flesh, Heb. ix. 13. so that they should not, on their account, be separated from their privileges in the congregation and the worship of God. But, of themselves, they could go no further, Heb. x. 2. only they did typify and signify that whereby sin was really cleansed. But the real stain is too deep to be taken away by any outward ordinances or institutions. And therefore God, as it were, rejecting them all, promisetb to open another fountain to that purpose, Zech. xiii. 1. Wherefore,

(5.) There is a great emptiness and vanity in all those aids and reliefs which the Papal Church hath invented in this case. Sensible they are of the spot and stain that accompanies sin, of its pollution and defilement, which none can avoid the consciousness of, who are not utterly hardened and blinded. But they are ignorant of the true and only means and remedy thereof. And therefore, as in the work of justification, being ignorant of the righteousness of God, and going about to establish their own righteousness, they submit not themselves to the righteousness of God, as the apostle spake of their predecessors; so, in the work of sanctification, being ignorant of the ways of the working of the Spirit of grace and efficacy of the blood of Christ, they go about to set up their own imaginations, and submit not themselves unto a compliance with the grace of God. Thus, in the first place, they would, at least the most of them would, have the whole uncleanness of our natures to be washed away by baptism, *virtute operis operati*. The ordinance being administered, without any more to do, or any previous qualifications of the person internal or external, the filth of original sin is washed away, though it fell not out so with Simon Magus, who, notwithstanding he was bapti-

zed by Philip the evangelist, and that upon his visible profession and confession, *yet continued in the gall of bitterness, and bond of iniquity*, and was therefore certainly not cleansed from his sins. But there is a cleansing in profession and signification, and there is a cleansing in the reality of sanctification. The former doth accompany baptism, when it is rightly administered. With respect herunto are men said to be *purged from their old sins*, that is, to have made a profession, and have had a fair representation thereof, in being made partakers of the outward sign of it, 2 Peter i. 9. as also to escape the pollutions of the world, and the lusts of the flesh, chap. ii. 18, 20. But all this may be, and yet sin not be really purged: for not only the outward washing of regeneration in the pledge of it, but the internal renovation of the Holy Ghost is required thereunto, Titus iii. 5. But having thus shifted themselves of the filth of original sin, as easily as a man may put off his cloathes when they are foul, they have found out many ways whereby the ensuing defilements that attend actual sins may be purged or done away. There is the sprinkling of holy water, confession to a priest, penances, in fasting and some other abstinences that are supposed to be of wonderful virtue to this end and purpose. And I do acknowledge, that the one art of confession is really the greatest invention to accommodate the inclinations of all flesh, that ever this world was acquainted withal. For, as nothing is so suited unto all the carnal interests of the priests, be they what they will, nor so secures them a veneration in the midst of their looseness and worthless conversation; so, for the people, who, for the most part, have other business to do, than long to trouble themselves about their sins, or find it uneasy to be conversant about their guilt, and the consequences of it in their minds, it is such an expedite course of absolute exoneration, that they may be free for other sins or businesses, to deposite them wholly and safely with a priest, that nothing equal unto

it could ever have been invented. For the real way of dealing with God by Jesus Christ, in these things, with endeavours of a participation in the sanctifying cleansing work of the Holy Ghost is long, and very irksome to flesh and blood, besides that it is intricate and foolish unto natural darkness and unbelief. But yet it so falls out, that, after all these inventions, they can come to no perfect rest or satisfaction in their own minds. They cannot but find, by experience, that their sores sometimes break forth through all these sorry coverings unto their annoyance; and their defilements yet fill them with shame, as well as the guilt of sin doth with fear. Wherefore they betake themselves to their sheat-anchor in this storm, in the relief which they have provided in another world; when, let men find themselves never so much mistaken, they cannot complain of their disappointments. This is in their purgatory, whereunto they must trust at last for the cancelling of all their old scores, and purging away that filth of sin which they have been unwilling to part withal in this world. But, as this whole business of purgatory is a groundless fable, an invention set up in competition with, and opposition unto the sanctification of the Spirit and cleansing virtue of the blood of Christ, as a matter of unspeakable more profit, and secular advantage, unto those who have its management committed unto them; so it is as great an encouragement unto unholiness, and a continuance in sin, for those who believe it, and at the same time love the pleasures of sin, which are the generality of their church, as ever was or can be found out or made use of. For, to come with a plain down-right dissuasive from holiness, and encouragement unto sin, is a design that would absolutely defeat itself, nor is capable of making impressions on them who retain the notion of a difference between good and evil. But this side-wind, that at once pretends to relieve men from the filth of sin, and keeps them from the only ways and means whereby it may be cleansed, insensibly

leads them into a quiet pursuit of their lusts, under an expectation of relief when all is past and done. Wherefore, setting aside such vain imaginations, we may enquire into the true causes and ways of our purification from the uncleanness of sin described, wherein the first part of our sanctification and the foundation of our holiness doth consist.

The Filth of Sin purged by the Spirit and Blood of Christ.



C H A P. V,

- (1.) *Purification of the filth of sin, the first part of sanctification, how it is effected.*—(2.) *The work of the Spirit therein.*—(3.) *The efficacy of the blood of Christ to that purpose.*—(4.) *The blood of his sacrifice intended.*—(5.) *How that blood cleanseth sin. Application unto it, and application of it by the Spirit.*—(6.) *Wherein that application consists.*—(7, 8, 9.) *Faith the instrumental cause of our purification, with the use of afflictions to the same purpose. Necessity of a due consideration of the pollution of sin.*—(10.) *Considerations of the pollution and purification of sin practically improved.*—(11.) *Various directions for a due application unto the blood of Christ for cleansing.*—(12.) *Sundry degrees of shamefulness in sinning.*—(13.) *Directions for the cleansing of sin continued.*—(14.) *Thankfulness for the cleansing of sin.*—(15.) *With other uses of the same conside-*

ration.—(16.) Union with Christ, how consistent with the remainders of sin.—(17.) From all that, differences between evangelical holiness and the old nature asserted.

SECT. I. **T**HE purging of the souls of them that believe, from the defilement of sin, is, in the scripture, assigned unto several causes of different kinds. For the Holy Spirit, the blood of Christ, faith and afflictions, are all said to cleanse us from our sins, but in several ways, and with distinct kinds of efficacy. The Holy Spirit is said to do it, as the principal efficient cause; the blood of Christ, as the meritorious procuring cause; faith and affliction, as the instrumental causes; the one direct and internal, the other external and occasional.

SECT 2.—(1.) That we are purged and purified from sin by the Spirit of God communicated unto us, hath been before, in general, confirmed by many testimonies of the holy scriptures. And we may gather also, from what hath been spoken, wherein this work of his doth consist. For, whereas the spring and fountain of all the pollution of sin lies in the depravation of the faculties of our natures which ensued on the loss of the image of God, he renews them again by his grace, Titus iii. 5. Our want of due answering unto the holiness of God, as represented in the law, and exemplified in our hearts originally, is a principal part and universal cause of our whole pollution and defilement by sin. For, when our eyes are opened to discern it, this is that which, in the first place, filleth us with shame and self-aborrancy, and that which makes us so unacceptable, yea, so loathsome to God. Who is there who considereth aright the vanity, darkness, and ignorance of his mind, the perverseness and stubbornness of his will, with the disorder, irregularity, and distemper of his affections, with respect unto things spiritual and heavenly, who is not ashamed of, who doth not abhor himself? This is that which hath

given our nature its leprosy, and defiled it throughout. And I shall crave leave to say, that he who hath no experience of spiritual shame and self-aborrancy upon the account of this inconformity of his nature, and the faculties of his soul, unto the holiness of God, is a great stranger unto this whole work of sanctification. Who is there that can recount the unsteadiness of his mind in holy meditation, his low and unbecoming conceptions of God's excellencies, his proneness to foolish imaginations and vanities that profit not, his averſation to spirituality in duty, and fixedness in communion with God, his proneness to things sensual and evil, all arising from the spiritual irregularity of our natural faculties, but if ever he had any due apprehensions of divine purity and holiness, that is not sensible of his own vileness and baseness, and is not oft-times deeply affected with shame thereon? Now, this whole evil frame is cured by the effectual working of the Holy Ghost, in the rectifying and renovation of our natures. He giveth a new understanding, a new heart, new affections, renewing the whole soul into the image of God, Eph. iv. 23, 24. Col. iii. 10. The way whereby he doth this hath been before so fully declared in our opening of the doctrine of regeneration, that it need not be here repeated. Indeed our original cleansing is therein, where mention is made of the washing of regeneration, Titus iii. 5. Therein is the image of God restored unto our souls. But we consider the same work now as it is the cause of our holiness. Look then how far our minds, our hearts, our affections are renewed by the Holy Ghost, so far are we cleansed from our spiritual habitual pollution. Would we be cleansed from our sins, that which is so frequently promised that we shall be, and so frequently prescribed as our duty to be, and without which we neither have nor can have any thing of true holiness in us, we must labour after and endeavour to grow in this renovation of our natures by the Holy Ghost. The more we have of saving light in our minds, of heavenly love in our wills and affections,

of a constant readiness unto obedience in our hearts; the more pure are we, the more cleansed from the pollution of sin. The old principle of corrupted nature is unclean and denling, shameful and loathsome. The new creature, the principle of grace implanted in the whole soul by the Holy Ghost, is pure and purifying, clean and holy.

2dly, The Holy Ghost doth purify and cleanse us, by strengthening our souls, by his grace, unto all holy duties, and against all actual sins. It is by actual sins that our natural and habitual pollution is increased. Herby some make themselves base and vile as hell. But this also is prevented by the gracious actings of the Spirit. Having given us a principle of purity and holiness, he so acts it in the duties of obedience, and in opposition unto sin, as that he preserves the soul free from defilements, or pure and holy, according to the tenor of the new covenant, that is in such measure, and to such a degree, as universal sincerity doth require. But it may be yet said, that indeed hereby he makes us pure, and prevents many future defilements, yet how is the soul freed from those it had contracted before this work upon it, or those which it may and doth unavoidably afterwards fall into; for, as there is no man doth good, and sinneth not, so there is none who is not more or less defiled with sin, whilst they are in the body here in this world. The apostle answereth this objection or enquiry, 1 John i. 7, 8, 9. *If we say we have no sin, we deceive ourselves, and the truth is not in us. But if sin be in us, we are defiled, and how shall we be cleansed? God is just to forgive us our sins, and to cleanse us from all unrighteousness.* But how may this be done, by what means may it be accomplished? *The blood of Jesus Christ his Son cleanseth us from all sin.*

SECT. 3.—(2.) It is therefore the blood of Christ, in the second place, which is the meritorious procuring, and so the effective cause, that immediately purgeth us from our sins, by an especial application of it unto our souls by the Holy Ghost. And there is not any truth belong-

ing unto the mystery of the gospel which is more plainly and evidently asserted, as it hath in part been made to appear before. *The blood of Jesus Christ cleanseth us from all sin*, 1 John i. 7. *He hath washed us from our sins in his own blood*, Rev. i. 5. *The blood of Christ purgeth our consciences from dead works, that we may serve the living God*, Heb. ix. 14. *He gave himself for his church, that he might wash and cleanse it*, Eph. v. 26. *To purify to himself a peculiar people*, Titus ii. 14. Besides, whatever is spoken in the whole scripture concerning purifying the unclean, the leprous, the defiled, by sacrifices, or other institutions of the Old Testament, it is all instructive in and directive unto the purifying nature of the blood of Christ, from whence alone these institutions had their efficacy; and the virtue of it is promised under that notion, Zech. xiii. 1. And this the faith and experience of all believers doth confirm; for they are no imaginations of their own, but what being built on the truth and promises of God, yield sensible spiritual relief and refreshment unto their souls. This they believe, this they pray for, and find the fruits and effects of it in themselves. It may be some of them do not, it may be few of them do comprehend, distinctly, the way whereby, and the manner how the blood of Christ, so long since shed and offered, should cleanse them now from their sins. But the thing itself they do believe, as is revealed, and find the use of it in all wherein they have to do with God. And I must say, let profane and ignorant persons, whilst they please, deride what they understand not, nor are able to disprove, that the Holy Spirit of God, which leadeth believers into all truth, and enableth them to pray according to the mind and will of God, doth guide them in and by the working and experience of faith, to pray for those things the depths of whose mysteries they cannot comprehend. And he who well studieth the things which he is taught of the Spirit to ask of God, will find a door opened into much spiritual wisdom and knowledge. For (let the world rage on) in those prayers which

believers are taught, and enabled unto, by the Holy Ghost helping of them, as a Spirit of supplications, there are two things inexpressible: (1.) The inward labouring and spiritual working of the sanctified heart and affections towards God, wherein consist those *sighs and groans that cannot be uttered*, Rom. viii. 26. God alone sees, and knows, and understands the fervent workings of the new creature, when actuated by the Holy Ghost in supplications. And so it is added, in the next words, ver. 27. *And he who searcheth the hearts knoweth*, τι το φρονημα το πνευματος, *what is the meaning of the Spirit*, what it favours and inclines unto. It is not any distinct or separate acting of the Spirit by himself that is intended, but what and how he works in the hearts of believers, as he is a Spirit of grace and supplication. And this is known only to him who is the searcher of hearts, and as he is so. And he knoweth what is the bent, frame, inclination, and acting of the inward man in prayer from the power of the Spirit, which they themselves, in whom they are wrought, do not fathom nor reach the depth of. This he doth in the subject of prayer, the hearts and minds of believers, the effects of his operation in them are inexpressible. (2.) As to the object of prayer, or things prayed for, he doth in and by the word, so represent and exhibit the truth, reality, subsistence, power, and efficacy of spiritual mysterious things unto the faith and affections of believers, that they have a real and experimental sense of, do mix faith with, and are affected by those things now made nigh, now realized unto them, which, it may be, they are not able doctrinally and distinctly to explain in their proper notions. And thus do we oft-times see men low and weak in their notional apprehensions of things, yet in their prayers led into communion with God in the highest and holiest mysteries of his grace, having an experience of the life and power of the things themselves in their own hearts and souls. And hereby doth their faith, love, affiance, and adherence unto God, act

and exercise themselves. So is it with them in this matter of the actual present purifying of the pollutions of sin by the blood of Jesus Christ, the way whereof we shall now briefly enquire into.

SECT. 4.—1. Therefore, by the blood of Christ herein, is intended the blood of his sacrifice, with the power, virtue, and efficacy thereof. And the blood of a sacrifice fell under a double consideration: (1.) As it was offered unto God to make atonement and reconciliation. (2.) As it was sprinkled on other things for their purging and sanctification. Part of the blood in every propitiatory sacrifice was still to be sprinkled round about the altar, Lev. i. 11. And in the great sacrifice of expiation, some of the blood of the bullock was to be sprinkled before the mercy-seat seven times, Lev. xvi. 14. This our apostle fully expresth in a great and signal instance, Heb. ix. 19, 20, 21, 22. *For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet-wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the Testament which he hath enjoined unto you, and almost all things are by the law purged with blood.* Wherefore the blood of Christ, as it was the blood of his sacrifice, hath these two effects, and falls under this double consideration: (1.) As he offered himself by the eternal Spirit unto God to make atonement for sin, and procure eternal redemption. (2.) As it is sprinkled by the same Spirit on the consciences of believers, to purge them from dead works, as ver. 12, 13, 14. And hence it is called, with respect unto our sanctification, the *blood of sprinkling*, Heb. xii. 24. For we have the sanctification of the Spirit unto obedience through the sprinkling of the blood of Jesus, 1 Peter i. 2.

2. The blood of Christ, in his sacrifice, is still always and continually in the same condition, of the same force and efficacy as it was in that hour in which it was shed. The blood of other sacrifices was always to be used im-

mediately upon its effusion; for, if it were cold and congealed, it was of no use to be offered or to be sprinkled, Lev. xvii. 11. Blood was appointed to make atonement, as the life or animal spirits were in it. But the blood of the sacrifice of Christ is always hot and warm, having the same spirits of life and sanctification still moving in it. Hence the way of approach we have to God thereby, is said to be ζῶσα ἡ προσφύτης, Heb. x. 20. always living, and yet always as newly slain. Every one, therefore, who at any time hath an especial actual interest in the blood of Christ as sacrificed, hath as real a purification from the defilement of sin as he had typically, who stood by the priest, and had blood or water sprinkled on him. For the Holy Ghost diligently declares, that whatever was done legally, carnally, or typically, by any of the sacrifices of old, at any time, as to the expiation or purification of sin, that was all done really and spiritually by that one sacrifice, that is the offering and sprinkling of the blood of Christ, and abideth to be so done continually. To this purpose is the substance of our apostle's discourse in the ninth and tenth chapters of the epistle to the Hebrews. And they had various sorts of sacrifices, wherein, to this end, the blood of them was sprinkled, they being propitiatory in their offering: As, (1.) There was the *עֹלָה*, or continual burnt-offering of a lamb or kid for the whole congregation, morning and evening, whose blood was sprinkled as at other times. And hereby the habitual purification of the congregation, that they might be holy to the Lord, and their cleansing from the daily incursions of secret and unknown sins was signified and carried on. (2.) On the Sabbath-day this *juge sacrificium* was doubled, morning and evening, denoting a peculiar and abounding communication of mercy and purging grace through the administration of instituted ordinances on that day. (3.) There was the great annual sacrifice at the feast of expiation, when, by the sacrifice of the sin-offering and the scape-goat, the whole congregation were purged from all their

known and great sins, and recovered into a state of legal holiness. And other stated sacrifices there were. (4.) There were occasional sacrifices for every one according as he found his condition to require. For those who were clean one day, yea, one hour, might, by some miscarriage or surprisal, be unclean the next; but there was a way continually ready for any man's purification, by his bringing his offering unto that purpose. Now, the blood of Christ must continually, and upon all occasions, answer unto all these, and accomplish spiritually what they did legally effect and typically represent. This our apostle asserts and proves, Heb. i. ver. 9, 10, 11, 12, 13, 14. 'Thereby is the gradual carrying on of our sanctification habitually effected, which was signified by the continual daily sacrifice. From thence is especial cleansing virtue communicated unto us by the ordinances of the gospel, as is expressly affirmed, Eph. v. 25, 26. denoted by the doublings of the daily sacrifice on the Sabbath. By it are we purged from all our sins whatever, great or small, as was typified in the great sacrifice on the day of expiation. And unto him have we continual recourse upon all occasions of our spiritual defilements whatever. So was his blood, as to its purifying virtue, to answer and accomplish all legal institutions. Especially it doth so that of the ashes of the red heifer, Numb. xix. which was a standing ordinance, whereby every one who was any way defiled might immediately be cleansed: and he who would not make application thereunto was to be cut off from the people, ver. 20. And it is no otherwise with respect unto the blood of Christ, in our spiritual defilements: thence it is called *a fountain opened for sin and uncleanness*, Zech. xiii. 1. And he who neglects to make application thereunto, shall perish in his uncleanness, and that eternally.

SECT. 5.—Farther, to clear this whole matter, two things are to be enquired into: (1.) How doth the blood of Christ thus cleanse us from our sins, or what it is that is done thereby? (2.) How we come to be made par-

takers of the benefit thereof, or come to be interested therein?

As to the first, it must be observed what hath been declared before, that the uncleanness we treat of is not physical or corporeal, but moral and spiritual only. It is the inconformity of sin to the holiness of God, as represented in the law, whence it is loathsome to God, and attended with shame in us. Now, wherever there is an interest obtained in the purifying virtue of the blood of Christ, it doth (by the will, law, and appointment of God) do these two things: 1. It takes away all loathsomeness in the sight of God, not from sin in the abstract, but from the sinner; so that he shall be as one absolutely washed and purified before him. See Isa. i. 16, 18. Psal. li. 7. Eph. v. 25, 26, 27. 2. It taketh away shame out of the conscience, and gives the soul boldness in the presence of God, Heb. x. 19, 20, 21, 22. When these things are done, then is sin purged, and our souls are cleansed.

(2dly,) It may be enquired, how we are to apply ourselves unto the blood of Christ for our purification, or how we may come continually to partake of the virtue of it, as it is sprinkled unto that purpose? Now, because what we do herein, is wrought in us by the Spirit of God, my principal design being to declare his work in our sanctification, I shall, at once, declare both his work and our duty, in the following instances:

1. It is he who discovereth unto us, and spiritually convinceth us of the pollution of sin, and of our defilements thereby. Something, indeed, of this kind will be wrought by the power of natural conscience awakened and excited by ordinary outward means of conviction. For, wherever there is a sense of guilt, there will be some kind of a sense of filth, as fear and shame are inseparable. But this sense alone will never guide us to the blood of Christ for cleansing. Such a sight and conviction of it as may fill us with self-abhorrency and abasement, as may cause us to loath ourselves for the a-

bomination that is in it, is required of us. And this is the work of the Holy Ghost belonging to that peculiar conviction of sin which is from him alone, John xvi. 8. I mean that self-abhorrency, shame, and confusion of face, with respect unto the filth of sin, which is so often mentioned in the scripture as a gracious duty, as nothing is an higher aggravation of sin, than for men to carry themselves with a carnal boldness with God in his worship, whilst they are unpurged from their defilements. In a sense hereof, the publican stood afar off as one ashamed, and destitute of any confidence for a nearer approach. So the holy men of old professed to God, that they blushed and were ashamed to lift up their faces unto him. Without this preparation, whereby we come to know the plague of our own hearts, the infection of our leprosy, the defilement of our souls, we shall never make application unto the blood of Christ for cleansing in a due manner. This therefore, in the first place, is required of us, as the first part of our duty, and the first work of the Holy Ghost herein.

2. The Holy Ghost proposeth, declareth, and presents unto us the only true remedy, the only means of purification. *When Ephraim saw his sickness, and Judah his wound, then went Ephraim to the Assyrian, and sent to king Jareb, yet would he not heal you, nor cure you of your wound,* Hos. v. 13. When men begin to discern their defilements, they are apt to think of many ways for their purging. What false ways have been invented to this purpose hath been before declared; and every one is ready to find out a way of his own; every one will apply his own soap and his own nitre. Though the only fountain for cleansing be nigh unto us, yet we cannot see it until the Holy Ghost open our eyes, as he did the eyes of Hagar; he it is who shews it unto us, and leads us unto it. This is an eminent part of his office and work. The principal end of his sending, and consequently of his whole work, was to glorify the Son; as the end and work of the Son was to glorify the Father.

And the great way whereby he glorifieth Christ, is by *shewing such things unto us*, John xvi. 14. And without his discovery we can know nothing of Christ, nor of the things of Christ; for he is not sent in vain to shew us the things that we can see of ourselves. And what is more so of Christ than his blood and its efficacy for the purging of our sins? We never therefore discern it spiritually and in a due manner but by him. To have a true spiritual sense of the defilement of sin, and a gracious view of the cleansing virtue of the blood of Christ, is an eminent effect of the Spirit of grace. Something like it there may be in the workings of an awakened natural conscience, with some beams of outward gospel-light falling on it; but there is nothing in it of the work of the Spirit. This therefore, Secondly, We must endeavour after, if we intend to be cleansed by the blood of Christ.

3. It is he who worketh faith in us, whereby we are actually interested in the purifying virtue of the blood of Christ. By faith we receive Christ himself, and by faith do we receive all the benefits of his mediation, that is, as they are tendered unto us in the promises of God. He is our propitiation, through faith in his blood, as offered; and he is our sanctification, through faith in his blood, as sprinkled. And particular acting of faith on the blood of Christ, for the cleansing of the soul from sin, is required of us. A renewed conscience is sensible of a pollution in every sin, and is not freed from the shame of it without a particular application unto the blood of Christ. It comes by faith to the fountain set open for sin and uncleanness, as the sick man to the pool of healing waters, and waiteth for a season to be cleansed in it. So David, on the defilement he had contracted by his great sins, addresseth himself unto God with that prayer, *Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow*, Psal. li. 7. He alludeth unto the purging of the leprous person, the ordinance whereof is instituted, Lev. xiv. 5, 6, 7. or, that more general institution for the purification of all legal uncleanness, by

the water of separation made of the ashes of the red heifer, Numb. xix. 4, 5, 6. which our apostle hath respect unto, Heb. ix. 14. For both these purifications were made by the sprinkling of blood or water with hyssop. It is plain, I say, that he alludeth unto these institutions; but, it is as plain, they are not the things which he intendeth. For there was not in the law any purging by hyssop for persons guilty of such sins as he lay under. And therefore he professeth, in the close of the Psalm, that *sacrifice and burnt-offering God would not accept*, in his case, ver. 16. It was therefore that which was signified by those institutions which he made his application unto, namely, really to the blood of Christ, by which he might be justified from all things, from which he could not *be justified by the law of Moses*, Acts xiii. 39. and so likewise purified. In like manner do all believers make an actual application unto the blood of Christ for the purging away of their sins, which, until it is done, they have a consciousness of sin, that is condemning them for sin, and filling them with shame and fear, Heb. x. 1, 2, 3.

SECT. 6.—And this actual application, by faith, unto the blood of Christ for cleansing, the mystery whereof is scorned by many as a thing fanatical and unintelligible, consists in these four things: (1.) A spiritual view and due consideration of the blood of Christ in his sacrifice, as proposed in the promises of the gospel for our cleansing and purification, *Look unto me*, saith he, *and be ye saved*, Isa. xlv. 22. which respects the whole work of our salvation, and all the means thereof. Our way of coming unto our interest therein, is by looking to him, namely, as he is proposed unto us in the promise of the gospel. For, *as the serpent was lifted up by Moses in the wilderness, so was he in his sacrifice on the cross lifted up*, John iii. 14. And so, in the gospel, is he represented unto us, Gal. iii. 1. And the means whereby they were healed in the wilderness, was by looking unto the serpent that was lifted up. Herein then doth faith first act

itself, by a spiritual view and due consideration of the blood of Christ, as proposed unto us in the gospel, for the only means of our purification. And the more we abide in this contemplation, the more effectual will our success be in our application thereto. (2.) Faith actually relieth on his blood, for the real effecting of that great work and end for which it is proposed unto us. For God sets him forth, as to be a *propitiation through faith in his blood*, as offered, Rom. iii. 25, so to be our sanctification, through faith in his blood, as sprinkled. And the establishing of this especial faith in our souls is that which the apostle aims at in his excellent reasoning, Heb. ix. 13, 14. And his conclusion unto that purpose is so evident, that he encourageth us thereon to draw nigh in the *full assurance of faith*, Heb. x. 22. (3.) Faith worketh herein by fervent prayer, as it doth in its whole address unto God, with respect unto his promises; because, for all these things God will be sought unto by the house of Israel. By this means the soul brings itself nigh unto its own mercy. And this we are directed unto, Heb. iv. 15, 16. (4.) An acquiescency in the truth and faithfulness of God, for cleansing by the blood of Christ, whence we are freed from discouraging perplexing shame, and have boldness in the presence of God.

4. The Holy Ghost actually communicates the cleansing, purifying virtue of the blood of Christ unto our souls and consciences, whereby we are freed from shame, and have boldness towards God. For the whole work of the application of the benefits of the mediation of Christ unto believers, is his properly. And these are the things which believers aim at, and intend in all their fervent supplications for the purifying and cleansing of their souls, by the sprinkling and washing of the blood of Christ; the faith and persuasion whereof give them peace and holy boldness in the presence of God, without which they can have nothing but shame and confusion of face in a sense of their own pollutions.

SECT. 7.—How the blood of Christ was the merito. ♡

rious cause of our purification, as it was offered, in that thereby he procured for us eternal redemption, with all that was conducing or needful thereunto, and how thereby he expiated our sins, belongs not unto this place to declare. Nor shall I insist upon the more mysterious way of communicating cleansing virtue unto us from the blood of Christ by virtue of our union with him. What hath been spoken may suffice to give a little insight into that influence which the blood of Christ hath into this first part of our sanctification and holiness. And as for those who affirm, that it no otherwise cleanseth us from our sins, but only because we believing his doctrine confirmed by his death and resurrection, do amend our lives, turning from sin unto righteousness and holiness, they renounce the mystery of the gospel, and all the proper efficacy of the blood of Christ.

SECT. 8.—(3dly,) Faith is the instrumental cause of our purification. *Purifying their hearts by faith*, Acts xv. 9. The two unfailing evidences of sincere faith are, that within it purifieth the heart, and without it worketh by love. These are the touch-stone whereon faith may, yea, ought to be tried. We *purify our souls in obeying the truth through the Spirit*, 1 Peter i. 2c. that is, by believing, which is our original obedience unto the truth. And hereby are our souls purified. Unbelievers and unclean are the same, Titus i. 15. for they have nothing in them whereby they might be instrumentally cleansed. And we are purified by faith: Because, (1.) Faith itself is the principal grace whereby our nature is restored unto the image of God, and so freed from our original defilement, Col. iii. 10. John xvii. 3. (2.) It is by faith on our part, whereby we receive the purifying virtue and influences of the blood of Christ, whereof we have before discoursed. Faith is the grace whereby we constantly adhere and cleave unto Christ, Deut. iv. 4. Josh. xxiii. 8. Acts xi. 10. And if the woman, who touched his garment in faith, obtained virtue from him to heal her issue of blood, shall not those who cleave

unto him continually derive virtue from him for the healing of their spiritual defilements? (3.) It is by the working of faith principally, whereby those lusts and corruptions, which are defiling, are mortified, subdued, and gradually wrought out of our minds. All actual defilements spring from the remainders of defiling lusts, and their depraved workings in us, Heb. xii. 15. James i. 14. How faith worketh to the correcting and subduing of them, by deriving supplies of the Spirit and grace to that end from Jesus Christ, as being the means of our abiding in him whereon alone those supplies do depend, John xv. 3, 4, 5. as also by the acting of all other graces which are contrary to the polluting lusts of the flesh, and destructive of them, is usually declared, and we must not too far enlarge on these things. (4.) Faith takes in all the motives which are proposed unto us, to stir us up unto our utmost endeavours and diligence in the use of all means and ways for the preventing of the defilements of sin, and for the cleansing our minds and consciences from the reliëts of dead works. And these motives, which are great and many, may be reduced into two heads : (1.) A participation of the excellent promises of God at the present; the consideration hereof brings a singular enforcement on the souls of believers to endeavour after universal purity and holiness, 2 Cor. vii. 1. And, (2.) The future enjoyment of God in glory, whereunto we cannot attain without being purified from sin, 1 John iii. 1. Now these motives, which are the springs of our duty in this matter, are received and made efficacious by faith only.

SECT. 9.—(4.) Purging from sin is likewise, in the scripture, ascribed unto afflictions of all sorts. Hence they are called God's furnace, and his fining-pot, Isa. xxxi. 9. chap xlviii. 10. whereby he taketh away the dross and filth of the vessels of his house. They are called fire, that trieth the ways and works of men, consuming their hay and stubble, and purifying their gold and silver, 1 Cor. iii. 13. And this they do through an effi-

cacy unto the ends communicated unto them, in the design and by the Spirit of God. For by, and in the cross of Christ, they were cut off from the curse of the first covenant, whereunto all evil and trouble did belong, and implanted into the covenant of grace. The tree of the cross being cast into the waters of affliction hath rendered them wholesome and medicinal. And as the Lord Christ, being the head of the covenant, all the afflictions and persecutions that befall his members are originally his, Isa lxiii. 9. Acts ix. 5. Col. i. 24. so they all tend to work us unto a conformity unto him in purity and holiness. And they work towards this blessed end of purifying the soul several ways. For, (1.) They have in them some tokens of God's displeasure against sin, which those who are exercised by them are led by the consideration of unto a fresh view of the vileness of it. For, although afflictions are an effect of love, yet it is of love mixed with care, to obviate and prevent distempers. Whatever they are else, they are always chastisements; and correction respects faults. And it is our safest course, in every affliction, to lodge the adequate cause of it in our own deserts; as the woman did, 1 Kings xvii. 18. and as God directs, Psal. lxxxi. 30, 31, 32. Lament. iii. 33, 34. And this is one difference between his chastisements and those of the fathers of our flesh, that he doth it *not for his pleasure*, Heb. xii. 9, 10. Now, a view of sin under suffering, makes men loath and abhor themselves for it, and to be ashamed of it. And this is the first step towards our purifying of ourselves by any ways appointed for it. Self-pleasing in sin is the highest degree of pollution; and when we loath ourselves for it, we are put into the way at least of seeking after a remedy. (2.) Afflictions take off the beauty and allurements of all created good things, and their comforts, by which the affections are solicited to commit folly and leudness with them; that is, to embrace and cleave unto them inordinately, whence many defilements do ensue, Gal. vi. 14. This God designs them for, even to wither all

the flowerings of this world in the minds of men, by discovering their emptiness, vanity, and insufficiency to give relief. This intercepts the disorderly intercourse which is apt to be between them and our affections, whereby our minds are polluted. For there is a pollution attending the least inordinate actings of our minds and affections towards objects either in their own nature sinful, or such as may be rendered so by an excess in us towards them, whilst we are under the command of loving the Lord our God with all our minds, souls, and strength, and that always. (3.) Afflictions take off the edge, and put a deadness on those affections whereby the corrupt lusts of the mind and flesh, which are the spring and cause of all our defilements, do act themselves. They curb those vigorous and brisk affections which were always ready pressed for the service of lust, and which sometimes carry the soul into the pursuit of sin, like the *horse into the battle*, with madness and fury. They are no more such prepared channels for the fomes of concupiscence to empty itself into the conversation, nor such vehicles for the spirits of corrupted lusts and inclinations. God, I say, by afflictions, brings a kind of death into the world, and the pleasures of it upon the desires and affections of the soul, which render them unserviceable unto the remainder of defiling lusts and corruptions. This in some, indeed, endures but for a season, as when in sickness, wants, fears, distresses, losses, sorrows, there is a great appearance of mortification, when yet the strength of sin, and the vigour of carnal affections, do speedily revive upon the least outward relief. But with believers it is not so, but by all their chastisements they are really more and more delivered from the pollutions of sin, and made partakers of God's holiness, 2 Cor. iv. 16, 17. (4.) God doth, by them, excite, stir up, and draw forth all the graces of the Spirit into a constant, diligent, and vigorous exercise, and therein the work of cleansing the soul from the pollution of sin is carried on. A time of affliction is the especial season for the peculiar

exercise of all grace. For the soul can then no otherwise support or relieve itself. For it is cut short, or taken off from other comforts and reliefs, every sweet thing being made bitter unto it. It must therefore live not only by faith and love, and delight in God, but in some sense upon them. For if, in their exercise, supportment and comfort be not obtained, we can have none. Therefore doth such a soul find it necessary to be constantly abounding in the exercise of grace, that it may, in any measure, be able to support itself under its troubles or sufferings. Again, there is no other way whereby a man may have a sanctified use of afflictions, or a good issue out of them, but by the assiduous exercise of grace. This God calls for, this he designs, and without it, afflictions have no other end but to make men miserable; and they will either have no deliverance from them, or such a one as shall tend to their farther misery and ruin.

And so have we taken a view of the first part of our sanctification and holiness, which I have the more largely insisted on, because the consideration of it is utterly neglected by them who frame us an holiness to consist only in the practice of moral virtue. And I do not know but what hath been delivered may be looked on as fanatical and enthusiastical. Yet is there no other reason why it should be so, but only because it is taken from the scripture. Neither doth that so much insist on any consideration of sin and sanctification, as this of the pollution of the one, and the purifying of it by the other. And to whom the wisdom and words of the Holy Ghost are displeasing, we cannot in these things give any satisfaction. And yet I could easily demonstrate, that they were well known to the ancient writers of the church, and, for the substance of them, were discerned and discussed by the schoolmen in their manner. But where men hate the practice of holiness, it is to no purpose to teach the nature of it.

SECT. 10.—But we may not pass over these things without some reflections upon ourselves, and some con-

sideration of our concernment in them. And, first, Hence we may take a view of our own state and condition by nature. It is useful for us all to be looking back into it; and it is necessary for them who are under it to be fully acquainted with it. Therein are we wholly defiled, polluted, and every way unclean. There is a spiritual leprosy spread all over our natures, which renders us loathsome to God, and puts us in a state of separation from him. They who were legally unclean were separated from the congregation, and therein all the pledges of God's gracious presence, Numb. v. 2. It is so virtually with all them who are spiritually defiled, under that pollution which is natural and universal; they are abhorred of God, and separated from him, which was signified thereby. And the reason why so many laws, with so great severity and exactness, were given about the cleansing of a leprous person, and the judgment to be made thereon, was only to declare the certainty of the judgment of God, that no unclean person should approach unto him. Thus is it with all by nature, and whatever they do of themselves to be quit of it, it doth but hide, and not cleanse it. Adam cured neither his nakedness, nor the shame of it, by his fig-leaves. Some have no other covering of their natural filth but outward ornaments of the flesh, which increase it, and indeed rather proclaim it than hide it. The greatest filth in the world is covered with the greatest bravery. See Isa. iii. 16, 17. Whatever we do of ourselves, in answer unto our convictions, is a covering, not a cleansing. And if we die in this condition unwashed, uncleansed, unpurified, it is utterly impossible that ever we should be admitted into the blessed presence of the holy God, Rev. xxi. 27. Let no man deceive you then with vain words. It is not the doing of a few good works, it is not an outward profession of religion, that will give you an access with boldness and joy unto God. Shame will cover you when it will be too late. Unless you are washed by the Spirit of God, and in the blood of Christ, from the pollutions of your natures,

you shall not inherit the kingdom of God, 1 Cor. vi. 9, 10, 11. yea, you will be an horrid spectacle unto saints and angels, yea, to yourselves, unto one another, when the shame of your nakedness shall be made to appear, Isa. lxvi. 24. If therefore you would not perish, and that eternally, if you would not perish as base defiled creatures, *an abhorring unto all flesh*, then, when your pride, and your wealth, and your beauty, and your ornaments, and your duties, will stand you in no stead. Look out betimes after that only way of purifying and cleansing your souls which God hath ordained. But if you love your defilements, if you are proud of your pollutions, if you satisfy yourselves with your outward ornaments, whether moral, of gifts, duties, profession, conversation, or natural, of body, wealth, apparel, gold, and silver, there is no remedy, you must perish for ever, and that under the consideration of the basest and vilest part of the creation.

SECT. 11.—Seeing this is the condition of all by nature, if any one now shall enquire and ask what they shall do, what course they shall take, that they may be cleansed according to the will of God? In answer hereunto, I shall endeavour to direct defiled sinners, by sundry steps and degrees, in the way unto the cleansing fountain. There is a *fountain set open for sin and uncleanness*, Zech. xiii. 1. But it falleth out with many, as the wise man speaketh, *The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city*, Ecclef. x. 15. Men weary themselves, and pine away under their pollutions, because they cannot find the way; they know not how to go to the cleansing fountain. I shall therefore direct them, from first to last, according to the best skill I have.

1. Labour after an acquaintance with it, to know it in its nature and effects. Although the scripture so abounds in the assertion and declaration of it, as we have shewed, and believers find a sense of it in their experience, yet men in common take little notice of it. Some-

what they are affected with the guilt of sin, but little or not at all with its filth. So they can escape the righteousness of God, which they have provoked, they regard not their unanswerableness unto his holiness, whereby they are polluted. How few indeed do enquire into the pravity of their natures, that vileness which is come upon them by the loss of the image of God, or do take themselves to be much concerned therein? How few do consider aright that fomes and filthy spring which is continually bubbling up crooked, perverse, defiled imaginations in their hearts, and influencing their affections unto the leudness of depraved concupiscence? Who meditates upon the holiness of God in a due manner, so as to ponder what we ourselves ought to be, how holy, how upright, how clean, if we intend to please him or enjoy him? With what appearances, what outsides of things are most men satisfied? Yea, how do they please themselves in the shades of their own darkness and ignorance of these things, when yet an unacquaintedness with this pollution of sin is unavoidably ruinous unto their souls? See the danger of it, Rev. iii. 16, 17, 18. Those who would be cleansed from it must first know it, and although we cannot do so aright without some convincing light of the Spirit of God, yet there are duties required of us in order thereunto: As, (1.) To search the scripture, and to consider seriously what it declareth concerning the condition of our nature after the loss of the image of God. Doth it not declare that it is shamefully naked, destitute of all beauty and comeliness, wholly polluted and defiled? And what is said of that nature which is common unto all, is said of every one who is partaker of it. Every one is *gone aside*, *every one is become altogether filthy*, or stinking, Psal. liii. 3. This is the glass wherein every man ought to contemplate himself, and not in foolish flattering reflections from his own proud imaginations; and he that will not hence learn his natural deformity, shall live polluted, and die accursed. (2.) He who hath received the testimony of the

scripture concerning his corrupted and polluted estate, if he will be at the pains to try and examine himself by the reasons and causes that are assigned thereof, will have a farther view of it. When men read, hear, or are instructed in what the scripture teacheth concerning the defilement of sin, and giving some assent to what is spoken, without an examination of their own state in particular, or bringing their souls unto that standard and measure, they will have very little advantage thereby. Multitudes learn that they are polluted by nature, which they cannot gainsay, but yet really find no such thing in themselves. But when men will bring their own souls unto the glass of the perfect law, and consider how it is with them in respect of that image of God wherein they were at first created, and what manner of persons they ought to be with respect unto the holiness of God, and what they are, how vain are their imaginations, how disorderly are their affections, how perverse all the actings of their minds, they will be ready to say with the leprous man, *Unclean, unclean*. But they are but few who will take the pains to search their own wounds, it being a matter of smart and trouble to corrupt and carnal affections. Yet, (3.) Prayer for light and direction herein is required of all as a duty. For a man to know himself, was of old esteemed the highest attainment of human wisdom. Some men will not so much as enquire into themselves, and some men dare not, and some neglect the doing of it from spiritual sloth and other deceitful imaginations. But he that would ever be purged from his sins, must thus far make bold with himself, and dare to be thus far wise. And, in the use of the means before prescribed, considering his own darkness, and the treacheries of his heart, he is to pray fervently, that God, by his Spirit, would guide and assist him in his search after the pravity and defilement of his nature. Without this, he will never make any great or useful discoveries. And yet the discerning hereof is the first evidence that a man hath received the least ray of supernatural light. The

light of a natural conscience will convince men of, and reprove them for actual sins as to their guilt, Rom. ii. 14, 15. But the mere light of nature is dark and confused about its own confusion. Some of the old philosophers discerned, in general, that our nature was disordered, and complained thereof: but as the principal reason of their complaints was, because it would not throughout serve the ends of their ambition, so of the causes and nature of it, with respect unto God and our eternal condition, they knew nothing of it at all. Nor is it discerned but by a supernatural light proceeding immediately from the Spirit of God. If any therefore have an heart or wisdom to know their own pollution by sin, without which they know nothing of themselves unto any purpose, let them pray for that directing light of the Spirit of God, without which they can never attain to any useful knowledge of it.

2. Those who would indeed be purged from the pollution of sin, must endeavour to be affected with it suitably to the discovery which they have made of it. And as the proper effect of the guilt of sin is fear, so the proper effect of the filth of sin is shame. No man who hath read the scriptures, can be ignorant how frequently God calls on men to be ashamed and confounded in themselves for the pollutions and uncleannesses of their sin. So is it expressed in answer unto what he requires. *O my God, I am ashamed, and blush to lift up my face to thee, my God, because of our iniquities*, Ezra ix. 6. And by another prophet, *We lye down in our shame, and our confusion covereth us, for we have sinned against the Lord our God*, Jer. iii. 25. And many other such expressions are there of this affection of the mind with respect unto the pollution of sin. But we must observe, that there is a twofold shame with respect unto it: (1.) That which is legal, or the product of a mere legal conviction of sin. Such was that in Adam immediately after his fall. And such is that which God so frequently calls open and profligate sinners unto; a shame accompanied with dread and

terror, and from which the sinner hath no relief, unless in such sorry evasions as our first parents made use of. And, (2.) There is a shame which is evangelical, arising from a mixed apprehension of the vileness of sin, and the riches of God's grace in the pardon and purifying of it. For, although this latter gives relief against all terrifying discouraging effects of shame, yet it increaseth those which tend to genuine self-abasement and abhorrency. And this God still requires to abide in us, as that which tends to the advancement of his grace in our hearts. This is fully expressed by the prophet, Ezek. xvi. 60, 61, 62, 63. *I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant; then shalt thou remember thy ways, and be ashamed; and I will establish my covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.* There is a shame and confusion of face for sin, that is a consequent, yea, an effect of God's renewing his covenant, and thereby giving in the full pardon of sin, as being pacified. And the apostle asks the Romans, *what fruit they had in those things whereof they were now ashamed?* chap. vi. 21. Now, after the pardon of them, they were yet ashamed, from the consideration of their filth and vileness. But it is a shame in the first sense that I here intend, as antecedent unto the first purification of our natures. This may be thought to be in all men; but it is plainly otherwise, and men are not at all ashamed of their sins, which they manifest in various degrees. For,

SECT. 12.—(1.) Many are senseless and stupid; no instruction, nothing that befalls them, will fix any real shame upon them. Of some particular facts they may be ashamed, but for any thing in their natures they slight and despise it. If they can but preserve themselves from the known guilt of such sins as are punishable amongst men, as to

all other things they are secure. This is the condition of the generality of men living in sin in this world. They have no inward shame for any thing between God and their souls, especially not for the pravity and defilement of their natures, no, although they hear the doctrine of it never so frequently. What may outwardly befall them that is shameful they are concerned in; but for their internal pollutions between God and their souls they know none.

(2.) Some have a boldness and confidence in their condition as that which is well and pure enough. *There is a generation that is pure in their own eyes, yet are they not washed from their filthiness*, Prov. xxx. 12. Although they were never sprinkled with the pure water of the covenant, or cleansed by the Holy Spirit; although their consciences were never purged from dead works by the blood of Christ, nor their hearts purified by faith, and so are no ways washed from their filthiness; yet do they please themselves in their condition, as pure in their own eyes, and have not the least sense of any defilement. Such a generation were the Pharisees of old, who esteemed themselves as clean as their hands and cups that they were continually washing, though within they were filled with all manner of defilements, Isa. lxxv. 4, 5. And this generation is such as indeed despise all that is spoken about the pollution of sin and its purification, and deride it as enthusiastical, or a fulsome metaphor not to be understood.

(3.) Others proceed farther, and are so far from taking shame to themselves for what they are, or what they do, as that they openly boast of and glory in the most shameful sins that human nature can contract the guilt of. *They proclaim their sins*, saith the prophet, *like Sodom*, where all the people consented together in the perpetration of unnatural lusts. They are not at all ashamed, but glory in the things, which, because they do not here, will hereafter fill them with confusion of face, Jer. vi. 15. chap. viii. 12. And where once sin gets this confidence,

wherein it completes a conquest over the law, the inbred light of nature, the convictions of the Spirit, and, in a word, God himself, then is it ripe for judgment. And yet is there a higher degree of shamefulness in sin: For,

(4.) Some content not themselves with boasting in their own sins, but also they approve and delight in all those who give up themselves unto the like outrage in sinning with themselves. This the apostle expresseth as the highest degree of shameless sinning, Rom. i. 32. *Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.* When open profligate sinners do, as it were, make themselves up into societies; encouraging and approving one another in their abominable courses, so that no company pleaseth them, but such as have obtained an impudence in sinning, then is the greatest defiance given unto the holiness and righteousness of God.

Now, such as these will never seek after cleansing; for why should they do so, who are sensible of no spiritual pollution, nor have the least touch of shame with respect thereunto? It is necessary therefore unto the duty of purifying our souls, that we be affected with shame for the spiritual defilements which our nature, under the loss of the image of God, is even rolled in. And where this is not, it will be but lost labour that is spent in the invitation of men to the cleansing fountain.

SECT. 13.—3. Let persons, so affected, be fully satisfied, that they can never cleanse or purify themselves by any endeavours that are merely their own, or by any means of their own finding out. According unto mens convictions of the defilements of sin, so have and always will their endeavours be after purification, Hos. v. 13. And indeed it is the duty of believers to purify themselves more and more in the exercise of all purifying graces, and the use of all means appointed of God for that purpose, 2 Cor. vii. 1. And their neglect thereof is the highest disadvantage, Psal. xxxviii. 5. But men in

the state of nature, concerning whom we now treat, are no way able to cleanse their natures, or purge themselves. He only who can restore, repair, and renew their natures unto the likeness of God, can cleanse them. But here many fall into mistakes. For when, by reason of their convictions, they can no longer satisfy and please themselves in the pollution of sin, they go about, by vain attempts of their own, to purify their souls, Hos. v. 13. Jer. ii. 22. Job ix. 30, 31. their own sorrow, and repentance, and tears of contrition, and that sorry amendment of life they can attain unto, shall do this work for them. And every especial defiling act, or every renewed sense of it, shall have an especial act of duty for its cleansing. But though these things are good in themselves, yet there is required more wisdom to the right stating of them, as to their causes, respects, ends, and use, than they are furnished withal. Hence are they so frequently abused and turned unto an effectual means, not only of keeping men off and at a distance from Christ, but also from a due and acceptable performance of the very duties themselves pretended unto. For legal sorrow or repentance, or mere legal convictions, being trusted unto, will infallibly keep the soul from coming up unto that evangelical repentance which God alone accepts. And mere reformation of life, rested in, proves opposite to endeavours for the renovation of our natures. But let these duties be performed, however, in what manner you please, they are utterly insufficient of themselves to cleanse our natural defilements. Nor will any seek duly for that which alone is effectual unto this purpose, until they are fully convinced hereof. Let therefore sinners hear and know, whether they will or will not believe it, that as by nature they are wholly defiled and polluted with those abominations of sin which render them loathsome in the sight of God, so they have no power, by any endeavours or duties of their own, to cleanse themselves; but by all they do to this end, they do but farther plunge themselves into the ditch, and increase their

own defilements; yet are all those duties necessary in their proper place, and unto their proper end. ;

4. It is therefore their duty to acquaint themselves with that only remedy in this case, that only means of cleansing which God hath appointed, and which he makes effectual. One great end of the revelation of the will of God, from the foundation of the world, of his institutions and ordinances of worship, was to direct the souls and consciences of men in and unto the way of their cleansing, which, as it argues his infinite love and care, so the great importance by the matter itself. And one principal means which Satan, from the beginning, made use of to keep men in their apostacy from God, and to encourage them therein, was, by supplying them with innumerable ways of purifications suited to the imaginations of their dark unbelieving and superstitious minds. And, in like manner; when he designed to draw men off from Christ and the gospel, under the Papacy, he did it principally by the suggestion of such present and future Purgatories of sin as might comply with their lusts and ignorance; of so great importance is it therefore to be acquainted with the only true real way and means hereof. And there are two considerations that are suited to excite the diligence of sinners in this enquiry:

1. The weight that is laid on this matter by God himself.
2. The difficulty of attaining an acquaintance with it:

And, (1.) As hath been observed, any one, by considering the legal institutions of old, will see what weight God lays hereon. No sacrifice had any respect unto sin, but there was, somewhat peculiar in it that was for its cleansing. And there were sundry ceremonious ordinances which had no other end but only to purify from uncleannesses. (2.) Among all the promises of the Old Testament, concerning the establishment of the new covenant, and the grace thereof, which are many and precious, there are none more eminent than those which concern our cleansing from sin by the administration of the Spirit, through the blood of Christ. Some of them

have been mentioned before. Which also farther manifests the care that God hath taken for our instruction herein. (3.) There is nothing more pressed on us, nothing more frequently proposed unto us in the gospel, than the necessity of our purification, and the only way of effecting it. If therefore either instructions, or promises, or precepts, or all concurring, may evidence the importance of a duty, then is this manifested to partake therein. And those who will prefer the guidance of carnal reason, and vain traditions, before these heavenly directions, shall live in their ignorance, and die in their sins. 2dly, The difficulty of attaining an acquaintance with it, is to be duly considered. It is a part of the mystery of the gospel, and such a part as is among those which the wisdom of the world or carnal reason esteemeth foolishness. It is not easily admitted nor received, that we can no otherwise be cleansed from our sins, but by the sprinkling of that blood which was shed so long ago. Yet this, and no other way, doth the scripture propose unto us. To fancy that there is any cleansing from sin but by the blood of Christ, is to overthrow the gospel. The doctrine hercof are persons therefore obliged to enquire after, and come to the knowledge of, that, being satisfied with its truth, and that this is the only way of cleansing sin, appointed and blessed by God himself, their minds may be exercised about it, and so be taken off from resting on those vain medicines and remedies, which (having nothing else to fix upon) their own hearts, and others blind devotions, would suggest unto them.

5. But now the great enquiry is, how a sinful defiled soul may come to have an interest in, or be partaker of, the purifying virtue and efficacy of the blood of Christ? *Ans.* (1.) The purifying virtue and force of the blood of Christ, with the administration of the Spirit for its application, to make it effectual unto our souls and consciences, is proposed and exhibited unto us in the promises of the covenant, 2 Peter i. 4. This all the instan-

ces (which need not be recited) before produced do testify unto. (2.) The only way to be made partaker of the good things presented in the promises, is by faith. So Abraham is said to have received the promises, Heb. xi. 17. and so are we also, and to receive Christ himself. Now, this is not from their being proposed unto us, but from our believing of that which is proposed, as it is expressed of Abraham, Rom. iv. 19, 20, 21. chap. x. 6, 7, 8, 9. The whole use, benefit, and advantage of the promises depends absolutely on our mixing them with faith, as the apostle declares, Heb. iv. 1. Where they are mixed with faith, there they profit us, there we really receive the thing promised. Where they are not so mixed, they are of no use, but to aggravate our sins and unbelief. I know that by some men the whole nature and work of faith is derided. They say it is nothing but a strong fixing of the imagination upon what is said. However, we know that if a man promise us any thing seriously and solemnly, which is absolutely in his power, we trust unto his word, or believe him, considering his wisdom, honesty, and ability. This, we know, is not a mere fixing of the imagination, but it is a real and useful confidence or trust. And whereas God hath given us great and precious promises, and that under several confirmations, especially that of his oath and covenant, if we do really believe their accomplishment, and that it shall be unto us according to his word, upon the account of his veracity, divine power, righteousness, and holiness; why shall this be esteemed a fanatical fixing of the imagination? If it be so, it was so in Abraham, our example, Rom. iv. 19, 20, 21. But this blasphemous figment, designed to the overthrow of the way of life and salvation by Jesus Christ, shall be elsewhere more fully examined. God, as was said, gives us great and precious promises, that by them we might be made partakers of the divine nature. These promises he requireth us to receive, and to mix them with faith; that is, trusting to, and resting on his divine power and veracity, ascribing unto him

thereby the glory of them, to believe that the things promised unto us shall be accomplished, which is the means by God's appointment whereby we shall be really made partakers of them. Such was the faith of Abraham, so celebrated by our apostle; and such was all the true and saving faith that ever was in the world from the foundation of it. Wherefore, (3.) This is the only way and means to obtain an interest in the cleansing virtue of the blood of Christ. God hath given this power and efficacy unto it by the covenant. In the promise of the gospel it is proposed and tendered unto us. Faith in that promise, is that alone which gives us an interest in it, makes us partakers of it, and renders it actually effectual unto us, whereby we are really cleansed from sin. (4.) There are two things which concur unto the efficacy of faith to this purpose: 1. The excellency of the grace or duty itself. Despise their ignorance, who tell you this is but a deceitful fixing of the imagination; for they know not what they say. When men come to the real practice of this duty, they will find what it is to discard all other ways and pretences of cleansing, what it is sincerely and really to give unto God, against all difficulties and oppositions, the glory of his power, faithfulness, goodness, and grace; what it is to approve of the wisdom and love of God in finding out this way for us, and the infiniteness of his grace in providing it when we were lost, and under the curse, and to be filled with an holy admiration of him on that account, all which belong unto the faith mentioned; neither is it, nor can it be acted in a due manner without them; and when you understand these things, you will not think it so strange that God should appoint this way of believing only as the means to interest us in the purifying virtue of the blood of Christ. 2. Hereby are we, as hath been shewn, united unto Christ, from whom alone is our cleansing. He that declares another way, must make another gospel.

6. Faith, in this case, will act itself in and by fervent prayer. When David had, by sin, brought himself into

that condition whercin he stood in need of a new universal purification, how earnest is he in his supplications, that God would again purge and cleanse him, Psal. li. And when any soul is really coming over to the way of God for his washing in the blood of Christ, he will not be more earnest and fervent in any supplication than in this; and herein, and hereby, doth Christ communicate of the purging efficacy of his blood unto us. And these things may, in some measure, suffice for the direction and guidance of those who are yet wholly under the pollution of corrupted nature, how they may proceed to get themselves cleansed according to the mind of God. Not that this order or method is prescribed unto any; only these are the heads of those things which, in one degree or other, are wrought in the souls of them whom Christ will and doth cleanse from their sins.

SECT. 14.—Secondly, Instruction also may be hence taken for them, concerning whom our apostle says, *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. vi. 11. Such as are freed from the general pollution of nature, by the *washing of regeneration, and renewing of the Holy Ghost*, Titus iii. 5. those, I mean, who have been made partakers of that cleansing purifying work of the Holy Ghost, which we have described; several duties are incumbent on them with respect hereunto: As,

(1.) Continual self-abasement in the remembrance of that woful defiled state and condition from whence they have been delivered. This consideration is one of them which principally doth influence the minds of believers unto humility, and hideth pride from them. For what should creatures of such a base and defiled extraction have to boast of in themselves? It is usual, I confess, for vile men of the most contemptible beginnings, when they are greatly exalted in the world, to outgo others in pride and elation of mind, as they are behind them in the advantages of birth and education. But this is esteem-

ed a vile thing amongst men; and it is but one potsherd of the earth boasting itself against another. But when believers shall consider what was their vile and polluted estate with respect unto God, when first he had regard unto them, it will cause them to walk humbly in a deep sense of it, or, I am sure, it ought so to do. God calls his people to self-abasement, not only from what they are, but from what they were, and whence they came. So he ordained that confession to be made by him that offered the first-fruits of his fields and possessions; *a Syrian ready to perish was my father*, or a Syrian, that is, Laban was ready to destroy my father, a poor helpless man that went from one country to another for bread. How is it of sovereign mercy that I am now in this state and condition of plenty and peace? Deut. xvi. 4, 5. And, in particular, God wonderfully binds upon them the sense of that defiled natural extraction whereof we speak, Ezek. xvi. 3, 4, 5. And when David, upon his great sin and repentance, took in all humbling self-abasing considerations, here he fixeth the head of them, Psal. li. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me.* His original natural defilement was that which, in the first place, influenced him into self-abasement. So our apostle frequently calls the saints to a remembrance of their former condition before they were purged, Eph. ii. 11, 12, 13. 1 Cor. vi. 8, 9. and therewith are the minds of all true believers greatly affected and greatly humbled. When they consider what was their natural state and condition, universally leprous and polluted, with what remainders of it do still abide, it casts them on the earth, and causeth them to lay their mouths in the dust. Hence proceed their great and deep humiliations of themselves, and confessions of their own vileness in their prayers and supplications. Considering the holiness of God with whom they have to do, unto whom they do approach, they are no way able to express what low thoughts and apprehensions they have of themselves. Even God himself doth teach them to

use figurative expressions, whereby to declare their own vileness by nature, which abound in the scripture. It is true, all declarations hereof in prayer, and confession of sin, are derided and scorned by some, who seem to understand nothing of these things, yea, to glory that they do not. Whatever is spoken to express, as they are able, the deep sense any have of their natural defilement, with the remainder of it, their shame and self-abasement with respect unto the holiness of God, is reputed either as false and hypocritical, or that it containeth such things as for which men ought to be hanged; such prodigious impudence in proclaiming a senselessness of the holiness of God, and of the vileness of sin, have we lived to see and hear of. But when we have to deal with God, who puts no trust in his servants, and chargeth his angels with folly, what shall we say? *What lowliness becomes them who dwell in houses of clay, whose foundation is in the dust, and who are crushed before the moth?*

(2.) That initial deliverance which believers have from their original pollution of sin, is a matter and cause of everlasting thankfulness. When our Lord Jesus Christ cleansed the ten lepers, he manifests how much it was their duty to return unto him with their thankful acknowledgment, though nine of them failed therein, Luke xvii. 17. And when of old any one was cleansed from a carnal defilement, there was an offering enjoined him to testify his gratitude. And, indeed, the consideration hereof is that which in an eminent manner influenceth the minds of believers in all their grateful ascriptions of glory, honour, and praise to Jesus Christ. *To him, say they, who loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever, Rev. i. 5, 6.* And there are three things which concur to this duty: (1.) A due valuation of the causes and means of our purification, namely, the sprinkling of the blood of Christ in the sanctification of the Spirit. As these alone have effected this great work, so they alone are able so to do. Had we not been washed in the

Blood of Christ, we must have lived and died in our pollutions, and have lain under them to eternity. For the fire of hell will never purge the defilements of sin, much less will the fictitious fire of purgatory cleanse any from them. How ought we then to prize, value, and admire both the virtue and efficacy of the blood of Christ, and the love from whence it was given for us, and is applied unto us? And because this valuation and admiration are acts of faith, the very work itself also of cleansing our souls is carried on by them. For, by the exercise of faith, do we continually derive virtue from Christ to this purpose, as the woman did by touching of his garment for the stopping of her issue of blood. (2. Inward joy and satisfaction in our freedom from that shame, which deprived us of all boldness and confidence in God. This internal joy belongs unto the duty of thankfulness: For therein is God glorified, when we are graciously sensible of the effects of his love and kindness towards us. Every grace then glorifies God, and expresseth our thankfulness for his love, when a soul finds itself really affected with a sense of its being washed from all its loathsome defilements in the blood of Christ, and being thereby freed from discouraging oppressing shame, to have filial boldness in the presence of God. (3.) Acknowledgment in a way of actual praise.

SECT. 15.—Again, We have declared, not only that there is in our natural frame and spiritual constitution a discrepancy to the holiness of God, and consequently an universal defilement, but that there is, from its pravity and disorder, a pollution attending every actual sin, whether internal of the heart and mind only, or external in sin perpetrated, averse to holiness, and contrary to the carrying on of the work of sanctification in us. And sundry things, believers, whose concernment alone this is, may learn from hence also: As,

(1.) How they ought to watch against sin and all the motions of it, though never so secret. They all of them defile the conscience. And it is an evidence of a gracious

soul to be watchful against sin on this account. Convictions will make men wary where they are prevalent, by continual representations of the danger and punishment of sin: and these are an allowable motive to believers themselves to abstain from it in all known instances. The consideration of the terror of the Lord, the use of the threatenings both of the law and gospel, declare this to be our duty. Neither let any say, that this is servile fear; that denomination is taken from the frame of our minds, and not from the object feared. When men so fear, as thereon to be discouraged, and to incline unto a relinquishment of God, duty, and hope, that fear is servile, whatever be the object of it. And that fear which keeps from sin, and excites the soul to cleave more firmly to God, be the object of it what it will, is no servile fear, but an holy fear of due reverence unto God, and his word. But this is the most genuinely gracious fear of sin, when we dread the defilement of it, and that contrariety which is in it to the holiness of God. This is a natural fruit of faith and love. And this consideration should always greatly possess our minds; and the truth is, if it do not so, there is no assured preservative against sin. For, together with an apprehension of that spiritual pollution wherewith sin is accompanied, thoughts of the holiness of God, of the care and concernment of the sanctifying Spirit, of the blood of Christ, will continually abide in our minds, which are all efficaciously preservative against sin. I think that there is no more forceable argument unto watchfulness against all sin unto believers, in the whole book of God, than that which is managed by our apostle, with especial respect unto one kind of sin, but may in proportion be extended unto all, 1 Cor. iii. 16, 17. chap. vi. 15, 19. Moreover, where this is not, where the soul hath no respect to the defilement of sin, but only considers how it may shift with the guilt of it, innumerable things will interpose, partly arising from the abuse of grace, partly from carnal hopes and foolish resolutions for after-times, as

will set it at liberty from that watchful diligence in universal obedience which is required of us. The truth is, I do not believe that any one that is awed only with respect to the guilt of sin, and its consequents, doth keep up a firm integrity with regard to inward and outward actings of his heart and life in all things. But where the fear of the Lord and of sin is influenced by a deep apprehension of the holiness of the one, and the pollution that inseparably attends the other, there is the soul kept always upon its best guard and defence.

(2.) How we ought to walk humbly before the Lord all our days. Notwithstanding our utmost watchfulness and diligence against sin, there is yet *no man that liveth, and sinneth not*. Those who pretend unto a perfection here, as they manifest themselves to be utterly ignorant of God and themselves, and despise the blood of Christ, so, for the most part, they are left visibly, and in the sight of men, to confute their own pride and folly. But to what purpose is it to hide ourselves from ourselves, when we have to do with God? God knows, and our own souls know, that more or less we are defiled in all that we do. The best of our works and duties, brought into the presence of the holiness of God, are but as filthy rags. And man, even every man of himself, drinketh in iniquity like water. Our own cloaths are ready to defile us every day. Who can express the motions of lust that are in the flesh, the irregular actings of affections, in their inordinate risings up to their objects, the folly of the imaginations of our hearts and minds, which, as far as they are not principled by grace, are only evil, and that continually; with the vanity of our words, yea, with a mixture of much corrupt communications, all which are defiling, and have defilements attending of them? I confess, I know not that my heart and soul abhors any eruption of the diabolical pride of man, like that whereby they reproach and scoff at the deepest humiliations and self-abasements which poor sinners can attain unto in their prayers, confessions, and supplications. Alas! that our

nature should be capable of such a contempt of the holiness of God, such an ignorance of the infinite distance that is between him and us, and be so senseless of our own vileness, and of the abominable filth and pollution that is in every sin, as not to tremble at the despising of the lowest abasements of poor sinners before the holy God. *Behold his soul, which is lifted up, is not upright in him, but the just shall live by his faith.*

(3.) How we ought continually to endeavour after the wasting of sin in the root and principle of it. There is a root of sin in us which springs up and defiles us. Every man is tempted (that is chiefly and principally) of his own lust, and seduced, and then when lust hath conceived, it bringeth forth sin. It is the flesh that lusteth against the Spirit, and which bringeth forth corrupted and corrupting, polluted and polluting fruits. This principle of sin, of averſation from God, of inclination unto things sensual and present, however wounded, weakened, dethroned, impaired, yet still abides in all believers; and it is the foundation, the spring, the root, the next cause of all sin in us, which tempts, enticeth, draws aside, conceives, and brings forth. And this hath in us all, more or less degrees of strength, power, and activity, according as it is more or less mortified by grace, and the application of the virtue of the death of Christ unto our souls; and, according to its strength and power, so it abounds in bringing forth the defiled acts of sin. Whilst this retains any considerable power in us, it is to no purpose to set ourselves merely to watch against the eruptions of actual sins in the frames of our hearts, in the thoughts of our minds, or outward actions. If we would preserve ourselves from multiplying our defilements, if we would continually be perfecting the work of holiness in the fear of the Lord, it is this we must set ourselves against. The tree must be made good, if we expect good fruit, and the evil root must be digged up, or evil fruit will be brought forth; that is, our main design should be, to crucify and destroy the body of the

sin of the flesh that is in us, the remainders of the flesh or indwelling sin, by the ways and means which shall afterwards be declared.

(4.) Hence also is manifest the necessity we have of continual applications to Jesus Christ for cleansing virtue from his Spirit, and the sprinkling of his blood on our consciences, in the efficacy of it, to purge them from dead works. We defile ourselves every day, and if we go not every day to the fountain that is *open for sin and for uncleanness*, we shall quickly be all over leprous. Our consciences will be filled with dead works, so that we shall no way be able to serve the living God, unless they are daily purged out. How this is done hath been at large before declared. When a soul, filled with self-abasement, under a sense of its own defilements, applies itself unto Christ, by faith, for cleansing, and that constantly and continually, with a fervency answering its sense and convictions, it is in its way and proper course. I am persuaded no true believer in the world is a stranger unto this duty. And the more any one abounds therein, the more genuine is his faith evidenced to be, and the more humble is his walk before the Lord.

SECT. 16.—But it may justly be enquired, upon all that we have discoursed upon this subject, concerning the defilement of sin, how, if it be so, believers can be united unto Jesus Christ, or be members of that mystical body whereof he is the head, or obtain fellowship with him? for, whereas he is absolutely pure, holy, and perfect, how can he have union or communion with them who are in any thing defiled? There is no fellowship between righteousness and unrighteousness, no communion of light and darkness, and what can there be between Christ and those that are defiled with sin? And, because he is *holy, harmless, and undefiled*, he is said to be *separate from sinners*.

Many things must be returned unto this objection, all concurring to take away the seeming difficulty that is in it: As,

(1.) It must be granted, that where men are wholly under the power of their original defilement, they neither have nor can have either union or communion with Christ. With respect unto such persons, the rules before mentioned are universally true and certain: there is no more communion between them and Jesus Christ, than is between light and darkness, as the apostle speaks expressly, 1 John i. 6. Whatever profession they may make of his name, whatever expectations they may unduly raise from him in their own minds, he will say unto them at the last day, *Depart from me, I never knew you*. No person therefore whatever, who hath not been made partaker of the washing of regeneration, and the renovation of the Holy Ghost, can possibly have any union with Christ. I do not speak this, as though our purifying were in order of time or nature antecedent unto our union with Christ; for indeed it is an effect thereof. But it is such an effect as immediately and inseparably accompanieth it; so that where the one is not, there is not the other. The act whereby he unites us unto himself, is the same with that whereby he cleanseth our natures.

(2.) Whatever our defilements are or may be, he is not defiled by them. They adhere only unto a capable subject, which Christ is not. He was capable to have the guilt of our sins imputed to him, but not the filth of one sin adhering to him. A member of a body may have a putrified sore. The head may be troubled at it, and grieved with it, yet is not defiled by it. Wherefore, where there is a radical original cleansing by the Spirit of regeneration and holiness, whereby any one is meet for union and communion with Christ, however he may be affected with our partial pollutions, he is not defiled by them; he is able *συμπαθεῖν*, *compati, condolere*, he suffers with us in his compassion; but he is not liable *συμμολυνεῖσθαι*, to be defiled with us, or for us. The visible mystical body of Christ may be defiled by corrupt members, Heb. xii.

15. but the mystical body cannot be so, much less the head.

(3.) The design of Christ, when he takes believers into union with himself, is to purge and cleanse them absolutely and perfectly: and therefore the present remainders of some defilements are not absolutely inconsistent with that union. *He gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he may present it unto himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish,* Eph. v. 26, 27. This he aims at, and this he will, in his own way, and in his own time, perfectly accomplish. But it is not done at once; it is a progressive work, that hath many degrees. God did never sanctify any soul at once, unless by death. The body must die by reason of sin. Every believer is truly and really sanctified at once, but none is perfectly sanctified at once. It is not therefore necessary unto union that we should be completely sanctified, though it is that we should be truly sanctified. Complete sanctification is a necessary effect of union in its proper time and season. See John xv. 1, 2, 3, 4, 5.

(4.) Where the work of sanctification and spiritual cleansing is really begun in any, there the whole person is, and is thence denominated holy. As therefore Christ, the head, is holy, so are all the members holy, according to their measure. For, although there may be defilements adhering unto their actions, yet their persons are sanctified. So that no unholy person hath any communion with Christ, no member of his body is unholy, that is, absolutely so, in such a state as thence to be denominated unholy.

(5.) Our union with Christ is immediately in and by the new creature in us, by the divine nature which is from the Spirit of holiness, and is pure and holy. Hereunto, and hereby, doth the Lord Christ communicate himself unto our souls and consciences; and hereby have we all our intercourse with him. Other adherences that

have any defilement in them, and consequently are opposite unto this union, he daily worketh out by virtue hereof, Rom. viii. 10. The whole body of Christ therefore, and all that belongs unto it, is holy, though those who are members of this body are in themselves oft-times polluted, but not in any thing which belongs to their union. The apostle describeth the twofold nature or principle that is in believers, the new nature by grace, and the old of sin, as a double person, Rom. vii. 19, 20. And it is the former, the renewed, (and not the latter, which he calls *I* also, but corrects, as it were, that expression, calling it *sin which dwelleth in him*) that is the subject of the union with Christ, the other being to be destroyed.

(6.) Where the means of purification are duly used, no defilement ensues on any sin that believers fall into, which doth or can totally obstruct communion with God in Christ, according to the tenor of the covenant. There were many things under the Old Testament, that did typically and legally defile men that were liable unto them. But for all of them there were provided typical and legal purifications, which sanctified them as to the purifying of the flesh. Now, no man was absolutely cut off or separated from the people of God for his being so defiled, but he, that, being defiled, did not take care that he might be purified according to the law, he was to be cut off from among the people. It is in like manner in things spiritual and evangelical. There are many sins whereby believers are defiled. But there is a way of cleansing still open unto them. And it is not merely the incidence of a defilement, but the neglect of purification that is inconsistent with their state and interest in Christ. The rule of communion with God, and consequently of union with Christ in its exercise, is expressed by David, Psal. xix. 12, 13. *Who can understand his errors, cleanse thou me from secret sins; keep back thy servant also from presumptuous sins; let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgres-*

sion. The design of the Psalmist is to be preserved in such a state and condition, as wherein he may be upright before God. To be upright before God, is that which God requireth of us in the covenant, that we may be accepted with him, and enjoy the promises thereof, Gen. xvii. 1. He that is so, will be freed from that great transgression, or that abundance of sin which is inconsistent with the covenant, love, and favour of God. And hereunto three things are required: 1. A constant humble acknowledgment of sin; *Who can understand his errors?* 2. Daily cleansing from those defilements which the least and most secret sins are accompanied withal. *Cleanse thou me from secret sins;* and, 3. A preservation from presumptuous sins, or wilful sins committed with an high hand. Where these things are, there a man is *upright*, and hath the covenant-ground of his communion with God. And whilst believers are preserved within these bounds, though they are defiled by sin, yet is there not any thing therein inconsistent with their union with Christ.

(7.) Our blessed Head is not only pure and holy, but he is also gracious and merciful, and will not presently cut off a member of his body, because it is sick, or hath a sore upon it. He has himself passed through his course of temptations, and is now above the reach of them all. Doth he therefore reject and despise those that are tempted, that labour and suffer under their temptations? It is quite otherwise, so that on the account of his own present state, his compassions do exceedingly abound towards all his that are tempted. It is no otherwise with him as to their sins and defilements. These he himself was absolutely freed from in all his temptations and sufferings, but we are not. And he is so far from casting us away on that account, while we are endeavouring after purification, as that it draweth out his compassions towards us. In brief, he doth not unite us to himself, because we are perfect, but that in his own way and

time, he may make us so, not because we are clean, but that he may cleanse us; for it is the *blood of Jesus Christ*, with whom we have fellowship, *that cleanseth us from all our sins*.

SECT. 17.—*Lastly*, To wind up this discourse, there is hence sufficiently evidenced a comprehensive difference between a spiritual life unto God by evangelical holiness, and a life of moral virtue, though pretended, unto God also. Unto the first, the original and continual purification of our nature and persons by the Spirit of God and blood of Christ is indispensibly required. Where this work is not, there neither is nor can be any thing of that holiness which the gospel prescribes, and which we enquire after. Unless the purification and cleansing of sin belongs necessarily unto the holiness of the new covenant, all that God hath taught us concerning it in the Old Testament and the New, by his institution of legal purifying ordinances, by his promises to wash, purify, and cleanse us, by his precepts to get ourselves cleansed by the means of our purification, namely, his Spirit and the blood of Christ, by his instructions and directions of us to make use of those means of our cleansing, by his declarations that believers are so washed and cleansed from all their defilements of their sins, are things fanatical, enthusiastic notions, and unintelligible dreams. Until men can rise up to a confidence enabling them to own such horrible blasphemies, I desire to know, whether these things are required unto their morality? If they shall say they are so, they give us a new notion of morality never yet heard of in the world; and we must expect, until they have further cleared it, there being little or no signification in the great swelling words of vanity which have hitherto been lavished about it: but if they do not belong thereunto, as it is most certain, the most improved moralists, that are only so, whether in notion or practice, have no regard unto them; then is their life of moral virtues (were it as real

in them as it is with notorious vanity pretended) cast out from all consideration in a serious disquisition after evangelical holiness. And what hath been spoken, may suffice to give us some light into the nature of this first act of our sanctification by the Spirit, which consists in the cleansing of our souls and consciences from the pollutions of sin both original and actual.

The Positive Work of the Spirit in the Sanctification of Believers.

C H A P. VI.

- (1.) *Differences in the acts of sanctification as to order.*—
(2.) *The manner of the communication of holiness by the Spirit.*—(3.) *The rule and measure whereof is the revealed will of God.*—(4.) *As the rule of its acceptance is the covenant of grace.*—(5.) *The nature of holiness as inward.*—(6.) *Righteousness habitual and actual.*—
(7.) *False notions of holiness removed.*—(8.) *The nature of a spiritual habit.*—(9.) *Applied unto holiness, with its rules and limitations.*—(10.) *Proved and confirmed.*—(11.) *Illustrated, and,*—(12.) *Practically improved.*—(13.) *The properties of holiness, as a spiritual habit, declared.*—(14.) 1. *Spiritual dispositions unto suitable acts.*—(15, 16.) *How expressed in the scripture.*—(17.) *With their effects.*—(18.) *Contrary dispositions unto sin and holiness, how consistent.*—(19.) 2. *Power.*—(20.) *The nature thereof; or what power is required in believers unto holy obedience.*—(21.) *With its properties and effects in readiness, and*—(22.) *Facility.*—(23.) *Objections thereunto answered. And,—*

(24.) *An enquiry on these principles after true holiness in ourselves, directed.*—(25.) *Gospel-grace distinct from morality, and*—(26.) *All other habits of the mind.*—(27, 28, 29.) *Proved by many arguments, especially its relation unto the mediation of Christ.*—(30.) *The principal difference between evangelical holiness and all other habits of the mind, proved by the manner and way of its communication from the person of Christ, as the head of the church, and the peculiar efficiency of the Spirit therein.*—(31.) *Moral honesty not gospel-holiness.*

SECT. 1. **T**HE distinction we make between the acts of the Holy Ghost, in the work of sanctification, concerneth more the order of teaching and instruction, than any order of precedency that is between the acts themselves. For that which we have passed through, concerning the cleansing of our natures and persons, doth not, in order of time, go before those other acts which leave a real and positive effect upon the soul, which we now enter upon the description of, nor absolutely in order of nature. Yea, much of the means, whereby the Holy Ghost purifieth us, consisteth in this other work of his which now lies before us. Only we thus distinguish them, and cast them into this order, as the scripture also doth, for the guidance of our understanding in them, and furtherance of our apprehension of them.

SECT. 2.—We therefore now proceed unto that part of the work of the Holy Spirit, whereby he communicates the great permanent positive effect of holiness unto the souls of believers, and whereby he guides and assists them in all the acts, works, and duties of holiness whatever, without which, what we do is not so; nor doth any way belong thereunto. And this part of his work we shall reduce unto two heads, which we shall first propose, and afterwards clear and vindicate.

And our first assertion is, *That in the sanctification of*

believers, the Holy Ghost doth work in them, in their whole souls, their minds, wills, and affections, a gracious supernatural habit, principle, and disposition of living unto God, wherein the substance or essence, the life and being of holiness doth consist. This is that spirit which is born of the Spirit, that new creature, that new and divine nature which is wrought in them, and whereof they are made partakers. Herein consists that image of God whereunto our natures are repaired by the grace of our Lord Jesus Christ, whereby we are made conformable unto God, firmly and steadfastly adhering unto him through faith and love. That there is such a divine principle, such a gracious supernatural habit, wrought in all them that are born again, hath been fully proved in our assertion and description of the work of regeneration. It is therefore acknowledged, that the first supernatural infusion or communication of this principle of spiritual light and life, preparing, fitting, and enabling all the faculties of our souls unto the duties of holiness, according to the mind of God, doth belong unto the work of our first conversion. But the preservation, cherishing, and increase of it belongs unto our sanctification, both its infusion and preservation being necessarily required unto holiness. Hereby is the tree made good, that the fruit of it may be good, and without which it will not so be. This is our new nature, which ariseth not from precedent actions of holiness, but is the root of them all. Habits acquired by a multitude of acts, whether in things moral or artificial, are not a new nature, nor can be so called, but a readiness for acting from use and custom. But this nature is from God its parent; it is that in us which is born of God; and it is common unto, or the same in all believers, as to its kind and being, though not as to degrees and exercise. It is that we cannot learn, which cannot be taught us but by God only, as he teaches other creatures in whom he planteth a natural instinct. The beauty and glory hereof, as it is absolutely inexpressible, so have we spoken somewhat to it before. Con-

formity to God, likeness to Christ, compliance with the Holy Spirit, interest in the family of God, fellowship with angels, separation from darkness and the world, do all consist herein.

SECT. 3.—2dly, The matter of our holiness consists in our actual obedience unto God, according to the tenor of the covenant of grace. For God promiseth *to write his law in our hearts, that we may fear him, and walk in his statutes.* And concerning this, in general, we may observe two things:

1. *That there is a certain fixed rule and measure of this obedience,* in a conformity and answerableness whereunto it doth consist. This is the revealed will of God in the scripture, Micah vi. 8. God's will, I say, as revealed unto us in the word, is the rule of our obedience. A rule it must have, which nothing else can pretend to be. The secret will or hidden purposes of God are not the rule of our obedience, Deut. xxix. 29. much less are our own imaginations, inclinations, or reasons so; neither doth any thing, though never so specious, which we do in compliance with them, or by their direction, belong thereunto, Col. ii. 19, 20, 21, 22. But the word of God is the adequate rule of all holy obedience: (1.) It is so materially. All that is commanded in that word belongs unto our obedience, and nothing else doth so. Hence are we so strictly required neither to add unto it, nor to diminish or take any thing from it, Deut. iv. 2. chap. xii. 32. Josh. i. 7. Prov. xxx. 6. Rev. xxii. 18. (2.) It is so formally, that is, we are not only to do what is commanded, all that is commanded, and nothing else; but, whatever we do, we are to do it, because it is commanded, or it is no part of our obedience or holiness, Deut. vi. 24, 25. chap. xxix. 19. Psal. cxix. 9. I know there is an inbred light of nature as yet remaining in us, which gives great direction as to moral good and evil, commanding the one, and forbidding the other, Rom. ii. 14, 15. But this light, however it may be made subservient and subordinate thereunto, is not the rule of gospel-

holiness as such, nor any part of it. The law which God, by his grace, writes in our hearts, answers unto the law that is written in the word that is given unto us; and as the first is the only principle, so the latter is the only rule of our evangelical obedience. For this end hath God promised, that his word and his Spirit shall always accompany one another, the one to quicken our souls, and the other to guide our lives, Isa lix. 20. And the word of God may be considered as our rule in a threefold respect: 1. As it requires the image of God in us. The habitual rectitude of our nature, with respect unto God, and our living to him, is enjoined us in the word, yea, and wrought in us thereby. The whole renovation of our natures, the whole principle of holiness before described, is nothing but the word changed into grace in our hearts; for we *are born again by the incorruptible seed of the word of God*. The Spirit worketh nothing in us, but what the word first requireth of us. It is therefore the rule of the inward principle of spiritual life, and the growth thereof is nothing but its increase in conformity to that word. 2. With respect unto all the actual frames, designs, and purposes of the heart, all the internal actings of our minds, all the volitions of the will, all the motions of our affections, are to be regulated by that word which requires us to love the Lord our God with all our minds, all our souls, and all our strength. Hereby is their regularity or irregularity to be tried. All that holiness which is in them consists in their conformity to the revealed will of God. 3. With respect unto all our outward actions and duties, private, public, of piety, of righteousness towards ourselves or others, Titus ii. 12. This is the rule of our holiness. So far as what we are, and what we do, answers thereunto, so far are we holy, and no further. Whatever acts of devotion, or duties of morality, may be performed without respect hereunto, belong not to our sanctification.

SECT. 4.—2. As there is a rule of our performance of this obedience, so is there a rule of the acceptance

of our obedience with God. And this is the tenor of the new covenant, Gen. xvii. 1. What answers hereunto is accepted, and what doth not so is rejected, both as to the universality of the whole, and the sincerity that accompanies each particular duty in it. And these two things, universality and sincerity, answer now, as to some certain ends, the legal perfection at first required of us. In the estate of original righteousness, the rule of our acceptance with God, in our obedience, was the law and covenant of works. And this required that it should be absolute, perfect in parts and degrees, without the least intermixture of sin with our good, or interposition of it in the least instance, which was inconsistent with that covenant. But now, although we are renewed again by grace in the image of God, really and truly, yet not absolutely nor perfectly, but only in part. We have yet remaining in us a contrary principle of ignorance and sin, which we must always conflict withal, Gal. v. 16, 17. Wherefore God, in the covenant of grace, is pleased to accept of that holy obedience which is universal as to all parts, in all known instances of duty, and sincere as to the manner of their performance. What in particular is required hereunto, is not our present work to declare. I only aim to fix, in general, the rule of the acceptance of this holy obedience. Now, the reason hereof is not, that a lower and more imperfect kind of righteousness, holiness, and obedience, will answer all the ends of God and his glory now, under the new covenant, than would have done so under the old. Nothing can be imagined more distant from the truth, or more dishonourable to the gospel, nor that seems to have a nearer approach unto the making of Christ the minister of sin. For what would he be else, if he had procured, that God would accept of a weak imperfect obedience, accompanied with many failings, infirmities, and sins, being in nothing complete, in the room and stead of that which was complete, perfect, and absolutely sinless, which he first required of us? Yea, God having determined to exalt and glorify

the holy properties of his nature in a more eminent and glorious manner under the new covenant than the old, for which cause and end alone it is so exalted and preferred above it, it was necessary that there should be a righteousness and obedience required therein, far more complete, eminent, and glorious than that required in the other. But the reason of this difference lies solely herein, that our evangelical obedience, which is accepted with God, according to the tenor of the new covenant, doth not hold the same place which our obedience should have had under the covenant of works. For therein it should have been our righteousness absolutely before God, that whereby we should have been justified in his sight, *even the works of the law*, and for which, in a due proportion of justice, we should have been eternally rewarded. But this place is now filled up by the righteousness and obedience of Christ, our Mediator, which being the obedience of the Son of God, is far more eminent and glorious, and tends more to the manifestation of the properties of God's nature, and therein the exaltation of his glory, than all that we should have done, had we abode steadfast in the covenant of works. Whereunto then, it may be some will say, serves our holiness and obedience, and what is the necessity of it? I must defer the answering of this enquiry unto its proper place, where I shall prove, at large, the necessity of this holiness, and demonstrate it from its proper principles and ends. In the mean time, I say only in general, that, as God requireth it of us, so he hath appointed it as the only means whereby we may express our subjection unto him, our dependence on him, our fruitfulness and thankfulness, the only way of our communion and intercourse with him, of using and improving the effects of his love, the benefits of the mediation of Christ, whereby we may glorify him in this world, and the only orderly way whereby we may be made meet for the inheritance of the saints in light, which is sufficient, in general, to manifest both its necessity and its use. These things being

then, in general, premised, I shall comprise what I have further to offer in the declaration and vindication of gospel-sanctification and holiness, in the two ensuing assertions:

SECT. 5.—1. *There is wrought and preserved in the minds and souls of all believers, by the Spirit of God, a supernatural principle or habit of grace and holiness, whereby they are made meet and enabled to live unto God, and perform that obedience which he requireth and accepteth through Christ in the covenant of grace, essentially or specifically distinct from all natural habits, intellectual and moral, however or by what means soever acquired or improved.*

2. *There is an immediate work or effectual operation of the Holy Spirit, by his grace, required unto every act of holy obedience, whether internal only in faith and love, or external also; that is, unto all the holy actings of our understandings, wills, and affections, and unto all duties of obedience in our walking before God.*

The first of these assertions I affirm not only to be true, but of so great weight and importance, that our hope of life and salvation depends thereon, and it is the second great principle constituting our Christian profession. And there are four things that are to be confirmed concerning it: (1.) That there is such an habit or principle supernatural, infused or created in believers by the Holy Ghost, and always abiding in them. (2.) That, according to the nature of all habits, it inclines and disposeth the mind, will, and affections, unto acts of holiness suitable unto its own nature, and with regard unto its proper end, and to make us meet to live unto God. (3.) It doth not only incline and dispose the mind, but gives it power, and enables it to live unto God in all holy obedience. (4.) That it differs specifically from all other habits, intellectual or moral, that by any means we may acquire or attain; or spiritual gifts that may be conferred on any persons whatever.

SECT. 6.—In the handling of these things, I shall

manifest the difference that is between a spiritual supernatural life of evangelical holiness, and a course of moral virtue, which some, to the rejection of the grace of our Lord Jesus Christ, do endeavour to substitute in the room thereof. Such a spiritual, heavenly, supernatural life, so denominated from its nature, causes, acts, and ends, we must be partakers of in this world, if ever we mind to attain eternal life in another.

SECT 7.—And herein we shall take what view we are able of the nature, glory, and beauty of holiness, and do confess, it is but little of them which I can comprehend. It is a matter indeed often spoken unto; but the essence and true nature of it are much hidden from the eyes of all living men. The sense of what the scripture proposeth, what I believe, and what I desire an experience of, that I shall endeavour to declare. But, as we are not in this life perfect in the duties of holiness, no more are we in the knowledge of its nature.

First, Therefore, I say, it is a gracious supernatural habit, or a principle of spiritual life. And, with respect hereunto, I shall briefly do these three things: 1. Shew what I mean by such an habit. 2. Prove that there is such an habit required unto holiness, yea, that the nature of holiness consists therein. 3. Declare, in general, the properties of it.

SECT. 8.—1. Our first enquiry is after the essence and form of holiness, that from which any one is truly and really made and denominated holy; or what is the formal reason of that holiness which our nature is partaker of in this world. This must be something peculiar, something excellent and sacred, as that which constitutes the great and only difference that is between mankind, on their own part, in the sight of God, with respect unto eternity. Every one that hath this holiness pleaseth God, is accepted with him, and shall come to the enjoyment of him. And every one that hath it not, is rejected of him here and hereafter.

And this holiness, in the first place, doth not consist

in any single acts of obedience unto God, though good in their own nature, and acceptable unto him: for such acts may be performed, yea, many of them, by unholy persons, with examples whereof the scripture aboundeth. Cain's sacrifice, and Ahab's repentance, were signal single acts of obedience materially, yet no acts of holiness formally, nor did either make or denominate them holy. And our apostle tells us, that men may give *all their goods to the poor, and their bodies to be burned*, and yet be nothing, 1 Cor. xiii. yet, in single acts, who can go further? Such fruits may spring from seed that hath no root. Single acts may evidence holiness, as Abraham's obedience in sacrificing his son, but they constitute none holy; nor will a series, a course, a multiplication of acts and duties of obedience, either constitute or denominate any one so, Isa. i. 11, 12, 13, 14, 15. All the duties, a series and multiplication whereof, are there rejected for want of holiness, were good in themselves, and appointed of God. Nor doth it consist in an habitual disposition of mind unto any outward duties of piety, devotion, or obedience, however obtained or acquired. Such habits there are, both intellectual and moral. Intellectual habits are arts and sciences. When men, by custom, usage, and frequent acts in the exercise of any science, art, or mystery do get a ready facility in and unto all the parts and duties of it, they have an intellectual habit therein. It is so in things moral, as to virtues and vices. There are some seeds and sparks of moral virtues remaining in the ruins of depraved nature, as of justice, temperance, fortitude, and the like. Hence God calls on profligate sinners to remember and shew themselves men, or not to act contrary to the principles and light of nature, which are inseparable from us as we are men, Isa. xlvi. 8. These principles may be so excited in the exercise of natural light, and improved by education, instruction, and example, until persons, by an assiduous diligent performance of the acts and duties of them, may attain such a readiness unto them and facility in them, as is not by any

outward means easily changed or diverted; and this is a moral habit; in like manner, in the duties of piety and religion, in acts of outward obedience unto God, men, by the same means, may so accustom themselves unto them, as to have an habitual disposition unto their exercise. I doubt not but that it is so unto an high degree with many superstitious persons. But in all these things, the acts do still precede the habits of the same nature in kind, which are produced by them, and not otherwise. But this holiness is such an habit or principle, as is antecedent unto all acts of the same kind, as we shall prove. There never was by any, nor ever can be, any act or duty of true holiness performed, where there was not in order of nature antecedently an habit of holiness in the persons by whom they are performed. Many acts and duties, for the substance of them good and approveable, may be performed without it, but no one that hath the proper form and nature of holiness can be so. And the reason is, because every act of true holiness must have something supernatural in it from an internal renewed principle of grace, and that which hath not so, be it otherwise what it will, is no act or duty of true holiness.

SECT. 9.—And I call this principle of holiness an HABIT, not as though it were absolutely of the same kind with acquired habits, and would in all things answer to our conceptions and descriptions of them: but we only call it so, because, in its effects and manner of operation, it agreeth in sundry things with acquired intellectual or moral habits. But it hath much more conformity unto a natural unchangeable instinct, than unto any acquired habit. Wherefore, God chargeth it on men, that, in their obedience unto him, they did not answer that instinct which is in other creatures towards their lords and benefactors, Isa. i. 3. and which they cordially observe, Jer. viii. 7. But herein God *teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven*, Job xxxv. 11.

This, therefore, is that which I intend; a virtue, a power, a principle of spiritual life and grace, wrought, created, infused into our souls, and inlaid in all the faculties of them, constantly abiding, and unchangeably residing in them, which is antecedent unto, and the next cause of all acts of true holiness whatever. And this is that, as was said, wherein the nature of holiness doth consist, and from which in those that are adult, the actual discharge of all duties and works of holiness is inseparable. This abideth always in and with all that are sanctified, whence they are always holy, and not only so, when they are actually exercised in the duties of holiness. Hereby are they prepared, disposed, and enabled unto all duties of obedience, as we shall shew immediately, and by the influence hereof into their acts and duties do they become holy, and no otherwise.

SECT. 10.—For the further explanation of it, I shall only add three things:

(1.) That this habit or principle thus wrought and abiding in us, doth not, if I may say so, firm its own station, or abide or continue in us by its own natural efficacy, in adhering unto the faculties of our souls. Habits that are acquired by many actions, have a natural efficacy to preserve themselves, until some opposition that is too hard for them, prevail against them, which is frequently (tho' not easily) done. But this is preserved in us, by the constant powerful actings and influence of the Holy Ghost. He which works it in us, doth also preserve it in us. And the reason hereof is, because the spring of it is in our head, Christ Jesus; it being only an emanation of virtue and power from him unto us by the Holy Ghost; if this be not actually and always continued, whatever is in us, would die and wither of itself. See Eph. iv. 16. Col. iii. 3. John iv. 14. It is in us as the fructifying sap is in a branch of the vine or olive. It is there really and formally, and is the next cause of the fruit-bearing of the branch. But it doth not live and abide by itself, but by a continual emanation and communication from the root.

Let that be intercepted, and it quickly withers. So is it with this principle in us, with respect unto its root, Christ Jesus.

(2.) Though this principle or habit of holiness be of the same kind or nature in all believers, in all that are sanctified, yet there are in them very distinct degrees of it. In some it is more strong, lively, vigorous, and flourishing, in others more weak, feeble, and unactive, and this in so great variety, and on so many occasions, as cannot be here spoken unto.

(3.) That although this habit and principle is not acquired by any, or many acts of duty or obedience, yet is it in a way of duty, preserved, increased, strengthened, and improved thereby. God hath appointed that we should live in the exercise of it, and in and by the multiplication of its acts and duties, it is kept alive and stirred up, without which it will be weakened and decay.

SECT. II.—This being what I intend as to the substance of it, we must in the next place shew, that there is such a *spiritual habit or principle of spiritual life* wrought in believers, wherein their holiness doth consist. Some few testimonies of many shall suffice as to its present confirmation.

The work of it is expressed, Deut. xxx. 6. *The Lord thy God will circumcise thy heart, to love the Lord thy God with all thy heart, and all thy soul, that thou mayest live.* The end of holiness is, that we may live, and the principal work of holiness is, to love the Lord our God with all our hearts and souls. And this is the effect of God's circumcising our hearts, without which it will not be. Every act of love and fear, and consequently of every duty of holiness whatever, is consequential of God's circumcising our hearts. But it should seem that this work of God is only a removal of hinderances, and doth not express the collation of the principle which we assert. I answer, that although it were easy to demonstrate, that this work of circumcising our hearts cannot be effected without an implantation of the principle plead-

ed for in them, yet it shall suffice, at present, to evince from hence, that this effectual work of God upon our hearts is antecedently necessary unto all acts of holiness in us. But herewithal, *God writes his law in our hearts, Jer. xxxi. 33. I will put my law in their inward parts, and write it in their hearts.* The habit or principle which we have described, is nothing but a transcript of the law of God implanted and abiding on our hearts, whereby we comply with, and answer unto the whole will of God therein. This is holiness in the habit and principle of it. This is more fully expressed, *Ezek. xxxvi. 26, 27. A new heart will I give you, and a new spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* The whole of all that actual obedience, and all those duties of holiness which God requireth of us, is contained in these expressions: *Ye shall walk in my statutes, and keep my judgments, to do them.* Antecedent hereunto, and as the principle and cause thereof, God gives a new heart, and a new spirit. This new heart is an heart with the law of God written in it, as before-mentioned; and this new spirit is the habitual inclination of that heart unto the life of God, or all duties of obedience. And herein the whole of what we have asserted is confirmed, namely, that antecedently unto all duties and acts of holiness whatever, and as the next cause of them, there is, by the Holy Ghost, a new spiritual principle or habit of grace communicated unto us, and abiding in us, from whence we are made and denominated holy.

SECT. 12.—It is yet more expressly revealed and declared in the New Testament, *John iii. 6.* There is a work of the Spirit of God upon us in our regeneration; we are *born again of the Spirit.* And there is the product of this work of the Spirit of God in us, that which is born in this new birth, and that is spirit also. It is something existing in us that is of a spiritual nature and spiritual efficacy. It is something abiding in us, acting in a continual opposition against the flesh or sin; as *Gal.*

v. 17. and unto all duties of obedience unto God. And until this spirit is formed in us, that is, our whole souls have a furnishment of spiritual power and ability, we cannot perform any one act that is spiritually good, not any one vital act of obedience. This spirit, or spiritual nature, which is born of the Spirit, by which alone we are enabled to live unto God, is that habit of grace or principle of holiness which we intend. And so also is it called a new creature. *He that is in Christ, is a new creature*, 1 Cor. v. 17. It is something, that by an almighty creating act of the power of God by his Spirit, that hath the nature of a living creature produced in the souls of all that are in Christ Jesus. And, as it is called the new creature, so it is also a divine nature, 2 Peter i. 4. and a nature is the principle of all operations; and this is what we plead for. The Spirit of God createth a new nature in us, which is the principle and next cause of all acts of the life of God. Where this is not, whatever else there may be, there is no evangelical holiness. This is that whereby we are enabled to live unto God, to fear him, to walk in his ways, and to yield obedience according to his mind and will. See Eph. iv. 23, 24. Col. iii. 10, 11. This the scripture plentifully testifieth unto; but withal I must add, that as to the proper nature or essence of it, no mind can apprehend it, no tongue can express it, none can perfectly understand its glory; some few things may be added to illustrate it:

SECT. 13.—(1.) This is that whereby we have union with Jesus Christ, the head of the church. Originally and efficiently the Holy Spirit dwelling in him and us, is the cause of this union. But, formally, this new principle of grace is so. It is that whereby we become *members of his bones and of his flesh*, Eph. v. 30. As Eve was of Adam; she was one with him, because she had the same nature with him, and that derived from him, which the apostle alludeth unto, so are we of him, partakers of the same divine nature with him. Thus, he that is *joined unto the Lord is one spirit*, 1 Cor. vi. 17. that is, of one

and the same spiritual nature with him, Heb. ii. 11, 14. How excellent is this grace, which gives us our interest in, and continuity unto, the body of Christ, and to his person, as our head? It is the same grace in the kind thereof which is in the holy nature of Christ, and renders us one with him.

(2.) Our likeness and conformity unto God consists herein: for it is the reparation of his image in us, Eph. iv. 23, 24. Col. iii. 10. Something, I hope, I apprehend concerning this image of God in believers, and of their likeness unto him, how great a privilege it is, what honour, safety, and security depend thereon, what duties are required of us on the account thereof: but perfectly to conceive or express the nature and glory of it, we cannot attain unto, but should learn to adore the grace whence it doth proceed, and is bestowed on us, to admire the love of Christ, and the efficacy of his mediation, whereby it is renewed in us; but the thing itself is ineffable.

(3.) It is our life, our spiritual life, whereby we live to God. Life is the foundation and sum of all excellencies: without this we are *dead in trespasses and sins*, and how we are quickened by the Holy Ghost, hath been declared. But this is the internal principle of life, whence all vital acts in the life of God do proceed. And whereas we know not well what is the true form and essence of life natural, only we find it, discern it, and judge of it, by its effects; much less do we know the form and essence of life spiritual, which is far more excellent and glorious. This is that life which is *hid with Christ in God*, Col. iii. 3. In which words the apostle draws a veil over it, as knowing that we are unable steadfastly to behold its glory and beauty.

SECT. 14.—But, before I proceed unto a further description of this principle of holiness in its effects, as before laid down, it may not be amiss, practically, to call over these general considerations of its nature, and our

own concernment in this truth, which is no empty notion, and will be therein declared. And,

First, We may learn hence, not to satisfy ourselves, or not to rest in any acts or duties of obedience, in any good works, how good and how useful soever in themselves, nor howsoever multiplied by us, unless there be a vital principle of holiness in our hearts. A few honest actions, a few useful duties, do satisfy some persons, that they are as holy as they should be, or as they need to be. And some mens religion hath consisted in the multiplying of outward duties, that they may be meritorious for themselves and others. But God expressly rejecteth not only such duties, but the greatest multitude of them, and their most frequent reiteration, if the heart be not antecedently purified and sanctified, if it be not possessed with the principle of grace and holiness insisted on, Isa. i. 11, 12, 13, 14, 15, 16. Such acts and duties may be the effects of other causes, the fruits of other principles. Mere legal convictions will produce them, and put men upon a course of them. Fears, afflictions, terrors of conscience, dictates of reason, improved by education, and confirmed by custom, will direct, yea, compel men unto their observance. But all is lost; men do but labour in the fire about them, if the soul be not prepared with this spiritual principle of habitual holiness wrought in it immediately by the Holy Ghost. Yet we must here observe these two things:

(1.) That so far as these duties, be they of morality or religion, of piety or divine worship, are good in themselves, they ought to be approved, and men encouraged in them. There are sundry ways whereby the best duties may be abused and misapplied, as when men rest in them, as if they were meritorious, or the matter of their justification before God: for this, as is known, is an effectual means to divert the souls of sinners from faith in Christ for life and salvation, Rom. ix. 31, 32. chap. x. 3, 4. And there are reasons and causes that

render them unacceptable before God, with respect unto the persons by whom they are performed; as when they are not done in faith, for which Cain's sacrifice was rejected; and when the heart is not previously sanctified and prepared with a spiritual principle of obedience. But yet, on neither of these grounds or pretences can we, or ought we, to condemn or undervalue the duties themselves, which are good in their own nature, nor take off men from the performance of them; yea, it were greatly to be desired that we could see more of the fruits of moral virtues, and duties of religious piety, among un sanctified persons than we do. The world is not in a condition to spare the good acts of bad men. But this we may do, and, as we are called, we ought to do. When men are engaged in a course of duties and good works, on principles that will not abide and endure the trial, or for ends that will spoil and corrupt all they do, we may tell them, (as our Saviour did the young man, who gave that great account of his diligence in all legal duties,) *one thing is yet wanting unto you*; you want faith, or you want Christ, or you want a spiritual principle of evangelical holiness, without which all you do will be lost, and come to no account at the last day. The due assertion of grace never was, nor never can, be an obstruction unto any duty of obedience. Indeed, when any will give up themselves unto such works or actings, under the name of duties and obedience unto God, which, although they may make a specious shew and appearance in the world, yet are evil in themselves, or such as God requireth not of men, we may speak against them, deny them, and take men off from them. So persecution hath been looked on as a good work, men *supposing they did God good service* when they slew the disciples of Christ, and men giving their goods unto pious uses, as they were called, (indeed, impious abuses) to have others pray for their souls, and expiate their sins, when they were gone out of this world. These, and the like other innumerable pretended duties, may

be ju'dged, condemned, exploded, without the least fear of de'rring men from obedience.

(2.) That wherever there is this principle of holiness in the heart, in those that are adult, there will be the fruits and effects of it in the life, in all duties of righteousness, godliness, and holiness: for the main work and end of this principle, is to enable us to comply with that grace of God, which teacheth *us to deny all ungodliness and worldly lusts, and to live soberly, and righteously, and godly, in this present world*, Titus ii. 11, 12. That which we press for, is the great direction of our Saviour, make *the tree good, and the fruit will be so also*. And there can be no more vile and sordid hypocrisy, than for any to pretend unto inward habitual sanctification, whilst their lives are barren in the fruits of righteousness and duties of obedience. Wherever this root is, there it will assuredly bear fruit.

Secondly, It will appear from hence, whence it is that men propose and steer such various courses with respect unto holiness. All men, who profess themselves to be Christians, are agreed, in words at least, that holiness is absolutely necessary unto them that would be saved by Jesus Christ. To deny it, is all one as openly to renounce the gospel. But when they should come to the practice of it, some take one false way, some another, and some actually despise and reject it. Now, all this ariseth from ignorance of the true nature of evangelical holiness on the one hand, and love of sin on the other. There is nothing wherein we are spiritually and eternally concerned, that is more frequently insisted on, than is the true nature of sanctification and holiness. But the thing itself, as hath been declared, is deep and mysterious, not to be understood without the aid of spiritual light in our minds. Hence, some would have moral virtue to be holiness, which, as they suppose, they can understand by their own reason, and practise in their own strength; and I heartily wish that we could see more of the fruits of it from them. But real moral virtue will

hardly be abased unto an opposition unto grace; the pretence of it will be so easily, and is so every day. Some, on the other hand, place all holiness in superstitious devotions, in the strict observance of religious duties, which men, and not God, have appointed. And there is no end of their multiplication of them, nor measure of the strictness of some in them. The reason why men give up themselves unto such soul-deceiving imaginations, is their ignorance and hatred of that only true real principle of evangelical holiness which we have discoursed: for what the world knoweth not in these things it always hateth. And they cannot discern it clearly, or in its own proper light and evidence; for it must be spiritually discerned. This the natural man cannot do, 1 Cor. ii. 14. And, in that false light of corrupted reason, wherein they discern and judge it, they esteem it foolishness or fancy. There is not a more foolish and fanatical thing in the world, with many, than that internal habitual holiness which we are in the consideration of. And hence are they led to despise and hate it. But here the love of sin secretly takes place, and influenceth their minds. This universal change of the soul, in all its principles of operation into the image and likeness of God, tending to the extirpation of all sins and vicious habits, is that which men fear and abhor. This makes them take up with morality and superstitious devotion, any thing that will pacify a natural conscience, and please themselves or others with a reputation of religion. It is therefore highly incumbent on all that would not wilfully deceive their own souls unto their eternal ruin, to enquire diligently into the true nature of evangelical holiness, and, above all, to take care that they miss it not in the foundation, in the true root and principle of it, wherein a mistake will be pernicious.

Thirdly, It is moreover evident from hence, that it is a greater matter to be truly and really holy than most persons are aware of. We may learn eminently, how great and excellent a work this of sanctification and ho-

liness is, from the causes of it. How emphatically doth our apostle ascribe it unto God even the Father, 1 Thess. v. 23. *Even the God of peace himself sanctify you.* It is so great a work, as that it cannot be wrought by any but the God of peace himself. What is the immediate work of the Spirit therein, what the influence and mediation and blood of Christ into it, hath been already in part declared, and we have yet much more to add in our account of it. And these things do sufficiently manifest, how great, how excellent, and glorious a work it is: for it doth not become divine and infinite wisdom, to engage the immediate power and efficacy of such glorious causes and means, for the producing of any ordinary or common effect. It must be somewhat as of great importance unto the glory of God, so of an eminent nature in itself. And that little entrance which we have made into an enquiry after its nature, manifests how great and excellent it is. Let us not therefore deceive ourselves with the shadows and appearances of things in a few duties of piety or righteousness, no, nor yet with many of them, if we find not this great work at least begun in us. It is sad to see what trifling there is in these things amongst men. None indeed are contented to be without its power.

Fourthly, Have we received this principle of holiness out a religion, and very few are willing to admit it in and of spiritual life, by the gracious operation of the Holy Ghost; there are, among many others, three duties incumbent on us, whereof we ought to be as careful as of our souls. And the first is, carefully and diligently, by all means, to cherish and preserve it in our hearts. This sacred depositum of the new creature, of the divine nature, is entrusted with us, to take care of, to cherish and improve. If we willingly, or through our neglect, suffer it to be wounded by temptations, weakened by corruptions, or not exercised in all known duties of obedience, our guilt is great, and our trouble will not be small. And then, Secondly, It is equally in-

cumbent on us, to evidence and manifest it by its fruits in the mortification of corrupt lusts and affections, in all duties of holiness, righteousness, charity, and piety in the world: for that God may be glorified hereby, is one of the ends why he endues our natures with it. And without these visible fruits, we expose our entire profession of holiness to reproach. And, in like manner, is it required, that we be thankful for what we have received.

SECT. 15.—Secondly, As this principle of inherent grace or holiness hath the nature of an habit, so also hath it the properties thereof. And the first property of an habit is, that it inclines and disposeth the subject wherein it is, unto acts of its own kind, or suitable unto it. It is directed unto a certain end, and inclines unto acts or actions which tend thereunto, and that with evenness and constancy. Yea, moral habits are nothing but strong and firm dispositions and inclinations unto moral acts and duties of their own kind; as righteousness, or temperance, or meekness. Such a disposition and inclination, therefore, there must be in this new spiritual nature or principle of holiness which we have described, wherewith the souls of believers are inlaid, and furnished by the Holy Ghost in their sanctification: for,

SECT. 16.—1. It hath a certain end, to enable us whereunto it is bestowed on us. Although it be a great work in itself, that wherein the renovation of the image of God in us doth consist, yet is it not wrought in any, but with respect unto a further end in this world. And this end is, that we may live to God; we are made like unto God, that we may live unto God. By the depravation of our natures we are alienated from this life of God, this divine spiritual life, Eph. iv. 18. we like it not, but have an aversion unto it. Yea, we are under the power of a death that is universally opposed unto that life; *for to be carnally minded is death*, Rom. viii. 6. that is, it is so with respect unto the life of God, and all the acts that belong thereunto. And this life of God hath

two parts: (1.) The outward duties of it. (2.) The inward frame and actings of it: For the first, Persons under the power of corrupted nature may perform them, and do so, but without delight, constancy, or permanency. The language of that principle whereby they are actuated is, *Behold what a weariness it is*, Mal. i. 13. and such hypocrites will not pray always. But, as to the second, for the internal actings of faith and love, whereby all outward duties should be quickened and animated, they are utter strangers unto them, utterly alienated from them. With respect unto this life of God, a life of spiritual obedience unto God, are our natures thus spiritually renewed, or furnished with this spiritual habit and principle of grace. It is wrought in us, that by virtue thereof we may live to God, without which we cannot do so in any one single act or duty whatever: for they that are in the flesh cannot please God, Rom. viii. 8. Wherefore the first property and inseparable adjunct of it is, that it inclineth and disposeth the soul wherein it is unto all acts and duties that belong to the life of God, or unto all the duties of holy obedience, so that it shall attend unto them, not from conviction or external impression only, but from an internal genuine principle so inclining and disposing them thereunto. And these things may be illustrated by what is contrary unto them. There is in the state of nature a carnal mind, which is the principle of all moral and spiritual operations in them in whom it is; and this carnal mind hath an enmity, or is in enmity against God; *it is not subject unto the law of God, neither indeed can be*, Rom. viii. 7. that is, the bent and inclination of it lies directly against spiritual things, or the mind and will of God, in all things which concern a life of obedience unto himself. Now, as this principle of holiness is that which is introduced into our souls in opposition unto, and to the exclusion of the carnal mind; so this disposition and inclination of it, is opposite and contrary unto the enmity of the carnal mind, as tending always unto actions spiritually good, according to the mind of God.

SECT 17.—2. This disposition of heart and soul, which I place as the first property or effect of the principle of holiness before declared and explained, is in the scripture called fear, love, delight, and by the names of such other affections as express a constant regard and inclination unto their objects: for these things do not denote the principle of holiness itself, which is seated in the mind, or understanding, and will, whereas they are the names of affections only; but they signify the first way whereby that principle doth act itself in an holy inclination of the heart unto spiritual obedience. So, when the people of Israel had engaged themselves by solemn covenant, to hear and do whatsoever God commanded, God adds concerning it, *Oh that there were such an heart in them, that they would fear me, and keep all my commandments always*, Deut. v. 29. that is, that the bent and inclinations of their hearts were always unto obedience. It is that which is intended in the promise of the covenant, Jer. xxxii. 39. *I will give them one heart, that they may fear me*, which is the same with the new Spirit, Ezek. xi. 19. The new heart, as hath been declared, is the new nature, the new creature, the new spiritual supernatural principle of holiness; the first effect, the first fruit hereof is, the *fear of God always*, or a new spiritual bent and inclination of soul unto all the will and commands of God. And this new Spirit, this fear of God, is still expressed as the inseparable consequent of the new heart, or the writing of the law of God in our hearts, which are the same. So it is called, *Fearing the Lord and his goodness*, Hos. iii. 5. In like manner it is expressed by love, which is the inclination of the soul unto all acts of obedience unto God and communion with him, with delight and complacency. It is a regard unto God and his will, with a reverence due unto his nature, and a delight in him suited unto that covenant-relation wherein he stands unto us.

SECT. 18.—3. It is, moreover, expressed by being spiritually-minded: *To be spiritually minded is life and*

peace, Rom. viii. 6. that is, the bent and inclination of the mind unto spiritual things, is that whereby we live to God, and enjoy peace with him, *it is life and peace*. By nature we favour only the things of the flesh, and mind earthly things, Phil. iii. 19. our minds or hearts are set upon them, disposed towards them, ready for all things that lead us to the enjoyment of them, and satisfaction in them. But, hereby, we mind the things that are above, or set our affections on them, Col. iii. 3. By virtue hereof, David professeth, *that his soul followed hard after God*, Psal lxiii. 8. or inclined earnestly unto all those ways whereby he might live unto him, and come unto the enjoyment of him: like the earnestness which is in him who is in the pursuit of something continually in his eye, as our apostle expresseth it, Phil. iii. 13, 14. By the apostle Peter, it is compared unto that natural inclination which is in those that are hungry unto food, 1 Peter ii. 2. *As new-born babes desire the sincere milk of the word, that ye may grow thereby*; which is a constant unalterable inclination.

This, therefore, is that which I intend. Every nature hath its disposition unto actings suitable unto it. The principle of holiness is such a nature, a new or divine nature; wherever it is, it constantly inclines the soul unto duties and acts of holiness; it produceth a constant disposition unto them. And, as by the principle itself, the contrary principle of sin and flesh is impaired and subdued, so by this gracious disposition, the inclination unto sin, which is in us, is weakened, impaired, and gradually taken away.

SECT. 19.—Wherefore, wherever this holiness is, it doth dispose or incline the whole soul unto acts and duties of holiness, and that, (1.) Universally or impartially. (2.) Constantly or evenly. (3.) Permanently unto the end. And where these things are not, no multiplication of duties will either make or denominate any person holy.

(1.) There is no duty of holiness whatever, but there

is a disposition in a sanctified heart unto it. There is a respect unto all God's commands. Some of them may be more contrary unto our natural inclinations than others, some of them more cross unto our present secular interests, some attended with more difficulties and disadvantages than others; and some may be rendered very hazardous by the circumstances of times and seasons. But, however, if there be a gracious principle in our hearts, it will equally incline and dispose us unto every one of them in its proper place and season. And the reason hereof is, because it being a new nature, it equally inclines unto all that belongs unto it, as all acts of holy obedience do. For every nature hath an equal propensity unto all its natural operations, in their times and seasons. Hence our Saviour tried the young rich man, who gave an account of his duties and righteousness, with one that lay close unto his secular interests and worldly satisfactions. This immediately carried him off, and evidenced that all he had done besides, was not from an internal principle of spiritual life. Any other principle or cause of duties and obedience, will, upon solicitations, give way unto an habitual reserve of one thing or other that is contrary thereunto. It will admit either of the omission of some duties, or of the commission of some sin, or of the retaining of some lust. So Naaman, who vowed obedience upon his conviction of the power of the God of Israel, would, nevertheless, upon the solicitation of his worldly interest, have a reserve to bow in the house of Rimmon. So omissions of duties that are dangerous, in a way of profession, or the reserve of some corrupt affections, love of the world, pride of life, will be admitted upon any other principle of obedience, and that habitually: for, even those who have this real spiritual principle of holiness, may be surpris'd into actual omission of duties, commission of sins, and a temporary indulgence unto corrupt affections. But, habitually, they cannot be so. An habitual reserve for any thing that is sinful or morally evil, is eternally inconsistent with this

principle of holiness. Light and darkness, fire and water, may as soon be reconciled in one. And hereby is it distinguished from all other principles, reasons, or causes, whereon men may perform any duties of obedience towards God.

SECT. 20.—(2.) It thus disposeth the heart unto duties of holiness constantly and evenly. He in whom it is feareth always, or is in the fear of the Lord *all the day long*. In all instances, on all occasions, it equally disposeth the mind unto acts of holy obedience. It is true, that the actings of grace which proceed from it, are in us sometimes more intense and vigorous than at other times. It is so also, that we are ourselves sometimes more watchful, and diligently intent on all occasions of acting grace, whether in solemn duties, or in our general course, or on particular occasions, than we are at some other times. Moreover, there are especial seasons wherein we meet with greater difficulties and obstructions from our lusts and temptations than ordinary, whereby this holy disposition is intercepted and impeded. But, notwithstanding all these things, which are contrary unto it, and obstructive of its operations, in itself, and its own nature, it doth constantly and evenly incline the soul, at all times, and on all occasions, unto duties of holiness. Whatever falls out otherwise, is accidental unto it. This disposition is like a stream that ariseth equally from a living fountain, as our Saviour expresth it, John iv. 14. *A well of water springing up into everlasting life*. As this stream passeth in its course, it may meet with oppositions, that may either stop it, or divert it for a season: but its waters still press forward continually. Hereby doth the soul *set God always before him*, and walk continually as in his sight. Men may perform duties of obedience unto God, yea, many of them, yea, be engaged in a constant course of them as to their outward performance, on other grounds, from other principles, and by virtue of other motives. But whatever they are, they are not a new nature in and unto the soul,

and so do not dispose men constantly and evenly unto what they lead unto. Sometimes their impressions on the mind are strong and violent, there is no withstanding of them, but the duties they require must instantly be complied withal. So is it when convictions are excited by dangers or afflictions, strong desires, or the like. And, again, they leave the soul unto its own formality and course, without the least impression from them towards any duties whatever. There is no cause nor principle, or reason of obedience, besides this one intited on, that will evenly and constantly incline unto the acts of it. Men proceeding only upon the power of convictions, are like those at sea, who sometimes meet with storms, or vehement winds, which fit them for their course, and would seem immediately to drive them, as it were, with violence into their port or harbour, but quickly after they have an utter calm, no breath of air stirs to help them forward; and then, it may be, after a while, another gust of wind befalls them, which they again suppose will dispatch their voyage, but that also quickly fails them. Where this principle is, persons have a natural current, which carries them on quickly, evenly, and constantly; and although they may sometimes meet with storms, tempests, and cross winds, yet the stream, the current, which is natural, at length worketh its way, and holds on its course through all external occasional impediments.

SECT. 23.—(3.) It is also permanent herein, and abideth for ever. It will never cease inclining and disposing the whole soul unto acts and duties of obedience, until it comes unto the end of them all in the enjoyment of God. It is living water, and whosoever drinketh of it shall never thirst any more, that is, with a total indigence of supplies of grace, but it is *a well of water springing up into everlasting life*, John iv. 14. It springs up, and that, as always, without intermission, because it is living water, from which vital acts are inseparable, so permanently, without ceasing, it *springs up into everlasting life*, and faileth not until those, in whom it is, are safely lodged

in the enjoyment of it. This is expressly promised in the covenant, *I will put my fear in their hearts, and they shall not depart from me*, Jer. xxxii. 40. They shall never do so in whom is this fear, which is permanent and endless. It is true, that it is our duty, with all care and diligence, in the use of all means, to preserve, cherish, and improve both the principle itself, and its actings in these holy dispositions. We are to *show all diligence unto the full assurance of hope unto the end*, Heb. vi. 11. And, in the use of means, and the exercise of grace is it, that it is infallibly kept and preserved, Isa. xl. 31. And it is also true, that sometimes, in some persons, upon the fierce interpositions of temptations, with the violent and deceitful working of lusts, the principle itself may seem for a season to be utterly stifled, and this property of it to be utterly destroyed, as it seems to have been with David under his sad fall and decay. Yet such is the nature of it, that it is immortal, everlasting, and which shall never absolutely die; such is the relation of it unto the covenant-faithfulness of God, and mediation of Christ, as that it shall never utterly cease or be extinguished. It abideth disposing and inclining the heart unto all duties of holy obedience unto the grave. Yea, ordinarily, and where its genuine work and tendency is not interrupted by cursed negligence, or love of the world, it thrives and grows continually unto the end. Hence, some are not only fruitful, but *fat and flourishing in their old age*, and as the outward man decayeth, so in them the inward man is daily renewed in strength and power. But, as unto all other principles of obedience whatever, as it is in their own nature to decay and wither, all their actings growing insensibly weaker, and less efficacious, so, for the most part, either the increase of carnal wisdom, or the love of the world, or some powerful temptations, at one time or other, put an utter end unto them, and they are of no use at all. Hence, there is not a more secure generation of sinners in the world, than those who have been actuated by the power

of conviction, unto a course of obedience in the performance of many duties. And those of them who fall not openly to profaneness or lasciviousness, or neglect of all duties of religion, do continue in their course, from what they have been habituated unto, finding it compliant with their present circumstances and conditions in the world, as also having been preserved from such ways and practices as are inconsistent with their present course by the power of their former convictions. But the power of these principles, of conviction, education, impressions from afflictions, dangers, fears, all in one, die before men, and, if their eyes were open, they might see the end of them.

In this manner, therefore, doth the new divine nature that is in believers, dispose and incline them, impartially, evenly, and permanently, unto all acts and duties of holy obedience.

SECT. 24.—One thing yet remains to be cleared, that there may be no mistake in this matter; and this is, that in those who are thus constantly inclined and disposed unto all the acts of an heavenly spiritual life, there are yet remaining contrary dispositions and inclinations also.

There are yet in them inclinations and dispositions to sin, proceeding from the remainders of a contrary habitual principle. This the scripture calls the *flesh, lust, the sin that dwelleth in us, the body of death*; being what yet remaineth in believers of that vicious corrupted depravation of our nature, which came upon us by the loss of the image of God, disposing the whole soul unto all that is evil. This yet continueth in them, inclining them unto evil, and all that is so, according to the power and efficacy that is remaining unto it in various degrees. Sundry things are here observable: As, (1.) That is that which is singular in this life of God. There are in the same mind, will, and affections, namely, of a person, regenerate, contrary habits and inclinations, continually opposing one another, and acting adversely about the same objects and

ends. And this is not from any jarrings or disorder between the distinct faculties of the soul itself, as in natural men there are adverse actings between their wills and affections, on the one hand, bent unto sin, and the light of their mind and consciences, on the other, prohibiting the committing of sin, and condemning its commission, which disorder is discernible in the light of nature, and is sufficiently canvassed by the old philosophers. But these contrary habits, inclinations, and actings, are in the same faculties. (2.) As this cannot be apprehended but by virtue of a previous conviction and acknowledgment, both of the total corruption of our nature by the fall, and the initial renovation of it by Jesus Christ, wherein these contrary habits and dispositions do consist, so it cannot be denied without an open rejecting of the gospel, and contradiction to the experience of all that do believe, or know any thing of what it is to live to God. We intend no more but what the apostle so plainly asserts, Gal. v. 17. *The flesh lusteth against the spirit, and the spirit against the flesh; that is, in the mind, will, and affections of believers, and these are contrary the one to the other; they are contrary principles, attended with contrary inclinations and actings, so that ye cannot do the things that ye would.* (3.) There cannot be contrary habits, merely natural or moral, in the same subject, with respect unto the same object, at the same time; at least, they cannot be so in any high degree, so as to incline and act contrary one to another with urgency or efficacy. For violent inclinations unto sin, and a conscience mercely condemning for sin, whereby sinners are sometimes torn and even distracted, are not contrary habits in the same subject; only conscience brings in from without the judgment of God against what the will and affections are bent upon.

SECT. 25.—But it is, as was said, otherwise in the contrary principles or habits of spirit and flesh, of grace and sin, with their adverse inclinations and actings; only they cannot be in the highest degree at the same time, nor be e-

qually prevalent or predominant in the same instances, that is, sin and grace cannot bear rule in the same heart at the same time, so as that it should be equally under the conduct of them both; nor can they have in the same soul contrary inclinations equally efficacious; for then would they absolutely obstruct all sorts of operations whatever: nor would they have the same influence into particular actions, so as that they should not be justly denominated, from one of them, either gracious or sinful. But, by nature, the vicious depraved habit of sin, or the flesh, is wholly predominant, and universally prevalent, constantly disposing and inclining the soul to sin. Hence, *all the imaginations of mens hearts are evil, and that continually: and they that are in the flesh cannot please God.* There dwelleth no good thing in them, nor can they do any thing that is good: and the flesh is able generally to subdue the rebellions of light, convictions, and conscience, against it: but, upon the introduction of the new principle of grace and holiness in our sanctification, this habit of sin is weakened, impaired, and so disenabled, as that it cannot, nor shall, incline unto sin with that constancy and prevalency, as formerly, nor press unto it ordinarily with the same urgency and violence. Hence, in the scripture, it is said to be dethroned by grace, so as that it shall not *reign or lord it over us*, by hurrying us into the pursuit of its uncontrollable inclinations, Rom. vi. 12. Concerning these things, the reader may consult my *Treatises of the Remainder of Indwelling Sin, and the Mortification of it in Believers.*

SEC. 26.—But so it is, that this flesh, this principle of sin, however it may be dethroned, corrected, impaired, and disabled, yet is it never wholly and absolutely dispossessed and cast out of the soul in this life: there it will remain, and there it will work, seduce, and tempt, more or less, according as its remaining strength and advantages are. By reason hereof, and the opposition that hence ariseth against it, the principle of grace and holiness cannot, nor doth perfectly and absolutely incline the heart

and soul unto the life of God, in the acts thereof, so as that they in whom it is should be sensible of no opposition made thereunto, or of no contrary motions and inclinations unto sin: for the flesh will lust against the spirit, as well as the spirit against the flesh, and these are contrary. This is the analogy that is between these two states. In the state of nature, the principle of sin, or the flesh, is predominant, and bears rule in the soul; but there is a light remaining in the mind, and a judgment in the conscience, which being heightened with instructions and convictions, do continually oppose it, and condemn sin both before and after its commission. In them that are regenerate, it is the principle of grace and holiness that is predominant and beareth rule: but there is in them still a principle of lust and sin, which rebels against the rule of grace, much in the proportion that light and convictions rebel against the rule of sin in the unregenerate: for, as they hinder men from doing many evils, which their ruling principle of sin strongly inclines them unto, and puts them on many duties that it likes not; so do these, on the other side, in them that are regenerate: they hinder them from doing many good things which their ruling principle inclines unto, and carry them into many evils which it doth abhor.

SECT. 27.—But this belongs unto the principle of holiness, inseparably and necessarily, that it inclineth and disposeth the soul wherein it is, universally, unto all acts of holy obedience. And these inclinations are predominant unto any other, and keep the soul pointed to holiness continually. This belongs unto its nature, and where there is a cessation or interruption in these inclinations, it is from the prevailing re-action of the principle of sin, it may be advantaged by outward temptations and incentives, which an holy soul will constantly contend against. Where this is not, there is no holiness. The performance of duties, whether of religious worship, or of morality, how frequently, sedulously, and usefully soever, will denominate no man holy, unless his whole

soul be disposed and possessed with prevalent inclinations unto all that is spiritually good, from the principle of the image of God renewed in him. Outward duties, of what sort soever, may be multiplied upon light and conviction, when they spring from no root of grace in the heart, and that which so riseth up will quickly wither, Matth. xiii. And this free genuine unforced inclination of the mind and soul, evenly and universally, unto all that is spiritually good, unto all acts and duties of holiness, with an inward labouring to break through, and to be quit of all opposition, is the first fruit and most pregnant evidence of the renovation of our natures by the Holy Ghost.

SECT. 28.—It may be enquired, whence it is, (if the habit or inherent principle of holiness do so constantly incline the soul unto all duties of holiness and obedience) that David prays, that *God would incline his heart unto his testimonies*, Psal. cxix. 36. For it should seem, from hence, to be a new act of grace that is required thereunto, and that it doth not spring from the habit mentioned, which was then eminent in the Psalmist.

Ansro. (1.) I shall shew afterwards, that notwithstanding all the power and efficacy of habitual grace, yet there is required a new act of the Holy Spirit, by his grace, unto its actual exercise in particular instances.

(2.) God inclines our hearts to duties of obedience, principally, by strengthening, increasing, and exciting the grace we have received, and which is inherent in us. But we neither have, nor ever shall have in this world, such a stock of spiritual strength, as to do any thing as we ought, without renewed co-operations of grace.

SECT. 29.—(3.) There is power accompanying this habit of grace, as well as propensity or inclination. It doth not merely dispose the soul to holy obedience, but enables it unto the acts and duties of it. Our living unto God, our walking in his ways and statutes, keeping his judgments, which things express our whole actual obedience, are the effects of the new heart that is given unto

us, whereby we are enabled unto them, Ezek. xxxvi. 26, 27. But this must be somewhat further and distinctly declared. And, (1.) I shall shew, that there is such a power of holy obedience in all that have the principle of holiness wrought in them by the sanctification of the Holy Spirit, which is inseparable from it. And, (2.) Shew, what that power is, or wherein it doth consist.

That, by nature, we have no power unto, or for any thing that is spiritually good, or to any acts or duties of evangelical holiness, hath been sufficiently proved before. *When we were yet without strength, in due time Christ died for the ungodly*, Rom. v. 6. Until we are made partakers of the benefits of the death of Christ in and by his sanctifying grace, as we are ungodly, so we are without strength, or have no power to live to God. But, as was said, this hath been formerly fully and largely confirmed in our declaration of the impotency of our nature by reason of its death in sin, and so need not here to be further insisted on.

SECT. 30.—The present assertion which we are to prove is, *that there is in and by the grace of regeneration and sanctification, a power and ability given unto us of living unto God, or performing all the duties of acceptable obedience*. This is the first act of that spiritual habit, arising out of it, and inseparable from it. It is called *strength or power*, Isa. xl. 31. *They that wait upon the Lord shall renew their strength*, that is, for and unto obedience, or walking with God without weariness; strength they have, and, in their walking with God, it is renewed or increased. By the same grace are we *strengthened with all might according to the glorious power of God*, Col. i. 11. or *strengthened with might by his Spirit in the inner man*, Eph. iii. 16. whereby *we can do all things through Christ that strengtheneth us*, Phil. iv. 13. In our calling or conversion to God, all things are given unto us by his *divine power which pertain unto life and godliness*, 2 Peter i. 3. every thing that is needful to enable us unto a holy life. The habit and principle of grace that is wrought in

believers, gives them a new power and spiritual strength unto all duties of obedience. The water of the Spirit therein is not only a *well of water* abiding in them, but *it springeth up into everlasting life*, John iv. 14. or enables us continually to such gracious actings as have a tendency thereunto. There is a sufficiency in the grace of God bestowed on them that believe, to enable them unto the obedience required of them. So God told our apostle, when he was ready to faint under temptations, that *his grace was sufficient for him*, 2 Cor. xii. 9. or there is a power in all that are sanctified, whereby they are able to yield all holy obedience unto God: they are alive unto God, alive to righteousness and holiness: they have a principle of spiritual life; and where there is life, there is power in its kind, and for its end. Whence there is not in our sanctification only a principle or inherent habit of grace bestowed on us, whereby we really and habitually, as to state and condition, differ from all unregenerate persons whatever, but there belongs moreover thereunto, an active power or an ability for and unto spiritual holy obedience, which none are partakers of but these who are so sanctified. And unto this power there is a respect in all the commands or precepts of obedience, that belong to the new covenant. The commands of each covenant respect the power given in and by it. Whatever God required, or doth require of any, by virtue of the old covenant, or the precepts thereof, it was on the account of, and proportionate unto the strength given under and by that covenant. And that we have lost that strength by the entrance of sin, exempts us not from the authority of the command; and thence it is that we are righteously obliged to do what we have no power to perform. So also, the command of God, under the new covenant, as to all that obedience which he requireth of us, respects that power which is given and communicated unto us thereby. And this is that power which belongs unto the new creature, the habit and principle of grace and holiness,

which, as we have proved, is wrought by the Holy Ghost in all believers.

SECT. 31.—We may therefore enquire into the nature of this spiritual power, what it is, and wherein it doth consist. Now, this cannot be clearly understood, without a due consideration of that impotency unto all spiritual good which is in us by nature, which it cures and takes away. This we have before at large declared, and thither the reader is referred. When we know what it is to be without power or strength in spiritual things, we may thence learn what it is to have them: To this purpose we may consider, that there are three things or faculties in our souls, which are the subject of all power or impotency in spiritual things, namely, our understandings, wills, and affections. That our spiritual impotency ariseth from their depravation hath been proved before; and what power we have for holy spiritual obedience, it must consist in some especial ability communicated distinctly unto all these faculties. And our enquiry therefore is, what is this power in the mind, what in the will, and what in the affections? And,

(1.) This power in the mind consists in a spiritual light and ability to discern spiritual things in a spiritual manner, which men in the state of nature are utterly devoid of, 1 Cor. ii. 13, 14. The Holy Spirit, in the first communication of the principle of spiritual life and holiness, shines into our hearts, to *give us the knowledge of the glory of God in the face of Jesus Christ*; 2 Cor. iv. 6. yea, this strengthening of the mind by saving illumination, is the most eminent act of our sanctification. Without this, there is a veil, with fear and bondage upon us, that we cannot see into spiritual things. But where the Spirit of God is, where he comes with his sanctifying grace, there is liberty; and thereby we all, *with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory*, 2 Cor. iii. 18. See Eph. i. 17, 18,

SECT. 32.—Wherefore, all sanctified believers have an ability and power in the renewed mind and understanding, to see, know, discern, and receive spiritual things, the mysteries of the gospel, the mind of Christ, in a due and spiritual manner. It is true, they have not all of them this power and ability in the same degree; but every one of them hath a sufficiency of it, so as to discern what concerns themselves and their duties necessarily. Some of them seem, indeed, to be very low in knowledge, and in comparison of others very ignorant. For there are different degrees in these things, Ephes. iv. 7. And some of them are kept in that condition by their own negligence and sloth. They do not use as they ought, nor improve those means of growing in grace, and in the knowledge of Jesus Christ, which God prescribes unto them, as Heb. vi. 14, 15, 16. But every one who is truly sanctified, and who thereby hath received the least degree of saving grace, hath light enough to understand the spiritual things of the gospel in a spiritual manner. When the mysteries of the gospel are preached unto believers, some of them may be so declared as that those of meaner capacities and abilities may not be able to comprehend aright the doctrine of them, which yet is necessary to be so proposed for the edification of those who are more grown in knowledge. Nevertheless, there is not any, the meanest of them, but hath a spiritual insight into the things themselves intended, so far as they are necessary unto their faith and obedience in the condition wherein they are. This the scripture gives such abundant testimony unto, as to render it unquestionable: for we have *received the Spirit of God, that we may know the things that are freely given us of God.* By virtue of what we have received, we know or discern spiritual things, 1 Cor. ii. 12. So we *know the mind of Christ*, ver. 15. This is the substance of that double testimony, 1 John ii. 20, 27. This abiding unction is no other but that habitual inherent grace which we plead for, and by it, as it is an holy

light in our mind, we know all things; the understanding that is given us to know him that is true, 1 John v. 20. only it is their duty continually to endeavour the improvement and enlargement of the light they have, in the daily exercise of the spiritual power they have received, and in the use of means, Heb. v. ult.

SECT. 33.—(2.) This power in the will consists in its liberty, freedom, and ability to consent unto, chuse, and embrace spiritual things. Believers have free-will unto that which is spiritually good; for they are freed from that bondage and slavery unto sin which they were under in the state of nature: whatever some dispute concerning the nature of free-will, that it consists in an indifferency unto good or evil, one thing or another, with a power of applying itself unto all its operations, whatever their objects be, as the scripture knoweth nothing of it, so it is that which we cannot have, and if we could, it would be no advantage at all unto us, yea, we had much better be without it. Have it, indeed, we cannot; for a supposition of it includes a rejection of all our dependence on God, making all the springs of our actions to be absolutely and formally in ourselves. Neither, considering the prejudices, temptations, and corruptions that we are possessed and exercised with, would such a flexibility of will be of any use or advantage unto us, but would rather certainly give us up to the power of sin and Satan. All that the scripture knows about free-will is, that, in the state of nature antecedent unto the converting sanctifying work of the Spirit, all men whatever are in bondage unto sin, and that in all the faculties of their souls. They are sold under sin, are *not subject unto the law of God, nor can be*; can neither think, nor will, nor do, nor desire, nor love any thing that is spiritually good, according to the mind of God; but as unto what is evil, perverse, unclean, that they are free and open unto, ready for, prone, and inclined, and every way able to do. On the other side, in those who are renewed by the Holy Ghost and sanctified,

it acknowledgeth and teacheth a freedom of will, not an indifferency and flexibility unto good and evil, but in a power and ability to like, love, chuse, and cleave unto God and his will in all things. The will is now freed from its bondage unto sin, and being enlarged by light and love, willeth and chuseth freely the things of God, having received spiritual power and ability so to do. It is the truth, that is, faith in the gospel, the doctrine of the truth, which is the means of this freedom, *The truth that makes you free*, John viii. 32. And it is the Son of God, by his Spirit, who is the principal efficient cause of it: *for if the Son make us free, then are we free indeed*, ver. 36. and otherwise we are not, whatever we pretend. And this freedom unto spiritual good we have not of ourselves in the state of nature; for, if we have, then we are free indeed, and there would be no need that the Son should make us free.

SECT. 34.—The difference therefore about free-will is reduced unto these heads: 1. Whether there be a power in man, indifferently, to determine himself, his choice, and all his actings, to this or that good or evil, one thing or another, independently on the will, power, and providence of God, and his disposal of all future events. This, indeed, we deny, as that which is inconsistent with the prescience, authority, decrees, and dominion of God, and as that which would prove certainly ruinous and destructive to ourselves. 2. Whether there be in men unregenerate, not renewed by the Holy Ghost, a freedom, power, and ability unto that which is spiritually good, or to believe and obey according to the mind and will of God. This also we deny, as that which is contrary to innumerable testimonies of scripture, and absolutely destructive of the grace of our Lord Jesus Christ. 3. Whether the freedom of will that is in believers do consist in an indifferency and freedom from any determination only, with a power equally ready for good or evil, according as the will shall determine itself; or whether it consists in a gracious freedom and ability to chuse, will,

and do that which is spiritually good, in opposition to the bondage and slavery unto sin, wherein we were before detained. This last is that liberty and power of the will which we assert, with the scripture, in persons that are sanctified. And a liberty this is every way consistent with all the operations of God, as the sovereign first cause of all things; every way compliant with, and an effect of the special grace of God, and the operations of the Holy Ghost; a liberty whereby our obedience and salvation are secured, in answer to the promises of the covenant. And who, that understands himself, would change this real, useful, gracious free-will, given by Jesus Christ, the Son of God, when he makes us free, and an effect of God's writing his law in our hearts, to cause us to walk in his statutes, that property of the new heart, whereby it is able to consent unto, chuse, and embrace freely the things of God, for that fictitious imaginary freedom, yea, for it, if it were real, of an indifferency unto all things, and an equal power unto every thing, whether it be good or evil. I say, then, that by the habit of grace and holiness infused into us by the Spirit of sanctification, the will is freed, enlarged, and enabled to answer the commands of God for obedience, according to the tenor of the new covenant. This is that freedom, this is that power of the will which the scripture reveals and regards, and which, by all the promises and precepts of it, we are obliged to use and exercise, and no other.

SECT. 35.—(3.) The affections, which naturally are the principal servants and instruments of sin, are hereby engaged unto God, Deut. xxx. 6. And from what hath been thus far discoursed, the sense of our former assertion is evident, as also the nature of the principle of holiness insisted on.

The Holy Ghost, in our sanctification, doth work, effect, and create in us, a new, holy, spiritual, vital principle of grace, residing in all the faculties of our souls, according as their especial nature is capable thereof, af-

ter the manner of a permanent and prevalent habit, which he cherisheth, preserveth, increaseth, and strengtheneth continually, by effectual supplies of grace from Jesus Christ, disposing, inclining, and enabling the whole soul unto all ways, acts, and duties of holiness, whereby we live to God, opposing, resisting, and finally conquering whatever is opposite and contrary thereunto. This belongs essentially unto evangelical holiness, yea; herein doth the nature of it formally and radically consist. This is that from whence believers are denominated holy, and without which none are so, or can be so called.

SECT. 36.—*Secondly*, The properties of this power are readiness and facility. Wherever it is, it renders the soul ready unto all duties of holy obedience, and renders all duties of holy obedience easy unto the soul.

1. It gives readiness, by removing and taking away all those incumbrances which the mind is apt to be clogged with and hindered by, from sin, the world, spiritual sloth, and unbelief. This is that which we are exhorted unto in a way of duty, Heb. xii. 1. Luke xii. 35. 1 Peter i. 13. chap. iv. 1. Eph. vi. 14. Herein is the Spirit ready, though the flesh be weak, Mark xiv. 35. And those incumbrances which give an unreadiness unto obedience to God, may be considered two ways: (1.) As they are in their full power and efficacy in persons unregenerate; whence they are unto every good work reprobate, Titus i. 13. Hence proceed all those prevalent tergiversations against a compliance with the will of God, and their own convictions, which bear sway in such persons. *Yet a little slumber, a little sleep, a little folding of the hands to sleep*, Prov. vi. 10. By these do men so often put off the calls of God, and perniciously procrastinate from time to time a full compliance with their convictions. And whatever particular duties such persons do perform, yet are their hearts and minds never prepared or ready for them; but the incumbrances mentioned, do influence them into spiritual disorders in all that they do. (2.) These principles of sloth and unreadiness

ness do oft-times partially influence the minds of believers themselves unto great indispositions unto spiritual duties: So the Spouse states her case, Cant. v. 2, 3. By reason of her circumstances in the world, she had an unreadiness for that converse and communion with Christ, which she was called unto. And it is so not unfrequently with the best of men in this world. A spiritual unreadiness unto holy duties, arising from the power of sloth, or the occasions of life, is no small part of their sin and trouble. Both these are removed by this spiritual power of the principle of life and holiness in believers. The total prevailing power of them, such as is in persons unregenerate, is broken by the first infusion of it into the soul, wherein it gives an habitual fitness and preparation of heart unto all duties of obedience unto God. And by various degrees it freeth believers from the remainders of the incumbrances which they have yet to conflict with; and this it doth three ways: As, (1.) It weakeneth and taketh off the bent of the soul from earthly things, so as they shall not possess the mind as formerly, Col. iii. 2. How it doth this, was declared before; and when this is done, the mind is greatly eased of its burden, and some way ready unto its duty. (2.) It gives an insight into the beauty, the excellency, and glory of holiness and all duties of obedience. This they see nothing of, who, being unsanctified, are under the power of their natural darkness. They can see no beauty in holiness, no form nor comeliness why it should be desired; and it is no wonder if they are unfree to the duties of it, which they are but as it were compelled unto. But the spiritual light wherewith this principle of grace is accompanied, discovers an excellency in holiness, and the duties of it, and in the communion with God which we have thereby, so as greatly to incline the mind unto them, and prepare it for them. (3.) It causeth the affections to cleave and adhere unto them with delight. *How do I love thy law*, saith David; *my delight is in thy statutes; they are sweeter to me than the honey-comb*. Where these three

things concur, that the mind is freed from the powerful influences of carnal lusts and love of this world, where the beauty and excellency of holiness, and the duties of obedience, lye clear in the eyes of the soul, and where the affections cleave unto spiritual things, as commanded, then will be that readiness in obedience which we enquire after.

SECT. 37.—2. It gives facility or easiness in the performance of all duties of obedience. Whatever men do from an habit, they do with some kind of easiness. That is easy to them which they are accustomed unto, though hard and difficult in itself. And what is done from nature is done with facility. And the principle of grace, as we have shewed, is a new nature, an infused habit, with respect unto the life of God, or all duties of holy obedience. I grant, there will be opposition unto them even in the mind and heart itself, from sin and Satan, and from temptations of all sorts, yea, and they may sometimes rise so high, as either to defeat our purposes and intentions unto duties, or to clog us in them, to take off our chariot-wheels, and to make us drive heavily. But still it is in the nature of the principle of holiness to make the whole course of obedience, and all the duties of it, easy unto us, and to give us a facility in their performance: For, (1.) It introduceth a suitableness between our minds and the duties we are to perform. By it is the law written in our hearts, that is, there is an answerableness in them unto all that the law of God requires. In the state of nature, the great things of the law of God are a *strange thing unto us*, Hof. viii. 12. there is an enmity in our minds against them, Rom. viii. 7. There is no suitableness between our minds and them. But this is taken away by the principle of grace. Thereby do the mind and duty answer one another, as the eye and a lightsome body. Hence, the commands of *Christ are not grievous* unto them in whom it is, 1 John v. 3. They do not appear to contain any thing uncouth, unreasonable, burdensome, or any way unsuited to that

new nature whereby the soul is influenced and actuated. Hence, all the ways of wisdom are unto believers as they are in themselves, *pleasantness, and all her paths are peace*, Prov. iii. 17.

The great notion of some in these days is, about the suitableness of Christian religion unto reason. And, to make good their assertion in the principal mysteries of it, because reason will not come to them, they bring them, by violence, unto their reason. But it is with respect unto this renewed principle alone, that there is a suitableness in any of the things of God unto our minds and affections. (2.) It keeps up the heart or whole person unto a frequency of all holy acts and duties. And frequency gives facility in every kind. It puts the soul upon reiterated actings of faith and love, or renewed holy thoughts and meditations. It is a spring that is continually bubbling up in them, on the frequent repetition of the daily duties of prayer, reading, holy discourse; as on closing with all opportunities and occasions of mercy, benignity, charity, and bounty amongst men. Hereby is the heart so accustomed unto the yoke of the Lord, and made so conversant in his ways, that it is natural and easy to it to bear them, and to be engaged in them. And it will be found, by experience, that the more intermissions of any sort we fall under, the more difficulty we shall find in the performance of them. (3.) It engageth the assistance of Christ and his Spirit. It is the divine nature, the new creature, which the Lord Christ careth for; in and by its actings in all duties of obedience doth its life consist: therein also is it strengthened and improved. For this cause doth the Lord Christ continually come in by the supplies of his Spirit unto its assistance. And when the strength of Christ is engaged, then and there is his yoke easy, and his burden light.

SECT. 38.—Some, perhaps, will say, that they find not this facility or easiness in the course of obedience, and in the duties of it. They meet with secret unwillingness in themselves, and great oppositions on other ac-

counts, whence they are apt to be faint and weary, yea, are almost ready to give over. It is hard to them to pray continually, and not to faint; to stand in their watch night and day against the inroads of their spiritual adversaries, to keep themselves from the insinuations of the world, and up unto those sacrifices of charity and bounty that are so well-pleasing to God: many weights and burdens are upon them in their course; many difficulties press them, and they are ready to be beset round about, every moment. Wherefore, they think that the principle of grace and holiness doth not give the facility and easiness mentioned, or that they were never made partakers of it.

I answer, (1.) Let these persons examine themselves, and duly consider whence these obstructions and difficulties they complain of do arise: if they are from the inward inclinations of their souls, and unwillingness to bear the yoke of Christ, only they are kept up unto it by their convictions, which they cannot cast off; then is their condition to be bewailed: but if themselves are sensible, and convinced, that they arise from principles, which, as far as they are within them, they hate and abhor, and long to be freed from; and, as they are from without, are such as they look on as enemies unto them, and do watch against them; then what they complain of is no more, but what, in one degree or other, all that believe have experience of. And if their impediments do arise from what they know themselves to be opposite unto them, and that principle whereby they are actuated, then, notwithstanding this objection, it may be in the nature of the principle of holiness to give facility in all the duties of it.

SECT. 39.—(2.) Let enquiry be made, whether they have been constant and assiduous in the performance of all those duties which they now complain that they find so much difficulty in? The principle of grace and holiness gives facility in all duties of obedience, but in the proper way and order. It first gives constancy and assi-

duity, and then easiness. If men comply not with its guidance and inclination in the former, it is in vain for them to expect the latter. If we are not constant in all acts of obedience, none of them will ever be easy unto us. Let not those who can omit proper and due seasons of meditation, prayer, hearing, charity, moderation in all things, patience, meekness, and the like, at their pleasure, on the least occasions, excuses, or diversions, ever think or hope to have the ways of obedience smooth, its paths pleasant, or its duties easy. Let him never think to attain any readiness, delight, or facility, in any art or science, who is always beginning at it, touching upon it sometimes. As this is the way, in all sorts of things, natural and spiritual, to be always learning, and never come to the knowledge of the truth; so, in the practice of holy obedience, if men are, as it were, always beginning, one while performing, another intermitting the duties of it, fearing, or being unwilling to engage into a constant, equal, assiduous discharge of them, they will be always striving, but never come unto any readiness or facility in them.

(3.) The difficulty and burdensomeness complained of, may proceed from the interposition of perplexing temptations, which weary, disquiet, and distract the mind. This may be, and frequently is so, and yet our assertion not impeached. We only say, that set aside extraordinary occasions, and sinful neglects, this principle of grace and holiness doth give that suitableness to the mind unto all duties of obedience, that constancy in them, that love unto them, as make them both easy and pleasant.

SECT. 40.—By these things we may enquire after the habit or principle of holiness in our own minds, that we be not deceived by any thing that falsely pretendeth thereunto: As,

(1.) Let us take heed, that we deceive not ourselves, as though it would suffice unto gospel-holiness, that we have occasionally good purposes of leaving sin, and living unto God, then, when something urgeth upon us more

than ordinary, with the effects which such purposes will produce. Afflictions, sicknesses, troubles, sense of great guilt, fear of death, and the like, do usually produce this frame. And although it is most remote from any pretence unto evangelical obedience, yet I could not but give a caution against it, because it is that whereby the generality of men in the world do delude themselves into eternal ruin. It is rare to find any that are so stubbornly profligate, but at one time or another, they project and design, yea, promise and engage unto a change of their course, and amendment of their lives, doing sundry things, it may be, in the pursuit of those designs and purposes: for they will thereon abstain from their old sins, with whose haunt they are much perplexed, and betake themselves unto the performance of those duties from whence they expect most relief unto their consciences, and whose neglect doth most reflect upon them: especially will they do so, when the hand of God is upon them in afflictions and dangers, Psal. lxxviii. 34, 35, 36, 37. And this produceth in them that kind of goodness, which God says, is *like the morning cloud, or the early dew*, things that make a fair appearance of something, but immediately vanish away, Hos. vi. 4. Certainly there need not much pains to convince any man, how unspeakably this comes short of that evangelical holiness which is a fruit of the sanctification of the Spirit. It hath neither the root of it, nor any fruit that doth so much as resemble it. But it is to be lamented, that such multitudes of rational creatures, living under the means of light and grace, should so vainly and wofully delude their own souls. That which they aim at and intend, is to have that in them whereby they may be accepted with God. Now, not to insist on what will absolutely frustrate all the designs of such persons, namely, their want of faith in Christ, and an interest in his righteousness thereby, which they are regardless of; all that they project and design is as far beneath that holiness which God requireth of them, and which they think hereby to obtain.

as the earth is beneath the heavens. All that they do in this kind is utterly lost; it will never be either a righteousness unto them, or an holiness in them. But this deceit is frequently rebuked; God only, by his grace, can remove and take it away from the minds of men.

SECT. 41.—(2.) And we may learn hence, not to be imposed on by gifts, though never so useful, with a plausible profession thereon. These things go a great way in the world, and many deceive both themselves and others by them. Gifts are from the Holy Ghost in an especial manner; and therefore greatly to be esteemed. They are also frequently useful in and unto the church; for *the manifestation of the Spirit is given unto men to profit withal*. And they put men on such duties as have a great shew and appearance of holiness. By the help of them alone men may pray and preach, and maintain spiritual communication among them with whom they do converse. And, as circumstances may be ordered, they put sundry persons on a frequent performance of these duties; and so keep them up to an eminency in profession. But yet, when all is done, they are not holiness, nor are the duties performed in the strength of them alone, duties of evangelical obedience accepted of God in them by whom they are performed; and they may be where there is nothing of holiness at all. They are not, indeed, only consistent with holiness, but subservient unto it, and exceeding promoters of it in the souls that are really gracious. But they may be alone, without grace, and then are they apt to deceive the mind with a pretence of being and doing what they are not, nor do. Let them be called to an account by the nature and properties of that habit and principle of grace which is in all true holiness, as before explained, and it will quickly appear how short they come thereof: for, as their subject, where they have their residence, is the mind only, and not the will or affections, any further but as they are influenced or restrained by light, so they do not renew nor change the mind itself, so as to trans-

form it into the image of God; neither do they give the soul a general inclination unto all acts and duties of obedience, but only a readiness for that duty which their exercise doth peculiarly consist in. Wherefore, they answer no one property of true holiness, and we have not seldom seen discoveries made thereof.

SECT. 42.—Least of all can morality, or a course of moral duties, when it is alone, maintain any pretence hereunto. We have had attempts to prove, that there is no specifical difference between common and saving grace, but that they are both of the same kind, differing only in degrees. But some, as though this ground were already gained, and needed no more contending about, do add, without any consideration of these petty distinctions of common and saving grace, that morality is grace, and grace is morality, and nothing else. To be a gracious holy man, according to the gospel, and to be a moral man, is all one with them. And, as yet, it is not declared, whether there be any difference between evangelical holiness and philosophical morality. Wherefore, I shall proceed to the second thing proposed; and this is, further to prove, that this habit or gracious principle of holiness is specifically distinct from all other habits of the mind whatever, whether intellectual or moral, connate or acquired, as also from all that common grace, and the effects of it, whereof any persons, not really sanctified, may be made partakers.

SECT. 43.—The truth of this assertion is indeed sufficiently evident from the description we have given of this spiritual habit, its nature and properties. But whereas there are also other respects giving further confirmation of the same truth, I shall call over the most important of them, after some few things have been premised: As,

1. An habit, of what sort soever it be, qualifies the subject wherein it is, so that it may be denominated from it, and make the actions proceeding from it to be suited unto it, or to be of the same nature with it; As Aristotle

says, "Virtue is an habit which maketh him that hath it good or virtuous, and his actions good." Now, all moral habits are seated in the will. Intellectual habits are not immediately affective of good or evil, but as the will is influenced by them. These habits do incline, dispose, and enable the will to act according to their nature. And in all the acts of our wills, and so all external works which proceed from them, two things are considered: First, The act itself, or the work done. And, Secondly, The end for which it is done. And both these things are respected by the habit itself, though not immediately, yet by virtue of its acts. It is, moreover, necessary and natural, that every act of the will, every work of a man, be for a certain end. Two things therefore are to be considered in all our obedience: (1.) The duty itself we do. And, (2.) The end for which we do it. If any habit therefore doth not incline and dispose the will unto the proper end of duty, as well as unto the duty itself, it is not of that kind from whence true gospel-obedience doth proceed: for the end of every act of gospel-obedience, which is the glory of God in Jesus Christ, is essential unto it. Let us then take all the habits of moral virtue, and we shall find, that however they may incline and dispose the will unto such acts of virtue as materially are duties of obedience, yet they do it not with respect unto this end. If it be said that such moral habits do so incline the will unto duties of obedience, with respect unto this end, then there is no need of the grace of Jesus Christ, or the gospel, to enable men to live unto God, according to the tenor of the covenant of grace, which some seem to aim at.

SECT. 44.—2. Whereas it is the end that gives all our duties their special nature, this is twofold:

(1.) The next; and, (2.) The ultimate; or it is particular or universal. And these may be different in the same action: As a man may give alms to the poor, his next particular end may be to relieve and cherish them: this end is good, and so far the work or duty itself is good

also. But the ultimate or general end of this action may be self, merit, reputation, praise, compensation for sin committed, and not the glory of God in Christ, which viciates the whole. Now, moral habits, acquired by endeavours answerable unto our light and convictions, or the dictates of enlightened reason, with resolutions and perseverance, may incline and dispose the will unto actions and works, that, for the substance of them, are duties, and are capable of having particular ends that are good; but a want of respect unto the general end allows them not to be any part of gospel-obedience. And this is applicable unto all moral habits and duties whatever. But the difference asserted is farther manifested:

SECT. 45.—*First*, From the especial fountain and spring of holiness, which constitutes its nature of another kind than any common grace or morality can pretend unto: And this is electing love, or God's purpose of election, Eph. i. 4. *He hath chosen us in Christ before the foundation of the world, that we should be holy and unblameable before him in love.* God chuseth us from eternity, that we should be holy; that is, with a design and purpose to make us so. He sets some men apart, in his eternal purpose, as those unto whom he will communicate holiness. It is therefore an especial work of God, in the pursuit of an especial and eternal purpose. This gives it its especial nature, and makes it, as was said, of another kind than any effect of common grace whatever. That is holiness, which God works in men by his Spirit, because he hath chosen them, and nothing else is so: for he *chuseth us unto salvation through the sanctification of the Spirit*, 2 Thess. ii. 13. Salvation is the end that God aimeth at in his chusing of us, in subordination unto his own glory, which is and must be the ultimate end of all his purposes and decrees, or of all the free acts of his wisdom and love. The means which he hath ordained, whereby we shall be brought unto this salvation, so designed in his eternal purpose, is the sanctification of the Spirit. Gospel-holiness, therefore, is the effect of that

sanctification of the Spirit, which God hath designed as the especial way and means, on their part, of bringing the elect unto salvation. And his chusing of them is the cause and reason why he doth so sanctify them by his Spirit. And, where our sanctification is comprised under our vocation, because therein, and thereby, we are sanctified by the sanctifying principle of holiness communicated unto us, it is not only reckoned as an effect and consequent of our predestination, but is so conjoined thereunto, as to declare, that none others are partakers of it, but those that are predestinate, Rom. viii. 30.

And this consideration is of itself sufficient to evince, that this holiness, whereof we treat, differs essentially from all other habits of the mind, and actions proceeding from them, as having an especial nature of its own. Whatever there may be in any men, of virtue and piety, or whatever their endeavours may be, in ways of honesty and duty towards God and men, if the power and principle of it in them be not a fruit of electing love, of the Spirit of sanctification, given of God for this certain end, that we may attain the salvation whereunto we are chosen, it belongeth not unto this holiness. Wherefore, the apostle Peter giving us in charge, to use all diligence whereby we may make our calling and election sure, that is, unto our souls, and in our minds, prescribes, as the means of it, the exercise and increase of those graces which are its proper effects, 2 Peter i. 5, 6, 7, 10. And the reason why we see so many glorious professions of faith and obedience utterly to fail, as we do, is, because the faith so professed was not the faith of the elect of God, Titus i. 1. and the obedience of it was not the fruit of that Spirit of sanctification which God gives to man, to make his purpose of election infallibly effectual; so that the *purpose of God, which is according to election, might stand*, Rom. xi. and the election, or those elected, might obtain the grace and glory designed for them, Rom. xi. 5, 7. And it is an evidence of much spiritual sloth in us, or, that which is worse, namely, that our

graces and obedience are not genuine, and of the true and heavenly race, if we endeavour not to satisfy ourselves, that they are real effects of electing love.

SECT. 46.—If any one shall enquire, how we may know whether the graces of holiness, which we hope are in us, and the duties that proceed from them, are fruits and effects of election, seeing such only are genuine and durable? I answer, it may be done three ways:

(1.) By their growth and increase. This, in ordinary cases, setting aside the seasons of prevalent temptations and desertions, is the best evidence hereof. Waters that proceed from a living fountain, increase in their progress, because of the continual supplies which they have from their spring; when those which have only occasional beginnings, from showers of rain, or the like, do continually decay until they are dried up. The graces that come from this eternal spring, have continual supplies from it, so that if they meet with no violent obstructions, (as they may do sometimes for a season) they do constantly increase and thrive. And therefore no man can secure his spiritual comforts one moment under a sensible decay of grace; for such a decay is a very sufficient reason why he should call the truth of all his grace into question. Where the Spirit of sanctification is, as given in pursuit of the purpose of election, it is a *well of water springing up into everlasting life*, John iv. 14. The quietness and satisfaction of professors, under a decay of grace, is a soul-ruining security, and hath nothing in it of spiritual peace.

SECT. 47.—(2.) We may discern it, when we are much stirred up unto diligent actings and exercise of grace, out of a sense of that electing love from whence all grace doth proceed. It is the nature of grace that is the fruit of election, greatly to affect the heart and mind with a sense of the love that is therein: so the apostle says expressly, that one grace exciteth and stirreth up another, from a sense of the love of God, which sets them all on work, Rom. v. 2, 3, 4, 5. So God is said to *draw us*

with his loving-kindness, because he hath loved us with everlasting love, Jer. xxxi. 3. that is, he gives us such a sense of his everlasting love, as thereby to draw us after him in faith and obedience. Those principles of duties in us which are excited only by fear, awe, hope, and the jealous observances of an awakened conscience, will scarce, at any time, evince this heavenly extract unto a spiritual understanding. That grace which proceeds from especial love, will carry along an holy quickening sense of it, and thereby be excited unto its due exercise. And we do what we can to famish and starve our graces, when we do not endeavour their supplies by faith on that spring of divine love from whence they proceed.

SECT. 48.—(3.) Seeing we are chosen in Christ, and predestinated to be like unto him, those graces of holiness have the most evident and legible characters of electing love upon them, which are most effectual in working us unto a conformity to him. That grace is certainly from an eternal spring, which makes us like unto Jesus Christ. Of this sort are meekness, humility, patience, self-denial, contempt of the world, readiness to pass by wrongs, to forgive enemies, to love and do good unto all, which, indeed, are despised by the most, and duly regarded but by few. But I return,

SECT. 49.—*Secondly*, The especial procuring cause of this holiness is the mediation of Christ. We are not in this matter concerned in any thing, let men call it what they please, virtue, or godliness, or holiness, that hath not an especial relation unto the Lord Christ, and his mediation. Evangelical holiness is purchased for us by him, according to the tenor of the everlasting covenant, is promised unto us on his account, actually impetrated for us by his intercession, and communicated unto us by his Spirit. And hereby we do not only cast off all the moral virtues of the Heathens from having the least concernment herein, but all the principles and duties of persons professing Christianity, who are not really and actually implanted into Christ: for he it is who of

God is made unto us sanctification, 1 Cor. i. 30. And this he is on several accounts, the heads whereof may be called over.

SECT. 50.—(1.) He is made unto us of God sanctification, with respect unto his sacerdotal office, because we are purified, purged, washed, and cleansed from our sins by his blood, in the oblation of it, and the application of it, unto our souls, as hath been at large declared, Eph. v. 26, 27. Titus ii. 14. 1 John i. 7. Heb. ix. 14. All that we have taught before concerning the purification of our minds and consciences by the blood of Christ, is peculiar unto gospel-holiness, and distinguisheth it essentially from all common grace, or moral virtues. And they do but deceive themselves, who rest in a multitude of duties, it may be animated with much zeal, and set off with a profession of the most rigid mortification, whose hearts and consciences are not thus purged by the blood of Christ.

SECT. 51.—(2.) Because he prevails for the actual sanctification of our natures, in the communication of holiness unto us by his intercession. His prayer, John xvii. 17. is the blessed spring of our holiness. *Sanctify them through thy truth, thy word is truth.* There is not any thing of this grace wrought in us, bestowed on us, communicated unto us, preserved in us, but what is so in answer unto, and compliance with the intercession of Christ. From his prayer for us, is holiness begun in us; *Sanctify them*, saith he, *by thy truth.* Thence is it kept alive and preserved in us: *I have*, saith he to Peter, *prayed for thee, that thy faith should not fail;* and through his intercession are we *saved to the uttermost.* Nothing belongs to this holiness, but what, in the actual communication of it, is a peculiar fruit of Christ's intercession: what is not so, what men may be made partakers of upon any more general account, belongs not thereunto. And if we really design holiness, or intend to be holy, it is our duty constantly to improve the intercession of Christ for the increase of it. And this we may do by especial applica-

tions to him for that purpose. So the apostles prayed him, to *increase their faith*, Luke xvii. 3. And we may do so, for the increase of our holiness. But the nature of this application unto Christ, for the increase of holiness, by virtue of his intercession, is duly to be considered. We are not to pray unto him, that he would intercede for us, that we may be sanctified; for, as he needs not our minding for the discharge of his office, so he intercedes not orally in heaven at all, and always doth so virtually by his appearance in the presence of God with the virtue of his oblation or sacrifice. But, whereas the Lord Christ gives out no supplies of grace unto us, but what he receiveth from the Father for that end, by virtue of his intercession, we apply ourselves unto him under that consideration, namely, as he who, upon his intercession with God for us, hath all stores of grace to give us supplies from.

SECT. 52.—(3.) He is so, because the rule and measure of holiness unto us, the instrument of working it in us, is his word and doctrine, which he taught the church as the great prophet of it. *The law was given by Moses, but grace and truth came by Jesus Christ.* The inbred dictates of the light and law of nature, in their greatest purity, are not the rule or measure of this holiness, much less are these the rules and maxims which men deduce, partly right, and partly wrong, from them, of any such use. Nor is the written law so. It is the rule of original holiness, but not the adequate rule of that holiness whereunto we are restored by Christ. Neither are both these in conjunction, the dictates of nature and the law written, the instrument of working holiness in us; but it is the doctrine of the gospel which is the adequate rule and immediate instrument of it. My meaning is, that the word, the gospel, the doctrine of Christ, in the preceptive part of it, is so the rule of all our obedience and holiness, as that all which it requireth belongeth thereunto, and nothing else but what it requireth doth so; and the formal reason of our holiness consists in conformity

thereunto, under this consideration, that it is the word and doctrine of Christ. Nothing belongeth unto holiness, materially, but what the gospel requireth; and nothing is so in us, formally, but what we do, because the gospel requireth it. And it is the instrument of it, because God maketh use of it alone as an external means for the communicating of it unto us, or the ingenerating of it in us. Principles of natural light, with the guidances of an awakened conscience, do direct unto, and exact the performance of many material duties of obedience. The written law requireth of us all duties of original obedience; and God doth use these things variously, for the preparing of our souls unto a right receiving of the gospel. But there are some graces, some duties, belonging unto evangelical holiness, which the law knows nothing of: such are the *mortification of sin, godly sorrow, daily cleansing of our hearts and minds*; not to mention the more sublime and spiritual acts of communion with God by Christ, with all that faith and love which is required in us towards him: for, although these things may be contained in the law, radically, as it requires universal obedience unto God, yet are they not so, formally. And it is not used as the means to beget faith and holiness in us: this is the effect of the gospel only. Hence it is said to be the *power of God unto salvation*, Rom. i. 16. or that whereby God puts forth *the greatness of his power* unto that purpose; *the word of his grace, which is able to build us up, and give us an inheritance among them that are sanctified*. Acts xx. 30. It is that by whose preaching faith cometh, Rom. x. 17. and by the hearing whereof we receive the Spirit, Gal. iii. 2. It is that whereby we are begotten in Christ Jesus, 1 Cor. iv. 15. James i. 17. 1 Peter i. 23, 24, 25. And all that is required of us, in the way of external obedience, is but that our conversation be such as becometh the gospel.

SECT. 53.—And this is a proper touch-stone for our holiness, to try whether it be genuine, and of the right kind or no. If it be, it is nothing but the seed of the

gospel quickened in our hearts, and bearing fruit in our lives. It is the delivery up of our souls into the mould of the doctrine of it, so as that our minds and the word should answer one another, as face doth unto face in water. And we may know whether it be so with us or no, two ways: For, (1.) If it be so, none of the commands of the gospel will be grievous unto us, but easy and pleasant. A principle suited unto them all, inclining unto them all, connatural unto them, as proceeding from them, being implanted in our minds and hearts, it renders the commands themselves so suited unto us, so useful, and the matter of them so desireable, that obedience is made pleasant thereby. Hence is that satisfaction of mind, with rest and joy, which believers have in gospel-duties, yea, the most difficult of them, with that trouble and sorrow which ensues upon their neglect, omission, or their being deprived of opportunities for them. But, in the strictest course of duties that proceedeth from any other principle, the precepts of the gospel, or at least some of them, on the account of their spirituality, or simplicity, are either esteemed grievous, or despised. (2.) None of the truths of the gospel will seem strange unto us. This makes up the evidence of a genuine principle of gospel-holiness, when the commands of it are not grievous, nor the truths of it strange or uncouth. The mind, so prepared, receives every truth, as the eye doth every increase of light, naturally and pleasantly, until it come unto its proper measure. There is a measure of light which is suited unto our visive faculty, what exceeds it, dazles and amazes, rather than enlightens; but every degree of light, which tends unto it, is connatural and pleasant to the eye. So is it with the sanctified mind and spiritual truth. There is a measure of light issuing from spiritual truths, that our minds are capable of; what is beyond this measure, belongs to glory; and the gazing after it will rather dazle than enlighten us: and such is the issue of over-strained speculations, when the mind endeavours an excess as to its measure. But all light from

truth, which tends to the filling up of that measure, is pleasant and natural to the sanctified mind. It sees wisdom, glory, beauty, and usefulness, in the most spiritual, sublime, and mysterious truths, that are revealed in and by the word; labouring more and more to comprehend them, because of their excellency. For want hereof, we know how the truths of the gospel are by many despised, reproached, scorned, as those which are no less foolishness unto them, to be believed, than the precepts of it are grievous to be obeyed.

SECT. 54.—(4.) He is so, as he is the exemplary cause of our holiness. The design of God in working grace and holiness in us, is, that *we may be conformed unto the image of his Son, that he may be the first-born among many brethren*, Rom. viii. 29. And our design in the attaining of it, is, first, that we may be like him, and then express or shew forth the *virtues of him who hath called us out of darkness into his marvellous light, unto his glory and honour*, 1 Peter ii. 9. To this end is he proposed in the purity of his natures, the holiness of his person, the glory of his graces, the innocency and usefulness of his conversation in the world, as the great idea and exemplar, which in all things we ought to conform ourselves unto. And, as the nature of evangelical holiness consists herein, namely, in an universal conformity unto him, as he is the image of the invisible God, so the proposal of his example unto us, is an effectual means of ingenerating and increasing it in us.

SECT. 55.—It is by all confessed, that examples are most effectual ways of instruction, and, if seasonably proposed, do secretly solicit the mind unto imitation, and almost unavoidably incline it thereunto. But when, unto this power, which examples have naturally and morally to instruct and affect our minds, things are peculiarly designed and instituted of God to be our examples, he requiring of us, that from them we should learn both what to do, and what to avoid, their force and efficacy is increased. This the apostle instructs us in at large,

1 Cor. x. 6, 7, 8, 9, 10, 11. Now, both these concur in the example of holiness that is given us in the person of Christ: For,

First, He is not only in himself morally considered, the most perfect, absolute, glorious pattern of all grace, holiness, virtue, obedience, to be chosen and preferred above all others, but he is only so; there is no other complete example of it. As for those examples of heroic virtue, or stoical apathy, which are boasted of among the heathens, it were an easy matter to find such flaws and tumours in them, as would render them not only uncomely, but deformed and monstrous. And, in the lives of the best of the saints, there is declared what we ought expressly to avoid, as well as what we ought to follow; and, in some things, we are left at a loss, whether it be safe to conform unto them or no, seeing we are to be followers of none any further than they were so of Jesus Christ, and wherein they were so; neither in what they were or did, absolutely our rule and example in itself, but only so far as therein they were conformable unto Christ. And the best of their graces, the highest of their attainments, and the most perfect of their duties, have their spots and imperfections; so that although they should have exceeded what we can attain unto, and are therefore meet to be proposed unto our imitation, yet do they come short of what we aim at, which is to be holy, as God is holy. But, in this our great exemplar, as there was never the least shew of variableness from the perfection of holiness, (*for he did no sin, neither was there any guile found in him, yea, in him was light, and no darkness at all*) so were all his graces, all his actings of them, all his duties, so absolute and complete, as that we ought to aim no higher, nor to propose any other pattern unto ourselves. And who is it, that aiming at any excellency, would not design the most absolute and perfect example? This therefore is to be found as unto holiness in Christ, and in him alone.

SECT. 56.—And, *Secondly*, He is appointed of God

for this purpose. One end why God sent his Son to take our nature upon him, and to converse in the world therein, was, that he might set us an example in our own nature, in one who was like unto us in all things, sin only excepted, of that renovation of his image in us, of that return unto him from sin and apostacy, of that holy obedience which he requireth of us. Such an example was needful, that we might never be at a loss about the will of God in his commands, having a glorious representation of it before our eyes; and this could be given us no otherwise but in our own nature. The angelical nature was not suited to set us an example of holiness and obedience, especially as to the exercise of such graces as we principally stand in need of in this world: for what examples could angels set unto us, in themselves, of patience in afflictions, of quietness in sufferings, seeing their nature is incapable of such things. Neither could we have had an example that was perfect and complete in our own nature, but only in one who was holy, harmless, undefiled, and separate from sinners. To this end, therefore, among others, did God send his own Son to take our nature on him, and therein to represent unto us the perfect idea of that holiness and obedience which he requireth of us. It is evident, therefore, that these two considerations of an instructive example, that it hath a moral aptitude to incite the mind unto imitation, and that it is instituted of God unto that purpose, are both found eminently in this of Christ.

SECT. 57.—But there is yet more in this matter: For, (*First,*) As God hath appointed the consideration of Christ as an especial ordinance unto the increase of holiness in us, so his holy obedience, as proposed unto us, hath a peculiar efficacy unto that purpose beyond all other instituted examples: For, (1.) We are often called to behold Christ, and to look upon him; or, it is promised that we shall do so, Isa. xlv. 22. Zech. xii. 10. Now, this beholding of Christ, or looking on him, is the consideration of him by faith unto the ends for which he is

exhibited, proposed, and set forth of God in the gospel, and promises thereof. This therefore is an especial ordinance of God, and is by his Spirit made effectual. And these ends are two: 1. Justification. 2. Salvation, or deliverance from sin and punishment. *Look, saith he, unto me, and be saved.* This was he on the cross, and is still so in the preaching of the gospel, wherein he is *evidently crucified before our eyes*, Gal. iii. 1. lifted up as *the brazen serpent in the wilderness*, John iii. 14, 15. That we looking on him by faith, as *bearing our sins in his own body on the tree*, 1 Peter i. 24. and *receiving the atonement* made thereby, Rom. v. 11. may, through faith in him, be justified from all our sins, and saved from the wrath to come. But this we intend not: For, 2. He is of God proposed unto us in the gospel, as the great pattern and exemplar of holiness; so as that, by God's appointment, our beholding and looking on him in the way mentioned, is a means of the increase and growth of it in us. So our apostle declares, 2 Cor. iii. 18. *We all with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even by the Spirit of the Lord.* That which is proposed unto us, is the *glory of the Lord*; or the glory of God in the face of Jesus Christ, chap. iv. ver. 6. that is, God gloriously manifesting himself in the person of Christ. This are we said to *behold with open face*. The veil of types and shadows being taken off and removed, faith doth now clearly and distinctly view and consider Jesus Christ as he is represented unto us in the *glass of the gospel*, that is, the evidences of the presence of God in him, and with him, in his work, purity, and holiness. And the effect hereof is, that we are, through the operation of the Spirit of God, *changed into the same image*, or made holy, and therein like unto him.

SECT. 58.—(*Secondly,*) There is peculiar force and efficacy, by the way of motive, in the example of Christ, to incline us unto the imitation of him, that is not to be found in any other example on any occasion whatever:

Because, (1.) Whatever is proposed unto us, in what he was, or what he did, as our pattern and example, he was it, and did it, not for his own sake, but out of free and mere love unto us. That pure nature of his, which we ought to be labouring after a conformity unto, 1 John iii. 3. and which he will at length bring us unto, Phil. iii. 21. he took it upon him by an infinite condescension, merely out of love unto us, Heb. ii. 14, 15. Phil. ii. 5, 6, 7. And all the actings of grace in him, all the duties of obedience which he performed, all that glorious compliance with the will of God in his sufferings which he manifested, proceed all from his love unto us, John xvii. 19. Gal. ii. 20. These things being in themselves truly honourable and excellent, yea, being only so; the holiness and obedience which God requireth of us consisting in them, being, by appointment of God, proposed unto our imitation in the example of Jesus Christ, how must it needs influence and prevail on gracious souls to endeavour a conformity unto him therein, to be as he was, to do as he did, seeing he was what he was, and did what he did, merely out of love unto us, and for no other end. And, (2.) Every thing which we are to imitate in Christ is otherwise beneficial unto us; for we are in its place and way even saved thereby. By his *obedience we are made righteous*, Rom. v. 19. There is no grace nor duty of Christ, which he did perform, but we have the advantage and benefit of it; and this increaseth the efficacy of this example: for who would not strive to obtain these things in himself, of whose being in Christ he hath so great advantage?

SECT. 59.—In this regard also, therefore, is the Lord Christ made *sanctification unto us*, and is the cause of evangelical holiness in us. And certainly we are the most of us much to blame, that we do not more abound in the use of this means unto the end mentioned. Did we abide more constantly in the beholding or contemplation of the person of Christ, of the glory and beauty of his holiness, as the pattern and great example proposed un-

to us, we should be more transformed into his image and likeness. But it is so fallen out, that many who are called Christians, delight to be talking of, and do much admire the virtuous sayings and actions of the heathen, and are ready to make them the object of their imitation, whilst they have no thoughts of the grace that was in our Lord Jesus Christ, nor do endeavour after conformity thereunto. And the reason is, because the virtue which they seek after and desire, is of the same kind with that which was in the heathen, and not of that grace and holiness which was in Christ Jesus. And thence also it is, that some, who not out of love unto it, but to decry other important mysteries of the gospel thereby, do place all Christianity in the imitation of Christ, do yet, indeed, in their practice, despise those qualities and duties wherein he principally manifested the glory of his grace. His meekness, patience, self-denial, quietness in bearing reproaches, contempt of the world, zeal for the glory of God, compassion to the souls of men, condescensions to the weaknesses of all, they regarded not. But there is no greater evidence, that whatever we seem to have of any thing that is good in us, is no part of evangelical holiness, than that it doth not render us conformable to Christ.

SECT. 60.—And we should always consider, how we ought to act faith on Christ with respect unto this end. Let none be guilty, practically, of what some are falsely charged withal as to doctrine. Let none divide in the work of faith, and exercise themselves but in the one half of it. To believe in Christ for redemption, for justification, for sanctification, is but one half of the duty of faith. It respects Christ only as he died and suffered for us, as he made atonement for our sins, peace with God, and reconciliation for us, as his righteousness is imputed unto us unto justification. Unto these ends, indeed, is he, firstly and principally, proposed unto us in the gospel, and with respect unto them are we exhorted to receive him, and to believe in him. But this is not all

that is required of us. Christ, in the gospel, is proposed unto us as our pattern and example of holiness. And, as it is a cursed imagination, that this was the whole end of his life and death, namely, to exemplify and confirm the doctrine of holiness which he taught, so to neglect his so being our example, in considering him by faith to that end, and labouring after conformity to him, is evil and pernicious. Wherefore, let us be much in the contemplation of what he was, what he did, how in all instances of duties and trials he carried himself, until an image or idea of his perfect holiness is implanted in our minds, and we are made like unto him thereby.

SECT. 61.—(4thly,) That which principally differenceth evangelical holiness, with respect unto the Lord Christ, from all other natural or moral habits or duties, and whereby he is made sanctification unto us, is, that from him, his person, as our head, the principle of spiritual life and holiness in believers is derived; and, by virtue of their union with him, real supplies of spiritual strength and grace, whereby their holiness is preserved, maintained, and increased, are constantly communicated unto them. On the stating, and proof hereof, the whole difference about grace and morality doth depend, and will issue: for, if that which men call morality be so derived from the Lord Christ, by virtue of our union with him, it is evangelical grace; if it be not, it is either nothing, or somewhat of another nature and kind; for grace it is not, nor holiness neither. And all that I have to prove herein, is, that the Lord Jesus Christ is an head of influence, the spring or fountain of spiritual life unto his church, wherein I know myself to have the consent of the church of God in all ages. And I shall confine the proof of my assertion unto the ensuing positions, with their confirmation.

SECT. 62.—*First*, Whatever grace God promiseth unto any, bestoweth on them, or worketh in them, it is all so bestowed and wrought in, by, and through Jesus Christ, as the Mediator or middle person between God

and them. This the very notion and nature of his office of Mediator, and his interposition therein between God and us, doth require. To affirm, that any good thing, any grace, any virtue is given unto, or bestowed on us, or wrought in us by God, and not immediately through Christ; or that we believe in God, yield obedience unto him, or praise with glory, not directly by Christ, is utterly to overthrow his mediation. Moses, indeed, is called a Mediator between God and the people, Gal. iii. 19. as he was an internuntius, a messenger to declare the mind of God to them, and to return their answers unto God; but, to limit the mediatory work of Christ unto such an interposition only, is to leave him but one office, that of a prophet, and to destroy the principal uses and effects of his mediation toward the church. In like manner, because Moses is called *σωτήρ*, a Saviour or Redeemer, Acts ii. 35. metaphorically, with respect unto his use and employment in that mighty work of the deliverance of the people out of Egypt; some will not allow that the Lord Christ is a Redeemer in any other sense, subverting the whole gospel, with the faith and souls of men. But, in particular, what there is of this nature in the mediation of Christ, in his being the middle person between God and us, may be declared in the ensuing assertions.

SECT. 63.—(1.) God himself is the absolute, infinite fountain, the supreme efficient cause of all grace and holiness: for he alone is originally and essentially holy, as he only is good, and so the first cause of all holiness and goodness to others. Hence he is called the *God of all grace*, 1 Peter v. 10. the author, possessor, and bestower of it. *He hath life in himself, and quickeneth whom he pleaseth*, John v. 26. *With him is the fountain of life*, Psal. xxxvi. 9. as hath been declared before. This, I suppose, needs no further confirmation with them who really acknowledge any such thing as grace and holiness. These things, if any, are among those perfect gifts which are from above, coming down *from the Father of lights*,

with whom is no variableness, nor shadow of turning, James i. 17.

SECT. 64.—(2.) God, from his own fulness, communicates unto his creatures, either by the way of nature, or by the way of grace. In our first creation God implanted his image on us, in uprightness and holiness, in and by the making or creation of our nature: and had we continued in that state, the same image of God should have been communicated by natural propagation. But since the fall and entrance of sin, God no more communicates holiness unto any by way of nature, or natural propagation: for, if he did so, there would be no necessity, that every one who is born must be born again, before he enter into the kingdom of God, as our Saviour affirmeth there is, John iii. 3. for he might have grace and holiness from his first nativity. Nor could it be said of believers, that they are *born not of blood, nor of the will of the flesh, nor of the will of man, but of God*, John i. 13. For grace might be propagated unto them by those natural means. It was the old Pelagian figment, that what we have by nature we have by grace, because God is the author of nature. So he was as it was pure, but it is our own as it is corrupt; and what we have thereby, we have of ourselves, in contradiction to the grace of God. *That which is born of the flesh is flesh;* and we have nothing else by natural propagation.

SECT. 65.—(3.) God communicates nothing in a way of grace to any, but in and by the person of Christ, as the Mediator and head of the church, John i. 18. In the old creation, all things were made by the eternal Word, the person of the Son, as the wisdom of God, John i. 3. Col. i. 16. There was no immediate emanation of divine power from the person of the Father, for the production of all or any created beings, but in and by the person of the Son, their wisdom and power being one and the same as acted in him. And the supportation of all things, in the course of divine providence, is his immediate work also; whence he is said to *uphold all things*.

with the word of his power, Heb. i. 3. And so it is in the new creation, with respect unto his person as Mediator. Therein was he the *image of the invisible God, the first-born of every creature, having the pre-eminence in all things; and he is before all things, and by him all things consist*, Col. i. 15, 17, 18. In the raising of the whole new creation, which is by a new spiritual life and holiness communicated unto all the parts of it, the work is carried on immediately by the person of Christ, the Mediator, and none hath any share therein but what is received and derived from him. This is plainly asserted, Eph. ii. 10. So the apostle disposeth of this matter; the *head of every man is Christ, and the head of Christ is God*, 1 Cor. xi. 3. which is so in respect of influence, as well as of rule. As God doth not immediately govern the church, but in and by the person of Christ, whom he hath given to be head over all things thereunto; so neither doth he administer any grace or holiness unto any, but in the same order; for *the head of every man is Christ, and the head of Christ is God*.

SECT. 66.—(4.) God doth work real, effectual, sanctifying grace, spiritual strength and holiness in believers, yea, that grace whereby they are enabled to believe, and are made holy, and doth really sanctify them more and more, that they may be preserved *blameless to the coming of our Lord Jesus Christ*. This hath been so fully confirmed in the whole of what hath been discoursed, both concerning regeneration and sanctification, as that it must not be here again insisted on. Wherefore, all this grace, according unto the former assertions, is communicated unto us through and by Christ, and no otherwise.

Secondly, Whatever is wrought in believers by the Spirit of Christ, it is in their union to the person of Christ, and by virtue thereof. That the Holy Spirit is the immediate efficient cause of all grace and holiness, I have sufficiently proved already, unto them to whom any thing in this kind will be sufficient. Now, the end why the

Holy Spirit is sent, and consequently of all that he doth, as he is so sent, is to glorify Christ; and this he doth by receiving from Christ, and communicating thereof unto others, John xvi. 13, 14, 15. And there are two works of this kind which he hath to do, and doth effect: 1. To unite us to Christ. And, 2. To communicate all grace unto us from Christ, by virtue of that union.

(1.) By him we are united unto Christ, that is, his person, and not a light within us, as some think, nor the doctrine of the gospel, as others with an equal folly seem to imagine. It is by the doctrine and grace of the gospel that we are united, but it is the person of Christ whereunto we are united: *For he that is joined unto the Lord is one Spirit*, 1 Cor. vi. 17. because by that one Spirit he is joined unto him: *For by one Spirit we are all baptized into one body*, 1 Cor. xii. 13. implanted into the body, and united unto the head. And therefore, *if we have not the Spirit of Christ, we are none of his*, Rom. viii. 9. We are therefore his, that is, united unto him, by a participation of his Spirit. And hereby Christ himself is in us; for *Jesus Christ is in us, except we be reprobates*, 2 Cor. xiii. 5. that is, he is in us *by his Spirit that dwelleth in us*, Rom. viii. 9, 11. 1 Cor. vi. 19. It may therefore be enquired, whether we receive the Spirit of the gospel from the person of Christ, or no? And this is the enquiry, which nothing but the extreme ignorance or impudence of some could render seasonable or tolerable, seeing formerly no Christian ever doubted of it, nor is he so now, who doth disbelieve it. It is true, we receive him by the preaching of the gospel, Gal. iii. 2. But it is no less true, that we receive him immediately from the person of Christ. For no other reason is he called so frequently the Spirit of Christ, that is, the Spirit which he gives, sends, bestows, or communicates. He receives of the Father the promise of the Holy Ghost, and sheddeth him forth, Acts ii. 33.

SECT. 67.—But it may be said, that if hereby we

are united unto Christ, namely, by his Spirit, then we must be holy and obedient, before we so receive him, wherein our union doth consist: for, certainly, Christ doth not unite ungodly and impure sinners unto himself, which would be the greatest dishonour unto him imaginable. We must therefore be holy, obedient, and like unto Christ, before we can be united unto him, and so consequently before we receive his Spirit, if thereby we are united to him.

Ans. 1. If this be so, then indeed are we not beholding in the least unto the Spirit of Christ that we are holy and obedient, and like to Christ: for he that hath the Spirit of Christ is united unto him: and he who is united to him, hath his Spirit, and none else. Whatever therefore is in any man, of holiness, righteousness, or obedience, antecedent unto union with Christ, is no especial effect of his Spirit. Wherefore, in this case, we must purify ourselves, without any application of the blood of Christ unto our souls, and we must sanctify ourselves, without any especial work of the Spirit of God on our nature. Let them that can, satisfy themselves with these things: for my part, I have no esteem or valuation of that holiness as holiness, which is not the immediate effect of the Spirit of sanctification in us.

2. It is granted, that ordinarily, the Lord Christ, by the dispensation of his word, by light and convictions thence ensuing, doth prepare the souls of men, in some measure, for the inhabitation of his Spirit. The way and manner hereof hath been fully before declared.

3. It is denied, that, on this supposition, the Lord Christ doth unite impure and ungodly sinners unto himself, so as that they should be so united, and continue impure and ungodly: for, in the same instant whereby any one is united unto Christ, and by the same act whereby he is so united, he is really and habitually purified and sanctified; for, where the Spirit of God is, there is liberty, and purity, and holiness. All acts and duties of

holiness, are, in order of nature, consequential hereunto; but the person is quickened, purified, and sanctified in its union.

Whereas therefore the Spirit of Christ communicated from him, for our union with him, is the cause and author of all grace and evangelical holiness in us, it is evident, that we receive it directly from Christ himself, which gives it the difference from all other habits and acts pleaded for.

SECT. 68.—(2.) The second work of the Spirit, is, to communicate all grace unto us from Christ, by virtue of that union. I shall take it for granted, until all that hath been before discoursed about the work of the Holy Spirit, in our regeneration and sanctification, be disproved, that he is the author of all grace and holiness; and when that is disproved, we may part with our Bibles also, as books which do openly and palpably mislead us. And what he so works in us, he doth it in pursuit of his first communication unto us, whereby we are united unto Christ, even for the edification, preservation, and further sanctification of the mystical body, making every member of it meet for the inheritance of the saints in light. And in those supplies of grace which he so gives, acted by us in all duties of obedience, consists all the holiness which I desire any acquaintance withal, or a participation of.

SECT. 69.—(3.) There is a mystical spiritual body, whereof Christ is the head, and his church are the members of it. There is therefore an union between them in things spiritual, like unto that which is between the head and members of the body of a man in things natural. And this the scripture, because of the weight and importance of it, with its singular use unto the faith of believers, doth frequently express. *God hath given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all, Eph. i. 22, 23. For as the body is one, and hath many members, and all the members of that body being many, are one body; so also*

is Christ, 1 Cor. xii. 12. Christ is the head, from whom the whole body fitly joined together, and compacted, by that which every joint supplieth, according to the effectual working of every part, maketh increase of the body, unto the edifying of itself in love, Eph. iv. 15, 16. And the same apostle speaks again to the same purpose, Col. ii. 19. Not holding the head, from which the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God. Now, it hath been always granted, by all them who acknowledge the divine person of the Son of God, or the union of the human nature unto the divine in his person, that the Lord Jesus is the head of his church, in the double sense of that word; for he is the political head of it in a way of rule and government; and he is the really spiritual head as unto vital influences of grace unto all his members. The Romanists indeed cast some disturbance on the former, by

neither act nor move, nor discharge its place or duty in the body: *So also is Christ*, saith the apostle; not only hath the whole mystical body of the church guidance and direction from him, in his laws, rules, doctrine, and precepts, but spiritual life and motion also; and so hath every member thereof. They all receive from him grace for holiness and obedience, without which they would be but withered and dead members in the body: but he hath told us, that because *he liveth, we shall live also*, John xiv. 19. For the Father hath given him to have *life in himself*, John v. 26. whereon he *quickeneth* with spiritual life *whom he will*, ver. 23. from that fountain of spiritual life which is in him, supplies of the same life are given unto the church; and therefore, because *he liveth, we live also*, that is, a spiritual life here, without which we shall never live eternally hereafter. And, Eph. iv. 16. the relation of Believers unto Christ being stated

are united unto Christ, namely, by his Spirit, then we must be holy and obedient, before we so receive him, wherein our union doth consist: for, certainly, Christ doth not unite ungodly and impure sinners unto himself, which would be the greatest dishonour unto him imaginable. We must therefore be holy, obedient, and like unto Christ, before we can be united unto him, and so consequently before we receive his Spirit, if thereby we are united to him.

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is Christ, 1 Cor. xii. 12. *Christ is the head, from whom the whole body fitly joined together, and compacted, by that which every joint supplieth, according to the effectual working of every part, maketh increase of the body, unto the edifying of itself in love, Eph. iv. 15, 16.* And the same apostle speaks again to the same purpose, Col. ii. 19. *Not holding the head, from which the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God.* Now, it hath been always granted, by all them who acknowledge the divine person of the Son of God, or the union of the human nature unto the divine in his person, that the Lord Jesus is the head of his church, in the double sense of that word; for he is the political head of it in a way of rule and government; and he is the really spiritual head as unto vital influences of grace unto all his members. The Romanists indeed cast some disturbance on the former, by interposing another immediate ruling, governing head, between him and the catholic church; yet do they not deny, but that the Lord Christ, in his own person, is yet the absolute supreme King, head, and ruler of the church. And the latter the Socinians cannot grant; for, denying his divine person, it is impossible to conceive, how the human nature, subsisting alone by itself, should be such an immense fountain of grace, as from whence there should be an emanation of it into all the members of the mystical body; but, by all other Christians, this hath hitherto been acknowledged; and therefore there is nothing belongs unto gospel-grace or holiness, but what is originally derived from the person of Christ, as he is the head of the church. And this is most evidently expressed in the places before alledged: for, 1 Cor. xii. 12. it is plainly affirmed, that it is between Christ and the church, as it is between the head and the members of the same natural body. Now, not only the whole body hath guidance and direction in the disposal of itself from the head, but every member, in particular, hath influences of life actually, and strength from thence, without which it can

neither act nor move, nor discharge its place or duty in the body: *So also is Christ*, saith the apostle; not only hath the whole myttical body of the church guidance and direction from him, in his laws, rules, doctrine, and precepts, but spiritual life and motion also; and so hath every member thereof. They all receive from him grace for holiness and obedience, without which they would be but withered and dead members in the body: but he hath told us, that because *he liveth, we shall live also*, John xiv. 19. For the Father hath given him to have *life in himself*, John v. 26. whereon he *quickeneth* with spiritual life *whom he will*, ver. 23. from that fountain of spiritual life which is in him, supplies of the same life are given unto the church; and therefore, because *he liveth, we live also*, that is, a spiritual life here, without which we shall never live eternally hereafter. And, Eph. iv. 16. the relation of believers unto Christ being stated exactly, to answer the relation and union of the members of the body unto the head, it is expressly affirmed, that, as in the natural body, there are supplies of nourishment and natural spirits communicated from the head unto the members, by the subserviency of all the parts of the body, designed unto that purpose, to the growth and increase of the whole in every part; so from Christ, the head of the church, which he is in his divine person, as God and man, there is a supply of spiritual life, strength, and nourishment, made unto every member of the body, unto its increase, growth, and edification; *for we are members of his body, of his flesh, and of his bones*, chap. v. 30. being made out of him, as Eve was out of Adam; yet so continuing in him, as to have all our supplies from him; *we in him, and he in us*, as he speaks, John xiv. 20. And, Col. ii. 19. it is expressly affirmed, that from him, the head, there is nourishment ministered unto the body, unto its increase with the increase of God. And what this spiritual nourishment, supplied unto the souls of believers for their increase and growth, from Christ, their head, can be, but the emanation from

his person, and communication with them of that grace, which is the principle and spring of all holiness and duties of evangelical obedience, none have yet undertaken to declare. And if any do deny it, they do what lies in them to destroy the life, and overthrow the faith, of the whole church of God. Yea, upon such a blasphemous imagination, that there could be an intercession for one moment, of influences of spiritual life and grace from the person of Christ unto the church, the whole must be supposed to die, and perish, and that eternally.

SECT. 70.—(4.) The whole of what we assert, is plainly and evidently proposed in sundry instructive allusions, which are made use of to this purpose. The principal of them is, that both laid down and declared by our Saviour himself, John xv. 1, 4, 5. *I am the true Vine, and my Father is the Husbandman. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, and ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me (or severed from me, apart from me) ye can do nothing.* The natural inbeing of the vine and branches in each other, is known unto all, with the reason of it; and so is the way whereby the inbeing of the branches in the vine, is the cause and means of their fruit-bearing. It is no otherwise, but by the communication and derivation of that *succus*, i. e. juice and nourishment, which alone is the preservative of vegetative life, and the next cause of fruit-bearing. In this juice and nourishment all fruit is virtually, yea, also as to the first matter and substance of it: in and by the branch it is only formed into its proper kind and perfection. Let any thing be done to intercept this communication from the vine into any branch, and it not only immediately loseth all its fruit-bearing power and virtue, but itself withereth and dieth away. And there is a mutual acting of the vine and branches in this matter. Unto the vine itself, it is natu-

ral, from its own fulness, to communicate nourishment unto the branches; it doth it from the principle of its nature. And unto the branches, it is also natural, to draw and derive their nourishment from the vine. *Thus is it*, saith the Lord Christ unto his disciples, *between me and you: I am the vine*, saith he, *and ye are the branches*; and there is a mutual inbeing between us, *I am in you, and ye are in me*, by virtue of our union. That, now, which is expected from you is, that you bring forth fruit; that is, that you live in holiness and obedience unto the glory of God: unless you do so, you are no true real branches in me, whatever outward profession you may make of your so being. But how shall this be effected? How shall they be able to bring forth fruit? This can be no otherwise done, but by their abiding in Christ, and thereby continually deriving spiritual nourishment, that is, grace and supplies of holiness from him; for, saith he, *χωρὶς ἐμοῦ*, separate, or apart from me, ye can do nothing of this kind; and that is, because nothing becomes fruit in the branch that was not nourishment from the vine. Nothing is duty, nothing is obedience in believers, but what is grace from Christ communicated unto them. The preparation of all fructifying grace is in Christ, as the fruit of the branches is naturally in the vine; and the Lord Christ doth spiritually and voluntarily communicate of this grace unto all believers, as the vine communicates its juice unto the branches naturally; and it is in the new nature of believers to derive it from him by faith. This being done, it is in them turned into particular duties of holiness and obedience. Therefore it is evident, that there is nothing of evangelical holiness in any one person whatever, but what is in the virtue, power, and grace of it, derived immediately from Jesus Christ, by virtue of relation unto him, and union with him. And it may be enquired, whether this be so with moral virtue or no? The same is taught by our apostle, under the similitude of an olive-tree, and its branches, Rom. xi. As also, where he is

affirmed to be a living stone, and believers to be built on him, as lively stones into a spiritual house, 1 Peter ii. 4, 5.

SECT. 71.—Particular testimonies do so abound in this case, as that I shall only name some few of them, John i. 15. *He is full of grace and truth. And of his fulness have all we received, and grace for grace.* It is of the person of Christ, or the *Word made flesh*, the Son of God incarnate, that the Holy Ghost speaketh. He was made flesh, and dwelt among us, full of *grace and truth*. It is not the fulness of the Deity, as it dwelt in him personally, that is here intended, but that which was in him as he was made flesh, that is, in his human nature as inseparably united unto the divine: an all-fulness that he received by the good-pleasure or voluntary disposal of the Father, Col. i. 19. and therefore belongeth not unto the essential fulness of the Godhead. And, as to the nature of this fulness, it is said to consist in grace and truth, that is, the perfection of holiness, and knowledge of the whole mind, counsel, and mystery of the will of God. Of this fulness do we *receive grace for grace*, all the grace in every kind whereof we are made partakers in this world. That this fulness in Christ expresseth the unconceivable fulness of his human nature, by virtue of of his indissoluble personal union, with all graces in their perfection, wherein he received not the Spirit by measure, John iii. 34. is, as I suppose, by all Christians acknowledged, I am sure, cannot be denied without the highest impiety and blasphemy. Hence, therefore, the Holy Ghost being witness, do we derive and receive all our grace, every one according to his measure, Eph. iv. 7. Wherefore, grace is given unto the Lord Christ in an immeasurable perfection, by virtue of his personal union, Col. ii. 9. and from him is it derived unto us, by the gracious inhabitation of his Spirit in us, 1 Cor. vi. 19. Eph. iv. 30. according unto the degree of participation allotted unto us. This, in the substance of it, is contained in this testimony. There was, and is, in Jesus

Christ a fulness and perfection of all grace; in us, of ourselves, or by any thing that we have by nature, or natural generation, blood, or the flesh, or the will of man, (ver. 13.) there is none at all. Whatever we have is received and derived unto us from the fulness of Christ, which is an inexhaustible fountain thereof, by reason of his personal union.

SECT. 72.—To the same purpose is he said to be our life, and *our life to be hid with him in God*, Col. iii. 3. Life is the principle of all power and operation. And the life here intended, is that whereby we live to God, the life of grace and holiness: for the actings of it consist in the setting of our affections on heavenly things, and mortifying our members that are on the earth. This life Christ is; he is not so formally; for if he were, then it would not be our life, but his only. He is therefore so efficiently, as that he is the immediate cause and author of it, and that as he is now with God in glory. Hence it is said, that we live, that is, this life of God, yet so as that we live not of ourselves, but Christ liveth in us, Gal. i. 20. And he doth no otherwise live in us, but by the communication of vital principles, and a power for vital acts, that is, grace and holiness from himself unto us. If he be our life, we have nothing that belongs thereunto, that is, nothing of grace or holiness, but what is derived unto us from him.

SECT. 73.—To conclude, we have all grace and holiness from Christ, or we have it of ourselves. The old Pelagian fiction, that we have them from Christ, because we have them by yielding obedience unto his doctrine, makes ourselves the only spring and author of them, and, on that account, very justly condemned by the church of old, not only as false, but as blasphemous. Whatever therefore is not thus derived, thus conveyed unto us, belongs not unto our sanctification or holiness, nor is of the same nature or kind with it. Whatever ability of mind or will may be supposed in us, what application soever of means may be made for the exciting and exercise of

that ability, whatever effects in virtues, duties, all offices of humanity and honesty, or religious observances, may be produced thereby from them, and wrought by us, if it be not all derived from Christ, as the head and principle of spiritual life unto us, it is a thing of another nature than evangelical holiness.

SECT. 74.—*Thirdly*, The immediate efficient cause of all gospel-holiness is the Spirit of God. This we have sufficiently proved already. And, although many cavils have been raised against the manner of his operations herein, yet none have been yet so hardy, as openly to deny that this is indeed his work: for so to do, is, upon the matter, expressly to deny the gospel. Wherefore, we have, in our foregoing discourses, at large, vindicated the manner of his operations herein, and proved, that he doth not educe grace by moral applications unto the natural faculties of our minds, but that he creates grace in us by an immediate efficiency of almighty power. And what is so wrought and produced, differeth essentially from any natural or moral habits of our minds, however acquired or improved.

SECT. 75.—*Fourthly*, This evangelical holiness is a fruit and effect of the covenant of grace. The promises of the covenant unto this purpose, we have before, on other occasions, insisted on. In them doth God declare, that he will cleanse and purify our natures, that he will write his law in our hearts, put his fear in our inward parts, and cause us to walk in his statutes, in which things our holiness doth consist. Whoever therefore hath any thing of it, he doth receive it in the accomplishment of these promises of the covenant: for there are not two ways whereby men may become holy, one by sanctification of the Spirit, according to the promise of the covenant, and the other by their own endeavours without it; though indeed Cassianus, with some of the Semi-Pelagians, dreamed somewhat to that purpose. Wherefore, that which is thus a fruit and effect of the promise of the covenant, hath an especial nature of its own, di-

ſtinct from whatever hath not that relation unto the ſame covenant. No man can ever be made partaker of any the leaſt degree of that grace or holineſs which is promiſed in the covenant, unleſs it be by virtue and as a fruit of that covenant; for, if they might do ſo, then were the covenant of God of none effect; for what it ſeems to promiſe in a peculiar manner, may, on this ſuppoſition; be attained without it, which renders it an empty name.

SECT. 76.—*Fifthly*, Herein conſiſts the image of God whereunto we are to be renewed. This I have proved before, and ſhall afterwards have occaſion to inſiſt upon. Nothing leſs than the entire renovation of the image of God in our ſouls will conſtitute us evangelically holy. No ſeries of obediencial actings, no obſervance of religious duties, no attendance unto actions amongſt men, as morally virtuous and uſeful, how exact ſoever they may be, or how conſtant ſoever we may be unto them, will ever render us lovely or holy in the ſight of God, unleſs they all proceed from the renovation of the image of God in us, or that habitual principle of ſpiritual life and power, which renders us conformable unto him.

SECT. 77.—From what hath been thus briefly diſcourſed, we may take a proſpect of that horrible mixture of ignorance and impudence wherewith ſome contend, that the practice of moral virtue is all the holineſs which is required of us in the goſpel; neither underſtanding what they ſay, nor whereof they do affirm. But yet this they do, with ſo great a confidence, as to deſpiſe and ſcoff at any thing elſe which is pleaded to belong thereunto. But this pretence, notwithstanding all the ſwelling words of vanity wherewith it is ſet off and vended, will eaſily be diſcovered to be weak and frivolous: For,

SECT. 78.—(1.) The name or expreſſion itſelf is foreign to the ſcripture, not once uſed by the Holy Ghoſt, to denote that obedience which God requireth of us in and according to the covenant of grace: nor is there

any sense of it agreed upon by them who so magisterially impose it on others. Yea, there are many express contests about the signification of these words, and what it is that is intended by them; which those who contend about them are not ignorant of, and yet have they not endeavoured to reduce the sense they intend unto any expression used concerning the same matter in the gospel, but all men must needs submit unto it, that at least the main parts, if not the whole of religion, consists in moral virtue, though it be altogether uncertain what they intend by the one or the other. These are they who scarce think any thing intelligible, when declared in the words of the scripture, which one hath openly traduced as a ridiculous jargon. They like not, they seem to abhor the speaking of spiritual things, in the words which the Holy Ghost teacheth, the only reason whereof is, because they understand not the things themselves. And whilst they are foolishness to any, it is no wonder, the terms whereby they are declared, seem also so to be. But such as have received the Spirit of Christ, and do know the mind of Christ, (which profane scoffers are sufficiently remote from) do best receive the truth, and apprehend it, when declared, not in *the words which man's wisdom teacheth, but which are taught by the Holy Ghost*. It is granted, to be the wisdom and skill of men further to explain and declare the truths that are taught in the gospel, by sound and wholesome words of their own, which yet all of them, as to their propriety and significancy, are to be tried and measured by the scripture itself. But we have a new way of teaching spiritual things sprung up among some, who being ignorant of the whole mystery of the gospel, and therefore despising it, would debase all the glorious truths of it, and the declaration made of them, into dry, barren, sapless, philosophical notions and terms, and those the most common, obvious, and vulgar, that ever obtained among the heathen of old. Virtuous living, they tell us, is the way to heaven; but what this virtue is,

or what is a life of virtue, they have added as little in the declaration of, as any persons that ever made such a noise about them.

SECT. 79.—(2.) That ambiguous term MORAL, hath, by usage, obtained a double signification, with respect unto an opposition unto other things which either are not so, or are more than so. For sometimes it is applied unto the worship of God, and so is opposed unto instituted. That religious worship, which is prescribed in the Decalogue, or required by the law of creation, is commonly called moral, and that in opposition unto those rites and ordinances which are of a superadded arbitrary institution. Again, it is opposed unto things that are more than merely moral, namely, spiritual, theological, or divine. So the graces of the Spirit, as faith, love, hope, in all their exercise, whatever they may have of morality in them, or however they may be exercised in and about moral things and duties, yet, because of fundry respects wherein they exceed the sphere of morality, are called graces and duties, theological, spiritual, supernatural, evangelical, divine; in opposition unto all such habits of the mind and duties, which being required by the law of nature, and as they are so required, are merely moral. In neither sense can it, with any tolerable congruity of speech, be said, that moral virtue is our holiness, especially the whole of it: but, because the duties of holiness have, the most of them, a morality in them, as moral, is opposed to instituted, some would have them have nothing also in them, as moral is opposed to supernatural and theological. But that the principle and acts of holiness are of another special nature, hath been sufficiently now declared.

SECT. 80.—(3.) It is, as was before intimated, somewhat uncertain, what the great pleaders for moral virtue do intend by it. Many seem to design no more but that honesty and integrity of life which was found among some of the heathens, in their virtuous lives and actions. And, indeed, it were heartily to be wished, that we

might see more of it amongst some that are called Christians: for, many things they did were materially good, and useful unto mankind; but let it be supposed to be never so exact, and the course of it most diligently attended unto, I defy it, as to its being the holiness required of us in the gospel, according unto the terms of the covenant of grace; and that because it hath none of those qualifications which we have proved essentially to belong thereunto. And I defy all men in the world to prove, that this moral virtue is the sum of our obedience to God, whilst the gospel is owned for a declaration of his will and our duty. It is true, all the duties of this moral virtue are required of us, but in the exercise of every one of them there is more required of us than belongs unto their morality, as namely, that they be done in faith, and love to God, through Jesus Christ; and many things are required of us as necessary parts of our obedience, which belong not thereunto at all.

SECT. 81.—(4.) Some give us such a description of morality, as that it should be of the same extent with the light and law of nature, or the dictates of it, as rectified and declared unto us in the scripture. And this, I confess, requires of us the obedience which is due towards God by the law of our creation, and according to the covenant of works materially and formally. But what is this unto evangelical holiness and obedience? Why, it is alledged, that religion, before the entrance of sin, and under the gospel, is one and the same; and therefore there is no difference between the duties of obedience required in the one and the other. And, it is true, that they are so far the same, as that they have the same author, the same object, the same end, and so also had the religion under the law, which was therefore so far the same with them. But that they are the same as to all the acts of our obedience, and the manner of their performance, is a vain imagination. Is there no alteration made in religion by the interposition of the person of Christ to be incarnate, and his mediation? No augmen-

tation of the object of faith? No change in the abolishing of the old covenant, and the establishment of the new, the covenant between God and man being that which gives the especial form and kind unto religion, the measure and denomination of it? No alteration in the principles, aids, and assistances, and whole nature of our obedience unto God? The whole mystery of godliness must be renounced, if we intend to give way unto such imaginations. Be it so, then, that this moral virtue, and the practice of it, do contain and express all that obedience materially considered, which was required by the law of nature in the covenant of works; yet, I deny it to be our holiness or evangelical obedience; and that, as for many other reasons, so, principally, because it hath not that respect unto Jesus Christ which our sanctification hath.

SECT. 82.—(5.) If it be said, that, by this moral virtue, they intend no exclusion of Jesus Christ, but include a respect unto him, I desire only to ask, whether they design by it such an habit of mind, and such acts thence proceeding, as have the properties before described, as to their causes, rise, effects, use, and relation unto Christ and the covenant, as are expressly and plainly in the scripture assigned unto evangelical holiness? Is this moral virtue, that which God hath predestinated or chosen us unto before the foundation of the world? Is it that which he worketh in us in the pursuit of electing love? Is it that which gives us a new heart, with the law of God written in it? Or, is it a principle of spiritual life, disposing, inclining, enabling us to live to God according to the gospel, produced in us by the effectual operation of the Holy Ghost, not educed out of the natural powers of our own souls by the mere applications of external means? Is it that which is purchased and procured for us by Jesus Christ, and the increase whereof in us he continueth to intercede for? Is it the image of God in us, and doth our conformity unto the Lord Christ consist therein? If it be so, if moral virtue answer all these properties and ad-

juncts of holiness, then the whole contest in this matter is, whether the Holy Spirit or these men be wisest, and know best how to express the things of God rationally and significantly. But if the moral virtue they speak of, be unconcerned in these things, if none of them belong unto it, if it may and doth consist without it, it will appear, at length, to be no more as to our acceptance before God, than what one of the greatest moralists in the world complained that he found it when he was dying, a mere empty name. But this fulsome Pelagian figment, of an holiness or evangelical righteousness, whose principle should be natural reason, and whose rule is the law of nature, as explained in the scripture, whose use and end is acceptance with God, and justification before him, whereof those, who plead for it, the most of them, seem to understand no more but outward acts of honesty, nor do practise so much, being absolutely opposite unto and destructive of the grace of our Lord Jesus Christ, being the mere doctrine of the Quakers, by whom it is better and more intelligibly expressed, than by some new patrons of it amongst us; will not, in the examination of it, create any great trouble, unto such as look upon the scripture to be a revelation of the mind of God in these things.

Of the Acts and Duties of Holiness.

C H A P. VII.

(1.) *Actual inherent righteousness in duties of holiness and obedience, explained. The work of the Holy Spirit with respect thereunto.*—(2.) *Distribution of the positive duties of holiness.*—(3.) *Internal duties of holiness.*—(4.) *External duties, and their difference.*—(5.) *Effectual operation of the Holy Spirit necessary unto every act of holiness.*—(6.) *Dependence on providence with respect unto things natural; and*—(7.) *On grace with respect unto things supernatural, compared.*—(8.) *Arguments to prove the necessity of actual grace unto every duty of holiness.*—(15.) *Contrary designs and expressions of the scripture, and some men, about duties of holiness.*

SECT. I. **T**HE second part of the work of the Spirit of God, in our sanctification, respects the acts and duties of holy obedience: for what we have before treated of, chiefly concerns the principle of it, as habitually resident in our souls, and that both as unto its first infusion into us, as also its preservation and increase in us. But we are not indued with such a principle or power, to act it at our pleasure, or as we see good; but

God, moreover, *worketh in us to will and to do, of his own good pleasure.* And all these acts and duties of holiness or gospel-obedience, are of two sorts, or may be referred unto two heads: (1.) Such as have the will of God in positive commands for their object, which they respect in duties internal and external, wherein we do what God requireth. (2.) Such as respect divine prohibitions, which consist in the actings of grace or holiness, in an opposition unto or the mortification of sin. And what is the work of the Holy Spirit, what is the aid which he affords us in both these sorts of duties, must be declared.

SECT. 2.—The acts and duties of the first sort, respecting positive divine commands, fall under a double distinction: For, 1. They are, in their own nature, either internal only. Or, 2. External also. There may be internal acts of holiness, that have no external effects: but no external acts or duties are any part of holiness, which are only so, and no more; for it is required thereunto, that they be quickened and sanctified by internal actings of grace. Two persons may therefore, at the same time, perform the same commanded duties, and in the same outward manner, yet may it be the duty of evangelical holiness in the one, and not in the other; as it was with Cain and Abel, with the other apostles and Judas: for if faith and love be not acted in either of them, what they do, is duty but equivocally, properly it is not so.

SECT. 3.—1. By the duties of holiness, that are internal only, I intend all acts of faith, love, trust, hope, fear, reverence, delight, that have God for their immediate object, but go not forth, nor exert themselves in any external duties; and in these doth our spiritual life unto God principally consist: for they are as the first acts of life, which principally evidence the strength or decays of it. And from these we may take the best measure of our spiritual health, and interest in holiness: for we may abound in outward duties, and yet our hearts be very much alienated from the life of God. Yea, sometimes

men may endeavour to make up what is wanting with them, by a multitude of outward duties, and so have *a name to live, when they are dead*, wherein the true nature of hypocrisy and superstition doth consist, Isa. i. 11, 12, 13, 14, 15. But when the internal actings of faith, fear, trust, and love, abound, and are constant in us, they evidence a vigorous and healthy condition of soul.

SECT. 4.—2. Duties that are external also are of two sorts, or are distinguished with respect unto their objects and end: For, (1.) God himself is the object and end of some of them, as of prayer and praises, whether private or more solemn. And of this nature are all those which are commonly called duties of the first table, all such as belong unto the sanctification of the name of God in his worship. (2.) Some respect men of all sorts in their various capacities, and our various relations unto them, or have men for their object, but God for their end. And among these also I include those which principally regard ourselves, or our own persons. The whole of what we intend is summarily expressed by our apostle, Titus ii. 12.

SECT. 5.—Concerning all these acts and duties, whether internal only, or external also, whether their proper object be God, ourselves, or other men, so far as they are acts of holiness, and are accepted with God, they proceed from a peculiar operation of the Holy Spirit in us. And herein, to make our intention the more evident, we may distinctly observe:

(1.) That there is in the minds, wills, and affections of all believers, a meetness, fitness, readiness, and habitual disposition, unto the performance of all acts of obedience towards God, all duties of piety, charity, and righteousness, that are required of them, and hereby are they internally and habitually distinguished from them that are not so. That it is so with them, and whence it comes to be so, we have before declared. This power and disposition is wrought and preserved in them by the Holy Ghost.

(2.) No believer can of himself act, that is, actually exert or exercise this principle, or power of a spiritual life, in any one instance of any duty, internal or external towards God or men, so as that it shall be an act of holiness, or a duty accepted with God. He cannot, I say, do so of himself, by virtue of any power habitually inherent in him. We are not in this world entrusted with any such spiritual ability from God, as without further actual aid and assistance, to do any thing that is good: Therefore,

(3.) That which, at present, I design to prove is, that the *actual aid, assistance, and internal operation of the Spirit of God, is necessary, required, and granted, unto the producing of every holy act of our minds, wills, and affections, in every duty whatever*: Or, notwithstanding the power or ability which believers have received in, or by habitual grace, they still stand in need of actual grace, in, for, and unto every single gracious holy act or duty towards God. And this I shall now a little further explain, and then confirm.

SECT. 6.—As it is in our natural lives with respect unto God's providence, so it is in our spiritual lives with respect unto his grace. He hath, in the works of nature, endowed us with a vital principle, or an act of the quickening soul upon the body, which is quickened thereby. By virtue hereof, we are enabled unto all vital acts, whether natural and necessary, or voluntary according to the constitution of our beings, which is intellectual. *God breathed into man the breath of life, and he became a living soul, Gen. ii. 7.* giving him a principle of life, he was fitted for, and enabled unto all the proper acts of that life. For a principle of life is an ability and disposition unto acts of life. But yet, whosoever is thus made a living soul, who is endued with this principle of life, he is not able, originally, without any motion or acting from God, as the first cause, or independently on him, to exert or put forth any vital act: that which hath not this principle, as a dead carcass, hath no meanness

unto vital actions, nor is capable either of motion or alteration, but as it receives impressions from an outward principle of force, or an inward principle of corruption. But he, in whom it is, hath a fitness, readiness, and habitual power for all vital actions, yet so, as without the concurrence of God in his energetical providence, moving and actuating of him, he can do nothing; for, in God *we live, and move, and have our being*, Acts xvii. 28. And if any one could, of himself, perform an action without any concurrence of divine operation, he must himself be absolutely the first and only cause of that action, that is, the creator of a new being.

SECT. 7.—It is so as unto our spiritual life. We are, by the grace of God through Jesus Christ, furnished with a principle of it, in the way and for the ends before described. Hereby are we enabled and disposed to live unto God in the exercise of spiritually vital acts, or the performance of duties of holiness. And he who hath not this principle of spiritual life, is spiritually dead, as we have at large before manifested, and can do nothing at all that is spiritually good. He may be moved unto, and, as it were, compelled, by the power of convictions, to do many things that are materially so. But that which is, on all considerations, spiritually good, and accepted with God, he can do nothing of. The enquiry is, what believers themselves, who have received this principle of spiritual life, and are habitually sanctified, can do as to actual duties, by virtue thereof, without a new immediate assistance and working of the Holy Spirit in them? And, I say, they can no more do any thing that is spiritually good, without the particular concurrence and assistance of the grace of God unto every act thereof, than a man can naturally act, or move, or do any thing in an absolute independency on God, his power, and providence. And this proportion between the works of God's providence and of his grace, the apostle expresseth, Eph. ii. 10. *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that*

we should walk in them. God, at the beginning, made all things by a creating power, producing them out of nothing, and left them not merely to themselves, and their own powers, when so created, but he upholds, supports, sustains, and preserves them in the principles of their beings and operations, acting powerfully in and by them, after their several kinds. Without his supportment of their beings, by an actual incessant emanation of divine power, the whole fabric of nature would dissolve into confusion and nothing. And without his influence into and concurrence with their ability, for operation, by the same power, all things would be dead and deformed, and not one act of nature be exerted. So also is it in this work of the new creation of all things by Jesus Christ. *We are the workmanship of God;* he hath formed and fashioned us for himself by the renovation of his image in us. Hereby are we *fitted for good works*, and the fruits of righteousness, which he hath appointed as the way of our living unto him. This new creature, this divine nature in us, he supporteth and preserveth, so as that, without his continual influential power, it would perish, and come to nothing. But this is not all; he doth, moreover, actuate it, and effectually concur to every singular duty, by new supplies of actual grace. So then, that which we are to prove, is, that there is an actual operation of the Holy Ghost in us, necessary unto every act and duty of holiness whatever, without which, none either will or can be produced or performed by us, which is the second part of his work in our sanctification. And there are several ways whereby this is confirmed unto us:

SECT. 8.—*First*, The scripture declares, that we ourselves, cannot in and by ourselves, that is, by virtue of any strength or power that we have received, do any thing that is spiritually good. So our Saviour tells his apostles, when they were sanctified believers, and in them all that are so, *without me ye can do nothing*, John xv. 3. *χωρίς μου*, so, without me, *Separim a me*, so sepa-

rated from me, as a branch may be from the vine. If a branch be so separated from the root and body of the vine, as that it receives not continual supplies of nourishment from them, if their influence into it be by any means intercepted, it proceeds not in its growth, it brings forth no fruit, but is immediately under decay: it is so, saith our Saviour, with believers in respect unto him. Unless they have continual uninterrupted influences of grace, and spiritually vital nourishment from him, they can do nothing. *Without me*, expresseth a denial of all the spiritual aid that we have from Christ. On supposition hereof, we can do nothing, that is, by our own power, or by virtue of any habit or principle of grace we have received: for, when we have received it, what we can do thereby, without further actual assistance, we can do of ourselves. *You can do nothing*, that is, which appertains to fruit-bearing unto God. In things natural and civil we can do somewhat, and in things sinful too much; we need no aid or assistance for any such purpose. But, in fruit-bearing unto God, we can do nothing. Now, every act of faith and love, every motion of our minds or affections towards God, is a part of our fruit-bearing, and so unquestionably are all external works and duties of holiness and obedience. Wherefore, our Saviour himself being judge, believers, who are really sanctified, and made partakers of habitual grace, yet cannot of themselves, without new actual aid and assistance of grace from him, do any thing that is spiritually good or acceptable with God.

SECT. 9.—Our apostle confirmeth the same truth, 2 Cor. iii. 4, 5. *And such trust have we through Christ to Godward; not that we are sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God.* It is a great and eminent grace, which he declareth that he was acting, namely, trust in God through Christ, in the discharge of his ministry, and for the blessed success thereof: but he had no sooner expressed it, than he seems to be jealous lest he should appear to have

assumed something to himself, in this work, or the trust he had for its success. This no man was ever more cautious against, and indeed it was incumbent on him so to be, because he was appointed to be the principal minister and preacher of the grace of Jesus Christ. Therefore, I say, he adds a caution against any such apprehensions, and openly renounceth any such power, ability, or sufficiency in himself, as that, by virtue thereof, he could act so excellent a grace, or perform so great a duty. *Not that we are sufficient of ourselves*; and, in this matter, he hath not only in places innumerable asserted the necessity and efficacy of grace, with our impotency without it, but, in his own instance, he hath made such a distinction between what was of himself, and what of grace, with such an open disclaimure of any interest of his own in what was spiritually good, distinct from grace, as should be sufficient, with all sober persons, to determine all differences in this case. See 1 Cor. xv. 10. Gal. ii. 21. and this place. I assume no such thing to myself, I ascribe no such thing to any other, as that I, or they, should have in ourselves a sufficiency unto any such purpose: for our apostle knew nothing of any sufficiency that needed any other thing to make it effectual. And he doth not exclude such a sufficiency in ourselves with respect unto eminent actings of grace, and greater duties, but with respect unto every good thought, or whatever may have a tendency unto any spiritual duty. We cannot conceive, we cannot engage in the beginning of any duty by our own sufficiency: for it is the beginning of duties which the apostle expresseth by thinking; our thoughts and projections being naturally the first thing that belongs unto our actions. And this he doth, as it were, on purpose to obviate that Pelagian fiction, that the beginning of good was from ourselves, but we had the help of grace to perfect it. But what then! if we have no such sufficiency, to what purpose should we set about the thinking or doing of any thing that is good? Who will be so unwise as to attempt that which he hath

no strength to accomplish? And doth not the apostle hereby deny, that he himself had performed any holy duties, or acted any grace, or done any thing that was good, seeing he had no sufficiency of himself so to do? To obviate this cavil, he confines this denial of a sufficiency unto ourselves; we have it not of ourselves; but, saith he, *our sufficiency is of God*, that is, we have it by actual supplies of grace, necessary unto every duty; and how God communicates this sufficiency, and how we receive it, he declares, chap. ix. ver. 8. *God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work.* God manifests the abounding of grace towards us, when he works an effective sufficiency in us, which he doth so, as to enable us to abound in good works, or duties of holiness. These are those supplies of grace which God gives us unto all our duties, as he had promised unto him in his own case, chap. xii. 9. And this is the first demonstration of the truth proposed unto our consideration, namely, the testimonies given in the scripture, that believers themselves cannot of themselves perform any acts or duties of holiness, any thing that is spiritually good. Therefore these things are effects of grace, and must be wrought in us by the Holy Ghost, who is the immediate author of all divine operations.

SECT. 10.—*Secondly*, All actings of grace, all good duties, are actually ascribed unto the operation of the Holy Ghost. The particular testimonies hereunto, are so multiplied in the scripture, as that it is not convenient nor indeed possible to call the mover distinctly; some of them, in a way of instance, may be insisted on, and reduced unto three heads:

SECT. 11.—(1.) There are many places wherein we are said to be led, guided, actuated by the Spirit, to live in the Spirit, to walk after the Spirit, to do things by the Spirit that dwelleth in us: for nothing, in general, can be intended by these expressions, but the actings of the Holy Spirit of God upon our souls, in a compliance

wherewith, as acting when we are actuated by him, our obedience unto God, according to the gospel, doth consist, Gal. v. 16 *Walk in the Spirit.* To walk in the Spirit, is to walk in obedience unto God, according to the supplies of grace which the Holy Ghost administers unto us; for so it is added, *that we shall not then fulfil the lusts of the flesh*, that is, we shall be kept up unto holy obedience and avoidance of sin. So are we said to be *led by the Spirit*, ver. 18. being actuated by him, and not by the vicious depraved principles of our corrupted nature, Rom. viii. 4. *Walk not after the flesh, but after the Spirit.* To walk after the flesh, is to have the principles of indwelling sin actuating itself in us, unto the production and perpetration of actual sins. Wherefore, to walk after the Spirit, is to have the Spirit acting in us, to the effecting of all gracious acts and duties. And this is given unto us in command, that we neglect not his motions in us, but comply with them in a way of diligence and duty. See ver. 14, 15. So are we enjoined to attend unto particular duties *through the Holy Ghost that dwelleth in us*, 2 Tim. i. 14. that is, through his assistance, without which we can do nothing.

SECT. 12—(2.) As we are said to be led and actuated by him, so he is declared to be the author of all gracious actings in us, Gal. v. 22, 23. *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance.* All these things are wrought and brought forth in us by the Spirit, for they are his fruits. And not only the habit of them, but all their actings, in all their exercise, are from him. Every act of faith is faith, and every act of love is love, and consequently no act of them is of ourselves, but every one of them is a fruit of the Spirit of God. So, in another place, he adds an universal affirmative, comprehending all instances of particular graces and their exercise, Eph. v. 9. *The fruit of the Spirit is in all goodness, and righteousness, and truth.* Unto these three heads, all actings of grace, all duties of obedience, all parts of holiness, may be redu-

ced. And it is through the supplies of the Spirit, that he trusteth for a good issue of his obedience, Phil. i. 19. So is it expressly in the promise of the covenant, Ezek. xxxvi. 27. *I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* This is the whole that God requireth of us, and it is all wrought in us by his Spirit. So also, chap. xi. 19, 20. Jer. xxxii. 39, 40. All the obedience and holiness that God requires of us in the covenant, all duties and actings of grace, are promised to be wrought in us by the Spirit, after we are assured that of ourselves we can do nothing.

SECT. 13.—(3.) Particular graces, and their exercise, are assigned unto his acting and working in us, Gal. v. 5. *We through the Spirit wait for the hope of righteousness by faith.* The hope of the righteousness of faith, is the thing hoped for thereby. All that we look for, or expect, in this world, or hereafter, is by the righteousness of faith. Our quiet waiting for this, is an especial gospel grace and duty. This we do not of ourselves, but *through the Spirit*, Phil. iii. 3. *We worship God in the Spirit, love the brethren in the Spirit*, Col. i. 8. *We purify our souls in obeying the truth through the Spirit, unto unfeigned love of the brethren*, 1 Peter i. 22. See Eph. i. 17. Acts xix. 31. Rom. v. 5. Rom. viii. 15, 22, 26. 1 Theff. i. 6. Rom. xiv. 17. chap. xv. 13, 16. of faith is said expressly, that it is not of ourselves, it is the gift of God, Eph. ii. 7, 8.

SECT. 14.—*Thirdly*, There are testimonies that are express unto the position, as before laid down, Phil. ii. 13. *It is God who worketh in you, both to will and to do of his good pleasure.* The things thus wrought are all things that appertain unto our obedience and salvation, as is evident from the connection of the words with ver. 12. *Work out your salvation with fear and trembling.* Hereunto two things are required: (1.) Power for such operations, or for all the duties of holiness and obedience that are required of us. That this we are endued withal,

that this is wrought in us, bestowed upon us, by the Holy Ghost, hath been before abundantly confirmed. But when this is done for us, is there ought else yet remaining to be done? Yea, (2.) There is the actual exercise of the grace we have received. How may this be exercised? All the whole work of grace consists in the internal acts of our wills, and external operations in duties suitable thereunto. This therefore is incumbent on us, this we are to look unto in ourselves; it is our duty so to do, namely, to stir up and exercise the grace we have received in and unto its proper operations. But it is so our duty, as that of ourselves we cannot perform it. It is God who worketh effectually in us all those gracious acts of our wills, and all holy operations, in a way of duty. Every act of our wills, so far as it is gracious and holy, is the act of the Spirit of God efficiently; he *worketh in us to will*, or the very act of willing. To say he doth only persuade us, or excite and stir up our wills, by his grace, to put forth their own acts, is to say he doth not do what the apostle affirms him to do; for, if the gracious actings of our wills be so our own as not to be his, he doth not work in us to will, but only persuadeth us so to do. But the same apostle utterly excludeth this pretence, 1 Cor. xv. 10. *I laboured more abundantly than they all, yet not I, but the grace of God which was with me.* He had a necessity incumbent on him, of declaring the great labour he had undergone, and the pains he had taken in preaching of the gospel: but yet immediately, lest any one should apprehend, that he ascribed any thing to himself, any gracious holy actings in those labours, he adds his usual epanorthosis, *Not I*; let me not be mistaken; it was not I, by any power of mine, by any thing in me, but it was all wrought in me by the free grace of the Spirit of God. *Not I, but grace*, is the apostle's assertion. Suppose now, that God, by his grace, doth no more but aid, assist, and excite the will in its actings; that he doth not effectually work all the gracious actings of our souls in all our duties; the proposition

would hold, on the other hand, *Not grace, but I*, seeing the principal relation of the effect is unto the next and immediate cause, and thence hath it its denomination. And as he worketh them, *to will* in us, so also *to do*, that is, effectually to perform those duties whereunto the gracious actings of our wills are required.

SECT. 15.—And what hath been spoken may suffice, to prove, that the Holy Spirit as the author of our sanctification, worketh also in us all gracious acts of faith, love, and obedience, wherein the first part of our actual holiness and righteousness doth consist. And the truth thus confirmed, may be further improved unto our instruction and edification.

(1.) It is easily hence discernible, how contrary are the designs and expressions of the scripture, and the notions of some men among us. There is not any thing that is good in us, nothing that is done well by us in the way of obedience, but the scripture expressly and frequently assigns it unto the immediate operations of the Holy Spirit in us. It doth so, in general, as to all gracious actings whatever; and, not content therewith, it proposeth every grace, and every holy duty, distinctly affirming the Holy Ghost to be the immediate author of them. And when it comes to make mention of us, it positively, indeed, prescribes our duty to us, but as plainly lets us know, that we have no power in or from ourselves to perform it. But some men speak, and preach, and write, utterly to another purpose. The freedom, liberty, power, and ability of our own wills; the light, guidance, and direction of our own minds or reasons; and from all, our own performance of all the duties of faith and obedience, are the subjects of their discourses; and that in opposition unto what is ascribed in the scriptures unto the immediate operations of the Holy Ghost. They are all for grace; *Not I, but grace, not I, but Christ; without him we can do nothing*: these are all for our wills; not grace, but our wills do all. It is not more plainly affirmed in the scripture, that God created hea-

ven and earth, and that he sustains and preserves all things by his power, than that he creates grace in the hearts of believers; preserves it, actuates it, and makes it effectual, working all our works for us, and all our duties in us. But evasions must be found out, strange, forced, uncouth senses, be put upon plain, frequently repeated expressions, to secure the honour of our wills, and to take care, that all the good we do, may not be assigned to the grace of God. To this purpose distinctions are coined, evasions invented, and such an explanation is given of all divine operations, as renders them useless and insignificant. Yea, it is almost grown, if not criminal, yet weak and ridiculous in the judgment of some, that any should assign those works and operations to the Spirit of God, which the scripture doth in the very words that the scripture useth. To lessen the corruption and depravation of our nature by sin; to extol the integrity and power of our reasons; to maintain the freedom and ability of our wills in and unto things spiritually good; to resolve the conversion of men unto God, into their natural good dispositions, inclinations, and the right use of their reason; to render holiness to be only a probity of life, or honesty of conversation, upon rational motives and considerations, are the things that men are now almost wearied with the repetition of. Scarce a person that hath confidence to commence for reputation in the world, but immediately he furnisheth himself with some new tinkling ornaments for these old Pelagian figments. But whoever shall take an impartial view of the design and constant doctrine of the scripture in this matter, will not be easily carried away with the plausible pretences of men exalting their own wills and abilities, in opposition to the Spirit and grace of God by Jesus Christ.

SECT. 16.—(2.) From what hath been discoursed, a further discovery is made of the nature of gospel-obedience, of all the acts of our souls therein, and of the duties that belong thereunto. It is commonly granted, that there is a great difference between the acts and duties

that are truly gracious, and those which are called by the same name, that are not so, as in any duties of faith, of prayer, of charity. But this difference is supposed generally to be the adjuncts of those duties, in some properties of them, but not in the kind, nature, or substance of the acts of our minds in them. Nay, it is commonly said, that whereas wicked men are said to believe, and do many things gladly in a way of obedience; what they so do, is, for the substance of the acts they perform, the same with those of them who are truly regenerate and sanctified: they may differ in their principle and end, but as to their substance or essence they are the same. But there is no small mistake herein. All gracious actings of our minds and souls, whether internal only, in faith, love, or delight, or whether they go out unto external duties required in the gospel, being wrought in us by the immediate efficacy of the Spirit of grace, differ in their kind, in their essence and substance of the acts themselves, from whatever is not so wrought or effected in us: for, whatever may be done by any one, in any acting of common grace, or performance of any duty of obedience, being educed out of the power of the natural faculties of men, excited by convictions, as directed and enforced by reasons and exhortations, or assisted by common aids of what nature soever, they are natural as to their kind, and they have no other substance or being but what is so. But that which is wrought in us by the especial grace of the Holy Ghost, in the way mentioned, is supernatural, as being not educed out of the powers of our natural faculties, but an immediate effect of the almighty supernatural efficacy of the grace of God. And therefore the sole reason why God accepts and rewards duties of obedience in them that are sanctified, and regardeth not those, which, for the outward matter and manner of performance, are the same with them, (as unto Abel and his offering he had respect, but he had no respect unto Cain and his offering, Gen. iv. 4, 5.) is not taken from the state and condition

of the persons that perform them only, though these also have an influence thereinto, but from the nature of the acts and duties themselves also. He never accepts and rejects duties of the same kind absolutely with respect unto the persons that do perform them. The duties themselves are of a different kind. Those which he accepts are supernatural effects of his own Spirit in us, whereon he rewardeth and crowneth the fruits of his own grace. And, as for what he rejects, whatever appearance it may have of a compliance with the outward command, it hath nothing in it that is supernaturally gracious, and so is not of the same kind with what he doth accept.

Mortification of Sin, the Nature and Causes of it.

C H A P. VIII.

- (1.) *Mortification of sin, the second part of sanctification.*
—(2.) *Frequently prescribed and enjoined as a duty.*—
(3.) *What the name signifies, with the reason thereof.*—
(4.) *As also that of crucifying sin.*—(5.) *The nature of the mortification of sin, explained* —(6.) *Indwelling sin in its principle, operations, and effects, the object of mortification.*—(7.) *Contrariety between sin and grace.*—
(8.) *Mortification, a part-taking with the whole interest of grace against sin.*—(9.) *How sin is mortified, and why the subduing of it is so called.*—(10.) *Directions for the right discharge of this duty.*—(13.) *Nature of it unknown to many.*—(15.) *The Holy Spirit the author and cause of mortification in us.*—(21.) *The manner of the operation of the Spirit in the mortification of sin.*—(22.) *Particular means of the mortification of sin.*—(23.) *Duties necessary unto the mortification of sin, directed unto by the Holy Ghost.*—(24.) *Mistakes and errors of persons failing in this matter.*—

(28.) *How spiritual duties are to be managed, that sin may be mortified.*—(33.) *Influence of the virtue of the death of Christ, as applied by the Holy Spirit, into the mortification of sin.*

SECT. 1. **T**HERE is yet another part or effect of our sanctification by the Holy Ghost, which consisteth in, and is called mortification of sin. As what we have already insisted on, concerneth the improvement and practice of the principle of grace, wherewithal believers are endued; so what we now propose, concerneth the weakening, impairing, and destroying of the contrary principle of sin in its root and fruits, in its principle and actings. And whereas the Spirit of God is every where said to sanctify us, we ourselves are commanded, and said constantly to mortify our sins. For sanctification expresth grace communicated and received in general; mortification, grace as so received, improved, and actuated unto a certain end. And I shall be brief in the handling of it, because I have formerly published a small discourse on the same subject. And there are two things that I shall speak unto: (1.) The nature of the duty itself. (2.) The manner how it is wrought in us by the Holy Ghost; which I principally intend.

SECT. 2.—It is known, that this duty is frequently enjoined and prescribed unto us, Col. iii. 5. *Mortify therefore your members that are on the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, ἐν τῷ φυνγεῖν*, may be supplied. Mortify your members that are on the earth; that is, your carnal earthly affections, avoiding, or by avoiding fornication, &c. And so a distinction is made between carnal affections and their fruits: Or, the special sins mentioned, are instances of these carnal affections; *mortify your carnal affections*, namely, fornication, and the like; wherein there is a metonymy of the effect for the cause. And they are called our members: (1.) Because, as the whole principle of sin, and course of sin.

ning which proceedeth from it, being called the *body of sin*, Rom. vi. 6. or the *body of the sins of the flesh*, Col. ii. 11. with respect thereunto these particular lusts are here called the *members of that body*, *mortify your members*; for, that he intends not the parts or members of our natural bodies, as though they were to be destroyed, as they seem to imagine, who place mortification in outward afflictions and macerations of the body, he adds, *ταῖς ἐν τῇ γῆτι*, *that are on the earth*, that is, earthly, carnal, and sensual. (2.) These affections and lusts, the old man, that is, our depraved nature, useth naturally and readily, as the body doth its members: and, which adds efficacy unto the allusion, by them it draws the very members of the body into a compliance with it, and the service of it; against which we are cautioned by our apostle, Rom. vi. 12. *Let not therefore sin reign in your mortal bodies*, (that is, our natural bodies) *that ye should obey it in the lusts thereof*; which exhortation he pursues, ver. 19. *as ye have yielded your members servants unto uncleanness and to iniquity, unto iniquity, even so now yield your members servants to righteousness unto holiness*; which some neglecting, do take the members of Christ, that is, of their own bodies, which are the members of Christ, and make them the *members of an harlot*, 1 Cor. vi. 15. And many other commands there are to the same purpose, which will afterwards occur.

SECT. 3.—And concerning this great duty, we may consider three things: 1. The name of it, whereby it is expressed. 2. The nature of it, wherein it consists. 3. The means and way whereby it is effected and wrought.

First, For the name, it is two ways expressed, and both of them metaphorical: (1.) By *τελευτᾶν*, and *συνάπτειν*, which we render to *mortify ourselves*. The first is used, Col. iii. 5. *καταπόλεον*, which is *mortify*, that is, *extinguish* and *destroy* all that force and vigour of corrupted nature, which inclines to earthly and carnal things, opposite unto that spiritual heavenly life and its actings, which we have in and from Christ, as was before declared:

νεκρω is *eneco morte maeto*, to kill, to affect with, or destroy by death. But yet this word is used by our apostle not absolutely to destroy, and to kill, so as that which is so mortified or killed should no more have any being, but that it should be rendered useless as unto what its strength and vigour would produce. So he expresseth the effects of it in the passive word, *ὃ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νεκρωμένον*, Rom. iv. 19. *He considered not his own body now dead, now mortified*. The body of Abraham was not then absolutely dead, only the natural force and vigour of it was exceedingly abated. And so he seems to mollify this expression, Heb. xi. 12. *ἀπ' ἑνὸς ἐγενήθησαν, καὶ ταῦτα νεκρωμένοι*; which we well render, *of one, and him as good as dead*; *ταῦτα* intimating a respect unto the thing treated of. So that *νεκρῶν* to mortify, signifies a continued act, in taking away the power and force of any thing, until it comes to be *νεκρωμένον*, dead, unto some certain ends or purposes, as we shall see it is in the mortification of sin, Rom. viii. 13. *If ye through the Spirit do mortify the deeds of the body, ye shall live*; *θανάτετε*, another word to the same purpose, it signifies, as the other doth, to put to death. But it is used in the present tense, to denote, that it is a work which must be always doing; *If ye do mortify*, that is, if you are always and constantly employed in that work. And what the apostle here calls *τὰς πράξεις τῆς σαρκὸς*, *the deeds of the body*, he therein expresseth the effect for the cause metonymically; for he intends *τὴν σὰρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις*, as he expresseth the same thing, Gal. v. 24. *The flesh with its affections and lusts*; whence all the corrupt deeds, wherein the body is instrumental, do arise.

SECT. 4.—(2.) The same duty, with relation unto the death of Christ, as the meritorious, efficient, and exemplary cause, is expressed by crucifying, Rom. vi. 6. *Our old man is crucified with him*. Gal. ii. 20. *I am crucified with Christ*; chap. v. 20. *They that are Christ's have crucified the flesh, with the affections and lusts*; chap. vi. 14. *By the Lord Jesus Christ, the world is crucified unto*

me, and I unto the world. Now, as perhaps there may be something intimated herein, of the manner of mortification of sin, which is gradually carried on unto its final destruction, as a man dies on the cross; yet that which is principally intended, is the relation of this work and duty to the death of Christ, whence we and our sins are said to be *crucified with him*, because we and they are so by virtue of his death; and herein do we always *bear about in the body*, τὴν νεκρωσιν, *the dying of our Lord Jesus Christ*, 2 Cor. iv. 10. representing the manner of it, and expressing its efficacy.

SECT. 5.—*Secondly*, Thus is this duty expressed, whose nature, in the next place, we shall more particularly enquire into, and declare, in the ensuing observations.

1. Mortification of sin is a duty always incumbent on us, in the whole course of our obedience. This the command testifieth, which represents it as an always present duty. When it is no longer a duty to grow in grace, it is so not to mortify sin. No man under heaven can at any time say, that he is exempted from this command, nor on any pretence. And he who ceaseth from this duty, lets go all endeavours after holiness. And, as for those who pretend unto an absolute perfection, they are, of all persons living, the most impudent, nor do ever, in this matter, open their mouths, but they give themselves the lie: For,

2. This duty being always incumbent on us, argues undeniably the abiding in us of a principle of sin whilst we are in the flesh, which, with its fruits, is that which is to be mortified. This the scripture calleth *the sin that dwelleth in us, the evil that is present with us, the law of the members, evil concupiscence, lust, the flesh*, and the like. And thereunto are the properties and actings of folly, deceit, tempting, seducing, rebelling, warring, captivating, ascribed. This is not a place to dispute the truth of this assertion, which cannot, with any reputation of modesty, be denied by any who own the scripture, or

pretend to an acquaintance with themselves. But yet, through the craft of Satan, with the pride and darkness of the minds of men, it is so fallen out, that the want of a true understanding hereof, is the occasion of most of those pernicious errors wherewith the church of God is at present pestered; and which practically keeps men off from being seriously troubled for their sins, or seeking out for relief by Jesus Christ. Thus one hath not feared of late, openly, to profess, that he knows of no deceit or evil in his own heart, though a wiser than he, hath informed us, that *he who trusteth his own heart is a fool*, Prov. xxviii. 26.

SECT. 6.—3. Indwelling sin, which is the object of this duty of mortification, falls under a threefold consideration: 1. Of its root and principle. 2. Of its disposition and operations. 3. Of its effects. These, in the scripture, are frequently distinguished, though mostly under metaphorical expressions. So are they mentioned together distinctly, Rom. vi. 6. *Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin*: (1.) The root or principle of sin, which, by nature, possesseth all the faculties of the soul, and, as a depraved habit, inclines unto all that is evil, is the old man, so called in opposition unto the new man, *which after God is created in righteousness and true holiness*. (2.) There is the inclination, actual disposition, and operations of this principle or habit, which is called *the body of sin*, with the members of it: for, under those expressions sin is proposed as *in procinctu*, in a readiness to act itself, and inclining unto all that is evil. And this is also expressed by *the affections and lusts of the flesh*, Gal. iv. 25. *Deceitful lusts*. Eph. iv. 24. *The old man is corrupt, according unto the deceitful lusts, the will of the flesh and the mind*. (3.) There are the effects, fruits, and products of these things, which are actual sins, whereby, as the apostle speaks, *we serve sin*, as bringing forth the fruits of it, that we should not henceforth serve sin. And these fruits are of two sorts: 1. Internal, in the figments

and imaginations of the heart, which is the first way whereby the lusts of the old man do act themselves. And therefore, of those that are under the power or dominion of sin, it is said, that every figment, *or imagination of their hearts, are evil continually*, Gen. vi. 5. For they have no other principle whereby they are actuated but that of sin; and therefore all the figments of their hearts must be necessarily evil. And with respect hereunto, our Saviour affirms, that all actual sins *proceed out of the heart*, Matth. xv. 19. because there is their root, and there are they first formed and framed. 2. External, in actual sins, such as those enumerated by our apostle, Col. iii. 5. Gal. v. 19, 20, 21. All these things together make up the complete object of this duty of mortification. The old man, the body of death, with its members, and the works of the flesh, or the habit, operations, and effects of sin, are all of them intended, and to be respected herein.

SECT. 7.—4. This principle, its operations, and effects, are opposed and directly contrary unto the principle, operations, and fruits of holiness, as wrought in us by the Spirit of God, which we have before described: (1.) They are opposed in their principle; for the *flesh lusteth against the Spirit, and the Spirit lusteth against the flesh, and these are contrary the one to the other*, Gal. v. 17. These are those two adverse principles, which maintain such a conflict in the souls of believers, whilst they are in this world, and which is so graphically described by our apostle, Rom. vii. so the old and new man are opposed and contrary. (2.) In their actings; the lusting of the flesh, and the lusting or desires of the Spirit, walking after the flesh, and walking after the Spirit, living after the flesh, and living in the Spirit are opposed also. This is the opposition that is between the body of sin with its members, and the life of grace, *who walk not after the flesh, but after the Spirit*, Rom. viii. 1, 4, 5. *We are debtors not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but*

if ye, by the Spirit, do mortify the deeds of the flesh, ye shall live, ver. 11, 12, 13. By this walking after the flesh, I understand not, at least not principally, the committing of actual sins, but a compliance with the principle or habit of sin prevailing in depraved un sanctified nature, allowing it a predominancy in the hearts and affections. It is when men are disposed to act according to the inclinations, lustings, motions, wills, and desires of it; or, it is to bend that way habitually in our course and conversation, which the flesh inclines and leads unto. This principle doth not indeed equally bring forth actual sins in all; but hath various degrees of its efficacy, as it is advantaged by temptations, controlled by light, or hampered by convictions. Hence, all that are under the power of sin, are not all equally vicious and sinful. But after the flesh goes the bent of the soul, and the generality of its actings. To *walk after the Spirit*, consists in our being given up to rule and conduct, or walking according to the dispositions and inclinations of the Spirit, that which is born of the Spirit, namely, a principle of grace implanted in us by the Holy Ghost, which hath been at large insisted on before. And, (3.) The external fruits and effects of these two principles are contrary also, as our apostle expressly and at large declares, Gal. v. 19, 20, 21, 22, 23, 24. For, whereas in the enumeration of the works of the flesh, he reckons up actual sins, as adultery, fornication, and the like, in the account he gives of the fruits of the Spirit, he insists on habitual graces, as love, joy, peace, he expresth them both metonymically. In the former, he hath respect unto the vicious habits of those actual sins; and, in the latter, unto the actual effects and duties of those habitual graces.

SECT. 8.—5. There being this universal contrariety, opposition, contending, and warfare between grace and sin, the Spirit and the flesh, in their inward principles, powers, operations, and outward effects; the work and duty of mortification consists in a constant taking part with grace, in its principle, actings, and fruits, against

the principle, actings, and fruits of sin. For the residence of these contrary principles being in, and their actings being by the same faculties of the soul, as the one is increased, strengthened, and improved, the other must of necessity be weakened and decay. Wherefore the mortification of sin must consist in these three things: (1.) The cherishing and improving of the principle of grace and holiness, which is implanted in us by the Holy Ghost, by all the ways and means which God hath appointed thereunto, which we have spoken unto before. This is that which alone can undermine and ruin the power of sin, without which all attempts to weaken it are vain and fruitless. Let men take never so much pains to mortify, crucify, or subdue their sins, unless they endeavour, in the first place, to weaken and impair its strength by the increase of grace, and growing therein, they will labour in the fire, where this work will be consumed. (2.) In frequent actings of the principles of grace in all duties internal and external: for, where the inclinations, motions, and actings of the Spirit in all acts, duties, and fruits of holy obedience are vigorous, and kept in constant exercise, the contrary motions and actings of the flesh are defeated. (3.) In a due application of the principle, power, and actings of grace, by way of opposition unto the principle, power, and actings of sin. As the whole of grace is opposed unto the whole of sin; so there is no particular lust whereby sin can act its power, but there is a particular grace ready to make effectual opposition unto it, whereby it is mortified. And in this application of grace, in its actings, in opposition unto all the actings of sin, consists the mystery of this great duty of mortification. And where men being ignorant hereof, have yet fallen under a conviction of the power of sin, and been perplexed therewith, they have found out foolish ways innumerable for its mortification, wickedly opposing external natural bodily force and exercise unto internal, moral, depraved principle, which is no way concerned therein. But hereof we must treat

more afterwards, under the third head, concerning the manner how this work is to be carried on, or this duty performed.

SECT. 9.—6. This duty of weakening sin, by the growth and improvement of grace, and the opposition which is made unto sin in all its actings thereby, is called mortification, killing, or putting to death, on sundry accounts: First and principally, from that life, which, because of its power, efficacy, and operation, is ascribed unto indwelling sin. The state of the soul, by reason of it, is a state of death. But whereas power and operations are the proper adjuncts or effects of life, for their sakes life is ascribed unto sin, on whose account sinners are dead. Wherefore this corrupt principle of sin in our depraved nature, having a constant powerful inclination and working actually unto all evil, it is said, metaphorically, to live, or to have a life of its own. Therefore is the opposition that is made unto it, for its ruin and destruction, called mortification, or killing, being its deprivation of that strength and efficacy, whereby, and wherein it is said to live. Secondly, It maybe so called, because of the violence of that contest which the soul is put unto in this duty. All other duties that we are called unto, in the course of our obedience, may be performed in a more easy, gentle, and plain manner. Though it is our work and duty to conflict with all sorts of temptations, yea, to *wrestle with principalities and powers, and spiritual wickednesses in high places*; yet, in this, which we have with ourselves, which is wholly within us, and from us, there is more of warring, fighting, captivating, wounding, crying for help and assistance, a deep sense of such a violence as is used in taking away the life of a mortal enemy, than in any thing else we are called unto. And, Thirdly, The end aimed at in this duty, is destruction, as it is of all killing. Sin, as was said, hath a life, and that such a life, as whereby it not only lives, but rules and reigns in all that are not born of God. By the entrance of grace into the soul it loseth its dominion, but not its being; its rule,

but not its life. The utter ruin, destruction, and gradual annihilation of all the remainders of this cursed life of sin, is our design and aim in this work and duty, which is therefore called mortification. The design of this duty, wherever it is in sincerity, is to leave sin neither being, nor life, nor operation.

SECT. 10.—And some directions, as our manner is, may be taken from what we have discoursed, concerning the nature of this duty, directive of our own practices.

And, (1.) It is evident from what hath been discoursed, that it is a work which hath a gradual progress, in the prosecution whereof we must be continually exercised. And this respects, in the first place, the principle of sin itself. Every day, and in every duty, an especial eye is to be had unto the abolition and destruction of this principle. It will no otherwise die, but by being gradually and constantly weakened; spare it, and it heals its wounds, and recovers strength. Hence many who have attained to a great degree in the mortification of sin, do, by their negligence, suffer it, in some instances or other, so to take head again, that they never recover their former state whilst they live.

SECT. 11.—And this is the reason why we have so many withering professors among us, decayed in their graces, fruitless in their lives, and every way conformed to the world. There are some indeed who being under the power of that blindness and darkness, which is a principal part of the depravation of our nature, do neither see nor discern the inward secret actings and motions of sin; its deceit and restlessness, its mixing itself one way or other in all our duties, with the defilement and guilt wherewith these things are accompanied; who judge that God scarce takes notice of any thing but outward actions, and, it may be, not much of them neither, so as to be displeased with them, unless they are very foul indeed, which yet he is easily entreated to pass by and excuse, who judge this duty superfluous, despising both the confession and mortification of sin, in this root and principle

of it. But those who have received most grace and power from above against it, are, of all others, the most sensible of its power and guilt, and of the necessity of applying themselves continually unto its destruction.

(2.) With respect unto its inclinations and operations, wherein it variously exerts its power, in all particular instances, we are continually to watch against it, and to subdue it. And this concerns us in all that we are and do; in our duties, in our calling, in our conversation with others, in our retirements, in the frames of our spirits, in our straits, in our mercies, in the use of our enjoyments, in our temptations. If we are negligent unto any occasion, we shall suffer by it. This is our enemy, and this is the war we are engaged in. Every mistake, every neglect, is perilous.

SECT. 12.—And, (3.) The end of this duty, with respect unto us, expressed by the apostle, is, *that henceforth we should not serve sin*; which refers unto the perpetration of actual sins, the bringing forth of the actual fruits of the flesh, internal or external also. In whosoever the old man is not crucified with Christ, let him think what he will of himself, he is a servant of sin. If he has not received virtue from the death of Christ, if he be not wrought unto a conformity to him therein, whatever else he may do or attain, however he may in any thing, in many things, change his course, or reform his life, he serves sin, and not God. Our great design ought to be, that we should no longer serve sin, which the apostle, in the ensuing verses, gives us many reasons for. It is indeed the worst service that a rational creature is capable of, and will have the most doleful end. What therefore is the only way and means whereby we may attain this end, namely, that although sin will abide in us, yet that we may not serve it, which will secure us from its danger? This is that mortification of it which we insist upon, and no other. If we expect to be freed from the service of sin, by its own giving over to press its dominions upon us, or by any composition with it, or

any other way, but by being always killing or destroying of it, we do but deceive our own souls.

SECT. 13.—And, indeed, it is to be feared, that the nature of this duty is not sufficiently understood, or not sufficiently considered. Men look upon it as an easy task, and that which will be carried on with a little diligence, and ordinary attendance. But do we think it is for nothing, that the Holy Ghost expresth the duty of opposing sin, and weakening its power by mortification, killing, or putting to death? Is there not somewhat peculiar herein, beyond any other act or duty of our lives? Certainly there is intimated a great contest of sin, for the preservation of its life. Every thing will do its utmost to preserve its life and being. So will sin do also; and if it be not constantly pursued with diligence and holy violence, it will escape our assaults. Let no man think to kill sin with a few, easy, or gentle strokes. He who hath once smitten a serpent, if he follow not on his blow until it be slain, may repent that ever he begun the quarrel. And so will he who undertakes to deal with sin, and pursues it not constantly to death; sin will, after a while, revive, and the man must die. It is a great and fatal mistake, if we suppose this work will admit of any remissions or intermission. Again, the principle to be slain is in ourselves, and so possessed of our faculties, as that it is called ourselves. It cannot be killed without a sense of pain and trouble. Hence it is compared to the cutting off of right hands, or the plucking out of right eyes. Lusts that pretend to be useful to the state and condition of men, that are pleasant and satisfactory to the flesh, will not be mortified without such a violence as the whole soul shall be deeply sensible of. And sundry other things might be insisted on, to manifest how men deceive themselves, if they suppose this duty of mortification is that which they may carry on in a negligent careless course and manner. Is there no danger in this warfare? no watchfulness, no diligence required of us? Is it so easy a thing to kill an enemy who hath so many advantages of force and fraud?

Wherefore, if we take care of our souls. we are to attend unto this duty, with that care, diligence, watchfulness, and earnest contention of spirit, which the nature of it doth require.

SECT. 14 — And moreover, there is no less fatal mistake, where we make the object of this duty to be only some particular lusts, or the fruits of them in actual sins, as was before observed. This is the way with many. They will make head against some sins, which, on one account or other, they find themselves most concerned in; but, if they will observe their course, they will find with how little success they do it. For the most part, sin gets ground upon them, and they continually groan under the power of its victories. And the reason is, because they mistake their business. Contests against particular sins, are only to comply with light and convictions. Mortification, with a design for holiness, respects the body of sin, the root, and all its branches: the first will miscarry, and the latter will be successful. And herein consists the difference between that mortification which men are put upon by convictions from the law, which always proves fruitless, and that wherein we are actuated by the spirit of the gospel: the first respects only particular sins, as the guilt of them reflects upon conscience; the latter, the whole interest of sin, as opposed to the renovation of the image of God in us.

SECT. 15.—*Thirdly*, That which remains further to be demonstrated is, that the Holy Spirit is the author of this work in us, so that although it is our duty, it is his grace and strength whereby it is performed; as also the manner how it is wrought by him, which is principally intended.

For the first, we have the truth of it asserted, Rom. viii. 13. *If ye through the Spirit do mortify the deeds of the flesh.* It is we that are to mortify the deeds of the flesh; it is our duty, but of ourselves we cannot do it; it must be done in or by the Spirit. Whether we take the Spirit here for the person of the Holy Ghost, as the

context seems to require, or take it for the gracious principle of spiritual life in the renovation of our nature, not the Spirit himself, but that *which is born of the Spirit*, it is all one as to our purpose; the work is taken from our own natural power or ability, and resolved into the grace of the Spirit.

SECT. 16.—And that we go no further for the proof of our assertion, it may suffice to observe, that the confirmation of it is the principal design of the apostle, from the second verse of that chapter unto the end of the 13th. That the power and reign of sin, its interest and prevalency in the minds of believers, are weakened, impaired, and finally destroyed (so as that all the pernicious consequences of it shall be avoided,) by the Holy Ghost; and that these things could no otherwise be effected, he both affirms and proves at large. In the foregoing chapter, from the 7th verse unto the end, he declares the nature, properties, and efficacy of indwelling sin, as the remainders of it do still abide in believers. And whereas a twofold conclusion might be made from the description he gives of the power and actings of this sin, or a double question arise, unto the great disconsolation of believers, he doth, in this chapter, remove them both, manifesting that there was no cause for such conclusions or exceptions, from any thing by him delivered. The first of these is, that if such, if this be the power and prevalency of indwelling sin, if it so obstruct us in our doing that which is good, and impetuously incline unto evil, what will become of us in the end, how shall we answer for all the sin and guilt which we have contracted thereby? We must, we shall therefore perish under the guilt of it. And the second conclusion which is apt to arise from the same consideration is, that, seeing the power and prevalency of sin is so great, and that we in ourselves are no way able to make resistance unto it, much less to overcome it, it cannot be, but that at length it will absolutely prevail against us, and bring us under its dominion, unto our everlasting ruin. Both these con-

clusions the apostle obviates in this chapter, or removes them, if laid as objections against what he had delivered. And this he doth:

SECT. 17.—(1.) By a tacit concession, that they will both of them be found true towards all who live and die under the law, without an interest in Jesus Christ. For, affirming that *there is no condemnation to them that are in Christ Jesus*, he grants, that those who are not so cannot avoid it. Such is the guilt of this sin, and such are the fruits of it in all in whomsoever it abides, that it makes them obnoxious unto condemnation. But,

(2.) There is a deliverance from this condemnation, and from all liableness thereunto, by *free justification in the blood of Christ*, ver. 1. For those who have an interest in him, and are made partakers thereof, although sin may grieve them, trouble, and perplex them, and, by its deceit and violence, cause them to contract much guilt in their surprizals, yet they need not despond, or be utterly cast down; there is a stable ground of consolation provided for them, in that *there is no condemnation unto them that are in Christ Jesus*.

(3.) That none may abuse this consolation of the gospel, to countenance themselves unto a continuance in the service of sin, he gives a limitation of the subjects unto whom it doth belong, namely, all them, and only them, *who walk not after the flesh, but after the Spirit*, ver. 1. As for those who give up themselves unto the conduct of this principle of indwelling sin, who comply with its motions and inclinations, being actuated wholly by its power, let them neither flatter nor deceive themselves, there is nothing in Christ nor the gospel to free them from condemnation. It is they only who give up themselves to the conduct of the Spirit of sanctification and holiness, that have an interest in this privilege.

(4.) As to the other conclusion, taken from the consideration of the power and prevalency of this principle of sin, he prevents or removes it, by a full discovery how and by what means that power of it shall be so broken,

its strength abated, its prevalency disappointed, and itself destroyed, as that we need not fear the consequents of it before-mentioned; but rather may secure ourselves, that we shall be the death thereof, and not that the death of our souls. Now this is, saith he, by the law or power of the Spirit of life, which is in Christ Jesus, ver. 2. And thereon he proceeds to declare, that it is by the effectual working of this Spirit in us alone, that we are enabled to overcome this spiritual adversary. This being sufficiently evident, it remaineth only, that we declare the way and manner how he produceth this effect of his grace.

SECT. 18.—(1.) The foundation of all mortification of sin, is from the inhabitation of the Spirit in us. He dwells in the persons of believers as in his temple, and so he prepares it for himself. Those defilements or pollutions, which render the souls of men unmeet habitations for the Spirit of God, do all of them consist in sin inherent and its effects. These therefore he will remove and subdue, that he may dwell in us suitably unto his holiness, Rom. viii. 11. *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.* Our mortal bodies, are our bodies as obnoxious unto death by reason of sin, as ver. 10. And the *quickenings of these mortal bodies*, is their being freed from the principle of sin, or death and its power, by a contrary principle of life and righteousness. It is the freeing of us from *being in the flesh*, that we may *be in the Spirit*, ver. 9. And by what means is this effected? It is by the *Spirit of him that raised Jesus from the dead*, that is, of the Father, which is also called the Spirit of God, the Spirit of Christ, ver. 9. For he is equally the Spirit of the Father and the Son. And he is described by this periphrasis, both because there is a similitude between that work, as to its greatness and power, which God wrought in Christ, when he raised him from the dead, and what he worketh in believers in their

sanctification, Eph. i. 19, 20. and because this work is wrought in us by virtue of the resurrection of Christ. But under what especial consideration doth he effectuate this work of mortifying sin in us? It is as he *dwelleth in us*. God doth it by his Spirit, as he *dwelleth in us*. As it a work of grace, it is said to be *wrought by the Spirit*; and, as it is our duty, we are said to work it through the Spirit, ver. 13. And let men pretend what they please, if they have not the Spirit of Christ dwelling in them, they have not mortified any sin, but do yet walk after the flesh, and, continuing so to do, shall die.

SECT. 19.—Moreover, as this is the only spring of mortification in us, as it is a grace, so the consideration of it is the principal motive unto it, as it is a duty. So our apostle, pressing unto it, doth it by this argument: *Know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God*, 1 Cor. vi. 19. To which we may add that weighty caution which he gives us to the same purpose, 1 Cor. iii. 16. *Know you not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.*

Whereas, therefore, in every duty, two things are principally considered: First, The life and spring of it, as it is wrought in us by grace. Secondly, The principal reason for it, and motive unto it, as it is to be performed in ourselves by the way of duty. Both these, as to this matter of mortification, do centre in this inhabitation of the Spirit: For, (1.) It is he who mortifies and subdues our corruptions, who quickens us unto life, holiness, and obedience, as *he dwelleth in us*, that he may make and prepare an habitation meet for himself. And, (2.) The principal reason and motive which we have to attend unto it, with all care and diligence, as a duty, is, that we may thereby preserve his dwelling-place so as becometh his grace and holiness. And, indeed, whereas (as our Saviour tells us) they are things which arise

from, and come *out of the heart*, that defile us; there is no greater or more forcible motive to contend against all the defiling actings of sin, which is our mortification, than this, by the neglect hereof, the temple of the Spirit will be defiled, which we are commanded to watch against, under the severe commination of being destroyed for our neglect therein.

SECT. 20.—If it be said, that whereas we do acknowledge that there are still remainders of this sin in us, and they are accompanied with their defilements, how can it be supposed, that the Holy Ghost will dwell in us, or in any one that is not perfectly holy? I answer, (1.) That the great matter which the Spirit of God considereth, in his opposition unto sin, and that of sin to his work, is dominion and rule. This the apostle makes evident, Rom. vi. 12, 13, 14. Who or what shall have the principal conduct of the mind and soul, (chap. viii. 7, 8, 9.) is the matter in question. Where sin hath the rule, there the Holy Ghost will never dwell. He enters into no soul, as his habitation, but at the same instant he dethrones sin, spoils it of its dominion, and takes the rule of the soul into the hand of his own grace. Where he hath effected this work, and brought his adversary into subjection, there he will dwell, though sometimes his habitation be troubled by his subdued enemy. (2.) The souls and minds of them who are really sanctified, have continually such a sprinkling with the blood of Christ, and are so continually purified by virtue from his sacrifice and oblation, as that they are never unmeet habitations for the Holy Spirit of God.

SECT. 21.—(2.) The manner of the actual operation of the Spirit of God, in effecting this work, or how he mortifies sin, or enables us to mortify it, is to be considered. And an acquaintance herewith dependeth on the knowledge of the sin that is to be mortified, which we have before described. It is the vicious corrupt habit and inclination unto sin, which is in us by nature, that is the principal object of this duty; or, *the old man*,

which is corrupt, according unto deceitful lusts. When this is weakened in us, as to its power and efficacy, when its strength is abated, and its prevalency destroyed, then is this duty in its proper discharge, and mortification carried on in the soul.

Now, this the Holy Ghost doth : First, By implanting in our minds and all their faculties, a contrary habit and principle, with contrary inclinations, dispositions, and actings, namely, a principle of spiritual life and holiness, bringing forth the fruits thereof. By means hereof is this work effected. For sin will no otherwise die, but by being killed and slain: and whereas this is gradually to be done, it must be by warring and conflict. There must be something in us that is contrary unto it, which, opposing of it, conflicting with it, doth insensibly and by degrees, (for it dies not at once) work out its ruin and destruction. As in a chronical distemper, the disease continually combats and conflicts with the powers of nature, until having insensibly improved them, it prevails unto its dissolution. So is it in this matter. These adverse principles, with their contrariety, opposition, and conflict, the apostle expressly asserts and describes, as also their contrary fruits and actings, with the issue of the whole, Gal. v. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. The contrary principles are the flesh and spirit, and their contrary actings are in lusting and warring one against the other, ver. 16. *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* Not to fulfil the lusts of the flesh; is to mortify it; for it neither will nor can be kept alive, if its lusts be not fulfilled. And he gives a fuller account hereof, ver. 17. *For the flesh lusteth against the spirit, and the spirit lusteth against the flesh, and these are contrary one to the other.* If by the spirit, the Spirit of God himself be intended, yet he lusteth not in us, but by virtue of that Spirit which is born of him, that is, the new nature or holy principle of obedience which he worketh in us. And the way of their mutual opposition unto one another, the apostle describes at large in the

following verses, by instancing in the contrary effects of the one and the other. But the issue of the whole is, ver. 24. *They that are Christ's have crucified the flesh with its affections and lusts.* They have crucified it, that is, fastened it unto that cross, where at length it may expire. And this is the way of it, namely, the actings of the Spirit against it, and the fruits produced thereby. Hence he shuts up his discourse with that exhortation, *If we live in the Spirit, let us walk in the Spirit*, that is, if we are endowed with this spiritual principle of life, which is to live in the Spirit, then let us act, work, and improve that spiritual principle unto the ruin and mortification of sin.

SECT. 22.—This, therefore, is the first way whereby the Spirit of God mortifieth sin in us, and in a compliance with it, under his conduct, do we regularly carry on this work and duty, that is, if we mortify sin, by cherishing the principle of holiness and sanctification in our souls, labouring to increase and strengthen it, by growing in grace, and by a constancy and frequency in acting of it in all duties, on all occasions, abounding in the fruits of it. Growing, thriving, and improving in universal holiness, is the great way of the mortification of sin. The more vigorous the principle of holiness is in us, the more weak, infirm, and dying, will be that of sin. The more frequent and lively are the actings of grace, the feebler and seldomer will be the actings of sin. The more we abound in the fruits of the Spirit, the less shall we be concerned in the works of the flesh. And we do but deceive ourselves, if we think sin will be mortified on any other terms. Men, when they are galled in their consciences, and disquieted in their minds with any sin or temptation thereunto, wherein their lusts or corruptions are either influenced by Satan, or entangled by objects, occasions, and opportunities, do set themselves oft-times in good earnest to oppose and subdue it, by all the ways and means they can think upon. But all they do is in vain, and so they find it at last unto their cost and

forrow. The reason is, because they neglect this course, without which never any one sin was truly mortified in the world, nor ever will so be. The course I intend is, that of labouring universally to improve a principle of holiness, not in this or that way, but in all instances of holy obedience. This is that which will ruin sin, and without it nothing else will contribute any thing thereunto. Bring a man unto the law, urge him with the purity of its doctrine, the authority of its commands, the severity of its threatenings, the dreadful consequences of its transgression. Suppose him convinced hereby of the evil and danger of sin, of the necessity of its mortification and destruction, will he be able hereon to discharge this duty, so as that sin may die, and his soul may live? The apostle assures us of the contrary, Rom. vii. 7, 8, 9. The whole effect of the application of the law in its power unto indwelling sin, is but to irritate, provoke, and increase its guilt. And what other probable way besides this unto this end can any one fix upon?

SECT. 23.—Secondly, The Holy Ghost carrieth on this work in us as a grace, and enableth us unto it as our duty, by those actual supplies and assistances of grace, which he communicates unto us. For the same divine operations, the same supplies of grace which are necessary unto the positive acts and duties of holiness, are necessary also unto this end, that sin in the actual motions, and lustings of it, may be mortified; so the apostle issues his long account of the conflict between sin and the soul of a believer, and his complaint thereon, with that good word, *I thank God through Jesus Christ our Lord*, Rom. vii. 25. namely, who supplies me with gracious assistance against the power of sin. Temptation is successful only by sin, Lam. i. 14. And it was with respect unto an especial temptation, that the Lord Christ gives that answer unto the apostle, *My grace is sufficient for thee*, 2 Cor. xii. 9. It is the actual supplies of the Spirit of Christ that doth enable us to withstand our temptations and subdue our corruptions. This is the ἐπιχορηγία τοῦ πνεύ-

ματος, Phil. i. ver. 19. An additional supply as occasion requireth beyond our constant daily provision; or *γιατις εις ευκαιρον βοηθειαν*, Heb. iv. ver. 16. Grace given in to help seasonably upon our cry made for it. Of the nature of these supplies, we have discoursed before. I shall now only observe, that in the life of faith and dependence on Christ, the expectation and derivation of these supplies of grace and spiritual strength, is one principal part of our duty. These things are not empty notions, as some imagine. If Christ be an head of influence unto us, as well as of rule, as the head natural is to the body; if he be our life, if our life be in him, and we have nothing but what we do receive from him, if he gives unto us supplies of his Spirit, and increases of grace, and if it be our duty, by faith, to look for all these things from him, and that be the means of receiving them, which things are all expressly and frequently affirmed in the scripture, then is this expectation and derivation of spiritual strength continually from him, the way we are to take for the actual mortification of sin. And therefore, if we would be found in a successful discharge of this duty, it is required of us: (1.) That we endeavour diligently, in the whole course of our lives, after these continual supplies of grace, that is, that we wait for them in all those ways and means whereby they are communicated: for, altho' the Lord Christ giveth them out freely and bountifully, yet our diligence in duty will give the measure of receiving them. If we are negligent in prayer, meditation, reading, hearing of the word, and other ordinances of divine worship, we have no ground to expect any great supplies to this end. And, (2.) That we live and abound in the actual exercise of all those graces, which are most directly opposite unto those peculiar lusts or corruptions that we are most exercised withal, or obnoxious unto: for sin and grace do try their interest and prevalency in particular instances. If therefore any are more than ordinarily subject unto the power of any corruption, as passion, inordinate affections, love of the world, distrust of God;

unless he be constant in the exercise of those graces which are diametrically opposed unto them, they will continually suffer under the power of sin.

Thirdly, It is the Holy Spirit which directs us unto, and helps us in the performance of those duties which are appointed of God unto this end, that they may be means of the mortification of sin. Unto the right use of those duties (for such there are) two things are required: 1. That we know them aright in their nature and use, as also that they are appointed of God unto this end. And then, 2. That we perform them in a due manner. And both these we must have from the Spirit of God: he is given to believers, *to lead them into all truth*; he teacheth and instructs them by the word, not only what duties are incumbent on them, but also how to perform them, and with respect unto what ends:

(First,) It is required, that we know them aright, in their nature, use, and ends. For want hereof, or through the neglect of looking after it, all sorts of men have wandered after foolish imaginations about this work, either as to the nature of the work itself, or as to the means whereby it may be effected: for it being a grace and duty of the gospel, thence only is it truly to be learned, and that by the teachings of the Spirit of God. And it may not be amiss to give some instances of the darkness of mens minds, and their mistakes herein.

SECT. 24.—(1.) A general apprehension that somewhat of this nature is necessary, arising from the observation of the disorder of our passions, and the exorbitancy of the lives of most in the world, is suited even to the light of nature, and was from thence variously improved by the philosophers of old. To this purpose did they give many instructions about denying and subduing the disorderly affections of the mind, conquering passions, moderating desires, and the like. But whilst their discoveries of sin rose no higher than the actual disorder they found in the affections and passions of the mind, whilst they knew nothing of the deprivation of

the mind itself, and had nothing to oppose unto what they did discover, but moral considerations, and those most of them notoriously influenced by vain-glory and applause, they never attained unto any thing of the same kind with the due mortification of sin.

SECT. 25.—(2.) We may look into the Papacy, and take a view of the great appearance of this duty which is therein, and we shall find it all disappointed, because they are not led unto, nor taught the duties whereby it may be brought about by the Spirit of God. They have, by the light of the scripture, a far clearer discovery of the nature and power of sin than had the philosophers of old. The commandment also being variously brought and applied unto their consciences, they may be, and doubtless are, and have been, many of them, made deeply sensible of the actings and tendency of indwelling sin. Hereon ensues a terror of death and eternal judgment. Things being so stated, persons who were not profligate, nor had their consciences seared, could not refrain from contriving ways and means how sin might be mortified and destroyed. But whereas they had lost a true apprehension of the only way whereby this might be effected, they betook themselves to innumerable false ones of their own. This was the spring of all the austerities, disciplines, fastings, self-macerations, and the like, which are exercised or in use among them. For altho' they are now in practice turned mostly to the benefit of the priests, and an indulgence unto sin in the penitents, yet they were invented and set on foot at first, with a design to use them as engines for the mortification of sin; and they have a great appearance in the flesh unto that end and purpose. But yet, when all was done, they found, by experience, that they were insufficient hereunto; sin was not destroyed, nor conscience pacified by them. This made them betake themselves to Purgatory. Here they have hopes all will be set right, when they are gone out of this world, from whence none could come back to complain of their disappointments. These things are not spoken to

condemn even external severities and austerities, in fastings, watchings, and abstinencies, in their proper place. Our nature is apt to run into extremes; because we see the vanity of Papists in placing mortification of sin in an outward shadow and appearance of it, in that bodily exercise which profiteth not; we are apt to think that all things of that nature are utterly needless, and cannot be subordinate unto spiritual ends. But the truth is, I shall much suspect their internal mortification, (pretend what they will) who always pamper the flesh, indulge to their sensual appetite, conform to the world, and lead their lives in idleness and pleasures. Yea, it is high time, that professors, by joint consent, should retrench that course of life, in fulness of diet, bravery of apparel, expence of time in vain conversation, which many are fallen into. But these outward austerities of themselves, I say, will never effectuate the end aimed at: for, as to the most of them, they being such as God never appointed unto any such end or purpose, but being the fruit of mens own contrivances and inventions; let them be insisted on and pursued unto the most imaginable extremities, being not blessed of God thereunto, they will not contribute the least towards the mortification of sin. Neither is there either virtue or efficacy in the residue of them, but as they are subordinated unto other spiritual duties. So Hierome gives us an honest instance in himself, “that whilst he
“lived in his horrid wilderness in Judea, and lodged in
“his cave, his mind would be in the sports and revels
“at Rome.”

SECT. 26.—(3.) The like may be said of the Quakers amongst ourselves. That which first recommended them, was an appearance of mortification, which it may be also some of them really intended, though, it is evident, they never understood the nature of it: for, in the height of their outward appearances, as they came short of the sorry weeds, begging habits, macerated countenances, and severe looks of many Monks in the Roman church, and devices among the Mahometans; so they were

so far from restraining or mortifying their real inclinations, as that they seemed to excite and provoke themselves to exceed all others in clamours, railings, evil speakings, reproaches, calumnies, and malicious treating of those who dissented from them, without the least discovery of an heart filled with kindness and benignity unto mankind, or love unto any but themselves; in which frame and state of things, sin is as secure from mortification as in the practice of open lusts and debaucheries. But, supposing that they made a real industrious attempt for the mortification of sin, what success have they had, what have they attained unto? Some of them have very wisely slipped over the whole work and duty of it, into a pleasing dream of perfection. And, generally, finding the fruitlessness of their attempt, and that indeed sin will not be mortified by the power of their light within, nor by their resolutions, nor by any of their austere outward appearances, nor peculiar habits or looks, which, in this matter, are openly pharisaical, they begin to give over their design: for who, among all that pretend to any reverence of God, do more openly indulge themselves unto covetousness, love of the world, emulation, strife, contentions among themselves, severe revenges against others, than they do? not to mention the filth and uncleanness they begin mutually to charge one another withal. And so will all self-devised ways of mortification end. It is the Spirit of God alone who leads us into the exercise of those duties whereby it may be carried on.

SECT. 27.—(Secondly,) It is required, that the duties to be used unto this end be rightly performed, in faith, unto the glory of God. Without this, a multiplication of duties is an increase of burden and bondage, and that is all. Now, that we can perform no duty in this way or manner, without the especial assistance of the Holy Spirit, hath been sufficiently before evinced: and the duties which are appointed of God, in an especial manner, unto this end, are prayer, meditation, watchful-

ness, abstinence, wisdom, or circumspection, with reference unto temptations and their prevalency. Not to go over these duties in particular, nor to shew wherein their especial efficacy unto this end and purpose doth consist, I shall only give some general rules concerning the exercising of our souls in them, and some directions for their right performance.

SECT. 28.—(1.) All these duties are to be designed and managed with an especial respect unto this end. It will not suffice that we are exercised in them in general, and with regard only unto this general end. We are to apply them unto this particular case, designing in and by them the mortification and ruin of sin. Especially, when by its especial actings in us, it discovers itself in a peculiar manner unto us. No man, who wisely considereth himself, his state and condition, his occasions and temptations, can be wholly ignorant of his especial corruptions and inclinations, whereby he is ready for halting, as the Psalmist speaks. He that is so, lives in the dark to himself, and walks at peradventures with God, not knowing how he walketh, nor whither he goeth. David probably had respect hereunto, when he said, *I have kept the ways of the Lord, and have not wickedly departed from my God; for all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity*, Psal. xviii. 21, 22, 23. He could have done nothing of all this, nor have preserved his integrity in walking with God, had he not known, and kept a continual watch upon his own iniquity, or that working of sin in him which most peculiarly inclined and disposed him unto evil. Upon this discovery are we to apply these duties in a particular manner to the weakening and ruin of the power of sin. And as they are all useful and necessary, so the circumstances of our condition will direct us, which of them, in particular, we ought to be most conversant in. Sometimes prayer and meditation claim this place, as when our danger ariseth solely from ourselves, and our own perverse inclina-

tions, disorderly affections, or unruly passions; sometimes watchfulness and abstinence, when sin takes occasion from temptations, concerns, and businesses in the world; sometimes wisdom and circumspection, when the avoidance of temptations and opportunities for sin, is in an especial manner required of us. These duties, I say, are to be managed with a peculiar design to oppose, defeat, and destroy the power of sin, into which they have a powerful influence, as designed of God unto that end: For,

SECT. 29.—(2.) All these duties, rightly improved, work two ways towards the end designed: 1. Morally, and by way of impetration, namely, of help and assistance. 2. Really, by an immediate opposition unto sin and its power, whence assimilation unto holiness doth arise.

(First,) These duties work morally, and by way of impetration. I shall instance only in one of them, and that is prayer. There are two parts of prayer with respect unto sin and its power: (1.) Complaints. (2.) Petitions.

1. Complaint. So is the title of Psalm cii. *The prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.* So David expresseth himself, Psal. lv. 2. *Attend unto me, and hear me; I mourn in my complaint, and make a noise.* His prayer was a doleful lamentation. And, Psal. cxlii. 2. *I poured out my complaint before him; I shewed before him my trouble.* This is the first work of prayer with respect unto sin, its power, and prevalency. The soul therein pours out its complaints unto God, and sheweth before him the trouble it undergoes on the account thereof. And this it doth in an humble acknowledgment of its guilt, crying out of its deceit and violence. For all just and due complaint respecteth that which is grievous, and which is beyond the power of the complainer to relieve himself against. Of this sort there is nothing to be compared with the power of sin, as to believers.

SECT. 30.—This therefore is and ought to be the principal matter and subject of their complaints in prayer. Yea, the very nature of the whole case is such, as that the apostle could not give an account of it without great complaints, Rom. vii. 24. This part of prayer, indeed, is with profligate persons derided and scorned, but it is acceptable with God, and that wherein believers find ease and rest to their souls. For, let the world scoff while it pleaseth, what is more acceptable unto God than for his children, out of pure love unto him and holiness, out of fervent desires to comply with his mind and will, and thereby to attain conformity unto Jesus Christ, to come with their complaints unto him, of the distance they are kept from these things by the captivating power of sins, bewailing their frail condition, and humbly acknowledging all the evils that they are liable unto upon the account thereof? Would any man have thought it possible, had not experience convinced him, that so much Luciferian pride and atheism should possess the minds of any who would be esteemed Christians, as to scoff at and deride these things? that any one should ever read the Bible, or once consider what he is, and with whom he hath to do, and to be ignorant of this duty? But we have nothing to do with such persons, but to leave them to please themselves, whilst they may, with these fond and impious imaginations. They will come either in this world, (which we hope and pray for) in their repentance, to know their folly, or in another. I say, these complaints of sin, poured out before the Lord, these cryings out of deceit and violence, are acceptable to God, and prevalent with him to give out aid and assistance. He owns believers as his children, and hath the bowels and compassion of a Father towards them; sin he knows to be their greatest enemy, and which fights directly against their souls. Will he then despise their complaints, and their bemoaning of themselves before him? will he not avenge them of that enemy, and that speedily? See Jer. xxxi. 18, 19, 20. Men who think

they have no other enemies, none to complain of, but such as oppose them, or obstruct them, or oppress them in their secular interests, advantages, and concerns, are strangers unto these things. Believers look on sin as their greatest adversary, and know that they suffer more from it than from all the world. Suffer them therefore to make their complaints of it unto him who pities them, who will relieve them. and avenge them.

SECT. 31.—2. Prayer is directly petitions to this purpose; it consists of petitions unto God, for supplies of grace to conflict and conquer sin withal. I need not prove this; no man prays as he ought; no man joins in prayer with another who prays as he ought, but these petitions are a part of his prayer. Especially they will be so, and ought they so to be, when the mind is peculiarly engaged in the design of destroying sin. And these petitions or requests are, as far as they are gracious and effectual, wrought in us by the Holy Ghost, who therein maketh *intercession for us according to the will of God*. And hereby doth he carry on this work of the mortification of sin, for his work it is. He makes us to put up prevalent requests unto God, for such continual supplies of grace, whereby it may be constantly kept under, and at length destroyed. And this is the first way whereby this duty hath an influence into mortification, namely, morally, and by way of impetration.

SECT. 32.—(Secondly,) This duty hath a real efficiency to the same end. It doth itself (when rightly performed, and duly attended unto) mightily prevail unto the weakening and destruction of sin. For in and by fervent prayer, especially when it is designed unto this end, the habit, frame, and inclinations of the soul unto universal holiness, with a detestation of all sin, are increased, cherished, and strengthened. The soul of a believer is never raised unto a higher intention of spirit in the pursuit of love unto, and delight in holiness, nor is more conformed unto it, or cast into the mould of it, than it is in prayer. And frequency in this duty, is a principal

means to fix and consolidate the mind in the form and likeness of it: and hence do believers oft-times continue in, and come off from prayer above all impressions from sin, as to inclinations and compliances. Would such a frame always continue, how happy were we. But abiding in the duty is the best way of reaching out after it. I say, therefore, that this duty is really efficient of the mortification of sin, because therein all the graces whereby it is opposed and weakened, are excited, exercised, and improved unto that end; as also the detestation and abhorrency of sin is increased in us. And where this is not so, there are some secret flaws in the prayers of men, which it will be their wisdom to find out, and heal.

SECT. 33.—*Fourthly*, The Holy Spirit carrieth on this work, by applying in an especial manner the death of Christ unto us for that end. And this is another thing, which, because the world understandeth not, it doth despise. But yet, in whomsoever the death of Christ is not the death of sin, he shall die in his sins. To evidence this truth, we may observe, (1.) In general, that the death of Christ hath an especial influence into the mortification of sin, without which it will not be mortified. This is plainly enough testified unto in the scripture. By his cross, that is, his death on the cross, *We are crucified unto the world*, Gal. vi. 14. *Our old man is crucified with him, that the body of sin might be destroyed*, Rom. vi. 6. that is, sin is mortified in us by virtue of the death of Christ. (2.) In the death of Christ, with respect unto sin, there may be considered, 1. His oblation of himself. And, 2. The application thereof unto us. By the first it is, that our sins are expiated as unto their guilt; but from the latter it is, that they are actually subdued as to their power; for it is by an interest in, and a participation of the benefits of his death, which we call the application of it unto us. Hereon are we said to be buried with him, and to rise with him, whereof our baptism is a pledge, Rom. vi. 3, 4. not in an outward repre-

sentation, as some imagine, of being dipped under the water, and taken up again (which were to make one sign the sign of another) but in a powerful participation of the virtue of the death and life of Christ, in a death unto sin, and newness of life in holy obedience, which baptism is a pledge of, as it is a token of our initiation and implanting into him. So are we said to be *baptized into his death*, or into the likeness of it, that is, into its power, ver. 3. (3.) The old man is said to be crucified with Christ, or sin to be mortified by the death of Christ, as was, in part, before observed, on two accounts:

(1.) Of conformity. Christ is the head, the beginning or idea of the new creation; the first born of every creature. Whatever God designeth unto us therein, he first exemplified in Jesus Christ; and we are predestinated to be conformed to the image of his Son, Rom. viii. 29. Hereof the apostle gives us an express instance in the resurrection. Christ the first fruits, afterwards they that are Christ's, at his coming, 1 Cor. xv. 23. It is so in all things; all that is wrought in us, it is in resemblance and conformity unto Christ. Particularly, we are by grace *planted into the likeness of his death*, Rom. vi. 5. *being made conformable unto his death*, Phil. iii. 10. and so to be *dead with Christ*, Col. ii. 20. Now, this conformity is not in our natural death, nor in our being put to death, as he was; for it is that which we are made partakers of in this life, and that in a way of grace and mercy. But Christ died for sin, for our sin, which was the meritorious procuring cause thereof. And he lived again by the power of God. A likeness and conformity hereunto God will work in all believers. There is, by nature, a life of sin in them, as hath been declared. This life must be destroyed, sin must die in us, and we thereby become dead unto sin. And, as he rose again, so are we to be quickened in and unto newness of life. In this death of sin consists that mortification which we treat about; and without which we cannot be conformed unto Christ in

his death, which we are designed unto. And the same Spirit which wrought these things in Christ, will, in the pursuit of his design, work that which answers unto them in all his members.

SECT. 34.—(2.) In respect of efficacy; virtue goeth forth from the death of Christ, for the subduing and destruction of sin. It was not designed to be a dead, unactive, passive example, but it is accompanied with a power conforming and changing us into its own likeness. It is the ordinance of God unto that end, which he therefore gives efficacy unto. It is by a fellowship or participation in his sufferings, that we are made *conformable to his death*, Phil. iii. 10. this *κοινωνια των παθηματων*, is an interest in the benefit of his suffering; we also are made partakers thereof. This makes us conformable to his death, in the death of sin in us. The death of Christ is designed to be the death of sin; let them who are dead in sin deride it whilst they please. If Christ had not died, sin had never died in any sinner unto eternity. Wherefore, that there is a virtue and efficacy in the death of Christ unto this purpose, cannot be denied without a renunciation of all the benefits thereof. On the one hand, the scripture tells us, that he is our life, our spiritual life, the spring, fountain, and the cause of it; we have nothing therefore that belongs thereunto but what is derived from him. They cast themselves out of the verge of Christianity, who suppose that the Lord Christ is no otherwise our life, or the author of life unto us, but as he hath revealed and taught the way of life unto us. He is our life as he is our head. And it would be a sorry head that should only teach the feet to go, and not communicate strength to the whole body so to do. And that we have real influences of life from Christ, I have sufficiently proved before. Unto our spiritual life doth ensue the death of sin; for this, on the other hand, is peculiarly assigned unto his death in the testimonies before produced. This, therefore, is by virtue derived

from Christ, that is, in an especial manner from his death, as the scripture testifies.

SECT. 35.—All the enquiry is, how the death of Christ is applied unto us? or, which is the same, how we apply ourselves to the death of Christ for this purpose? And, I answer, we do it two ways:

(1.) By faith. The way to derive virtue from Christ, is by touching of him. So the diseased woman in the gospel touched but the hem of his garment, and virtue *went forth from him to stay her bloody issue*, Matth. ix. 22. It was not her touching him outwardly, but her faith which she acted then and thereby, that derived virtue from him. For our Saviour tells her, in his answer, *Daughter, be of good comfort, thy faith hath made thee whole*. But unto what end was this touching of his garment? It was only a pledge and token of the particular application of the healing power of Christ unto her soul, or her faith in him in particular for that end. For at the same time many thronged upon him in a press, so as his disciples marvelled he should ask *who touched his cloaths*, Mark v. 30, 31. yet was not any of them advantaged but the poor sick woman. A great emblem it is of common profession on the one hand, and especial faith on the other. Multitudes press and throng about Christ in a profession of faith and obedience, and in the real performance of many duties, but no virtue goeth forth from Christ to heal them. But when any one, tho' poor, though seemingly at a distance, gets but the least touch of him by especial faith, this soul is healed. This is our way with respect unto the mortification of sin. The scripture assures us, that there is virtue and efficacy in the death of Christ unto that end. The means whereby we derive this virtue from him, is by touching of him, that is, by acting faith on him in his death, for the death of sin.

SECT. 36.—But how will this effect it, how will sin be mortified hereby? I say, how, by what power and virtue were they healed in the wilderness, who looked unto the

brazen serpent? Was it not because it was an ordinance of God, which, by his almighty power, he made effectual unto that purpose? The death of Christ being so as to the crucifying of sin, when it is looked on, or applied unto by faith, shall not divine virtue and power go forth unto that end? The scripture and experience of all believers give testimony unto the truth and reality thereof. Besides, faith itself, as acted on the death of Christ hath a peculiar efficacy unto the subduing of sin; for beholding him thereby, as in *a glass*, *we are changed into the same image*, 1 Cor. iii. 18. And that which we peculiarly behold, we are peculiarly transformed into the likeness of. And, moreover, it is the only means whereby we actually derive from Christ the benefits of our union with him; from thence we have all grace, or there is no such thing in the world. And the communication of it unto us, is in and by the actual exercise of faith principally. So it being acted with respect unto his death, we have grace for the killing of sin, and thereby become dead with him, crucified with him, buried with him as in the testimonies before produced. This is that which we call the application of the death of Christ unto us, or our application of ourselves to the death of Christ for the mortification of sin. And they by whom this means thereof is despised or neglected, who are ignorant of it, or do blaspheme it, must live under the power of sin, unto what inventions soever they may turn themselves for deliverance. According as we abide and abound herein, will be our success. Those who are careless and remiss in the exercise of faith, by prayer and meditation, in the way described, will find that sin will keep its ground, and maintain so much power in them as shall issue in their perpetual trouble. And men who are much conversant with the death of Christ, not in notions and lifeless speculations, not in natural or carnal affections, like those which are raised in weak persons by images and crucifixes, but by holy actings of faith, with respect unto what is declared in the scripture as to its power

and efficacy, will be implanted into the likeness of it, and experience the death of sin in them continually.

SECT. 37.—(2.) We do it by love. Christ, as crucified, is the great object of our love, or should so be: for he is therein unto sinners *altogether lovely*. Hence one of the ancients cried out, *ὁ ἔως ἑαυτοῦ ἐσταυρώται*; *My love is crucified, and why do I stay behind?* In the death of Christ, do his love, his grace, his condescension, most gloriously shine forth. We may therefore consider three things with respect unto this love: (1.) The object of it. (2.) The means of the representation of that object unto our minds and affections. (3.) The effects of it as to the case in hand. The object of it is Christ himself, in his unsearchable grace, his unspeakable love, his infinite condescension, his patient suffering, and victorious power, in his death, or dying for us. It is not his death absolutely, but himself, as all these graces conspicuously shine forth in his death, which is intended. And there are various ways whereby this may be represented unto our minds.

SECT. 38.—(1.) Men may do it unto themselves by their own imaginations. They may frame and fancy dolorous things about it, which is the way of persons under deep and devout superstitions. But no love in sincerity will ever be ingenerated towards Jesus Christ hereby. (2.) It may be done by others, in pathetical and tragical declarations of the outward part of Christ's sufferings. Herein some have a great faculty to work upon the natural affections of their auditors; and great passions, accompanied with tears and vows, may be so excited. But, for the most part, there is no more in this work, than what the same persons do find in themselves, it may be, in the reading or hearing of a feigned story: for there is a sympathy in natural affections with the things that are their proper objects, though represented by false imaginations. (3.) It is done in the Papacy, and among some others, by images, in crucifixes, and dolorous pictures, where-

unto they pay great devotion, with an appearance of ardent affections. But none of these are such a due representation of this object, as to ingenerate sincere love towards Christ crucified in any soul. Wherefore, (4.) This is done effectually only by the gospel, and in the dispensation of it according to the mind of God: for therein is *Jesus Christ evidently crucified before our eyes*, Gal. iii. 1. And this it doth by proposing unto our faith, the grace, the love, the patience, the condescension, the obedience, the end and design of Christ therein. So is Christ eyed by faith as the proper object of sincere love. And being so stated, the effects of it, as of all true love, are, 1. Adherence. 2. Assimilation.

(1.) Adherence; love, in the scripture, is frequently expressed by this effect; the soul of one did cleave or was knit unto another; as that of Jonathan to David, 1 Sam. xviii. 1. So it produceth a firm adherence unto Christ crucified, that makes a soul to be, in some sense, always present with Christ on the cross. And hence, (2.) Ensues assimilation or conformity. None treat of the nature or effects of love, but they assign this as one of them, that it begets a likeness between the mind loving, and the object beloved. And so I am sure it is in this matter. A mind filled with the love of Christ as crucified, and represented in the manner and way before described, will be changed into its image and likeness, by the effectual mortification of sin, through a derivation of power and grace from thence for that purpose.

SECT. 39.—*Fifthly*, The Holy Ghost carrieth on this work, by constant discoveries unto, and pressing on believers, on the one hand, the true nature and certain end of sin; and, on the other, the beauty, excellency, usefulness, and necessity of holiness, with the concerns of God, Christ, the gospel, and their own souls therein. A rational consideration of these things, is all the ground and reason of mortification in the judgments of some men. But we have proved, that there are other causes of it also. And now I add, that if we have no consideration

of these things, but what our own reason is of itself able to suggest unto us, it will never be prevalent unto any sincere or permanent attempt in the mortification of any sin whatever. Let men make the best of their reason they can, in the searching and consideration of the perverse nature and dreadful consequents of sin, of the perfect peace and future blessedness which attendeth the practice of holiness, they will find an obstinacy and stubbornness in their hearts, not conquerable by any such reasonings or considerations: That conviction of sin and righteousness which is useful and prevalent unto that end and purpose, is wrought in us by the Holy Ghost, John xvi. 8. Although he makes use of our minds, understandings, reasons, consciences, and the best of our consideration in this matter, yet if he give not a peculiar efficacy and power unto all, the work will not be effectual. When he is pleased to make use of reasons and motives taken from the nature and end of sin and holiness, unto the mortification of sin, they shall hold good, and bind the soul unto this duty, against all objections and temptations that would divert it whatever.

SECT. 40.—And thus I have briefly, and I confess weakly and obscurely, delineated the work of the Holy Ghost in the sanctification of them that do believe. Many things might have been more enlarged and particularly enquired into; what have been discoursed, I judge sufficient to my present purpose. And I doubt not, but that what hath been argued from plain scripture and experience, is sufficient, as to direct us in the practice of true evangelical holiness, so with all sober persons to cast out of all consideration that fulsome product of pride and ignorance, that all gospel-holiness consists in the practice of moral virtues.

B O O K V.

Necessity of Holiness from the Consideration of the Nature of God.

C H A P. I.

(1.) *The necessity of evangelical holiness owned by all Christians: doctrines falsely charged with an inconsistency with it.—(2.) Though owned by all, yet practised by few, and disadvantageously pleaded for by many; the true nature of it briefly expressed.—(3.) First argument for the necessity of holiness from the nature of God; frequently proposed unto our consideration for that end.—(4.) This argument cogent and unavoidable; pressed with its limitation.—(5.) Not the nature of God absolutely, but as he is in Christ, the foundation of this necessity, and a most effectual motive unto the same end; the nature and efficacy of that motive declared.—(10.) The argument enforced, from the consideration of our con-*

formity unto God by holiness; with that communion and likeness with him which depend thereon.—(13.) With our future everlasting enjoyment of him.—(14.) True force of that consideration vindicated; merit rejected.—(15.) And the substitution of morality in the room of gospel-holiness.—(16.) False accusations of the doctrine of grace discarded.—And, (17.) The neglect of the true means of promoting gospel-obedience, charged.—(18, 19.) The principal argument farther enforced, from the pre-eminence of our natures and persons by this conformity to God.—(21.) And our accesses unto God thereby, in order unto our eternal enjoyment of him.—(22.) As it also alone renders us useful in this world unto others.—(23.) Two sorts of graces, by whose exercise we grow into conformity with God.—(24.) Those that are assimilating, as faith.—And, (26.) Love.—And, (28.) Those which are declarative of that assimilation; as goodness or benignity.—And, (31.) Truth. (32.) An objection against the necessity of holiness, from the freedom and efficacy of grace, answered.

SECT. I. **T**HAT wherewith I shall close this discourse, is the consideration of the necessity of that holiness which we have thus far described, unto all persons who make profession of the gospel, with the reasons of that necessity, and principal motives unto it. And, for our encouragement in this part of our work, this necessity is such, as that it is by all sorts of Christians allowed, pleaded for, and the thing itself pretended unto: for, whereas the gospel is eminently, ἀληθεια, or διδασκαλια ἡ κατ' ἐυσεβειαν, 1 Tim. vi. 3. Tit. i. 1. *The truth or doctrine which is according unto godliness, or that which is designed and every way suited unto the attaining, furtherance, and practice of it, no men can, with modesty, refuse the trial of their doctrines by their tendency thereunto. But what is of that nature, or what is an hinderance thereunto, that many are not yet agreed about. The Socinians contend, that the doctrine of the*

satisfaction of Christ doth overthrow the necessity of an holy life. The Papists say the same, concerning the imputation of the righteousness of Christ unto our justification. The same charge is laid by others against the doctrine of the gratuitous election of God, the almighty efficacy of his grace in the conversion of sinners, and of his faithfulness in the preservation of true believers in their state of grace unto the end. On the other hand, the scripture doth so place the foundations of all true and real holiness in these things, that without the faith of them, and an influence on our minds from them, it will not allow of any thing to be so called.

SECT. 2.—To examine the pretences of others concerning the suitableness of their doctrines unto the promotion of holiness, is not my present business. It is well that it hath always maintained a conviction of its necessity, and carried it through all different persuasions in Christianity. In this one thing alone almost, do all Christians agree; and yet, notwithstanding, the want of it is, if not the only, yet the principal thing, whereby the most who are so called, are ruined. So ordinary a thing is it, for men to agree for the necessity of holiness, and live in the neglect of it, when they have so done. Conviction comes in at an easy rate, as it were, whether men will or no, but practice will stand them in pains, cost, and trouble. Wherefore, unto the due handling of this matter, some few things must be premised: As,

(First,) It is disadvantageous unto the interest of the gospel, to have men plead for holiness with weak and incogent arguments, and such as are not taken out of the stores of its truth, and so really affect not the consciences of men. And it is pernicious to all the concerns of holiness itself, to have that defended and pleaded for, under its name and title, which indeed is not so, but an usurper of its crown and dignity; which we shall afterwards enquire into.

(Secondly,) It is uncomely and unworthy, to hear men contending for holiness, as the whole of our reli-

gion, and, in the mean time, on all occasions, express in themselves an habit and frame of mind utterly inconsistent with what the scripture so calls, and so esteems. There is certainly no readier way, on fundry accounts, to unteach men all the principles of religion, all respect unto God and common honesty. And if some men did this only, as being at variance with themselves, without reflection on others, it might the more easily be borne. But to see or hear men proclaiming themselves, in their whole course, to be proud, revengeful, worldly, sensual, neglecters of holy duties, scoffers at religion, and the power of it, pleading for an holy life, against the doctrine and practice of those who walked unblameably before the Lord in all his ways, yea, upon whose *breasts and foreheads* was written *holiness unto the Lord*, such as were most of the first reformed divines, whom they reflect upon, is a thing which all sober men do justly nauseate, and which God abhors. But the further consideration hereof I shall at present omit, and pursue what I have proposed.

(Thirdly,) In my discourse concerning the necessity of holiness, with the grounds and reasons of it, and arguments for it, I shall confine myself unto these two things;

(1.) That the reasons, arguments, and motives which I shall insist on, being such as are taken out of the gospel, or the scripture, are not only consistent and compliant with the great doctrines of the grace of God in our free election, conversion, justification, and salvation by Jesus Christ, but such as naturally flow from them, discover what is their true nature and tendency in this matter.

(2.) That I shall at present suppose, all along, what that holiness is which I do intend. Now, this is not that outward shew and pretence of it, which some plead for; not an attendance unto, or the observation of some or all moral virtues only; not a readiness for some acts of piety and charity, from a superstitious proud conceit of

their being meritorious of grace or glory. But I intend that holiness which I have before described, which may be reduced to these three heads: (1.) An internal change or renovation of our souls, our minds, wills, and affections by grace. (2.) An universal compliance with the will of God in all duties of obedience, and abstinence from sin, out of a principle of faith and love. (3.) A designation of all the actions of life unto the glory of God by Jesus Christ, according to the gospel: This is holiness; so to be, and so to do, is to be holy. And I shall divide my arguments into two sorts: 1. Such as prove the necessity of holiness as to the essence of it, holiness in our hearts and natures. 2. Such as prove the necessity of holiness as to the degrees of it, holiness in our lives and conversations.

SECT. 3.—First, Then, the nature of God, as revealed unto us, with our dependence on him, the obligation that is upon us to live unto him, with the nature of our blessedness in the enjoyment of him, do require indispensibly that we should be holy. The holiness of God's nature is every where in the scripture made the fundamental principle and reason of the necessity of holiness in us. Himself makes it the ground of his command for it, Lev. xi. 44. *For I am the Lord your God, ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy.* So also, chap. xix. 2. chap. xx. 7. And, to shew the everlasting equity and force of this reason, it is transferred over to the gospel, 1 Peter i. 15, 16. *As he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy.* God lets them know, that his nature is such, as that unless they are sanctified and holy, there can be no such intercourse between him and them, as ought to be between a God and his people. So he declares the sense of this enforcement of that precept to be, Lev. xi. 45. *I brought you out of the land of Egypt, to be your God, ye shall therefore be holy, for I am holy.* Without this, the relation designed cannot be maintained, that I should be

your God, and you should be my people. To this purpose belongs that description given us of his nature, Psal. v. 4, 5, 6. *For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity. Thou shalt destroy them that speak lying, the Lord will abhor the bloody and deceitful man.* Answerable unto that of the prophet: *Thou art of purer eyes than to behold evil, and canst not look on iniquity,* Hab. i. 13. He is such a God, that is, such is his nature, so pure, so holy, that previous to the considerations of any free acts of his will, it is evident, that he can take no pleasure in fools, liars, or workers of iniquity. Therefore Joshua tells the people, that if they continued in their sins, they could not serve the Lord, for he is an holy God, chap. xxiv. 19. All the service of unholy persons towards this God, is utterly lost and cast away, because it is inconsistent with his own holiness to accept of it. And our apostle argues in the same manner, Heb. xii. 28, 29. *Let us have grace whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire.* He lays his argument for the necessity of grace and holiness in the worship of God, from the consideration of the holiness of his nature, which, as a consuming fire, will devour that which is unsuited unto it, inconsistent with it. There would be no end of pursuing this reason of the necessity of holiness, in all places where it is proposed expressly in the scripture. I shall only add in general, that God of old strictly required, that no unholy, no unclean, no defiling thing should be in the camp of his people, because of his presence among them, who is himself holy; and, without an exact observance hereof, he declares, that he will depart and leave them.

SECT. 4.—If we had no other argument to prove the necessity of holiness, and that it is indispensibly required of us, but only this, that the God whom we serve and worship is absolutely holy; that his being and nature is such, as that he can have no delightful intercourse with

any that are unholy, it were abundantly sufficient unto our purpose. He who resolveth not to be holy, had best seek another God to worship and serve, with our God he will never find acceptance. And therefore the heathen, who give up themselves unto all filthiness with delight and greediness, to stifle the notions of a divine being, that they might not control them in their sins and pleasures, fancied such gods to themselves as were wicked and unclean, that they might freely conform unto them, and serve them with satisfaction. And God himself lets us know, that men of wicked and flagitious lives, have some secret thoughts that he is not holy, but like themselves. Psal. l. 21. For, if they had not, they could not avoid it, but they must either think of leaving him, or their sins.

SECT. 5.—But we must yet further observe some things to evidence the force of this argument: As, (*First,*) That unto us, in our present state and condition, the holiness of God, as absolutely considered, merely as an infinite eternal property of the divine nature, is not the immediate ground of, and motive unto holiness, but it is the holiness of God as manifested and revealed unto us in Christ Jesus. Under the first consideration, we, who are sinners, can make no conclusion from it, but that of Joshua, *He is an holy God, a jealous God; he will not forgive their iniquities, nor spare.* This we may learn indeed from thence, that nothing which is unholy can possibly subsist before him, or find acceptance with him. But a motive and encouragement to any holiness that is not absolutely perfect, no creature can take from the consideration thereof. And we do not, we ought not to urge any such argument for the necessity of holiness, as cannot be answered and complied with by the grace of God as to the substance, though we come short in the degrees of it. My meaning is, that no argument can be rationally and usefully pleaded for the necessity of holiness, which doth not contain in itself an encouraging motive unto it. To declare it necessary for us, and at

the same time impossible unto us, is not to promote its interest. They understand neither the holiness of God nor man, who suppose that they are absolutely and immediately suited unto one another, or that, under that notion of it, we can take any encouraging motive unto our duty herein. Nay, no creature is capable of such a perfection in holiness, as absolutely to answer the infinite purity of the divine nature, without a covenant-condescension, Job iv. 18. chap. xv. 15. But it is the holiness of God, as he is in Christ, and as in Christ represented unto us, that gives us both the necessity and motive unto ours.

SECT. 6.—Wherefore God, in dealing with his people of old in this matter, did not propose unto them to this end the absolute perfection of his own nature, but his being *holy, as he dwelt among them, and was their God*, that is, in covenant; both which had respect unto Jesus Christ. In him all the glorious perfections of God are so represented unto us, as we may not thence only learn our duty, but also be encouraged unto it: For,

(1.) All the properties of God, as so represented unto us, are more conspicuous, resplendent, alluring, and attractive, than as absolutely considered. I know not what light into, and knowledge of the divine perfections, Adam had in his state of innocency, when God had declared himself only in the works of nature; sufficient, no doubt, it was to guide him in his love and obedience, or that life which he was to live unto him. But I know that, now, all our knowledge of God, and his properties, unless it be that which we have in and by Jesus Christ, is insufficient to lead or conduct us in that life of faith and obedience, which is necessary unto us. He therefore gives us the *light of the knowledge of his glory in the face of Jesus Christ*, 2 Cor. iv. 6. that is, clear manifestations of his glorious excellencies. The light of the knowledge hereof is a clear, useful, saving perception and understanding of them. And this is not only directive unto holiness, but also effective of it: For thus

beholding the glory of the Lord, we are *changed into the same image, from glory to glory*, chap. iii 18.

(2.) In particular, the fiery holiness of God is represented unto us in Christ, so, as that although it lose nothing of declaring the indispensable necessity of holiness in all that draw nigh to him, yet under such a contemplation with goodness, grace, love, mercy, condescension, as may invite and encourage us to endeavour after a conformity thereunto.

SECT. 7.—(3.) Together with a representation of the holiness of God in Christ, there is a revelation made of what holiness in us he doth require, and will accept. As was observed before, the consideration of it, absolutely, neither requires nor admits of any but that which is absolutely perfect; and where there is any one failing, the whole of what we do is condemned, James ii. 10. This therefore can only perplex and torture the soul of a sinner, by pressing on him at the same time the necessity and impossibility of holiness, Isa. xxxiii. 14. But now, as God is in Christ, through his interposition and mediation, he accepts of such an holiness in us, as we are capable of, and which no man hath any discouragement from deavouring to attain.

SECT. 8.—(4.) There is in and by Christ declared and administered, a spiritual power of grace, which shall work this holiness in us, or that conformity unto the holiness of God which he doth require. From this fountain, therefore, we draw immediately, as the reasons of the necessity, so prevalent motives unto holiness in our souls. Hence some things may be inferenced: As, (First,) That the mediation of Christ, and particularly his satisfaction, is so far from being an hinderance of, or a discouragement unto holiness, as some blasphemously pretend, that the great fundamental reason of it in us, namely, the holiness of God himself, can have no influence upon us, without the supposition of it, and faith in it; unless faith be built hereon, no sinner, upon a view of God's holiness, as absolutely considered, can

have any other thoughts but those of Cain, *My sin is great, it cannot be pardoned*. God is an holy God; I cannot serve him, and therefore will depart out of his presence. But the holiness of God, as manifested in Jesus Christ, including a supposition of satisfaction made unto what is required by its absolute purity, and a condescension thereon to accept in him, that holiness of truth and sincerity which we are capable of, doth equally maintain the indispensable necessity of it, and encourage us unto it. And we may see what contrary conclusions will be made on these different considerations of it. Those who view it only in the first way, can come to no other issue in their thoughts but that which they express in the prophet, Isa. xxxiii. 14. *Who among us shall dwell with the devouring fire? who among us shall inhabit with everlasting burnings?* God's fiery holiness serves towards them unto no other end, but to fill them with terror and despair. But other inferences are natural from the consideration of the same holiness, in the latter way. *Our God*, saith the apostle, *is a consuming fire*; what then, what follows as our duty thereon? *Let us have grace, whereby we may serve him acceptably with reverence and godly fear*, Heb. xii. 28, 29. There is no such forcible reason for, no such powerful motive unto, our adherence unto him in holy obedience. Such different conclusions will men make from these different considerations of the holiness of God, when once they come to be serious and in good earnest about them.

SECT. 9.—(Secondly,) It follows from hence also, that our holiness under the new covenant, altho' it have the same general nature and one principal end with that which was required in the covenant of works, yet, as it hath an especial spring and fountain which that had not, and relates unto fundry causes which the other had no concernment in, so it is not of the same special use therewith. The immediate end and use of that holiness in us, was to answer the holiness of God absolutely as expressed in the law, whereon we should have been justified. This is

now done for us by Christ alone, and the holiness which God requireth of us, respects only those ends which God hath proposed unto us, in compliance with his own holiness, as he will glorify it in Jesus Christ; which must be afterwards declared.

(*Secondly,*) We may consider in what particular instances the force of this argument is conveyed unto us, or what are the especial reasons why we ought to be holy because God is so. And they are three:

SECT. 10.—(1.) Because herein consists all that conformity unto God, whereof in this world we are capable, which is our privilege, pre-eminence, glory, and honour. We were originally created in the image and likeness of God. Herein consisted the privilege, pre-eminence, order, and blessedness of our first state; and that, for the substance of it, it was no other but our holiness, is by all confessed. Wherefore, without this conformity unto God, without the impress of his image and likeness upon us, we do not, we cannot stand in that relation unto God which was designed us in our creation. This we lost by the entrance of sin. And if there be not a way for us to acquire it again, if we do not so, we shall always come short of the glory of God, and of the end of our creation. Now, this is done in and by holiness alone; for therein consists the renovation of the image of God in us, as our apostle expressly declares, Eph. iv. 22, 23, 24. with Col. iii. 10. It is therefore to no purpose for any man to expect an interest in God, or any thing that will prove eternally to his advantage, who doth not endeavour after conformity unto him; for such a man despiseth all the glory that God designed unto himself in our creation, and all that was eminent and peculiarly bestowed upon ourselves.

SECT. 11.—He therefore, whose design is not to be like unto God, according to his measure, and the capacity of a creature, always misseth both his end, his rule, and his way. Our Saviour would have his disciples to do all things so, as that they may be the *children of their*

heavenly Father, Matth. v. 45. that is, *like him*, representing him, as children do their Father. And the truth is, if this necessity of *conformity unto God* be once out of our view and consideration, we are easily turned aside by the meanest temptation we meet withal. In brief, without that likeness and conformity unto God, which consists in holiness, as we do, under his eye, bear the image of his great adversary the devil, so we can have no especial interest in him, nor hath he any in us.

(2.) The force of the argument ariseth from the respect it bears unto our actual intercourse and communion with God: this we are called unto, and this, in all our duties of obedience, we must endeavour to attain. If there be not in them a real intercourse between God and our souls, they are all but uncertain beatings of the air. When we are accepted in them, when God is glorified by them, then have we in them this intercourse and communion with God. Now, whereas God is holy, if we are not in our measure holy according to his mind, this cannot be: for God neither accepts of any duties from unholy persons, nor is he glorified by them; and therefore, as unto these ends doth he expressly reject and condemn them. It is a good duty to preach the word; *but unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee*, Psal. l. 16, 17. seeing thou art unholy? To pray is a good duty; but unto them that are not washed and made clean, and *put not away the evil of their doings from before his eyes*, saith God, *when ye spread forth your hands, I will hide mine eyes from you, and when ye make many prayers, I will not hear*, Isa. i. 15, 16. And the like may be said of all other duties whatever.

SECT. 12.—It is certain, therefore, that whereas God is holy, if we are not so, all the duties which we design or intend to perform towards him, are everlastingly lost, as unto their proper ends: for there is no intercourse nor communion between light and darkness:

God is light, and in him is no darkness at all; and if we say, we have fellowship with him, and walk in darkness, as all unholy persons do, we lie, and do not the truth; but, if we walk in the light, as he is in the light, we have fellowship one with another: and truly our fellowship is with the Father, and with his Son Christ Jesus, 1 John i. 3, 6, 7. Now, what man that shall consider this, unless he be infatuated, would for the love of any one sin, or out of conformity to the world, or any other thing, whereby the essence and truth of holiness is impeached, utterly lose and forfeit all the benefit and fruit of all those duties wherein, perhaps, he hath laboured, and which he hath, it may be, been at no small charge withal. But yet this is the condition of all men, who come short of any thing that is essentially necessary unto universal holiness. All they do, all they suffer, all the pains they take in and about religious duties, all their compliance with convictions, and what they do therein, within doors, and without, is all lost, as unto the great ends of the glory of God, and their own eternal blessedness, as sure as God is holy.

SECT. 13.—(3.) It ariseth from a respect unto our future everlasting enjoyment of him. This is our utmost end, which, if we come short of, (life itself is the greatest loss) better ten thousand times we had never been: for, without it, a continuance in everlasting miseries is inseparable from our state and condition. Now, this is never attainable by any unholy person. *Follow holiness,* saith our apostle, *without which no man shall see God:* for it is the *pure in heart only* that shall see God, Matth. v. 8. It is hereby that we are *made meet for the inheritance of the saints in light*, Col. i. 12. Neither can we attain it before we are thus made meet for it. No unclean thing, nothing that defileth, or is defiled, shall ever be brought into the glorious presence of this holy God. There is no imagination wherewith mankind is besotted, more foolish, none so pernicious as this, that persons not purified, not sanctified, not made holy in this life, should

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afterwards be taken into that state of blessedness, which consists in the enjoyment of God. There can be no thought more reproachful to his glory, nor more inconsistent with the nature of the things themselves. For neither can such persons enjoy him, nor would God himself be a reward unto them. They can have nothing whereby they can adhere unto him as their chiefest good, nor can see any thing in him that should give them rest or satisfaction: nor can there be any medium whereby God should communicate himself unto them, supposing them to continue thus unholy, as all must do, who depart out of this life in that condition. Holiness, indeed, is perfected in heaven, but the beginning of it is inviolably and unalterably confined to this world; and where this fails, no hand shall be put unto that work unto eternity. All unholy persons, therefore, who feed and refresh themselves with hopes of heaven and eternity, do it merely on false notions of God and blessedness, whereby they deceive themselves. Heaven is a place where as well they would not be, as they cannot be: in itself it is neither desired by them, nor fit for them. *He that hath this hope indeed, that he shall see God, purifieth himself even as he is pure, 1 John iii. 2, 3.* There is therefore a manifold necessity of holiness impressed on us, from the consideration of the nature of that God whom we serve and hope to enjoy, which is holy.

SECT. 14.—I cannot pass over this consideration, without making some especial improvement of it. We have seen how all our concernment and interest in God both here and hereafter, do depend on our being holy. They invented a very effectual means for the prejudicing, yea, indeed, a fatal engine for the ruin of true holiness in the world, who built it on other bottom, nor pressed it on any other motive, but that the acts and fruits of it were meritorious in the sight of God. For whether this be believed and complied withal or not, true holiness is ruined, if no other more effectual reason be substituted in its room. Reject this motive, and there is no need of it;

which I am really persuaded hath taken place in many, who have been taught that good deeds are not meritorious. have concluded them useless. Comply with it, and you destroy the nature of true holiness, and turn all the pretended duties of it into fruits and effects of spiritual pride and blind superstition. But we see the necessity of it, with respect unto God, hath other foundations suited unto, and consistent with the grace, and love, and mercy of the gospel. And we shall fully shew, in our progress, that there is not one motive unto it, that is of any real force or efficacy, but perfectly complies with the whole doctrine of the free undeserved grace of God towards us by Jesus Christ; nor is there any of them which gives the least countenance unto any thing of worth in ourselves, as from ourselves, or that should take us off from an absolute and universal dependence on Christ for life and salvation. But yet such they are, as render it as necessary unto us to be holy, that is, to be sanctified, as to be justified. He that thinks to please God, and to come to the enjoyment of him without holiness, makes him an unholy God, putting the highest indignity and dishonour imaginable upon him. God deliver poor sinners from this deceit. There is no remedy; you must leave your sins, or your God. You may as easily reconcile heaven and hell, the one remaining heaven, and the other hell, as easily take away all difference between light and darkness, good and evil, as procure acceptance for unholy persons with our God. Some live without God in the world; whether they have any notion of his being or no, is not material: they live without any regard unto him, either as unto his present rule over them, or his future disposal of them. It is no wonder if holiness, both name and thing, be universally despised by these persons; their design being to serve their lusts to the utmost, and immerse themselves in the pleasures of the world, without once taking God into their thoughts, they can do no otherwise. But for men, who live under some constant sense of God, and an eternal

accountableness unto him, and thereon do many things he requires, and abstain from many sins that their inclinations and opportunities would suggest and prompt them unto, not to endeavour after that universal holiness which alone will be accepted with him, is a deplorable folly. Such men seem to worship an idol all their days: for he that doth not endeavour to be *like unto God*, doth contrarily think, wickedly, that *God is like unto himself*. It is true, our interest in God is not built upon our holiness; but, it is as true, that we have none without it. Were this principle once fixed in the minds of men, that *without holiness no man shall see God*, and that, enforced from the consideration of the nature of God himself, it could not but influence them unto a greater diligence about it, than the most seem to be engaged in.

SECT. 15.—There is indeed amongst us a great plea for morality, or for moral virtue; I wish it be more out of love to virtue itself, and a conviction of its usefulness, than out of a design to cast contempt on the grace of our Lord Jesus Christ and the gospel, as it is declared by the faithful dispensers of it. However, we are bound to believe the best of all men. Where we see those who so plead for moral virtues, to be in their own persons, and in their lives, modest, sober, humble, patient, self-denying, charitable, useful towards all, we are obliged to believe, that their pleas for moral virtue proceed from a love and liking of it. But where men are proud, furious, worldly, revengeful, profane, intemperate, covetous, I cannot so well understand their declamations about virtue. Only I would for the present enquire, what it is that they intend by their morality? Is it the renovation of the image of God in us by grace? Is it our conformity from thence unto him in his holiness? Is it our being holy in all manner of holiness, because God is holy? Is it the actuating of our souls in all duties of obedience, from a principle of faith and love, according to the will of God, whereby we have communion with him here, and are led towards

the enjoyment of him? If these are the things which they intend, what is the matter with them? Why are they so afraid of the words and expressions of the scripture? Why will they not speak of the things of God in words that the Holy Ghost teacheth? Men never dislike the words of God, but when they dislike the things of God. Is it because these expressions are not intelligible? People do not know what they mean; but this of moral virtue they understand well enough. We appeal to the experience of all that truly fear God in the world unto the contrary. There is none of them, but the scripture-expressions of the causes, nature, work, and effects of holiness, do convey a clear and experimental apprehension of them unto their minds: whereas, by their moral virtue, neither themselves, nor any else, do know what they intend, since they do or must reject the common received notion of it, for honesty amongst men. If therefore they intend that holiness hereby, which is required of us in the scripture, and that particularly on account of the holiness of that God whom we serve, they fall into a high contempt of the wisdom of God, in despising of those notices and expressions of it, which being used by the Holy Ghost, are suited unto the spiritual light and understanding of believers, substituting their own arbitrary, doubtful, uncertain sentiments and words, in their room and place. But if it be something else which they intend, as indeed (evidently it is, nor doth any man understand more in the design, than sobriety and usefulness in the world, things singularly good in their proper place) then it is no otherwise to be looked on, but as a design of Satan to undermine the true holiness of the gospel, and to substitute a deceitful and deceiving cloud or shadow in the room of it.

SECT. 16.—And, moreover, what we have already discoursed, doth abundantly evince the folly and falsehood of those clamorous accusations, wherein the most important truths of the gospel are charged as inconsistent with, and as repugnant unto holiness. The doctrine, say

the Socinians, of the satisfaction of Christ, ruins all care and endeavours after an holy life: for, when men do believe that Christ satisfied the justice of God for their sins, they will be inclined to be careless about them, yea, to live in them. But, as this supposition doth transform believers into monsters of ingratitude and folly, so it is built on no other foundation than this, that, if Christ take away the guilt of sin, there is no reason, in the nature of these things, nor mentioned in the scripture, why we should need to be holy, and keep ourselves from the power, filth, and dominion of sin, or any way glorify God in this world; which is an inference, weak, false, and ridiculous. The Papists, and others with them, lay the same charge on the doctrine of justification through the imputation of the righteousness of Christ unto us. And it is wonderful to consider with what virulent railing this charge is managed by the Papists, so with what scorn and scoffing, with what stories and tales. some among ourselves endeavour to expose this sacred truth to contempt, as though all those by whom it is believed, must consequently be negligent of holiness and good works. Now, although I deny not, but that such men may find a great strength of connection between these things in their own minds, seeing there is a principle in the corrupt heart of man to turn the grace of God into lasciviousness, yet (as shall in due time be proved) this sacred truth is both doctrinally and practically the great constraining principle unto holiness and fruitfulness in obedience. For the present, I shall return no other answer unto those objections, but that the objectors are wholly mistaken in our thoughts and apprehensions concerning that God whom we serve. God in Christ, whom we worship, hath so revealed his own holiness unto us, and what is necessary for us on the account thereof, as that we know it to be a foolish, wicked, and blasphemous thing, for any one to think to please him, to be accepted with him, to come to the enjoyment of him, without that holiness which he requireth, and from his own nature can-

not but require. That the grace, or mercy, or love of this God, who is our God, should encourage those who indeed know him, unto sin, or countenance them in a neglect of holy obedience to him, is a monstrous imagination. There are, as I shall shew afterwards, other invincible reasons for it, and motives unto it. But the owning of this one consideration alone, by them who believe the grace of the gospel, is sufficient to secure them from the reproach of this objection.

SECT. 17.—Moreover, from what hath been discoursed, we may all charge ourselves with blame, for our sloth and negligence in this matter. It is to be feared, that we have none of us endeavoured, as we ought, to grow up into this image and likeness of God. And although, for the main of our duty herein, *our hearts may not condemn us*, yet there are, no doubt, sundry things that belong unto it, wherein we have all failed. Our likeness unto God, that wherein we bear his image, is our holiness, as hath been declared. Wherever there is the holiness of truth before described, in the essence of it, there is a radical conformity and likeness unto God. In the first communication of it unto us, through the promises of the gospel, we are made partakers *της θεϊκῆς φύσεως*, of the divine nature, 1 Peter i. 4. Such a new spiritual nature as represents that of God himself: being *begotten by him*, we are made partakers of his nature. But though all children do partake of the nature of their parents, yet they may be, and some of them are, very deformed, and bear very little of their likeness: so is it in this matter; we may have the image of God in our hearts, and yet come short of that likeness unto him in its degrees and improvement which we ought to aim at. And this happens two ways: (1.) When our graces are weak, withering, and unthrifty; for in their flourishing and fruit-bearing is our likeness unto God evidenced, and in them doth the glory of God in this world consist. (2.) When, by the power of our corruptions and temptations, we contract a deformity; something that hath

the likeness of the *old crooked serpent*. Where either of these befall us, that our graces are low and thriftless; that our corruptions are high and active, frequently discovering themselves; there, though the image of God may be in us, there is not much of his likeness upon us, and we come short of our duty, in this great and fundamental duty of our faith and profession. So far as it is thus with us, may we not, ought we not, greatly to blame ourselves? Why are we so slow, so negligent in the pursuit of our principal interest and happiness? why do we suffer every thing, why do we suffer any thing, to divert our minds from, or retard our endeavours, in this design? Wherefore, that I may contribute something to the awakening of our diligence herein, I shall add some few motives unto it, and some directions for it, that herein we may be found *perfecting holiness in the fear of the Lord*, which is the only way whereby we may be like unto him in this world.

SECT. 18.—*First*, In our likeness unto God, consists the excellency and pre-eminence of our nature, above that of all other creatures in the world, and of our persons above those of other men, who are not partakers of his image.

For, (1.) With reference unto other things, this is the highest excellency that a created nature is capable of. Other things had external impressions of the greatness, power, and goodness of God upon them; man alone, in this lower world, was capable of the *image of God* in him. The perfection, the glory, the pre-eminence of our nature in the first creation, was expressed only by this, that we were made in the *image and likeness of God*, Gen. i. 26, 27. This gave us a pre-eminence above all other creatures, and hence a dominion over them ensued: for although God made a distinct grant of it unto us, that we might the better understand and be thankful for our privilege; yet was it a necessary consequence of his *image in us*. And this is that which James respects, where he tells us, that *παρα φύσιν*, every nature, the na-

ture of all things in their several kinds, δαμαζεται τη φύσει τη ἀνθρώπινῃ, is tamed, that is, subjected to the nature of man. He renders וַיִּכַּח, Gen. i. 28. by δαμαζω, which the LXX render κατακυριεύω, subdue it. But, being not contented to be like God, that is in holiness and righteousness, we would be as God in wisdom and sovereignty; and not attaining what we aimed at, we lost what we had, Gen. iii. 5. *Being in honour we continued not, but became like the beasts that perish*, Psal. xlix. 12. We were first like God, and then like beasts, 2 Peter ii. 12. By the loss of the image of God, our nature lost its pre-eminence, and we were reduced into order amongst perishing beasts. For, notwithstanding some feeble reliques of this image yet abiding with us, we have really, with respect unto our proper end, in our lapsed condition, more of the bestial nature in us, than of the divine. Wherefore the restoration of this image in us by the grace of Jesus Christ, Eph. iv. 24. Col. iii. 10. is the recovery of that pre-eminence and privilege of our nature which we had foolishly lost. Hereby there is an impression again made upon our natures of the authority of God, which gives us the pre-eminence above other creatures, and a rule over them; yea, that whole dominion which mankind scrambles for with craft and violence, over the residue of the creation, depends on this renovation of the image of God in some of them. Not that I judge that mens right and title to their portion and interests in this world, doth depend on their own personal grace or holiness; but that if God had not designed to renew his image in our nature by Jesus Christ, and as the foundation thereof, to take our nature into union with himself in the person of his Son, and thereby to gather up all things unto a new head in him, and to make him the first-born of the creation, the head and heir of all, he would not have continued any thing of right or title therein. It was upon the promise and the establishment of the new covenant, that this right was restored unto us. So it is expressed in the renovation of the cove-

nant with Noah and his children, Gen. ix. 1, 2. *God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth; and the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth on the earth, and upon all the fishes of the sea; into your hand are they delivered;* which is an express renovation of the grant made unto us at our first creation, Gen. i. 28. The right whereunto we had lost, in our loss of the image of God. And therefore in that service, wherein the creature is continued unto mankind, it is made subject to vanity, and put into bondage, in which state, though it groan, and look out, as it were, for deliverance, it must continue until God hath accomplished the whole design of the glorious liberty of his children, Rom. viii. 20, 21. Whatever they may pride themselves in, their parts or enjoyments, however they may sport themselves in the use or abuse of other creatures, if this image of God be not renewed in them, they have really no great pre-eminence above the things which perish under their hands. 2 Peter ii. 12. God having exalted our natures by union with himself in the person of his Son, requires of us to preserve its dignity above others.

SECT. 19.—(2.) Again, this is that which gives privilege and pre-eminence unto the persons of some above others; *The righteous, saith the wise man, is more excellent than his neighbour*, Prov. xii. 26. It is seldom that this is so upon the account of civil wisdom, wealth, greatness, or power. There is nothing can establish this general rule, but their conformity and likeness to God. Hence are such persons called the *saints in the earth, and the excellent*, Psal. xvi. 3. Both the terms קדוש and נורא do first belong properly to God. He above is absolutely קדוש or holy; and he is נורא Psal. viii. 2. unto men they are ascribed upon their likeness unto him in holiness. This makes them the saints and excellent in the earth, that gives them a pre-eminence of office and

authority in some above others. And this dignity of office reflects a dignity of person on them who are vested in it, and communicates a pre-eminence unto them; for their office and authority is from God, which gives both it and them a real privilege and honour above others. But that which is originally in and from persons themselves, is solely from the renovation of the image of God in them, and is heightened and increased according to the degrees they attain in the participation of it. The more holy, the more honourable. Hence wicked men, in the scripture, are said to be vile, וְלֹא־לִבְנֵי אָדָם, Psal. xii. 3. *Quilquiliæ hominum*, trifling vilenesses; and the righteous are said to be precious and valuable. And hence it is, that there hath oft-times an awe been put on the spirits of vile and outrageous sinners, from the appearances of God in holy persons. And indeed, at all times, when men do eminently bear a conformity to God in holiness, wicked men exasperated by their secular interests, prejudices, and an unconquerable adherence to their lusts, may oppose, revile, reproach, and persecute them, but, secretly in their hearts, they have an awe from the likeness of God in them, whence they will sometimes dread them, sometimes flatter them, and sometimes wish that they were not, even as they deal with God himself. Why do we weary ourselves about other things? why do we spend our labour in vain, and our strength for that *which is not bread*? Such will all endeavours after any other excellency at length appear.

SECT. 20.—Herein lies the whole of that dignity which our nature was made for, and is capable of; sin is the sole debasement of it, that alone whereby we render ourselves base and contemptible. Mens self-pleasing in the ways and fruits of it, or in worldly advantages, and their mutual applauses of one another, will suddenly vanish into smoke. It is holiness alone that is honourable, and that because there is in it the image and representation of God. I think we are satisfied, that the dignity of professors, above others, doth not consist in

worldly or secular advantages; for they are very few who have them: *Not many wise men after the flesh, not many mighty, not many noble are called*, 1 Cor. i. 26. nor doth it consist in spiritual gifts; many who have excelled us, not only in the degree of them, but in the kind also, who have had extraordinary gifts of the Spirit, shall be shut out of heaven with the worst of the world, Matth. vii. 22. *Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name wrought δυναμεις πολλας, many miraculous works?* which is more than any of us can say; yet Christ will *profess unto them, I never knew you, depart from me, ye that work iniquity, you unholy persons.* Nor is it in profession itself. Many make it in rigid austerities, renunciation of the world, and outward works of charity, beyond the most of us, and yet perish in their superstitions. Nor is it in the purity of worship, without such mixtures of human inventions as others defile the service of God withal; for multitudes may be made partakers thereof in the *great house of God*, and yet be *vessels of wood and stone, who being not purged from sin, are not vessels to honour, sanctified and meet for the Master's use*, 2 Tim. ii. 20, 21. It consists therefore alone in that likeness unto God, which we have in and by holiness, with what doth attend it, and is inseparable from it. Where this is not, no other thing will exempt us from the common herd of perishing mankind.

SECT. 21.—*Secondly*, According unto our growth and improvement in this likeness unto God, are our accesses and approaches towards glory. We are drawing every day towards our natural end whether we will or no; and if we do not therewithal draw nearer towards our supernatural end in glory, we are most miserable. Now, men do but deceive themselves, if they suppose that they are approaching towards glory in time, if they are not at the same time making nearer unto it in grace; it is some representation of future glory, that therein we

shall be *ἰσάγτεροι*, Luke xx. 36. like, or equal unto angels. But that respects one particular only of that state. It is a far more excellent description of it, that we shall be *like unto God*, *when he shall appear we shall be like him*, *for we shall see him as he is*, 1 John iii. 2. Our glory, as subjectively considered, will be our likeness unto God according to the capacity of creatures. And it is the highest folly for any to think that they shall love that hereafter, which now they hate; that that will be their glory which now they abhor; such sottish contradictions are the minds of men filled withal. There is nothing in this world which they more despise, than to be like unto God, and they hate every one that is so; yet pretend a desire and expectation of that estate wherein they shall be so, which is a being so for ever. But this will be our glory, *to behold the face of God in righteousness, and to be satisfied with his likeness*, Psal. xvii. 15. How then shall we make approaches towards this glory spiritually, which at least may answer the approaches we make towards our ends naturally, seeing not to do so, is folly and intolerable negligence? We have no other way, but thriving and growing in that likeness of God which we have here in holiness. Hereby alone are we *transformed into the image of God, from glory to glory*, 2 Cor. iii. 18. From one glorious degree of grace unto another, until one great change shall issue all grace and holiness in eternal glory: and in our desires for heaven, if they are regular, we consider not so much our freedom from trouble, as from sin; nor is our aim, in the first place, so much at complete happiness, as perfect holiness. And they who desire heaven, as that which would only ease them of their troubles, and not as that which will perfectly free them of sin, will fall into a state wherein sin and trouble shall be eternally inseparable. As therefore we would continually tend towards our rest and blessedness, as we would have assured and evident pledges of it in our own souls, as we would have foretastes of it, and an experimental acquaintance with it, (as who would not know as

much as is possible of his eternal blessedness,) this is the design which we ought to pursue. It is to be feared, that the most of us know not how much of glory may be in present grace, nor how much of heaven may be attained in holiness on the earth. We have a generation amongst us, that would fain be boasting of perfection, whilst in their minds they are evidently under the power of darkness, corrupt in their affections, and worldly in their lives. But our duty it is, to be always *perfecting holiness in the fear of the Lord*. This, pursued in a due manner, is continually transforming the soul into the likeness of God. Much of the glory of heaven may dwell in a simple cottage; and poor persons, even under rags, may be very like unto God.

SECT. 22.—*Thirdly*, It is from our likeness and conformity unto God alone, that we are or may be useful in the world in a due manner and order. I shall have occasion to speak more unto this afterwards, and shall therefore here only touch upon it, with respect unto one concernment or circumstance. God is the great preserver and benefactor of the whole creation: he is good, and doth good, the sole cause and fountain of all good, that in any kind, any creature is made partaker of. And there is no property of God more celebrated in the scripture than this of his goodness, and his giving out of the fruits of it to all his creatures. And he is so only good, that there is nothing so in any sense but by a participation of it, and a likeness unto him therein. They, therefore, who are like unto God, and they only, are useful in this world. There is, indeed, or at least there hath been, much good, useful good done by others, on various convictions, and for various ends; but there is one flaw or other in all they do: either superstition, or vain-glory, or selfishness, or merit, or one thing or other, gets into all the good that is done by unholy persons, and brings death into the pot, so that, although it may be of some use in particulars, unto individual persons, in some seasons, it is of none unto the general good of the whole. He that bears the likeness of

God, and in all that he doth, acts from that principle, he alone is truly useful, represents God in what he doth, and spoils it not by false ends of his own. If therefore we would keep up the privilege and pre-eminence of our nature and persons, if we would make due and daily accessions towards glory and blessedness, if we would be of any real use in this world, our great endeavour ought to be, to grow up more and more into this likeness of God, which consists in our holiness.

SECT. 23.—It will, therefore, or it may be justly here enquired, how or what we may do, that we may thrive and grow up more and more into this likeness unto God. To remit other considerations unto their proper place, at present, I answer, that there are some graces of holiness that are effectually assimilating, and others that are declarative, and expressive of this likeness of God in us.

(*First,*) Those of the first sort, which have a peculiar efficacy to promote the likeness of God in our souls, are faith and love, in whose constant exercise we ought to abide and abound, if we intend to grow in likeness and conformity to God.

SECT. 24.—(1.) Faith is a part of our holiness, as it is a grace of the sanctifying Spirit, and it is a principle of holiness as it purifies the heart, and is effectual by love. The more faith is in its due and proper exercise, the more holy we shall be, and consequently the more like unto God. This were a large theme; I shall confine it unto one instance. The glorious properties of God, as we have shewed before, are manifested and revealed in Jesus Christ, in his face do they shine forth. The only way whereby we behold them, whereby we have an intuition into them, is by faith. In Christ are the glorious excellencies of God represented unto us, and by faith do we behold them. And what is the effect hercof? *we are changed into the same image and likeness, from glory to glory, 2 Cor. iii. 18.* This is the great mystery of growing in holiness, and thriving in the image of God, which the world being ignorant of, have la-

houred, in vain by other means, to satisfy their notions and convictions. But this is the great way and means of it, appointed and blessed of God unto that purpose, namely, constantly, by faith, in a way of believing the revelation made in the gospel, to view, behold, and contemplate on the excellencies of God, his goodness, holiness, righteousness, love, and grace, as manifested in Jesus Christ; and that so as to make use of, and apply unto ourselves and our condition the effects and fruits of them; according to the promise of the gospel. This is the great Arcanum of growing up into the likeness of God; without which, however men may multiply duties in a compliance with their convictions, they will have never the more conformity to God. And all professors who come short in this matter, do, or may know, that it ariseth from their want of a constant exercise of faith on God in Christ. If therefore we have a real design, of being yet more like unto God, which is our privilege, safety, glory, blessedness, this is the way we must take for its accomplishment. Abound in actings of faith, and we shall thrive in holiness. And they are but acts of presumption, under the name of faith, which do not infallibly produce this effect.

SECT. 25.—(2.) Love hath the same tendency and efficacy, I mean, the love of God. He that would be like unto God, must be sure to love him, or all other endeavours to that purpose will be in vain. And he that loves God sincerely, will be like him. Under the Old Testament, none, in his general course, so like unto God as David, called therefore the *man after God's own heart*; and none ever made greater expressions of love unto him, which occur continually in the Psalms. And let men take what pains they can in acts and duties of obedience, if they proceed not from a principle of divine love, their likeness unto God will not be increased by them. All love in general hath an assimilating efficacy; it casts the mind into the mould of the thing beloved. So love of this world makes men earthly minded; their minds

and affections grow earthly, carnal, and sensual. But, of all kinds, divine love is most effectual to this purpose, as having the best, the most noble, proper, and attractive object. It is our adherence unto God with delight, for what he is in himself, as manifested in Jesus Christ. By it we cleave unto God, and so keep near him, and thereby derive transforming virtue from him. Every approach unto God by ardent love and delight is transfiguring. And it actuates itself continually by (1.) Contemplation. (2.) Admiration. And, (3.) Delight in obedience.

1. Love actuates itself by contemplation. It is the nature of it to be meditating and contemplating on the excellencies of God in Christ. Yea, this is the life of it, and where this is not, there is no love. An heart filled with the love of God, will, night and day, be exercising itself in and with thoughts of God's glorious excellencies, rejoicing in them. This the Psalmist exhorts us unto, Psal. xxx. 4. *Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.* And love will do the same with respect unto all his other properties. See to this purpose, Psalm lxxiii. throughout. And this will further our likeness unto him; our minds by it will be changed into the image of what we contemplate, and we shall endeavour that our lives be conformed thereunto.

SECT. 26.—2. It works by admiration also. That is the voice of love: *How great is his goodness! how great is his beauty!* Zech. ix. 17. The soul being, as it were, ravished with that view which it hath of the glorious excellencies of God in Christ, hath no way to express its affections but by admiration. *How great is his goodness! how great is his beauty!* And this beauty of God is that sweetness and holy symmetry of glory, (if I may be allowed to speak so improperly) in all the perfections of God, being all in a sweet correspondency exalted in Christ, which is the proper object of our love. To see infinite holiness, purity, and righteousness, with infinite love, goodness, grace, and mercy, all equally glorified in and

towards the same things and persons, one glimpse whereof is not to be attained in the world out of Christ, is that beauty of God which attracts the love of a believing soul, and fills it with an holy admiration of him. And this also is a most effectual furtherance of our conformity unto him, which, without these steps, we shall labour in vain after.

SECT. 27.—3. Again, love gives delight in obedience, and all the duties of it. The common instance of Jacob is known, of whom it is said, that his *seven years service seemed short*, and so easy to him, for the love he bare to Rachel. He did that with delight, which he would not afterwards undergo for the greatest wages. But we have a greater instance: Our Lord Jesus Christ says, concerning all the obedience that was required of him: *Thy law, O God, is within my heart; I delight to do thy will.* And yet we know how terrible to nature were the things he did and suffered in obedience to that law. But his unspeakable love to God, and the souls of men, rendered it all his delight. Hence follows intention and frequency in all the duties of it. And where these two are, intention of mind and spirit, with a frequency of holy duties, both proceeding from delight, there holiness will thrive, and consequently we shall do so in our conformity to God. In brief, love and likeness unto God are inseparable and proportionate unto one another. And without this, no duties of obedience are any part of his image.

SECT. 28.—(Secondly,) There are graces which are declarative of this assimilation, or which evidence and manifest our likeness unto God. I shall instance only in two of them:

(1.) And the first is such, as I shall give many names unto it in its description, as the scripture doth also; but the thing intended is one and the same. This is goodness, kindness, benignity, love, with readiness to do good, to forgive, to help, and relieve, and this towards all men, on all occasions. And this also is to be considered in op-

position to an evil habit of mind exerting itself in many vices, which yet agree in the same general nature; such are anger, wrath, envy, malice, revenge, frowardness, selfishness; all which are directly opposite to the grace of holiness, at present instanced in, and pleaded for. And this, I fear, is not so considered as it ought to be: for, if it were, it would not be so common a thing as, it maybe, it is; for men to plead highly for the imitation of God, and almost in all they do, give us a full representation of the devil. For, as this universal benignity and love to all, is the greatest representation of the nature of God on the earth; so is fierceness, envy, wrath, and revenge, of that of the devil. Would we then be like unto our heavenly Father? would we manifest that we are so unto his glory? would we represent him in and unto the world? It must be by this frame of spirit, and actings constantly suited thereunto. This our blessed Saviour instructs us in and unto, Matth. v. 44, 45. A man, I say, thus good, his nature being cured and rectified by grace, thence useful, helpful, free from guile, envy, and selfishness, pride, and elation of mind, is the best representation we can have of God on the earth, since the human nature of Christ was removed from us.

SECT. 29.—This therefore we are to labour after, if we intend to be like God, or to manifest his glory in our persons and lives unto the world. And no small part of our holiness consists herein. Many lusts, corruptions, and distempered passions, are to be subdued by grace, if we design to be eminent. Strong bends and inclinations of mind to comply with innumerable provocations and exasperations that will befall us, must be corrected and discarded. Many duties be constantly attended unto, and sundry graces kept up to their exercise. The whole drove of temptations, all whose force consists in a pretence of care for self, must be scattered or resisted. And hence it is, that, in the scripture, a *good man*, a *merciful man*, an *useful*, *liberal man*, is frequently spoken of by way of eminency and distinction, as one whom God hath an espe-

cial regard unto, and concerning whom there are peculiar promises. When men live to themselves, and are satisfied that they do no hurt, though they do no good; are secure, selfish, wrathful, angry, peevish, or have their kindness confined to their relations, or otherwise are little useful but what they are prest unto, and therein come off with difficulty in their own minds, who esteem all lost that is done for the relief of others, and the greatest part of wisdom to be cautious, and disbelieve the necessities of men; in a word, that make self and its concerns the end of their lives; whatever otherwise their profession be, or their diligence in religious duties, they do very little either represent or glorify God in the world. If we therefore design to be holy, let us constantly in our families, towards our relations, in churches, in our conversations in the world, and dealings with all men, towards our enemies and persecutors, the worst of them, so far as they are ours only, towards all mankind as we have opportunity, labour after conformity unto God, and to express our likeness unto him, in this philanthropy, goodness, benignity, condescension, readiness to forgive, to help, and relieve, without which we neither are, nor can be the children of our Father which is in heaven.

SECT. 30.—Especially is this frame of heart, and actings suitable thereunto, required of us with respect unto the saints of God, unto believers. Even God himself, whom we are bound to imitate, and a conformity unto whom we are pressing after, doth exercise his benignity and kindness in a peculiar manner towards them, 1 Tim. iv. 10. *He is the Saviour of all men, but especially of them that believe.* There is a specialty in the exercise of his saving goodness towards believers. And, in answer hereunto, we are likewise commanded *to do good unto all men, especially unto them that are of the household of faith,* Gal. vi. 10. Although we are obliged to the exercise of the goodness before described, unto all men whatever, as we have opportunity; so we are allowed, yea, we are enjoined a peculiar regard herein unto the *household of*

faith. And if this were more in exercise, if we esteemed ourselves, (notwithstanding the provocations and exasperations which we meet withal, or suppose we do so, when none are given us, or intended us,) obliged to express this benignity, kindness, goodness, forbearance, and love, towards all believers in an especial manner; it would prevent or remove many of those scandalous offences and animosities that are among us. If, in common, we do love them that love us, and do good to them that do good to us, and delight in them who are of our company, and go the same way with us, it may advance us into the condition of Pharisees and Publicans, for they did so also. But if among believers, we will take this course, love them only, delight in them only, be open and free in all effects of genuine kindness towards them who go our way, or are of our party, or are kind and friendly to us, or that never gave us provocations really, nor in our own surmises; we are so far, and therein worse than either Pharisees or Publicans. We are to endeavour conformity and likeness unto God, not only as he is the God of nature, and is good unto all the works of his hands, but as he is our heavenly Father, and is good, kind, benign, merciful in an especial manner unto the whole family of his children, however differenced among themselves, or indeed unkind or provoking unto him. I confess, when I see men retain a sense of old provocations and differences, ready to receive impressions of new ones, or ready for apprehensions of such, where there are none, incredulous of the sincerity of others, who profess a readiness for love and peace, to take things in the worst sense, to be morose and severe towards this or that sort of believers, unready to help them, scarce desiring their prosperity, or, it may be, their safety; I cannot but look upon it as a very great stain to their profession, whatever else it be. And by this rule would I have my own ways examined.

SECT. 31.—(2.) Truth is another grace, another part

of holiness, of the same import and nature. Truth is used, in the scripture, for uprightness and integrity: *Thou requirest truth in the inward parts*, Psal. li. and frequently the doctrine of truth, as of God revealed, and by us believed. But that which I intend is only what is enjoined by the apostle, namely, in all things to *speake the truth in love*, Eph. iv. 15. Our apostacy from God was eminently from him as the God of truth, by an opposition to which attribute we sought to dethrone him from his glory; we would not believe that his word was truth. And sin entered into the world by and with a long train of lies. And ever since, the whole world, and every thing in it, is filled with them, which represents him and his nature, who is the father of liars. Hereby doth it visibly and openly continue in its apostacy from the God of truth. I could willingly stay to manifest how the whole world is corrupted, depraved, and sullied by lies of sorts, but I must not divert thereunto. Wherefore truth and sincerity in words, for that at present I confine myself unto, is an effect of renovation of the image of God in us, and a representation of him to the world. No duty is more frequently pressed upon us: *Put away false speaking, lie not to one another, speake the truth in love*. And the consideration hereof is exceeding necessary unto all those who, by their course of life, are engaged in trading, and that both because of the disreputation, which, by the evil practices of some, of many, that I say not of the most, is cast upon that course of life, and also because failures in truth are apt a thousand ways to insinuate themselves into the practices of such persons, yea, when they are not aware. *It is naught, it is naught, saith the buyer, but when he goeth away, he boasteth*; and it is good; it is good, saith the seller; but when he hath sold it, he boasteth, or is well pleased with the *advantage*, which he hath made by his words. But these things have the image of Satan upon them, and are most opposite to the God of truth. Another occasion must be ta-

ken, further to press this necessary duty: only, at present, I do but intimate, that where truth is not universally observed, according to the utmost watchfulness of sincerity and love, there all other marks and tokens of the image of God, in any persons, are not only sullied, but defaced, and the representation of Satan is most prevalent. And these things I could not but add, as naturally consequential unto that first principal argument for the necessity of holiness, which we have proposed and insisted on.

SECT. 32.—Having dispatched this first argument, and added unto it some especial improvements with respect unto its influence unto our practice, it remains only, that we free it from one objection which it seems exposed unto. Now, this ariseth from the consideration of the infinite grace, mercy, and love of God, as they are proposed in the dispensation of the word: for it may be said unto us, and like enough it will, considering the frame of mens minds in the days wherein we live, Do not you yourselves, who thus press unto holiness, and the necessity of it, from the consideration of the nature of God, preach unto us every day the greatness of his mercy towards all sorts of sinners, his readiness to receive them, his willingness to pardon them, and that freely in Christ, without the consideration of any worth, merit, or righteousness of their own? And do you not herein invite all sorts of sinners, the worst and the greatest, to come unto him by Christ, that they may be pardoned and accepted? Whence then can arise any argument for the necessity of holiness, from the consideration of the nature of this God, whose inestimable treasures of grace, and the freedom of whose love and mercy towards sinners, no tongue, as you say, can express.

SECT. 33.—*Ans.* (1.) This objection is very natural unto carnal and unbelieving minds, and therefore we shall meet with it at every turn. There is nothing

seems more reasonable unto them, than that we may live in sin because grace hath abounded. If men must yet be holy, they can see no need or use of grace. And they cannot see that God is gracious to any purpose, if, notwithstanding men may perish because they are not holy. But this objection is raised, rejected, and condemned by our apostle, in whose judgment we may acquiesce, Rom. vi. 1. And, in the same place, he subjoins the reasons, why, notwithstanding the superabounding grace of God in Christ, there is an indispensable necessity that all believers should be holy.

(2.) God himself hath obviated this objection. He proclaims his name, Exod. xxxiv. 6, 7. *The Lord, the Lord God, gracious and merciful, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgressions, and sin.* Had he stood here, and neither in this, nor in any other place of scripture, further declared his nature and unchangeable purposes concerning sinners, some colour might have been laid on this objection. But he adds immediately, *and that will by no means clear the guilty*, that is, as it is explained in places of scripture innumerable, such as go on in their sins, without regard unto obedience and holiness, springing from the atonement made for their guilty souls in the blood of Christ.

(3.) We do, we ought to declare, the rich and free love, grace, mercy, and bounty of God unto sinners in and by Jesus Christ; and *wo unto us*, if we should not be found in that work all our days; and thereby encourage all sorts of sinners to come unto him for the *free pardon* of their sins, *without money or price*, without merit or desert on their part; for this is the gospel. But notwithstanding all this grace and condescension, we declare, that he doth not dethrone himself, nor deny himself, nor change his nature, nor become unholy, that we may be saved. He is God still, naturally, and essentially holy; holy as he is in Christ, reconciling the

sinful world unto himself; and therefore indispensibly requires, that those whom he pardons, receives, accepts into his love, and communion with himself, should be holy also. And these things are not only consistent, but inseparable. Without the consideration of this grace in God, we can have no encouragement to be holy; and without the necessity of holiness in us, that grace can neither be glorified nor useful.

VOL. II.

A. q. a

Eternal Election a Cause of, and Motive unto Holiness.



C H A P. II.

Other arguments from the necessity of holiness, from God's eternal election. The argument from thence explained, improved, and vindicated.

SECT. 1. **W**E have seen, upon the whole matter, what conclusions (as unto our own duty) we ought to draw from that revelation of the nature of God in Christ, which is made unto us, and our relation unto him: if we are not thereby prevailed on, always, in all instances of obedience, to endeavour to be holy, universally, in all manner of holy conversation, we neither can enjoy his favour here, nor be brought unto the enjoyment of him in glory hereafter.

SECT. 2.—That consideration which usually we take of God, next after his nature, and the properties of it, is of the eternal free acts of his will, or his decrees and purposes. And we shall now enquire, what respect they have unto holiness in us, what arguments and motives may be taken from them, to evince the necessity of it

unto us, and to press us thereunto; especially from the decree of election, which, in an especial manner, is by some traduced, as no friend to this design. I say then, that,

SECT. 3.—*It is the eternal and immutable purpose of God, that all who are his in a peculiar manner, all whom he designs to bring unto blessedness in the everlasting enjoyment of himself, shall antecedently thereunto be made holy.* This purpose of his, God hath declared unto us, that we may take no wrong measures of our estate and condition, nor build hopes or expectations of future glory, on sandy foundations that will fail us. Whatever we are else, in parts, abilities, profession, moral honesty, usefulness unto others, reputation in the church, if we are not personally, spiritually, evangelically holy, we have no interest in that purpose or decree of God, whereby any persons are designed unto salvation and glory. And this we shall briefly confirm.

Eph. i. 4. *He hath chosen us in Christ, before the foundation of the world, that we should be holy, and unblameable before him in love.* But is this that which firstly and principally we are ordained unto, and that for its own sake, namely, holiness, and unblameableness in the obedience of love? No; we are firstly ordained unto eternal life, Acts xiii. 48. *We are chosen from the beginning unto salvation,* 2 Thess. ii. 13. That which God, in the first place, intends as his end in the decree of election, is our eternal salvation, to the *praise of the glory of his grace*, Eph. i. 5, 6, 11. How, then, is he said to chuse us, that we should be holy? In what sense is our holiness proposed as the design of God in election? It is as the indispensable means for the attaining of the end of salvation and glory. I do, saith God, chuse these poor lost sinners to be mine in an especial manner, to save them by my Son, and bring them, through his mediation, unto eternal glory; but, in order hereunto, I do purpose and decree, that they shall be holy and unblameable in the obedience of love, without which, as a means, none shall e-

ver attain that end. Wherefore, the expectation and hope of any man, for life, and immortality, and glory, without previous holiness, can be built on no other foundation but this, that God will rescind his eternal decrees, and change his purposes, that is, cease to be God, merely to comply with them in their sins. And who knows not what will be the end of such a cursed hope and expectation? The contrary is seconded by that of the apostle, Rom. viii. 36. *Whom he did predestinate, them he also called.* Wherever predestination unto glory goes before, concerning any person, there effectual vocation unto faith and holiness infallibly ensues: and where these never were, the other never was. So, 2 Thess. ii. 13. *God hath chosen you from the beginning unto salvation, through the sanctification of the Spirit.* Chosen we are unto salvation, by the free sovereign grace of God: but how may this salvation be actually obtained? how may we be brought into the actual possession of it? Through the *sanctification of the Spirit*, and no otherwise. Whom God doth not sanctify and make holy by his Spirit, he never chuse unto salvation from the beginning. The councils of God, therefore, concerning us, do not depend on our holiness, but upon our holiness our future happiness depends in the councils of God.

SECT. 4.—Hence we may see, wherein lies the force of the argument for the necessity of holiness, from God's decree of election; and it consists in these two things:

(1.) That such is the nature of the unalterable decree of God in this matter, that no person living, can ever attain the end of glory and happiness, without the means of grace and holiness. The same eternal purpose respecteth both. I shall afterwards shew, how the infallible and indissoluble connection of these things is established by the law of God. Our present argument is from hence, that it is fixed by God's eternal decree. He hath ordained none to salvation, but he hath ordained them antecedently to be holy. Not the least infant that

goes out of the world shall come to eternal rest, unless it be sanctified, and so made habitually and radically holy. He chuseth none to salvation but *through the sanctification of the Spirit*. As therefore whatever else we have, or may seem to have, it is contrary to the nature of God, that we should come to the enjoyment of him, if we are not holy; so it is contrary to his eternal and unchangeable decree also.

SECT. 5.—(2.) It ariseth from hence, that we can have no evidence of our interest in God's decree of election, whereby we are designed unto life and glory, without holiness effectually wrought in us. Wherefore, as our life depends upon it, so do all our comforts. To this purpose speaks our apostle, 2 Tim. ii. 19. *The foundation of God standeth sure, having this seal, the Lord knoweth who are his*. It is the decree of election which he intends, and he proposeth it as that alone which will give security against apostacy in a time of great temptations and trials; as our Saviour doth likewise, Matth. xxiv. 24. Every thing else will fail, but what is an especial fruit and effect of this decree. What therefore is incumbent on us with respect thereunto, that we may know we have an interest in this single security against final apostacy? saith the apostle, *And let every one that nameth the name of Christ depart from iniquity*. There is no other way to come unto an evidence thereof, but by a departure from all iniquity, by universal holiness. So the apostle Peter directs us, to *give all diligence to make our election sure*, 2 Peter i. 10. Sure it is in itself from all eternity. *The foundation of God standeth sure*. But our duty it is to make it sure and certain unto ourselves: and this is a thing of the highest importance and concernment unto us, whence we are required to give all diligence unto that end. How then may this be done or effected? This he declares in the foregoing verses, and it is only by finding in ourselves, and duly exercising that train of gospel graces and duties which he there enumerates, ver. 5, 6, 7, 8, 9.

SECT. 6.—It is evident therefore and necessary, from God's decree of election, that if we intend either eternal glory hereafter, or any consolation or assurance here, that we must endeavour to be holy, and unblameable before him in love: for whomsoever God purposeth to save, he purposeth first to sanctify; neither have we any ground to suppose, that we are built on that foundation of God, which standeth sure, unless we depart from all iniquity. What further motives may be taken from the especial nature of this decree, shall be considered when we have removed one objection out of our way.

SECT. 7.—Some there are, who apprehend that these things are quite otherwise: For, they say, that a supposition of God's decree of personal election is a discouragement unto all endeavours for holiness, and an effectual obstruction thereof in the lives of men. And under this pretence, chiefly, is the doctrine concerning it blasphemed and evil spoken of: “*For, say they, if God have freely from eternity chosen men unto salvation, what need is there that they should be holy? They may live securely in the pursuit of their lusts, and be sure not to fail of heaven at last: for God's decree cannot be frustrated, nor his will resisted. And if men be not elected, whatever they endeavour in the ways of holy obedience, it will be utterly lost; for eternally saved they cannot, they shall not be. This therefore is so far from being a conviction of the necessity of holiness, and a motive unto it, as that indeed it renders it unnecessary and useless, yea, defeats the power and efficacy of all other arguments for it, and motives unto it.*”

Now, this objection, if not for the sake of those who make use of it as a cavil against the truth, yet of those who may feel the force of it in the way of a temptation, must be removed out of our way. To this end, I answer two things:

1. In general; that this persuasion is not of him that calleth us. This way of arguing is not taught in the scrip-

ture, nor can thence be learned. The doctrine of God's free electing love and grace is fully declared therein. And, withal, it is proposed as the fountain of all holiness, and made a great motive thereunto. Is it not safer now for us to adhere to the plain testimonies of scripture, confirmed by the experience of the generality of believers, captivating our understandings to the obedience of faith, than hearken to such perverse cavils as would possess our minds with a dislike of God and his ways? Those who hate gospel-holiness, or would substitute something else in the room of it, will never want exceptions against all its concernments. An holiness they lay claim unto, and plead an interest in: for, as I said formerly, a confession in general of the necessity hereof, is almost the only thing wherein all that are called Christians do agree. But such an holiness they would have, as doth not spring from eternal divine election, as is not wrought in us originally by the almighty efficacy of grace in our conversion, as is not promoted by free justification, through the imputation of the righteousness of Christ. Now, this is such an holiness as the scripture knoweth nothing of, unless it be to reject and condemn it. Wherefore, this objection proceeding only from the craft of Satan, opposing the ways and methods of God's grace, when he dareth not openly oppose the thing itself, it is safer for a believer to rest quietly in clear scripture-revelation, than to attend unto such proud, perverse, and froward cavillings.

SECT. 9.—2. In particular; we are not only obliged to believe all divine revelations, but also in the way, order, and method, wherein, by the will of God, they are proposed unto us, and which is required by the nature of the things themselves: for instance, the belief of eternal life is required in the gospel: but yet no man is obliged to believe, that he shall be eternally saved whilst he lives in his sins, but rather the contrary. On this supposition, which is plain and evident, I shall, in the

ensuing propositions, utterly cast this objection out of consideration.

SECT. 10. (1.) The decree of election, considered absolutely in itself, without respect unto its effects, is no part of God's revealed will, that is, it is not revealed, that this or that man is, or is not elected. This therefore can be made neither argument nor objection, about any thing wherein faith or obedience are concerned; for we know it not, we cannot know it, it is not our duty to know it; the knowledge of it is not proposed as of any use to us, yea, it is our sin to enquire into it. It may seem to some to be like the tree of knowledge of good and evil unto Eve; good for food, pleasant to the eyes, and much to be desired to make one wise, as all secret forbidden things seem to carnal minds. But men can gather no fruit from it but death. See Deut. xxix. 29. Whatever exceptions therefore are laid against this decree, as it is in itself, whatever inferences are made, on supposition of this or that man's being or not being elected, they are all unjust and unreasonable, yea, proved contending with God, who hath appointed another way for the discovery hereof, as we shall see afterwards.

SECT. 11.—(2.) God sends the gospel to men in pursuit of his decree of election, and in order unto its effectual accomplishment. I dispute not what other end it hath, or may have, in its indefinite proposal unto all. But this is the first regulating principal end of it. Wherefore, in the preaching of it, our apostle affirms, that he *endured all things for the elect's sake, that they might obtain the salvation which is in Jesus Christ, with eternal glory*, 2 Tim. ii. 10. So God, before-hand, commanded him to stay and preach the gospel at Corinth, because *he had much people in that city*, namely, in his purpose of grace, Acts. xviii. 10. See chap. ii. 47. chap. xiii. 48.

SECT. 12.—(3.) Wherever this gospel comes, it proposeth life and salvation by Jesus Christ, unto all that

shall believe, repent, and yield obedience unto him. It plainly makes known unto men their duty, and plainly proposeth unto them their reward. In this state of things, no man, without the highest pride, and utmost effect of unbelief, can oppose the secret decree of God unto our known duty. Saith such a one, I will neither repent, nor believe, nor obey, unless I may first know whether I am elected or no, for all at last will depend thereon. If this be the resolution of any man, he may go about his other occasions, the gospel hath nothing to say or offer unto him. If he will admit of it on no other terms, but that he may set up his own will, and wisdom, and methods, in opposition unto and exclusion of those of God, he must, for ought I know, take his own course, whereof he may repent when it is too late.

SECT. 13.—(4.) The sole way of God's appointment, whereby we may come to an apprehension of an interest in election, is by the fruits of it in our own souls: nor is it lawful for us to enquire into it, or after it any other way. The obligation which the gospel puts upon us to believe any thing, respects the order of the things themselves to be believed, and the order of our obedience, as was before observed: for instance, when it is declared, that Christ died for sinners, no man is immediately obliged to believe that Christ died for him in particular, but only that he died to save sinners, to procure a way of salvation for them, among whom he finds himself to be. Hereon the gospel requires of men faith and obedience: this are they obliged to comply withal. Until this be done, no man is under an obligation to believe, that Christ died for him in particular. So is it in this matter of election: a man is obliged to believe the doctrine of it upon the first promulgation of the gospel, because it is therein plainly declared: but, as for his own personal election, he cannot believe it, nor is obliged to believe it any otherwise, but as God reveals it by its effects. No man ought, no man can justly question his own election, doubt of it, or disbelieve it, until he be in such a condi-

tion as wherein it is impossible that the effects of election should ever be wrought in him; if such a condition there be in this world. For as a man, whilst he is unholy, can have no evidence that he is elected, so he can have none that he is not elected, whilst it is possible that ever he may be holy. Wherefore, whether men are elected or no, is not that which God calls any immediately to be conversant about. Faith, obedience, holiness, are the inseparable fruits, effects, and consequents of election, as hath been proved before. See Eph. i. 4. 2 Theff. ii. 13. Titus i. 1. Acts xiii. 48. In whomsoever these things are wrought, he is obliged, according to the method of God and the gospel, to believe his own election: and any believer may have the same assurance of it as he hath of his calling, sanctification, or justification; for these things are inseparable. And, by the exercise of grace, are we obliged to secure our interest in election, 2 Peter i. 11. But, as for those who are as yet unbelievers and unholy, they can draw no conclusion that they are not elected, but from this supposition, that they are in a state and condition wherein it is impossible that ever they should have either grace or holiness; which cannot be supposed concerning any man, but he that knows himself to have sinned against the Holy Ghost.

Wherefore, all the supposed strength of the objection mentioned, lieth only in the pride of mens minds and wills, refusing to submit themselves unto the order and method of God in the dispensation of his grace, and his prescription of their duty, where we must leave it.

SECT. 14.—To return unto our designed discourse: The doctrine of God's eternal election is every where in the scripture proposed for the encouragement and consolation of believers, and to further them in their course of obedience and holiness. See Eph. i. 3, 4, 5, 6, 7, 8, 9, 10. Rom. viii. 28, 29, 30, 31, 32, 33. As unto mens present concernment therein, it is infallibly assured unto them by its effects; and, being so, it is filled

with motives unto holiness, as we shall now further declare in particular.

First, The sovereign and ever to be adored grace and love of God herein, is a powerful motive hereunto : for we have no way to express our resentment of this grace, our acknowledgment of it, our thankfulness for it, but by an holy fruitful course of obedience ; nor doth God, on the account thereof, require any thing else of us. Let us therefore enquire, what sense and obligation this puts upon us, that God, from all eternity, out of his mere sovereign grace, not moved by any thing in ourselves, should first chuse us unto life and salvation by Jesus Christ, decreeing immutably to save us out of the perishing multitude of mankind, from whom we neither then did in his eye or consideration, nor by any thing in ourselves, ever would differ in the least? What impression doth this make upon our souls? what conclusion, as to our practice and obedience, do we hence educe? “ *Why, saith one, if God hath thus chosen me, I may then live in sin as I please, all will be well and safe in the latter end, which is all I need care for.*” But this is the language of a devil, and not of a man. Suggestions possibly of this nature, by the craft of Satan, in conjunction with the deceitfulness of sin, may be injected into the minds of believers, as what may not so be? But he that shall foment, embrace, and act practically according to this inference, is such a monster of impiety and presumptuous ingratitude, as hell itself cannot parallel, in many instances. I shall use some boldness in this matter. He that doth not understand, who is not sensible, that an apprehension, by faith, of God’s electing love in Christ, hath a natural, immediate, powerful influence upon the souls of believers, unto the love of God and holy obedience, is utterly unacquainted with the nature of faith, and its whole work and actings towards God, in the hearts of them that believe. Is it possible, that any one who knows these things, can suppose, that those in whom they are in sincerity and power, can be such stu-

pid, impious, and ungrateful monsters, so devoid of all holy ingenuity, and filial affections towards God, as merely out of despight unto him, to cast poison into the spring of all their own mercies? Many have I known complain, that they could not arrive at a comfortable persuasion of their own election; never any, who when they had received it in a due way and manner, that it proved a snare unto them, that it tended to ingenerate looseness of life, unholiness, or a contempt of God in them. Besides, in the scripture, it is still proposed and made use of unto other ends. And those who know any thing of the nature of faith, or of the love of God, any thing of intercourse or communion with him by Jesus Christ, any thing of thankfulness, obedience, or holiness, will not be easily persuaded, but that God's electing love and grace is a mighty constraining motive unto the due exercise of them all.

SECT. 15.—God knoweth this to be so; and therefore he maketh the consideration of his electing love, as free and undeserved, his principal argument to stir up the people unto holy obedience, Deut. vii. 6, 7, 8, 11. And a supposition hereof lies at the bottom of that blessed exhortation of our apostle, Col. iii. 12. *Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, forgiving one another.* These things, which are so great a part of our holiness, become the elect of God; these are required of them on account of their interest in electing love and grace. Men may frame an holiness to themselves, and be stirred up unto it by motives of their own, (as there is a religion in the world that runs in a parallel line by that evangelical truth, but toucheth it not, nor will do so to eternity,) but that which the gospel requires, is promoted on the grounds and by the motives that are peculiar unto it, whereof this of God's free electing love and grace is among the principal. Farther, to confirm this truth, I shall

instance in some especial graces, duties, and parts of holiness, that this consideration is suited to promote.

SECT. 16.—(1.) Humility in all things is a necessary consequent of a due consideration of this decree of God: for what were we when he thus set his heart upon us, to chuse us, and to do us good for ever? Poor lost undone creatures, that lay perishing under the guilt of our apostacy from him. What did he see in us, to move him so to chuse us, nothing but sin and misery? What did he foresee that we would do of ourselves more than others, if he wrought not in us by his effectual grace? nothing but a continuance in sin and rebellion against him, and that for ever. How should the thoughts hereof keep our souls in all humility and continual self-abasement: for what have we in or from ourselves, on the account whereof we should be lifted up? Wherefore, as the elect of God, let us put on humility in all things. And let me add, that there is no grace whereby at this day we may more glorify God and the gospel, now the world is sinking into ruin by the weight of its own pride.

The spirits of men, the looks of men, the tongues of men, the lives of men, are lifted up by their pride unto their destruction. The good Lord keep professors from a share in the pride of these days, spiritual pride, in foolish self-exalting opinions, and the pride of life, in the fashions of the world, are the poison of this age.

SECT. 17.—(2.) Submission to the sovereign will and pleasure of God, in the disposal of all our concerns in this world: that this is an excellent fruit of faith. an eminent part of holiness, or duty of obedience, is acknowledged; and never was it more signally called for than it is at this day. He that cannot live in an actual resignation of himself, and all his concerns, unto the sovereign pleasure of God, can neither glorify him in any thing, nor have one hour's solid peace in his own mind. Thus public calamities, thus private dangers and losses, thus the uncertainty of all things here below, call for at present in an especial manner. God hath taken all pretences

of security from the earth, by what some men feel, and some men fear. None knows how soon it may be his portion, to be brought unto the utmost extremity of earthly calamities. There is none so old, none so young, none so wise, none so rich, as thence to expect relief from such things. Where then shall we, in this condition, cast anchor? whither shall we betake ourselves for quietness and repose? It is no way to be obtained, but in a resignation of ourselves, and all our concerns, into the sovereign pleasure of God: And what greater motive can we have thereunto than this? The first act of divine sovereign pleasure concerning us, was the chusing of us from all eternity unto holiness and happiness. This was done when we were not, when we had no contrivances of our own. And shall we not now put all our temporary concerns into the same hand? Can the same fountain send out sweet and bitter water? Can the same sovereign pleasure of God be the free only cause of all our blessedness, and can it do that which is really evil unto us? Our souls, our persons, were secure, and blessedly provided for, as to grace and glory, in the sovereign will of God; and what a prodigious impiety is it, not to trust all other things in the same hand, to be disposed of freely and absolutely? If we will not forego our interest in mere absolute free sovereign grace for ten thousand worlds, as no believer will, how ready should we be to resign up thereunto that little portion which we have in this world among perishing things?

SECT. 18.—(3.) Love, kindness, compassion, forbearance towards all believers, all the saints of God, however differenced among themselves, are made indispensibly necessary unto us, and pressed on us from the same consideration. And herein also doth no small part of our holiness consist. To this purpose is the exhortation of the apostle before-mentioned, Col. iii. 12. For, if God have chosen them all from eternity, and made them the objects of his love and grace, as he hath done so concerning all sincere believers, do we not think it neces-

fary, doth not God require of us, that we should love them also? How dare any of us entertain unkind severe thoughts, how dare we maintain animosities and enmities against any of them whom God hath eternally chosen to grace and glory? Such things, it may be, upon provocations, and surprisals, and clashings of secular interests, have fallen out, and will fall out amongst us; but they are all opposite and contrary unto that influence which the consideration of God's electing love ought to have upon us. The apostle's rule is, that as unto our communion in love, we ought to receive him whom God hath received, and because God hath received him, against which no other thing can be laid in bar. Rom. xiv. 1, 3. And the rule is no less certain, yea, is subject to less exceptions, that we ought to chuse, embrace, and love, all those, whoever they be, whom God hath chosen and loved from eternity. There is no greater evidence of low, weak, selfish Christians, than to prescribe any other rules or bounds unto their spiritual evangelical affections, than the decree of God's election, as manifesting itself in its effects. *I endure all things*, saith our apostle, not for the Jews or Gentiles, not for the weak or strong in the faith, not for those of this or that way, but *for the elect's sake*. This should regulate our love, and mightily stir it up unto all actings of kindness, mercy, compassion, forbearance, and forgiveness.

SECT. 19.—(4.) Contempt of the world, and all that belongs unto it, will hence also be ingenerated in us. Did God set his heart upon some from eternity? did he chuse them to be his own peculiar, to distinguish them as his, from all the residue of mankind? Doth he design to give them the highest, greatest, best fruits and effects of his love, and glorify himself in their praises for ever? What then will he do for them? Will he make them all Kings or Emperors in the world? or, at least, will he have them to be rich, and noble, and honourable among men, that it may be known and proclaimed, *Thus shall it be done to the man whom the King of heaven de-*

lighteth to honour, however, that they should be kept from straits, and difficulties, and trials, from poverty, and shame, and reproach in the world? Alas! none of these things were in the least in the heart of God concerning them. They deserve not to be named on the same day, as we use to speak, with the least of those things which God hath chosen his unto. Were there any real substantial good in them, on their own account, he would not have cast them out of the councils of his love: but, on the contrary, *You see your calling, brethren*, which is the infallible fruit and consequent of election, how *that not many wise men after the flesh, not many noble, not many mighty are called, but God hath chosen the poor of the world, the base and the contemptible*, for the most part; yea, he hath designed the generality of his elect to a poor, low, and afflicted condition in this world. And shall we set our hearts on those things that God hath so manifestly put an under-valuation upon, in comparison of the least concernment of grace and holiness? Wherefore, let them that are poor and despised in the world, learn to be satisfied with their state and condition: had God seen it to have been good for you to have been otherwise, he would not have passed it by, when he was acting eternal love towards you. And let them that are rich, not set their hearts upon uncertain riches. Alas! they are things which God had no regard unto, when he prepared grace and glory for his own. Let the remembrance hereof suit your esteem and valuation of them, and let it cool your spirits in your eager pursuit after them. Do but think with yourselves, that these are not the things that God had any regard unto, when he chose us unto grace and glory, and it will abate of your cares about them, cool your love towards them, and take off your hearts from them, which is your holiness.

SECT. 20.—Secondly, Electing love is a motive and encouragement unto holiness, because of the enabling supplies of grace which we may and ought thence to ex-

pect by Jesus Christ. The difficulties we meet withal in a course of holiness are great and many. Here Satan, the world, and sin, do put forth and try their utmost strength; oft-times the best are foiled, oft-times discouraged, sometimes weary, and ready to give over: it requires a good spiritual courage, to take a prospect of the lions, serpents, and snares, that lye in the way of a constant persevering course in gospel-obedience. Hereon *our knees are ready to grow feeble, and our hands to hang down.* It is no small relief herein, no small encouragement to continue in our progress, that the fountain of electing grace, will never fail us, but continually give out supplies of spiritual strength and refreshment. Hence may we take heart and courage, to rise again when we have been foiled, to abide when the shock of temptation is violent, and to persevere in those duties which are most wearisome to the flesh. And they are unacquainted with a course of holy obedience, who know not how needful this consideration is unto a comfortable continuance therein.

SECT. 21.—Thirdly, It hath the same tendency and effect in the assurance we have from thence, that, notwithstanding all the oppositions we meet withal, we shall not utterly and finally miscarry. God's election will at last *obtain*, Rom. xi. 7. *and his foundation standeth sure*, 2 Tim. i. 19. His purpose, which is according unto election, is unchangeable; and therefore the final perseverance and salvation of those concerned in it are everlastingly secured. This is the design of the apostle's discourse, Rom. viii. from ver. 28. unto the end. Because of the immutability of God's eternal purpose in our predestination, and his effectual gracious operations, in the pursuit, and for the execution thereof, the elect of God shall infallibly be carried through all, even the most dreadful oppositions that are made against them, and be at length safely landed in glory. And there is no greater encouragement to grow and persist in holiness, than what is administered by this assurance of a blessed end and issue of it.

SECT. 22.—Those who have had experience of that spiritual slumber and sloth which unbelief will cast us under, of those weaknesses, discouragements, and despondencies, which uncertainties, doubts, fears, and perplexities of what will be the issue of things at last with them, do cast upon the souls of men, how duties are discouraged, spiritual endeavours and diligence are impaired, delight in God weakened, and love cooled by them, will be able to make a right judgment of the truth of this assertion. Some think that this apprehension of the immutability of God's purpose of election, and the infallibility of the salvation of believers on that account, tends only to carelessness and security in sin; and that to be always in fear, dread, and uncertainty of the end, is the only means to make us watchful unto the duties of holiness. It is very sad, that any man should so far proclaim his inexperience and unacquaintedness with the nature of gospel-grace, the genius and inclination of the new creature, and the proper workings of faith, as to be able thus to argue, without a check put upon him by himself and from his own experience. It is true, were there no difference between faith and presumption, no difference between the spirit of liberty under the covenant of grace, and that of bondage under the old covenant; no spirit of adoption given unto believers, no filial genuine delight in and adherence unto God, ingenerated in them thereby, there might be something in this objection: but if the nature of faith, and of the new creature, the operations of the one, and disposition of the other, are such as they are declared to be in the gospel, and as believers have experience of them in their own hearts; men do but bewray their ignorance, whilst they contend, that the assurance of God's unchangeable love in Christ, flowing from the immutability of his counsel in election, doth any way impeach, or doth not effectually promote, the industry of believers, in all duties of obedience.

SECT. 23.—Suppose a man that is on his journey,

knoweth himſelf to be in his right way, and that paſſing on therein, he ſhall certainly and infallibly come to his journey's end, eſpecially if he will a little quicken his ſpeed, as occaſion ſhall require; will you ſay, that this is enough to make a man careleſs and negligent, and that it would be much more to his advantage to be loſt and bewildered in uncertain paths and ways, not knowing whither he goes, nor whether he ſhall ever arrive at his journey's end? Common experience declares the contrary, as alſo how momentary and uſeleſs are thoſe violent fits and guſts of endeavours, which proceed from fear and uncertainty, both in things ſpiritual, and temporal, or civil. Whilſt men are under the power of actual impreſſions from ſuch fears, they will convert to God, yea, that they will *momento turbinis*, and perfect holineſs in an inſtant: but ſo ſoon as that impreſſion wears off, (as it will do upon every occaſion, and upon none at all,) ſuch perſons are as dead and cold towards God, as the lead or iron, which ran but now in a fiery ſtream, is, when the heat is departed from it. It is that ſoul alone, ordinarily, which hath a comfortable aſſurance of God's eternal immutable electing love, and thence of the bleſſed end of its own courſe of obedience, who goeth on conſtantly and evenly in a courſe of holineſs, quickening his courſe, and doubling his ſpeed, as he hath occaſion, from trials or opportunities. And this is the very deſign of our apoſtle, to explain and confirm, Heb. vi. from the tenth verſe unto the end of the chapter, as is declared elſewhere.

SECT. 24.—It appears from what hath been diſcourſed, that the electing love of God is a powerful conſtraining motive unto holineſs, and that which proves invincibly, the neceſſity of it in all who intend the eternal enjoyment of God. But it will be ſaid, that if it be ſuppoſed or granted, that thoſe who are actually believers, and have a ſenſe of their intereſt herein, may make the uſe of it that is pleaded; yet, as for thoſe who are unconverted, or are otherwiſe uncertain of their ſpiritual

state and condition, nothing can be so discouraging unto them as this doctrine of eternal election. Can they make any other conclusion from it, but that, if they be not elected, all care and pains in and about duties of obedience are vain; if they are, they are needless? The removal of this objection shall put a close unto our discourse on this subject. And I answer :

SECT. 25.—(1.) That we have shewed already, that this doctrine is revealed and proposed in the scripture, principally, to acquaint believers with their privilege, safety, and fountain of their comforts. Having therefore proved its usefulness unto them, I have discharged all that is absolutely needful to my present purpose. But I shall shew, moreover, that it hath its proper benefit and advantage towards others also.

For, (2.) Suppose the doctrine of personal election be preached unto men, together with the other sacred truths of the gospel : two conclusions, it is possible, may, by sundry persons, be made from it: (*First,*) That, whereas this is a matter of great and eternal moment unto our souls, and there is no way to secure our interest in it, but by the possession of its fruits and effects, which are saving faith and holiness; we will, we must, it is our duty, to use our utmost endeavours, by attaining of them, and growth in them, to make our *election sure*. And herein, if we be sincere and diligent, we shall not fail. Others, (*Secondly,*) May conclude, that if it be so, indeed, that those who shall be saved are chosen thereunto *before the foundation of the world*, then it is to no purpose to go about to believe or obey, seeing all things must fall out, at last, as they were fore-ordained. Now, I ask, which of these conclusions is (I will not say, most suited unto the mind and will of God, with that subjection of soul and conscience which we owe to his sovereign wisdom and authority, but whether of them is) the most rational, and most suitable to the principles of sober love of ourselves, and care of our immortal condition? Nothing is more certain, than that the latter resolution

will be infallibly destructive (if pursued) of all the everlasting concerns of our souls; death and eternal condemnation are the unavoidable issues of it. No man giving himself up to the conduct of that conclusion, shall ever come to the enjoyment of God. But, in the other way, it is possible, at least, that a man may be found to be the object of God's electing love, and so be saved. But why do I say, it is possible? there is nothing more infallibly certain, than that he who pursues sincerely and diligently the ways of faith and obedience, which are, as we have often said, the fruits of election, shall obtain in the end everlasting blessedness; and, ordinarily, shall have in this world a comfortable evidence of their own personal election. This, therefore, on all accounts, and towards all sorts of persons, is an invincible argument of the necessity of holiness, and a mighty motive thereunto: for it is unavoidable, that if there be such a thing as personal election, and that the fruits of it are sanctification, faith, and obedience, it is utterly impossible, that without holiness any one should see God, the reason of which consequence is apparent unto all.

Holiness necessary from the Commands of God.



C H A P. III.

Necessity of holiness proved, from the commands of God in the law and the gospel.

SECT. I. **W**E have evinced the necessity of holiness from the nature and the decrees of God: our next argument shall be taken from his word or commands, as the nature and order of these things do require. And, in this case, it is needless to produce instances of God's commands, that we should be holy; it is the concurrent voice of the law and gospel. Our apostle sums up the whole matter, 1 Thess. iv. 1, 2, 3. *We exhort you, that as you have received of us, how you ought to walk, and please God, so you would abound more and more; for you know what commandment we gave you, by the Lord Jesus; for this is the will of God, even your sanctification, or holiness; whereunto he adds one especial instance. This is that which the commandments of Christ require, yea, this is the sum of the whole commanding will of God. The substance of the law is, Be*

ye holy, for I the Lord, your God, am holy, Lev. xi. 44. the same with what is referred unto by our Saviour, Matth. xxii. 37, 39. And whereas holiness may be reduced unto two heads: (1.) The renovation of the image of God in us. (2.) Universal actual obedience; they are the sum of the preceptive part of the gospel, Eph. iv. 22, 23, 24. Titus ii. 11, 12. Hereof therefore there needeth no further confirmation by especial testimonies.

SECT. 2.—Our enquiry must be, what force there is in this argument, or whence we do conclude unto a necessity of holiness from the command of God? To this end, the nature and proper adjuncts of these commands are to be considered, that is, we are to get our minds and consciences affected with them, so as to endeavour after holiness on their account, or with respect unto them; for, whatever we may do, which seems to have the matter of holiness in it, if we do it not with respect unto God's command, it hath not the nature of holiness in it: for our holiness is our conformity and obedience to the will of God; and it is a respect unto a command which makes any thing to be obedience, or gives it the formal nature thereof. Wherefore, as God rejects that from any place in his fear, worship or service, which is resolved only into the doctrines or precepts of men, Isa. xxix. 13. so, for men to pretend unto I know not what freedom, light, and readiness unto all holiness, from a principle within, without respect unto the commands of God without, as given in his word, is to make themselves their own God, and to despise obedience unto him who *is over all, God blessed for ever*: then are we the servants of God, then are we the disciples of Christ, when we do what is commanded us, and because it is commanded us. And what we are not influenced unto by the authority of God in his commands, we are not principled for by the Spirit of God administered in the promises. Whatever good any man doth in any kind, if the reason why he doth it be not God's command, it belongs neither to holiness nor obe-

dience. Our enquiry therefore is, after those things in the commands of God, which put such an indispensable obligation upon us unto holiness, as that whatever we may be, or we may have without it, will be of no use or advantage unto us, as unto eternal blessedness, or the enjoyment of him.

SECT. 3.—But, to make our way more clear and safe, one thing must be yet premised unto these considerations: And this is, that God's commands for holiness may be considered two ways: (1.) As they belong unto, and are parts of the covenant of works. (2.) As they belong, and are inseparably annexed, unto the covenant of grace. In both respects they are materially and formally the same, that is, the same things are required in them, and the same person requires them; and so their obligation is joint and equal. Not only the commands of the new covenant do oblige us unto holiness, but those of the old also, as to the matter and substance of them: but there is a great difference in the manner and ends of these commands, as considered so distinctly.

For, (1.) The commands of God, as under the old covenant, do so require universal holiness of us, in all acts, duties, and degrees of them, that, upon the least failure in substance, circumstance, or degree, they allow of nothing else we do, but determine us *transgressors of the whole law*. For, with respect unto them, *whosoever shall keep the whole law, and yet offend in one point, is guilty of all*, James ii. 10. Now, I acknowledge, that although there ariseth from hence an obligation unto holiness, to them that are under that covenant, and such a necessity of it, as that without it they must certainly perish; yet no argument of the nature with those which I insist upon, can hence be taken to press us unto it: for no arguments are forceable unto this purpose, but such as include encouragements in them unto what they urge. But that this consideration of the command knoweth nothing of, seeing a compliance with it is in our lapsed condition absolutely impossible; and, for the things that are so, we

can have no endeavours. And hence it is, that no man, influenced only by the commands of the law, or first covenant, absolutely considered, whatever in particular he might be forced or compelled unto, did ever sincerely aim or endeavour after universal holiness.

SECT. 4.—Men may be subdued by the power of the law, and compelled to habituate themselves unto a strict course of duty, and being advantaged therein, by a sedate natural constitution, desire of applause, self-righteousness, or superstition, may make a great appearance of holiness. But if the principle of what they do be only the commands of the law, they never tread one true step in the paths of it.

SECT. 5.—(2.) The end why these commands require all the duties of holiness of us, is, that they may be our righteousness before God, or that we may be justified thereby. *For Moses describeth the righteousness which is of the law, that the man which doth these things shall live by them,* Rom. x. 5. that is, it requires of us all duties of obedience unto this end, that we may have justification and eternal life by them. But neither, on this account, can any such argument be taken as those we enquire into: *For by the deeds of the law no man can be justified: If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?* Psal. cxxx. 3. So prays David, *Enter not into judgment with thy servant; for in thy sight shall no man living be justified,* Psal. cxliii. 2. Rom. iii. 20. Gal. ii. 16. And if none can attain the end of the command, as in this sense they cannot, what argument can we take from thence to prevail with them unto obedience? Whoever therefore presseth men unto holiness, merely on the commands of the law, and for the ends of it, doth put them upon tormenting disquietments, and deceive their souls. However men are indispensibly obliged hereby, and must eternally perish for want of what the law so requires, who do not or will not, by faith, comply with the only remedy and provisions that God hath made in this case. And, for this reason, are we necessitated to deny a pos-

sibility of salvation unto all to whom the gospel is not preached, as well as unto those by whom it is refused: for they are left unto this law, whose precepts they cannot answer, and whose end they cannot attain.

SECT. 6.—It is otherwise on both these accounts with the commands of God, for holiness, under the new covenant, or in the gospel: For,

(1.) Although God, in them, requireth universal holiness of us, yet he doth not do it in that strict and rigorous way as by the law, so as, that if we fail in any thing either as to the matter or manner of its performance, in the substance of it, or as to the degrees of its perfection, that thereon both that, and all we do besides, should be rejected. But he doth it with a contemperation of grace and mercy, so as that if there be an universal sincerity, in a respect unto all his commands, he both pardoneth many sins, and accepts of what we do, though it come short of legal perfection, both on the account of the mediation of Christ. Yet this hindereth not, but that the law or command of the gospel doth still require universal holiness of us, and a perfection therein, which we are to do our utmost endeavours to comply withal, though we have a relief provided in sincerity on the one hand, and mercy on the other: for the commands of the gospel do still declare what God approves, and what he doth condemn, which is no less than all holiness on the one hand, and all sin on the other, as exactly and extensively as under the law. For this the very nature of God requireth, and the gospel is not the ministry of sin, so as to give allowance or indulgence unto the least, although in it pardon be provided for a multitude of sins by Jesus Christ. The obligation on us unto holiness is equal as unto what it was under the law, though a relief be provided where unavoidably we come short of it. There is therefore nothing more certain, than that there is no relaxation given us as unto any duty of holiness, by the gospel, nor any indulgence unto the least sin. But yet, upon the supposition of the acceptance of sincerity, and a perfection

of parts, instead of degrees, with the mercy provided for our failings and sins, there is an argument to be taken from the command of it unto an indispensable necessity of holiness, including in it the highest encouragement to endeavour after it: for, together with the command, there is also grace administered, enabling us unto that obedience which God will accept. Nothing, therefore, can avoid or evacuate the power of this command and argument from it, but a stubborn contempt of God, arising from the love of sin.

SECT. 7.—(2.) The commands of the gospel do not require holiness, and the duties of righteousness of us, to the same end as the commands of the law did, namely, that thereby we might be justified in the sight of God: for, whereas God now accepts from us an holiness short of that which the law required, if he did it still for the same end, it would reflect dishonour upon his own righteousness, and the holiness of the gospel.

For, (First,) If God can accept of a righteousness unto justification inferior unto, or short of what he required by the law, how great severity must it be thought in him, to bind his creatures unto such an exact obedience and righteousness, at first, as he could and might have dispensed withal? If he doth accept of sincere obedience now unto our justification, why did he not do so before, but obliged mankind unto absolute perfection, according to the law, for coming short, wherein they all perished? Or, shall we say, that God hath changed his mind in this matter, and that he doth not stand so much now on rigid and perfect obedience, for our justification, as he did formerly? Where then is the glory of his immutability, of his essential holiness, of the absolute rectitude of his nature and will?

SECT. 8.—Besides, (Secondly,) What shall become of the honour and holiness of the gospel on this supposition? Must it not be looked on as a doctrine less holy than that of the law? For whereas the law required absolute perfect sinless holiness unto our justification, the

gospel admits of that to the same end, on this supposition, which is every way imperfect, and consistent with a multitude of sins and failings? What can be spoken more to the derogation of it? Nay, would not this make Christ the minister of sin, which our apostle rejects with so much detestation? Gal. ii. 17. For to say, that he hath merited our imperfect obedience, attended with many and great sins, (*for there is no man that liveth and sinneth not,*) should be accepted unto our justification, instead of perfect and sinless obedience required under the law, is plainly to make him the minister of sin, or one that hath acquired some liberty for sin, beyond whatever the law allowed. And, thus, upon the whole matter, both Christ and the gospel, in whom, and whereby, God unquestionably designed to declare the holiness and righteousness of his own nature, much more gloriously than ever he had done any other way, should be the great means to darken and obscure them: for in and by them, on this supposition, God must be thought (and is declared) to accept of a righteousness unto our justification, unspeakably inferior unto what he required before.

SECT. 9.—It must be granted, therefore, that the end of the gospel-commands, requiring the obedience of holiness in us, is not, that thereby, or thereon, we should be justified. God hath therein provided another righteousness for that end, which fully, perfectly, absolutely answers all that the law requires; and, on some considerations, is far more glorious than what the law either did or could require. And hereby hath he exalted more than ever the honour of his own holiness and righteousness, whereof the external instrument is the gospel, which is also therefore most holy. Now, this is no other but the righteousness of Christ imputed unto us; for he is the *end of the law for righteousness unto them that do believe*, Rom. x. 4. But God hath now appointed other ends unto our holiness, and so unto his command of it, under the gospel, all of them consistent with the nature of that obedience which he will accept of us,

and such as we may attain through the power of grace, and so all of them offering new encouragements as well as inforcements unto our endeavours after it. But, because these ends will be the subject of most of our ensuing arguments, I shall not here insist upon them. I shall only add two things in general: (1.) That God hath no design, for his own glory, in us, or by us, in this world or unto eternity; that there is no especial communion that we can have with him by Jesus Christ, nor any capacity for us to enjoy him, but holiness is necessary unto it, as a means unto its end. (2.) These present ends of it, under the gospel, are such, as that God doth no less indispensibly require it of us now, than he did when our justification was proposed as the end of it. They are such in brief, as God, upon the account of them, judgeth meet to command us to be holy in all manner of holiness, which, what obligation and necessity it puts upon us so to be, we are now to enquire.

SECT. 10.—(*First,*) The first thing considerable in the command of God, to this purpose, is the authority wherewith it is accompanied. It is indispensibly necessary that we should be holy, on the account of the authority of God's command. Authority, wherever it is just, and exerted in a due and equal manner, carrieth along with it an obligation unto obedience. Take this away, and you fill the whole world with disorder. If the authority of parents, masters, and magistrates, did not oblige children, servants, and subjects, unto obedience, the world could not abide one moment out of hellish confusion. God himself maketh use of this argument in general, to convince men of the necessity of obedience. *A son honoureth his father, and a servant his master; if I then be a father, where is mine honour, and if I be a master, where is my fear, saith the Lord of hosts unto you priests, who despise my name?* Mal. i. 6. If, in all particular relations, where there is any thing of superiority, which hath the least parcel of authority accompanying it, obedience is expected and exacted; is it not due to me,

who have all authority, of all sovereign relations in me towards you? And there are two things that enforce the obligation from the command on this consideration, *Jus imperandi*, and *Vis exequendi*, both comprised in that of the apostle James, chap. iv. ver. 12. *There is one law-giver, who is able to save and to destroy.*

1. He who commands us to be holy, is our sovereign lawgiver; he that hath absolute power to prescribe unto us what laws he pleaseth. When commands come from them who have authority, and yet are themselves also under authority, there may be some secret abatement of the power of the command. Men may think either to appeal from them, or one way or other subduct themselves from under their power. But when the power immediately commanding is sovereign and absolute, there is no room for tergiversation. The command of God proceeds from the absolute power of a sovereign legislator. And where it is not complied withal, the whole authority of God, and therein God himself, is despised. So God, in many places, calleth sinning against his commands, the *despising of him*, Numb. xi. 20. 1 Sam. ii. 30. the *despising of his name*, Mal. i. 6. the *despising of his commandment*, and that in his saints themselves, 2 Sam. xii. 10.

SECT. II.—Being then under the command of God to be holy, not to endeavour always, and in all things, so to be, is to despise God, to reject his sovereign authority over us, and to live in defiance of him. This state, I suppose, there are few who would be willing to be found in: to be constant despisers of God, and rebels against his authority, is a charge that men are not ready to own, and do suppose that those who are so indeed, are in a very ill condition. But this, and no better, is the state of every one who is not holy, who doth not follow after holiness. Yet, so it is, propose unto men the true nature of evangelical holiness, press them to the duties wherein the exercise of it doth consist, convince them with evidence, as clear as the light at noon-day, that such and

such sins, such and such courses wherein they live and walk, are absolutely inconsistent with it, and irreconcilable unto it, yet, for the most part, it is but little they will heed you, and less they will do to answer your exhortations. Tell the same persons, that they are rebels against God, despisers of him, that they have utterly broken the yoke, and cast off his authority, and they will defy, and perhaps revile you. But yet these things are inseparable; God having given his command unto men to be holy, declared his sovereign will and pleasure therein; if we are not so accordingly, we are not one jot better than the persons described. Here, then, in the first place, we found the necessity of holiness on the command of God: the authority wherewith it is accompanied, makes it necessary: yea, from hence, if we endeavour not to thrive in it, if we watch not diligently against every thing that is contrary unto it, we are therein, and so far, despisers of God, and his name, as in the places before cited.

SECT. 12.—This therefore evinceth unto the consciences of men, that the obligation unto holiness is indispensable. And it would do well, if we always carried this formal consideration of the commandment in our minds; nothing would be more prevalent with us unto watchfulness in holiness, as nothing doth more effectually render what we do, to be obedience properly so called. Forgetfulness hereof, or not heeding it as we ought, is the great reason of our loose and careless walking, of our defect in making a progress in grace and holiness. No man is safe a moment, whose mind by any means is dispossessed of a sense of the sovereign authority of God in his commands; nor can any thing secure such a soul from being pierced and entered into by various temptations. This therefore are we to carry about with us wherever we go, and whatever we do, to keep our souls and consciences under the power of it, in all opportunities of duties, and on all occasions of sin. Had men always, in their ways, trades, shops, affairs, families, studies, closets, this written on

their hearts, they would have *holiness to the Lord on their breasts and foreheads also*.

SECT. 13.—2. The apostle tells us, that as God, in his commands, is a sovereign lawgiver, so he *is able to kill and keep alive*, that is, his commanding authority is accompanied with such a power, as that whereby he is able absolutely and eternally to reward the obedient, and to return to the disobedient a meet recompense of punishment: for, although I would not exclude other considerations, yet I think this of eternal rewards and punishments to be principally here intended.

But, (1.) Supposing it to have respect unto things temporal also, it carries along with it the greater inforcement. God commands us to be holy: things are in that state and condition in the world, as that if we endeavour to answer his will in a due manner, designing to *perfect holiness in the fear of the Lord*, we shall meet with much opposition, many difficulties, and at length, perhaps, it may cost us our lives; multitudes have made profession of it at no cheaper rate. But let us not mistake in this matter; he who commands us to be holy is the only sovereign Lord of life and death, that hath alone the disposal of them both, and consequently of all things that are subservient and conducing unto the one or other. It is he alone who can kill in a way of punishment, and he alone can keep alive in a way of merciful preservation. This power of our lawgiver, the holy companions of Daniel committed themselves unto, and preserved themselves by the consideration of, when, with the terror of death, they were commanded to forsake the way of holiness, Dan. iii. 17, 18. And, with respect unto it, our Lord Jesus Christ tells us, that he who *would save his life*, namely, by a sinful neglect of the command, *shall lose it*. This, therefore, is also to be considered; the — power of him who commands us to be holy, is such, as that he is able to carry us through all difficulties and dangers which we may incur upon the account of our being so. Now, whereas the fear of man is one princi-

pal cause or means of our failing in holiness and obedience, either by sudden surprisals, or violent temptations, and the next hereunto, is the consideration of other things esteemed good or evil in this world; the faith and sense hereof will bear us up above them, deliver us from them, and carry us through them.

SECT. 14.—Be of good courage, all ye that trust in the Lord; you may, you ought, without fear or dauntedness of spirit, to engage into the pursuit of universal holiness; he who hath commanded it, who hath required it of you, will bear you out in it; nothing that is truly evil, or finally disadvantageous, shall befall you on that account: for (let the world rage whilst it pleaseth, and threaten to fill all things with blood and confusion) *to God the Lord belong the issues from death*; he alone can kill and make alive. There is therefore no small inforcement unto holiness, from the consideration of the command, with respect unto the power of the Commander, relating unto things in this world.

But, (2.) I suppose it is a power of eternal rewards and punishments that is principally here intended. The killing here, is that mentioned by our Saviour, and opposed to all temporal evil, and death itself, Matth. x. 28. *Fear not them which can kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.* And this keeping alive, is a deliverance from the wrath to come in everlasting life. And this is that which gives an unavoidable efficacy to the command. Every command of a superior doth tacitly include a reward and punishment to be intended. For a declaration is made of what is pleasing, and what is displeasing, unto him that gives the command; and therein is there a virtual promise and threatening. But unto all solemn laws, rewards, and punishments are expressly annexed.

SECT. 15.—But there are two reasons why, for the most part, they do but little influence the minds of men who are inclined unto their transgression: (1.) The first

is, that the rewards and punishments declared, are such as men think they do justly prefer their own satisfaction in the transgression of the laws, before them. It is so with all good men, with respect unto laws made contrary to the laws of God; and wise men also may do so with respect unto useless laws, with trifling penalties; and evil men will do so with respect unto the highest temporal punishments, when they are greedily set on the satisfaction of their lusts. Hence, I say, it is, in the first place, that the minds of men are so little influenced with those rewards and punishments that are annexed unto human laws. And, (2dly,) A secret apprehension, that the commanders, or makers, of the laws neither will nor are able to execute those penalties, in case of their transgression, evacuates all the force of them. Much they ascribe to their negligence, that they will not take care to see the sanction of their laws executed; more to their ignorance, that they shall not be able to find out their transgressions; and somewhat, in sundry cases, to their power, that they cannot punish nor reward, though they would. And for these reasons are the minds of men little influenced by human laws beyond their own honest inclinations and interest. But things are quite otherwise with respect unto the law and commands of God, that we should be holy. The rewards and punishments, called by the apostle, killing, and keeping alive, being eternal, in the highest capacities of blessedness or misery, cannot be balanced by any consideration of this present world, without the highest folly and villany unto ourselves. Nor can there be any reserve on the account of mutability, indifferency, ignorance, impotency, or any other pretence, that they shall not be executed. Wherefore, the commands of God, which we are in the consideration of, are accompanied with promises and threatenings, of eternal blessedness on the one hand, or of misery on the other. And these will certainly befall us, according as we shall be found holy or unholy. All the properties of the nature of God are immutably engaged

in this matter; and hence ensues an indispensable necessity of our being holy. God commands that we should be so; but what if we are not so? Why, as sure as God is holy and powerful, we shall eternally perish; for, with the threatening of that condition, is his command accompanied, in case of disobedience. What, if we do comply with the command, and become holy? Upon the same ground of assurance, we shall be brought unto everlasting felicity. And this is greatly to be considered in the authority of the commandment. Some, perhaps, will say, that to yield holy obedience unto God with respect unto rewards and punishments, is servile, and becomes not the free spirit of the children of God. But these are vain imaginations: the bondage of our own spirits may make every thing we do servile. But a due respect unto God's promises and threatenings is a principal part of our liberty. And thus doth the necessity of holiness, which we are engaged in the demonstration of, depend on the command of God, because of that authority from whence it doth proceed, and wherewith it is accompanied. It is therefore certainly our duty, if we would be found walking in a course of obedience, and the practice of holiness, to keep a sense hereof constantly fixed on our minds. This is that which, in the first place, God intends in that great injunction of obedience, Gen. xvii. 1. *I am God Almighty, walk before me, and be thou perfect.* The way to walk uprightly, to be sincere or perfect in obedience, is always to consider, that he who requires it of us is God Almighty, accompanied with all the authority and power before-mentioned, and under whose eye we are continually. And, in particular, we may apply this unto persons and occasions.

SECT. 16.—(1.) As to persons; let them in an especial manner have a continual regard hereunto, who, on any account, are great, or high, or noble, in the world, and that because their especial temptation is to be lifted up unto a forgetfulness or regardlessness of this autho-

rity of God. The prophet distributes incorrigible sinners into two sorts, and gives the different grounds of their impenitency respectively: the first are the poor; and it is their folly, stupidity, and sensual lusts, that keep them off from attending to the command, Jer. v. 3, 4. *They have refused to receive correction; they have made their faces harder than a rock; they have refused to return; therefore, I said, surely these are poor, they are sottish; for they know not the way of the Lord, nor the judgment of their God.* There are a sort of poor incorrigible sinners, whose impenitency ariseth much out of their ignorance, blindness, and folly, which they please themselves in, although they differ but little from the *beasts that perish*. And such do we abound withal, who will take no pains for, who will admit of no means of instruction. But there is another sort of sinners to whom the prophet makes his application, and discovers the ground of their incorrigible impenitency also; *I will get me to the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God,* ver. 5. Great men, by reason of their education, and other advantages. do attain unto a knowledge of the will of God, or, at least, may be thought so to have done, and would be esteemed to excel therein. They therefore are not likely to be obstinate in sin, merely from stupid ignorance and folly. No, saith the prophet, they take another course: *They have altogether broken the yoke, and burst the bonds.* They are like a company of rude beasts of the fields, who have broken their yokes and cords, do run up and down the fields, treading down the corn, breaking up the fences, pushing with the horn, and trampling on all before them. This is the course of men in the pursuit of their lusts, when they have *broken the yoke of the Lord*. And this the prophet declares to be the especial evil of great men, the rich, the mighty, the honourable in the world. Now, this *breaking of the yoke*, is the neglecting and despising of the authority of God in the command. Seeing therefore that this is the espe-

cial temptation of that sort of persons, and things innumerable there are of all sorts, that concur to render that temptation prevalent upon them ; let all those who are of that condition, and have the least sincere desire after holiness, watch diligently, as they love and value their souls, to keep always, and in all things, a due sense of the authority of God in his commands upon their minds and consciences. When you are in the height of your greatness, in the fulness of your enjoyments, in the most urgent of your avocations by the things or societies of the world, and those who belong unto it, when the variety of public appearances and attendances are about you, where you are uppermost in the words of others, and it may be in your own thoughts, remember him who is over all, and consider that you are subject, and obnoxious to his authority, equally with the poorest creature on the earth. Remember, that it is your especial temptation to do otherwise. And if you do yet abhor those, who, by this means, are come to be sons of Belial, or such as have altogether broken the yoke, and run up and down the world in the pursuit of their lusts, saying, *Our lips are our own, and who is lord over us?* Be you watchful against the least beginnings or entrances of it in yourselves.

SECT. 17.—(2.) In general; let us all endeavour to carry a constant regard unto the authority of God in his commands, into all those seasons, places, societies, occasions, wherein we are apt to be surpris'd in any sin, or a neglect of duty. And I may reduce this instruction, or point it unto three heads or occasions, namely, secrecy, businesses, and societies: (1.) Carry this along with you into your secret retirements and enjoyments. Neglect hereof is the next cause of those secret actual provoking sins which the world swarms with. When no eye sees but the eye of God, men think themselves secure. Hereby have many been surpris'd into folly, which hath proved the beginning of a total apostacy. An awe from the authority of God in the command upon the heart, will

equally secure us in all places, and on all occasions. (2.) Let us carry it into our businesses, and the exercise of our trades or callings. Most men, in these things, are very apt to be intent on present occasions, and having a certain end before them, do habituate themselves unto the ways of its attainment. And whilst they are so engaged, many things occur which are apt to divert them from the rule of holiness. Whenever therefore you enter into your occasions, wherein you may suppose that temptations will arise, call to mind the greatness, power, and authority over you, of him who hath commanded you in all things to be holy. Upon every entrance of a surprisal, make your retreat unto such thoughts which will prove your relief. (3.) Carry it with you into your companies and societies: for many have frequent occasions of engaging in such societies, as wherein the least forgetfulness of the sovereign authority of God, will betray them unto profuseness in vanity and corrupt communication, until they do with delight, and hear with pleasure, such things as wherewith the Holy Spirit of God is grieved, their own consciences are defiled, and the honour of profession is cast to the ground.

SECT. 18.—(*Secondly,*) The command of God that we should be holy, is not to be considered only as an effect of power and authority which we must submit unto, but as a fruit of infinite wisdom and goodness also, which it is our highest advantage and interest to comply withal. And this introduceth a peculiar necessity of holiness, from the consideration of what is equal, reasonable, ingenuous; the contrary whereunto is foolish, perverse, ungrateful, every way unbecoming rational creatures. Where nothing can be discerned in commands, but mere authority, will, and pleasure, they are looked on as merely respecting the good of them that command, and not at all theirs who are to obey, which disheartens and weakens the principle of obedience. Now, though God, because his dominion over us is sovereign and absolute, might have justly left unto us no other reason or motive

of our obedience, and it may be did so deal with the church of old, as to some particular temporary ceremonial institutions; yet he doth not, nor ever did so, as to the main of their obedience. But, as he proposeth his law as an effect of infinite wisdom, love, and goodness, so he declares and pleads, that all his commands are just and equal in themselves, good, and useful unto us, and that our compliance with them, is our present, as well as it will be our future happiness. And that this is so, that the command of God requiring that we should be holy, as a fruit of wisdom and goodness, is equal and advantageous unto ourselves, appears from all the considerations of it.

SECT. 19.—First, Look upon it formally, as a law prescribed unto us; and it is so, because the obedience in holiness, which it requires, is proportioned unto the strength and power which we have to obey, which declares it equal unto us, and an effect of infinite wisdom and goodness in God. The command, as we shewed before, may be considered either as it belonged unto the old covenant, or as it is annexed unto, and so is a part of the new. In the first way, as it belonged unto the old covenant, the strength of grace which we had originally from God under the law of creation, was sufficient to enable us unto all that holy obedience which was required therein; and our not doing so, was from wilful rebellion, and not from any impotency or weakness in us. We fell not from our first estate, for want of power to obey, but by the neglect of the exercise of that power which we had. *God made us upright, but we sought out many inventions.* And, in the latter way, as it belongs to the covenant of grace, there is by virtue of that covenant, a supply of spiritual strength given in by the promise, unto all them that are taken into it, enabling them to answer the commands for holiness, according to the rule of the acceptance of their obedience, before laid down. No man, who is instated in the covenant of grace, comes short or fails of the performance of that obe-

dience which is required and accepted in that covenant, merely for want of power and spiritual strength: for God therein, *according to his divine power, gives unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue*, 1 Peter i. 3.

SECT. 20.—It is true, this grace or strength is administered unto them by certain ways and means, which, if they attend not unto, they will come short of it. But this, I say, in the careful, diligent, sedulous use of those means appointed, none who belong to the covenant of grace, shall ever fail of that power and ability which shall render the commands of the gospel easy, and not grievous unto them, and whereby they may so fulfil them, as infallibly to be accepted. This the scripture is plain in, where Christ tells us, that *his yoke is easy, and his burden light*, Matth. xi. 30. and his holy apostle, that *his commands are not grievous*, 1 John v. 3. For, if they should exceed all the strength which we either have, or he is pleased to give unto us, they would be like the Jewish ceremonies, a yoke which we could not bear, and a law not only grievous, but unprofitable. But, on the contrary, our apostle expressly affirms, and so may we, *that he could do all things*, that is, in the way and manner, and unto the end for which they are required in the gospel, *through Christ that strengthened him*. Some would confound these things, and cast all into disorder. They would have men that are under the old covenant, to have a power and spiritual strength to fulfil the commands of the new, which God hath never spoken of nor declared, and which, indeed, is contrary to the whole design of his grace. They would have men, who having broken the old covenant, and forfeited all their strength and ability which they had by it, for obedience, and are not initiated in the new covenant, yet to have power of their own to fulfil the command of the one or the other, which God neither giveth, nor is obliged to give; nor is it necessary to prove that the com-

mand is equal and holy: for, as was observed, God giveth us no command of holiness and obedience, but in, with, and by virtue of some covenant. And there is no more required to prove them to be just and equal, but that they are easy unto them who walk with God in that covenant whereunto they do belong, and that that performance of them shall be accepted which they have power for. If any will sinfully cast away their covenant interest and privilege, as we did all that of our original creation, we must thank ourselves, if we have not power to answer its commands. Nor doth it belong unto the equity of the command of the new covenant, that those who are not yet made partakers of it by grace, should have power to fulfil them. Nay, if they had so, and should do so accordingly, (were any such thing possible) it would not avail them: for, being supposed not as yet to belong unto the new covenant, they must belong unto the old. And the performance of the commands of the new covenant, in the way and manner which are required therein, would not avail them who are really under the rule and law of the old, which admits of nothing short of absolute perfection. But what the *law speaks, it speaks unto them that are under the law*; and what the gospel speaks, it speaks unto them, *who are not under the law, but under grace*. And the formal transi- tion of men from one of these states unto another, is by an act of God's grace, wherein themselves are merely passive, as hath elsewhere been demonstrated. See Col. i. 13.

SECT. 21.—This is that which I do intend. God at first made a covenant with mankind, the first covenant, the covenant of works. Herein he gave them commands for holy obedience. These commands were not only possible unto them, both for matter and manner, by virtue of that strength and power which was concreated with them, but easy and pleasant, every way suited unto their good and satisfaction in that state and condition. This rendered their obedience equal, just,

reasonable, and aggravated their sin with their guilt of the most horrible folly and ingratitude. When, by the fall, this covenant was broken, we lost therewith all power and ability to comply with its commands in holy obedience. Hereupon the *law continued holy, and the commandment, holy, just, and good*, as our apostle speaks, Rom. vii. 12. For what should make it otherwise, seeing there was no change in it by sin, nor did God require more or harder things of us than before? But to us it became impossible, for we had lost the strength by which alone we were enabled to observe it. And so *the commandment which was ordained to life, we find to be unto death*, Rom. vii. 10. Towards all therefore that remain in that state, we say, the commandment is still just and holy, but it is neither easy nor possible. Hereon God brings in the covenant of grace by Christ, and renews therein the commands for holy obedience, as was before declared. And here it is, that men trouble themselves and others about power, ability, and free-will that men have as yet under the first covenant, and the impotency that ensued on the transgression of it to fulfil the condition of the new covenant, and yield the obedience required in it. For this is the place where men make their great contests about the power of free-will, and the possibility of God's command. Let them but grant, that it is the mere work of God's sovereign and almighty grace effectually to instate men in the new covenant, and we shall contend with them or against them, that by virtue thereof, they have that spiritual strength and grace administered unto them, as render all the commands of it to be not only possible, but easy also, yea pleasant, and every way suited unto the principle of an holy life wherewith they are endued. And this we make an argument for the necessity of holiness. The argument we have under consideration, is that whereby we prove the necessity of holiness with respect unto God's command requiring it, because it is a fruit of infinite wisdom and goodness. It is so in an especial manner, as it belongs unto the new

covenant: and therefore, by our disobedience, or living in sin, unto the contempt of God's authority, we add that of his wisdom and goodness also. Now, that it is so a fruit of them, appears, in the first place, from hence, that it is proportioned to the strength and ability which we have to obey. Hence obedience in holiness becomes equal, easy, and pleasant unto all believers who sincerely attend unto it. And this fully evinceth the necessity of it, from the folly and ingratitude of the contrary. That these things, and in them the force of the present argument, may the better be apprehended, I shall dispose them into the ensuing observations:

SECT. 22.—(1.) We do not say, that any one hath this power and ability in himself, or from himself: God hath not, in the new covenant, brought down his command to the power of man, but, by his grace, he raiseth the power of man unto his command: the former were only a compliance with the sin of our nature, which God abhors; the latter is the exaltation of his own grace, which he aimeth at. It is not mens strength in and of themselves, the power of nature, but the grace which is administered in the covenant, that we intend: for men to trust to themselves herein, as though they could do any thing of themselves, is a renunciation of all the aids of grace, without which we can do nothing. We can have no power from Christ, unless we live in a persuasion that we have none of our own. Our whole spiritual life is a life of faith, and that is, a life of dependence on Christ for what we have not of ourselves. This is that which ruins the attempt of many for holiness, and renders what they do, (though it be like unto the acts and duties of it,) not *at all to belong unto it*: For, what we do in our own strength, is no part of holiness, as is evident from the preceding description of it: neither doth the scripture abound in any thing more, than in testifying that the power and ability we have to fulfil the commands of God, as given in the new covenant, is not our own, nor from ourselves, but merely from the grace of God.

administered in that covenant, as John xv. 5. Phil. ii. 13. 2 Cor. iii. 5. It will be said, then, where lies the difference? Because it is the mere work of grace to instate us in the covenant, you conclude that we have no power of our own to that purpose. And if, when we are in covenant, all our strength and power is still from grace, we are, as to any ability of our own to fulfil the command of God, as remote from it as ever. I answer: The first work of grace is merely upon us. Hereby the image of God is renewed, our hearts are changed, and a principle of spiritual life is bestowed on us. But this latter work of grace is in us, and by us; and the strength or ability which we have thereby, is as truly our own, as Adam's was his in the state of innocency: for he had his immediately from God, and so we have ours, though in a different way.

SECT. 23.—(2.) There is no such provision of spiritual strength for any man, enabling him to comply with the command of God for holiness, as to countenance him in the least carnal security, or the least neglect of the diligent use of all those means which God hath appointed for the communication thereof unto us, with the preservation and increase of it. God, who hath determined graciously to give us supplies thereof, hath also declared, that we are obliged unto our utmost diligence for the participation of them, and unto their due exercise when received. This innumerable commands and injunctions give testimony unto; but especially is the whole method of God's grace, and our duty herein, declared by the apostle Peter, 2 Epist. chap. i. ver. 3, 4, 5, 6, 7, 8, 9, 10, 11. which discourse I have opened and improved elsewhere. The sum is, that God creating in us a new spiritual nature, and there withal giving to us all things appertaining unto life and godliness, or a gracious ability for the duties of an holy, godly, spiritual life, we are obliged to use all means in the continual exercise of all grace, which will ascertain unto us our eternal election, with our effectual vocation, whereon we shall

obtain an assured joyful entrance into the kingdom of glory.

SECT. 24.—(3.) This administration of grace and spiritual strength is not equally effectual at all times: there are seasons wherein to correct our negligences in giving place to our corruptions and temptations, or, on other grounds, to discover unto us our frailty and impotency, with other holy ends of his own, that God is pleased to withhold the powerful influences of his grace, and to leave us unto ourselves. In such instances we shall assuredly come short of answering the command for universal holiness, one way or other. See Psal. xxx. 6, 7. But I speak of ordinary cases, and to prevent that slothfulness and tergiversation unto this duty of complying with all the commands of God for holiness, which we are so obnoxious unto.

SECT. 25.—(4.) We do not say, that there is in the covenant of grace spiritual strength administered, so as that by virtue thereof we should yield sinless and absolutely perfect obedience unto God, or to render any one duty so absolutely perfect. If any such there are, or ever were, who maintain such an imputation of the righteousness of Christ unto us, as should render our own personal obedience unnecessary, they do overthrow the truth and holiness of the gospel. And to say, that we have such supplies of internal strength, as to render the imputation of the righteousness of Christ unto our justification unnecessary, is to overthrow the grace of the gospel, and the new covenant itself. But this alone we say; there is grace administered by the promises of the gospel, enabling us to perform the obedience of it in that way and manner as God will accept. And herein there are various degrees, whereof we ought constantly to aim at the most complete, and so to be *perfecting holiness in the fear of the Lord*. And where we signally come short of the best rules and examples, it is principally from our neglect of those supplies of grace which are rendered in the promises.

SECT. 26.—(5.) There is a twofold gracious power necessary to render the command for holiness and obedience thereunto easy and pleasant.

1. That which is habitually resident in the hearts and souls of believers, whereby they are constantly inclined and disposed unto all the fruits of holiness. This the scripture calls our life, a new principle of life, without which we are *dead in trespasses and sins*; where this is not, whatever arguments you constrain and press men withal to be holy, you do, as it were, but offer violence unto them, endeavouring to force them against the fixed bent and inclination of their minds. By them all you do but set up a dam against a stream of waters, which will not be permanent, nor turn the course of the stream contrary to its natural inclination. Unto such the command for holiness must needs be grievous and difficult. But such a disposition and inclination, or a principle so inclining and disposing of us unto duties of holiness, we have not in nor of ourselves by nature; nor is it to be raised out of its ruins: for the carnal mind (which is in us all) *is enmity against God*, which carrieth in it an aversion unto every thing that is required of us in a way of obedience, as hath been proved at large: and yet, without this habitual principle, we can never, in a due manner, comply with any one command of God that we should be holy. Want hereof is that which renders obedience so grievous and burdensome unto many. They endure it for a season, and at length either violently or insensibly cast off its yoke. Light and conviction have compelled them to take it on themselves, and to attend unto the performance of those duties which they dare not omit. But having no principle enabling or inclining them unto it, all they do, though they do much, and continue long therein, is against the grain with them, they find it difficult, uneasy, and wearisome. Wherein they can, by any pretences, countenance themselves in a neglect of any part of it, or bribe their consciences into a compliance with what is contrary unto it, they fail not to deli-

ver themselves from their burden. And, for the most part, either, insensibly, by multiplied instances of the neglect of duties of obedience, or by some great temptations, before they leave the world, they utterly leave all the ways of holiness, and respect unto the commands of God; or, if they continue any, it is unto external acts of morality which pass with approbation in the world, the inward and spiritual part of obedience they utterly renounce. The reason hereof, I say, is, because having no principle within, enabling them unto a compliance with the commands of God with delight and satisfaction, they grow grievous and intolerable unto them. So unto many, on the same ground, the worship of God is very burdensome, unless it be borne for them, by external additions and ornaments.

SECT. 27.—2. There is an actual assistance of effectual grace required hereunto. We are not put into that condition by the covenant, as that we should be able to do any thing of ourselves, without actual divine assistance. This were to set us free from our dependence on God, and to make us gods unto ourselves. The root still bears us, and the springs of our spiritual life are in another. And where both these are, there the command is equal not only in itself, but unto us, and obedience unto it as easy as just.

SECT. 28.—(6.) And both these sorts of grace are administered in the new covenant, suited unto the holy obedience it requires.

1. For the first; it is that which God so frequently, so expressly promiseth, where he says, that he will *take away the heart of stone, and give us an heart of flesh; that he will write his laws in our hearts, and put his fear in our inward parts; that we shall fear him, and never depart from him; that he will circumcise our hearts to know and love him.* Which promises, and the nature of the grace contained in them, I have before at large explained. It is sufficient unto our present purpose, that, in and by these promises, we are made partakers of the

divine nature, and are therein endowed with a constant habitual disposition and inclination unto all acts and duties of holiness; for our power followeth our love and inclinations, as impotency is a consequent of their deceit.

SECT. 29.—And here we may stay a little, to confirm our principal assertion. Upon the supply of this grace, which gives both strength for, and a constant inclination unto holy obedience, the command for it becomes equal and just, meet and easy to be complied withal: for none can refuse a compliance with it in any instance, but their so doing is contrary unto that disposition and inclination of the new nature which God hath implanted in themselves: so that in them to sin, is not only contrary to the law without them, to the light of their minds; and warning of their consciences, but it is so also unto that which is their own inclination and disposition, which hath sensibly, in such cases, a force and violence put upon it, by the power of corruptions and temptations. Wherefore, although the command for holiness may and doth seem grievous and burdensome unto unregenerate persons, as we have observed, because it is against the habitual bent and inclination of their whole souls; yet neither is it, nor can it be so, unto them who cannot neglect it, or act any thing against it, but that therein also they must crucify and offer violence unto the inclinations of the new creature in them, which are their own. For in all things, *the spirit lusteth against the flesh*, Gal. v. 17. and the disposition of the new creature is habitually against sin, and for holiness. And this gives a mighty constraining power unto the command, when it is evident in our own minds and consciences, that it requires nothing of us but what we do or may find an inclination or disposition in our own hearts unto. And by this consideration we may take in the power of it upon our souls, which is too frequently disregarded. Let us but, upon the proposal of it unto us, consider what our minds and hearts say to it, what answer they return,

and we shall quickly discern how equal and just the command is. For I cannot persuade myself, that any believer can be so captivated, at any time, under the power of temptations, corruptions, or prejudices, but that (if he will but take counsel with his own soul, upon the consideration of the command for obedience and holiness, and ask himself, what he would have?) he will have a plain and sincere answer, that indeed I would do, and have the good proposed, this holiness, this duty of obedience. Not only will conscience answer, that he must not do the evil whereunto temptation leadeth; for if he doth, evil will ensue thereon; but the new nature, and his mind and spirit will say, this good I would do; I delight in it; it is best for me, most suited unto me. And so it joins all the strength and interest it hath in the soul, with the command. See to this purpose the the arguing of our apostle, Rom. vii. 20, 21, 22. It is true, there is a natural light in conscience, complying with the command in its proposal, and urging obedience thereunto, which doth not make it easy to us, but where it is alone, increaseth its burden, and our bondage; for it doth only give in its suffrage unto the sanction of the command, and adds to the severity wherewith it is attended. But that compliance with the command, which is from a principle of grace, is quite of another nature, and greatly facilitates obedience. And we may distinguish between that compliance with the command which is from the natural light of conscience, which genders unto bondage, and that which being from a renewed principle of grace, gives liberty and ease in obedience: for the first respects, principally, the consequent of obedience or disobedience, the good or evil that will ensue upon them, Rom. ii. 14, 15. Set aside this consideration, and it hath no more to say: but the latter respects the command itself, which it embraceth, delighteth in, and judgeth good and holy, with the duties themselves required, which are natural, and suited thereunto.

SECT. 30.—2. Grace of the latter sort also; actual grace for every holy act and duty, is administered unto us according to the promise of the gospel. So God told Paul, that his *grace was sufficient for him*. And he *worketh in us both to will and to do of his own good pleasure*, Phil. ii. 13. so as that we *may do all things* through him that enables us, the nature of which grace also hath been before discoursed of. Now, although this actual working grace be not in the power of the wills of men, to make use of or refuse, as they see good, but its administration depends merely on the grace and faithfulness of God: yet this I must say, that where it is sought in a due manner by faith and prayer, it is never so restrained from any believer, but that it shall be effectual in him, unto the whole of that obedience which is required of him, and as it will be accepted from him.

SECT. 31.—If then this be the condition of the command of holiness, how just and equal must it needs be confessed to be, and therefore how highly reasonable is it that we should comply with it, and how great is their sin and folly by whom it is neglected? It is true, we are absolutely obliged unto obedience by the mere authority of God who commands; but he not only allows us to take in, but directs us to seek after these other considerations of it, which may give it force and efficacy upon our souls and consciences. And, among these, none is more efficacious towards gracious ingenuous souls, than this of the contemperation of the duties commanded, unto spiritual aids of strength promised unto us: for, what cloak or pretence of dislike or neglect is here left unto any: Wherefore not only the authority of God in giving a command, but the infinite wisdom and goodness of God in giving such a command, so just, equal, and gentle, fall upon us therein, to oblige us to holy obedience. To neglect or despise this command, is to neglect or despise God, in that way which he hath chosen to manifest all the holy properties of his nature.

SECT. 32.—Secondly, The command is equal, and so to be esteemed from the matter of it, or the things that it doth require. Things they are that are neither great nor grievous, much less perverse, useless, or evil, Micah vi. 6, 7, 8. There is nothing in the holiness which the command requires, but what is good to him in whom it is, and useful to all others concerned in him, or what he doth. What they are, the apostle mentions in his exhortation unto them, Phil. iv. 8. They are things true, and honest, and just, and pure, and lovely, and of good report, and what evil is there in any of these things, that we should decline the command that requires them? The more we abound in them, the better it will be for our relations, our families, our neighbours, the whole nation, and the world, but best of all for ourselves. *Godliness is profitable unto all things*, 1 Tim. iv. 8. *These things are good and profitable unto men*, Titus iii. 8. good to them that do them, and good to those towards whom they are done. But both these things, namely, the usefulness of holiness unto ourselves and others, must be spoken unto distinctly afterwards, and are therefore transmitted unto their proper place.

SECT. 33.—As therefore it was before observed, it is incumbent on us, in the first place, to endeavour after holiness, and the improvement of it, with respect unto the command of God, that we should be holy, and because of it, and that especially under the consideration of it, which we have insisted on. I know not what vain imaginations have seemed to possess the minds of some, that they have no need of respect unto the command, nor to the promises and threatenings of it, but to obey merely from the power and guidance of an inward principle. Nay, some have supposed, that a respect unto the command would viciate our obedience, rendering it legal and servile. But I hope, that darkness which hindered men from discerning the harmony and compliance which is between the principle of grace in us, and the authority of the command upon us, is much taken away from

all sincere professors. It is a respect unto the command which gives the formal nature of obedience unto what we do: and without a due regard unto it, there is nothing of holiness in us. Some would make the light of nature to be their rule; some, in what they do, look no further for their measure than what carries the reputation of common honesty among men. He that would be holy indeed, must always mind the command of God, with that reverence and those affections which become him to whom God speaks immediately. And, that it may be effectual towards us, we may consider :

SECT. 34.—(1.) How God hath multiplied his commands unto this purpose, to testify not only his own infinite care of us, and love unto us, but also our eternal concernment in what he requires. He doth not give out unto us a single command that we should be holy, (which yet were sufficient to oblige us for ever,) but he gives his commands unto that purpose, *Line upon line, line upon line, precept upon precept, precept upon precept*. He that shall but look over the Bible, and see almost every page of it filled with commands, or directions, and instructions for holiness, cannot but conclude, that the mind and will of God is very much in this matter, and that our concernment therein is inexpressible. Nor doth God content himself to multiply commands in general, that we should be holy, so as that if we have regard unto him, they may never be out of our remembrance, but there is not any particular duty or instance of holiness, but he hath given us especial commands for that also. No man can instance in the least duty that belongs directly unto it, but it falls under some especial command of God. We are not only then under the command of God in general, and that often reiterated unto us, in an awful reverence whereof we ought to walk, but, upon all occasions, whatever we have to do or avoid in following after holiness, is represented unto us in especial commands to that purpose. And they are all of them a fruit of the love and care of God towards us. Is it not then

our duty always to consider these commands, to bind them unto our hearts, and our hearts to them, that nothing may separate them? Oh! that they may always dwell in our minds, to influence them unto an inward constant watch against the first disorders of our souls, that are unfitted to the inward holiness God requires, abide with us in our closets, and all our occasions for our good.

SECT. 35.—(2.) We may do well to consider what various inforcements God is pleased to give unto those multiplied commands. He doth not remit us merely to their authority, but he applieth all other ways and means whereby they may be made effectual. Hence are they accompanied with exhortations, intreaties, reasonings, expostulations, promises, threatenings, all made use of to fasten the command upon our minds and consciences. God knows how slow and backward we are to receive due impressions from his authority; and he knows by what ways and means the principles of our internal faculties are apt to be wrought upon, and therefore applies these engines to fix the power of the command upon us. Were these things to be treated of severally, it is manifest how great a part of the scripture were to be transcribed. I shall therefore only take a little notice of the reinforcement of the command for holiness, by those especial promises which are given unto it. I do not intend, now, the promises of the gospel in general, wherein, in its own way and place, we are interested by holiness, but of such peculiar promises as God inforceth the command by. It is not for nothing that it is said, that *godliness hath the promise of the life that now is, and of that which is to come*, 1 Tim. iv. 8. There is in all the promises an especial respect unto it, and it gives them, in whom it is, an especial interest in all the promises.

SECT. 36.—This is, as it were, the text which our Saviour preached his first sermon upon: for all the blessings which he pronounceth consist in giving particular instances of some parts of holiness, annexing an especial

promise unto each of them: *Blessed*, saith he, *are the pure in heart*; heart purity is the spring and life of all holiness; and why are such persons *blessed*? why, saith he, *they shall see God*; he appropriates the promise of the eternal enjoyment of God unto this qualification of purity of heart. So also it hath the promises of this life, and that in things temporal and spiritual. In things temporal, we may take out, from amongst many, that especial instance given us by the Psalmist: *Blessed is he that considereth the poor*. Wisely to consider the poor in their distress, so as to relieve them according to our ability, is a great act and duty of holiness. He that doth this, saith the Psalmist, *he is a blessed man*. Whence doth that blessedness arise, and wherein doth it consist? It doth so in a participation of these especial promises which God hath annexed unto this duty, even in this life: *The Lord will deliver him in the time of trouble; the Lord will preserve him and keep him alive, and he shall be blessed on the earth; and thou wilt not deliver him into the hand of his enemies; the Lord will strengthen him upon the bed of languishing; and thou wilt make all his bed in his sickness*, Psal. xli. 1, 2, 3. Many especial promises in the most important concerns of this life, are given unto the right discharge of this one duty: *For godliness hath the promise of this life*. And other instances might be multiplied unto the same purpose. It is so also with respect unto things spiritual. So the apostle Peter having repeated a long chain of graces, whose exercise he presenteth unto us, adds, for our encouragement, *If ye do these things, ye shall never fall*, 2 Peter i. 10. The promise of permanency in obedience, with an absolute preservation from all such fallings into sin as are inconsistent with the covenant of grace, is affixed unto our diligence in holiness. And who knows not how the scripture abounds in instances of this nature? That which we conclude from hence, is, that together with the command of God requiring us to be holy, we should consider the promises wherewith it is accompanied, (among other things,) as an en-

couragement unto the chearful performance of that obedience, which the command itself makes necessary.

SECT. 37.—Wherefore the force of this argument is evident, and exposed unto all. God hath in this matter positively declared his will, interposing his foveraign authority commanding us to be holy; and that on the penalty of his utmost displeasure; and he hath therewithal given us redoubled assurance, (as in a case wherein we are very apt to deceive ourselves) that be we else what we will, or can be, without sincere holiness, he will neither own us, nor have any thing to do with us. Be our gifts, parts, abilities, places, dignities, usefulness in the world, profession, outward duties what they will, unless we are sincerely holy, which we may not be, and yet be eminent in all these things, we are not, we cannot, we shall not be accepted with God.

SECT. 38.—And the Holy Ghost is careful to obviate a deceit in this matter, which he foresaw would be apt to put itself on the minds of men. For, whereas the foundation of our salvation in ourselves, and the hinge whereon the whole weight of it doth turn, is our faith, men might be apt to think, that if they have faith, it will be well enough with them, although they are not holy. 'Therefore, because this plea and pretence of faith is great, and apt to impose on the minds of men, who would willingly retain their lusts, with an hope and expectation of heaven, we are plainly told in the scripture, that that faith which is without holiness, without works, without fruits, which can be so, or is possible that it should be so, is vain; not that faith which will save our souls, but equivocally so called, that may perish for ever with those in whom it is.

Neceſſity of Holineſs from God's ſending Jeſus Chriſt.



C H A P. IV.

The neceſſity of holineſs proved, from the deſign of God in ſending Jeſus Chriſt, with the ends of his mediation.

SECT. I. **W**E have yet other conſiderations and arguments to plead unto the ſame purpoſe with them foregoing: for one principal end of the deſign of God, in ſending his Son into the world, was to recover us into a ſtate of holineſs, which we had loſt: *For this purpoſe was the Son of God manifested, that he might deſtroy the works of the devil,* 1 John iii. 8. The manifeſtation of the Son of God was his incarnation, 1 Tim. i. 16. in order to the work which he had to accompliſh in our nature. And this was, in general, the deſtruction of the works of the devil. Among theſe, the principal was, the infecting of our natures and perſons with a principle of ſin and enmity againſt God, which was the effect of his temptation. And this is not done but by the introduction of a principle of holineſs and obedience.

The image of God in us was defaced by sin. The renovation or restoration hereof was one principal design of Christ in his coming. Unless this be done, there is no new world, no new creatures, no restoration of all things, no one end of the mediation of Christ fully accomplished. And, whereas his great and ultimate design was to bring us unto the enjoyment of God, unto his eternal glory; this cannot be, before, by grace and holiness, we are made *meet for that inheritance of the saints in light*. But we shall consider this matter a little more distinctly.

SECT. 2.—The exercise of the mediation of Christ is confined unto the limits of his threefold office. Whatever he doth for the church, he doth it as a Priest, or as a King, or as a Prophet. Now, as these offices agree in all the general ends of his mediation, so they differ in their acts and immediate objects. For their acts it is plain, sacerdotal, regal, and prophetic acts and duties, are of different natures, as the offices themselves are unto which they appertain. And for their objects; the proper immediate object of the priestly office is God himself, as is evident both from the nature of the office, and its proper acts. For, as to the nature of the office, *every priest is taken from among men, and ordained for men in things pertaining unto God, that he may offer both gifts and sacrifices for sins*, Heb. v. 1. A priest is one who is appointed to deal with God, in the behalf of them for whom he executes his office. And the acts of the priestly office of Christ are two; oblation and intercession, of both which God is the immediate object. He offered himself unto God, and with him he makes intercession. But the immediate object of Christ's kingly and prophetic offices are men, or the church. As a priest, he acts with God in our name, and on our behalf; as a king and prophet, he acts towards us, in the name and authority of God.

SECT. 3.—This being premised, we may consider

how each of these offices of Christ hath an influence into holiness, and makes it necessary unto us.

First, For the priestly office of Christ, all the proper acts of it do immediately respect God himself, as hath been declared. And, therefore, he doth not by any sacerdotal act immediately and efficiently work holiness in us. But the effects of these priestly acts, that is, his oblation and intercession, are of two sorts: (1.) Immediate, such as respect God himself; as atonement, reconciliation, satisfaction. In these consist the first and fundamental end of the mediation of Christ. Without a supposition of these, all other things are rendered useless. We can neither be sanctified nor saved by him, unless sin be first expiated, and God atoned. But they are not of our present consideration. (2.) The mediate effects of Christ's sacerdotal acting respect us, and are also of two sorts: 1. Moral, as our justification and pardon of sin. 2. Real, in our sanctification and holiness. And hereunto, as God doth design them, so he effecteth holiness in all believers, by virtue of the oblation and intercession of Jesus Christ; wherefore, although the immediate actings of that office respect God alone as their proper object, yet the virtue and efficacy of them extend themselves unto our sanctification and holiness.

Titus ii. 14. *He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* His giving himself for us, is the common expression of his offering himself a sacrifice to God as a priest, Eph. v. 2. And this he did, not only that he might *redeem us from iniquity*, from the guilt of our sins, and punishment due unto them, which are regarded in redemption, but also that he might purify us to himself, sanctify us, or make us holy and fruitful, or zealous of good works. His blood, as through the eternal Spirit, he offered himself unto God, *purgeth our consciences from dead works, to serve the living God*, Heb. ix. 14. There is a purging from sin, which consists

in the legal expiation of it, in making atonement, Heb. i. 3. But the purging of a sinner, or of the conscience, is by real efficiency, in sanctification, which is here declared to be one end of the oblation of Christ. So, where he is said to *wash us from our sins in his own blood*, namely, as shed and offered for us, Rev. i. 5. it is not only the expiation of guilt, but the purification of filth that is intended.

SECT. 4.—The way and manner how holiness is communicated unto us by virtue of the death and oblation of Christ, I have shewed before at large, and shall not therefore here again insist upon it. I shall only observe, that holiness being one especial end for which Christ gave himself for us, or offered himself unto God for us, without a participation thereof, it is impossible that we should have the least evidence of an interest in his oblation as to any other end of it. And as for those who are never made holy, Christ never died or offered himself for them. I cannot understand what advantage it is unto religion, to affirm, that the most of them for whom Christ died as a Priest, or offered himself an oblation to God, shall have no benefit thereby as to grace or glory; and, incomparably, the most of them without any especial fault of their own, as never hearing of him. Neither can I find in the scripture a double design of Christ, in giving himself for mankind; towards some, that they may be *redeemed from all iniquity*, and purified to be his peculiar ones; towards others, that they may yet be left under the power and guilt of their sins. And it evacuates the force of the motive unto the necessity of holiness, from the consideration of the oblation of Christ, where men are taught that *Christ offered himself a sacrifice* for them who are never made holy. Wherefore, I say, no unholy person can have any certain evidence that he hath an interest in the oblation of Christ, seeing he gave himself to purify them for whom he was offered.

SECT. 5.—The intercession of Christ, which is the second sacerdotal act, hath also the same end, and is effect-

tual to the same purpose: it is true, he doth intercede with God for the pardon of sin, by virtue of his oblation; whence he is said to be our advocate with God, to comfort us in case of surprisals by sin, 1 John i. 1, 2. But this is not all he designeth therein; he intercedes also for grace, and supplies of the Spirit, that we may be made and kept holy. See John xvii. 15, 17.

SECT. 6.—*Secondly*, As to the prophetical office of Christ; the church, or men alone, are its immediate object, and of all the acts and duties of it. He is therein God's legate and ambassador, his apostle and messenger unto us. Whatever he doth as a prophet, he doth it with us and towards us in the name of God. And there are two parts or works of Christ in this office, relating only to the doctrine he taught: (1.) The revelation of God, in his name, and love, in the mystery of his grace, and goodness, and truth, by his promises, that we may believe in him. (2.) The revelation of God in his will and commands, that we may obey him. For the first, wherein indeed his prophetical office was principally exercised. See John i. 18. Chap. i. 2. John xvii. 6. The revelation of the preceptive will of God made by Jesus Christ, may be considered two ways: 1. As he was peculiarly sent to the *house of Israel, the minister of the circumcision for the truth of the promises of God unto the fathers*, Rom. xv. 8. (2.) With respect unto the whole church of all ages.

(1.) The first, which took up much of his personal ministry in the flesh, consisted in the declarations, exposition, and vindication that he gave unto the church of all divine precepts for obedience, which had been given before. God had, from the beginning, and in especial manner at the promulgation of the law on Sinai, and the ensuing expositions of it by the prophets, given excellent precepts for holiness and obedience; but the people unto whom they were given, being carnal, they were not able to bear the spiritual light and sense of them, which was therefore greatly veiled under the Old

Testament. Not only the promises, but the precepts also of the law, were then but obscurely apprehended. Besides, the church being grown corrupted, there were solemn expositions of God's commands received amongst them, whose sole design was to accommodate them unto the lusts and sins of men, or to exempt them, if not totally, yet, in many instances, from an obligation unto obedience to them. Our blessed Saviour applies himself in the discharge of his prophetic office with respect unto the end of the command, which is our holy obedience, unto both these, in the declaration of its excellency and efficacy.

SECT. 7.—And, (*First,*) He declares the inward spiritual nature of the law, with its respect unto the most secret frames of our hearts and minds, with the least disorder or irregularity of our passions and affections. And, then, (*Secondly,*) He declares the true sense of its commands, their nature, signification, and extent, vindicating them from all the corrupt and false glosses which then passed in the church, wherein there was an abatement made of their efficacy, and an indulgence granted unto the lusts of men. Thus they had, by their traditional interpretation, restrained the sixth commandment, *Thou shalt not kill*, unto actual murder; and the seventh, *Thou shalt not commit adultery*, unto actual uncleanness, as some now would restrain the second commandment, unto the making of images and worshipping them, excluding the primary intent of the precept, restraining all means and manners of worship unto divine institution. How, in his doctrine, he took off these corruptions, we may see, Matth. v. 21, 22, 27, 28.

SECT. 8.—Thus he restored the law to its pristine crown, as the Jews have a tradition, that it shall be done in the days of the Messiah. Herein did the Lord Christ place the beginning of his prophetic office and ministry, Matth. v. 6, 7. He opened, unveiled, explained, and vindicated, the preceptive part of the will of God before revealed, to the end, that, by a compliance

therewith, we should be holy. The full revelation of the mind and will of God, in the perfection and spirituality of the command, was reserved for Christ in the discharge of his office: and he gave it unto us, that we might have a perfect and complete rule of holiness. This therefore was the immediate end of this work or duty of the office of Christ. And where we answer it not, we reject that great prophet which God hath sent, to which excision is so severely threatened.

SECT. 9.—(2.) The second part of this office, or of the discharge of it, with respect unto the church of all ages, which takes in the ministry of the apostles, as divinely inspired by him, consisted in the revelation of those duties of holiness, which, although they had a general foundation in the law, and the equity of them was therein established; yet could they never have been known to have been duties, in their especial nature, incumbent on us, and necessary unto us, but by his teachings and instructions. Hence are they called the old and new commandments in distinct senses; such are faith in God through himself, brotherly love, denial of ourselves in taking up the cross, doing good for evil, with some others of the same kind: and how a great part of evangelical holiness consists in these things, is known. Besides, he also teacheth us all those ordinances of worship wherein our obedience unto him belongs unto our holiness also; whereby it is enlarged and promoted. This, I say, is the nature and end of the prophetic office of Christ, wherein he acts towards us from God, and in his name, as to the declaration of the will of God in his commands. And it is our holiness which is his only end and design therein. So it is summarily represented, Titus ii. 10, 11, 12.

SECT. 10.—There are three things considerable in the doctrine of obedience that Christ teacheth: (1.) That it reacheth the heart itself, with all its inmost and secret actings; and that in the first place. The practice of most goes no further but unto outward acts; the

teachings of many go no further, or, at best, unto the moderation of affections. But he, in the first place, requires the renovation of our whole souls, in all their faculties, motions, and actings, into the image of God, 1 John iii. 1. Eph. iv. 23, 24, 25. (2.) It is extensive. There is nothing in any kind pleasing to God, conformable to his mind, or compliant with his will, but he requires it; nothing crooked, or perverse, or displeasing to God, but it is forbidden by him. It is therefore a perfect rule of holiness and obedience. (3.) Clearness, perspicuity, and evidence, of divine truth and authority in all.

SECT. II.—(First,) Hereby, I say, the doctrine of Christ, for universal obedience, in all the duties of it, becomes to be absolute, every way complete and perfect. And it is a notable effect of the atheistical pride of men, that pretending to design obedience (at least in moral duties) unto God, they betake themselves unto other rules and directions, as either more plain, or full, or efficacious, than those of the gospel, which are the teachings of Christ himself, as the great prophet and apostle, sent of God to instruct us in our duty. Some go to the light of nature, and the use of right reason, that is, their own, as their guide; and some add the additional documents of the philosophers: they think a saying of Epictetus, or Seneca, or Arrianus, being wittily suited to their fancies and affections, to have more life and power in it than any precepts of the gospel. The reason why these things are more pleasing unto them than the commands and instructions of Christ, is because proceeding from the spring of natural light, they are suited to the workings of natural fancy and understanding; but those of Christ proceeding from the fountain of eternal spiritual light, are not comprehended in their beauty and excellency, without a principle of the same light in us, guiding our understandings, and influencing our affections. Hence, take any precept, general or particular, about moral duties, that is materially the same, in

the writing of philosophers, and in the doctrine of the gospel, not a few prefer it as delivered in the first way, before the latter. Such a contempt have men risen unto of Jesus Christ, the wisdom of God, and the great prophet of the church. When he entered upon his office, *the voice came from the excellent glory, This is my beloved Son, hear him.* This succeeded into the room of all those terrible appearances and dreadful preparations which God made use of in the giving of the law: for he gave the law by the ministry of angels, who being mere creatures, he manifested the dread of his own presence among them, to give authority unto their ministrations. But when he came to reveal his will under the gospel, it being to be done by him in *whom dwelt the fulness of the Godhead bodily*, and who was intrusted himself with all divine power, he did no more but indigitate or declare which was the person, and gave us a command in general to hear him. And this he did with respect unto what he had fixed before as a fundamental ordinance of Heaven, namely, that *when he should raise up, and send the great prophet of the church*, whosoever would not hear him should be *cut off from the people*. A compliance therefore with this command, in *hearing the voice of Christ*, is the foundation of all holiness and gospel-obedience. And if men will be moved neither with the wisdom, nor authority, nor goodness of God, in giving us this command and direction for our good, nor with the consideration of the endowments and faithfulness of Jesus Christ, the Son of God, in the discharge of his prophetic office, nor from the remembrance that it is HE, and not Epictetus, or Seneca, or Plato, to whom, at the last day, they must give their account, so as to take him alone for their guide in all obedience unto God, and duty among themselves; they will find, when it is too late, that they have been mistaken in their choice.

SECT. 12.—Let us suppose, if you please, at present, for the sake of them who would have it so, that all our obedience consists in morality or the duties of it, which

is the opinion of (as one well calls them) our modern heathens; from whence or whom shall we learn it, or to whom shall we go for teaching and instruction about it? Certainly where the instruction or system of precepts is most plain, full, perfect, and free from mistakes; where the manner of teaching is most powerful and efficacious, and where the authority of the teacher is greatest and most unquestionable, there we ought to apply ourselves to learn and be guided. In all these respects we may say of Christ as Job said of God, *Who teacheth like him?* Job xxxvi. 22. Then, probably, shall we be taught of God, when we are taught by him. The commands and precepts of duties themselves, which are given us by the light of nature, however improved by the wits and reasons of contemplative men, are many ways defective.

SECT. 13.—For, (1.) The utmost imaginations of men never reached unto that wherein the life and soul of holiness doth consist, namely, the renovation of our lapsed natures into the image and likeness of God. Without this, whatever precepts are given about the moderation of affections and duties of moral holiness, they are lifeless, and will prove useless. And hence it is, that by all those documents which were given by philosophers of old, the nature of no one individual person was ever renewed, what change soever was wrought on their conversation. But that this is plainly and directly required in the doctrine of obedience, taught by Jesus Christ, as the great prophet of the church, I have sufficiently proved in this whole discourse.

(2.) Very few of the precepts of it are certain, so as that we may take them for an undoubted and infallible rule. There are some general commands, I acknowledge, so clear in the light of nature, as that no question can be made, but what is required in them is our duty to perform: Such are they, that God is to be loved, that others are not to be injured, and that every one's right is to be rendered unto him, whereunto all reasonable creatures do assent at their first proposal. And where any are

found to live in an open neglect, or seem to be ignorant of them, their degeneracy into bestiality is open, and their sentiments not at all to be regarded. But, go a little further, and you will find all the great moralists at endless uncertain disputes about the nature of virtue in general, about the offices and duties of it, about the rule and measures of their practice. In these disputes did most of them consume their lives, without any great endeavours to express their own notions in their conversations.

SECT. 14.—And for the same reason, I suppose, in part it is, that our present moralists seem to care for nothing but the name; virtue itself is grown to be a strange and uncouth thing. But what is commanded us by Jesus Christ, there is no room for the least hesitation whether it be an infallible rule for us to attend unto or no. Every precept of his, about the meanest duty, is equally certain, and infallibly declarative of the nature and necessity of that duty, as those of the greatest, and that have most evidence from the light of nature. If once it appears, that Christ requires any thing of us by his word, that he hath taught us any thing as the prophet of the church, there is no doubt remains with us, whether it be our duty or no.

(3.) The whole rule of duties given by the most improved light of nature, setting aside those that are purely evangelical, which some despise, is obscure and partial. There are sundry moral duties which I instanced in before, which the light of nature, as it remains in the lapsed depraved condition of it, never extended itself to the discovery of. And this obscurity is evident from the differences that are about its precepts and directions. But, now, as the revelation made by Christ, and his commands therein, is commensurate unto universal obedience, and gives bounds unto it, so that there is no duty of it but what he hath commanded; and it is sufficient to discharge the most specious pleas and pretences of any thing to be a duty towards God or man, by shewing that

it is not required by him; so his commands and directions are plain and evidently perspicuous. I dare challenge the greatest and most learned moralists in the world, to give an instance of any one duty of morality, confirmed by the rules and directions of the highest and most contemplative moralist, that I will not shew and evince, that it is more plainly and clearly required by the Lord Christ in the gospel, and pressed on us by far more effectual motives than any they are acquainted withal. It is therefore the highest folly, as well as wickedness, for men to design, plead, or pretend the learning duties of obedience from others, rather than from Christ, the prophet of the church.

SECT. 15.—(Secondly,) The manner of teaching, as to power and efficacy, is also considerable unto this end. And concerning this also, we may say, *who teacheth like him?* There was that eminency in his personal ministry, whilst he was on the earth, as filled all men with admiration. Hence it is said, that *he taught with authority, and not as the Scribes*, Matth. vii. 29. and another while *they wondered at the gracious words which he uttered*, Luke iv. 22. And the very officers that were sent to apprehend him for preaching came away astonished, saying, *Never man spake like this man*, John vii. 46. It is true, it was not the design of God, that multitudes of that hardened generation should be converted by his personal ministry, John xii. 38, 39, 40. as having another to fulfil in them, by them, and upon them; yet, it is evident from the gospel, that there was *θεϊσμός*, a divine power and glory accompanying his ministerial instructions. Yet this is not that which I intend, but his continued and present teaching of the church by his word and Spirit. He gives that power and efficacy unto it, as that, by its effects every day, it demonstrates itself to be from God, being accompanied with the evidence and demonstration of a spiritual power put forth in it. This the experiences, consciences, and lives of multitudes bear witness unto continually. They do and will to eternity attest what power his word

hath had to enlighten their minds, subdue their lusts, to change and renew their hearts, to relieve and comfort them in their temptations and distresses, with the like effects of grace and power.

SECT. 16.—What is in the manner of teaching by the greatest moralist? and what are the effects of it? Enticing words, smoothness and elegance of speech, composed into snares for the affections, and delight unto the fancy, are the grace, ornament, and life of the way or manner of their teaching. And hereof, evanid satisfaction, temporary resolutions for a kind of compliance with the things spoken, with (it may be) some few perishing endeavours after some change of life, are the best effects of all such discourses. And so easy and gentle is their operation on the minds of men, that commonly they are delighted in by the most profligate and obstinate sinners, as is the preaching of them who act in the same spirit, and from the same principles.

(Thirdly,) Whereas the last thing considerable in those whose instructions we should chuse to give up ourselves unto, is their authority, that must be left without further plea to the consciences of all men, whether they have the highest esteem of the authority of Christ, the Son of God, or of those others whom they do admire; and let them freely take their choice, so they will ingenuously acknowledge what they do.

SECT. 17.—Whereas, therefore, the great end of the prophetic office of Christ, in the revelation he made of the will of God in the scriptures, in his personal ministry, in the dispensation of his word and Spirit continued in the church, is our holiness and obedience unto God, I could not but remark upon the atheism, pride, and folly of those modern heathens, who really, or in pretence, betake themselves to the light of nature and philosophical maxims, for their guidance and direction, rather than to him, who is designed of God to be the great teacher of the church. I deny not, but that in the ancient moralists there are found many excellent docu-

ments concerning virtue and vice; but yet having been, it may be, more conversant in their writings than most of those who pretend so highly unto their veneration, I fear not to affirm, that as their sayings may be of use for illustration of the truth, which is infallibly learned another way, so take them alone, they will sooner delight the minds and fancies of men, than benefit or profit them as to the true ends of morality or virtue.

SECT. 18.—*Thirdly*, This is also one great end of the kingly power of Christ: for as such doth he subdue our enemies, and preserve our souls from ruin. And those are our adversaries, which fight against our spiritual condition and safety; such, principally, are our lusts, our sins, and our temptations wherewith they are accompanied. These doth our Lord Christ subdue by his kingly power, quickening and strengthening in us, by his aids and supplies of grace, all principles of holy obedience. In brief, the work of Christ, as a king, may be reduced unto these heads: (1.) To make his subjects free. (2.) To preserve them in safety, delivering their souls from deceit and violence. (3.) In giving them prosperity, and increasing their wealth. (4.) In establishing assured peace for them. (5.) In giving them love among themselves. (6.) In placing the interest and welfare of his kingdom in all their affections. (7.) In eternally rewarding their obedience. And all these he doth, principally, by working grace and holiness in them, as might be easily demonstrated. I suppose none question but that the principal work of Christ towards us, as our head and king, is in making and preserving of us holy. I shall not therefore further insist thereon.

It remains that we improve these considerations, unto the confirmation of our present argument concerning the necessity of holiness.

SECT. 19.—And, (*First*,) It is hence evident, how vain and fond a thing it is, for any persons continuing in an unholy condition to imagine, that they have any interest in Christ, or shall have any benefit by him. This

is the great deceit whereby Satan, that enemy of the common salvation, hath ruined the generality of mankind who profess the Christian religion. The gospel openly declares a way of life and salvation by Jesus Christ. This is thus far admitted by all who are called Christians, that they will allow of no other way for the same end, unto competition with it: for I speak not of them who being profligate and hardened in sins, are regardless of all future concernments; but I intend only such, as in general have a desire to escape the damnation of hell, and to attain immortality and glory. And this they do, at least profess to do, by Jesus Christ, as supposing that the things to this purpose, mentioned in the gospel, do belong unto them as well as unto others, because they also are Christians. But they consider not that there are certain ways and means, whereby the virtue and benefit of all that the Lord Christ hath done for us, are conveyed to the souls of men, whereby they are made partakers of them. Without these, we have no concernment in what Christ hath done or declared in the gospel. If we expect to be saved by Christ, it must be by what he doth, and hath done for us, as a priest, a prophet, and a king: but one of the principal ends of what he doth in all these, is to make us holy; and if these be not effected in us, we can have no eternal benefit by any thing that Christ hath done, or continueth to do, as the Mediator of the church.

SECT. 20.—Hence the miserable condition of the generality of those who are called Christians, who live in sin, and yet hope to be saved by the gospel, is greatly to be bewailed. They contract to themselves the guilt of the two greatest evils that any reasonable creatures are liable unto in this world: For, (1.) They wofully deceive and ruin their own souls. Their whole profession of the gospel is but a crying, Peace, peace, when sudden destruction lies at the door. They deny *the Lord that bought them, and bring upon themselves swift destruction*. They are bought and vindicated into the know-

ledge and profession of the truth, but, in their works, they deny him who in words they own, *whose damnation sleepeth not.* For men to live in covetousness, sensuality, pride, ambition, pleasures, hatred of the power of godliness, and yet to hope for salvation by the gospel, is the most infallible way to hasten and secure their own eternal ruin. And, (2dly,) They cast the greatest dishonour on Christ and the gospel, that any persons are capable of casting on them. Those by whom the Lord Christ is rejected as a seducer, and the gospel as a fable, do not more (I may say not so much) dishonour the one and the other, as those do, who, professing to own them both, yet continue to live and walk in an unholy condition. For as to the open enemies of Christ, they are judged and condemned already, and none have occasion to think the worse of him, or the gospel, for their opposition unto them: but, for those others who profess to own them, they endeavour to represent the Lord Christ as a minister of sin, as one who hath procured indulgence unto men to live in their lusts and rebellion against God; and the gospel as a doctrine of licentiousness and wickedness. What else can any one learn from them concerning the one or the other? The whole language of their profession is, that Christ is such a Saviour, and the gospel such a law and rule, as that men loving sin, and living in sin, may be saved by them. This is that which hath reflected all kind of dishonour on the Christian religion, and put a stop unto its progress in the world. These are they of whom our apostle makes his bitter complaint, Phil. iii. 18, 19. *Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.* How many that are called Christians doth this character suit in these days? Whatever they think of themselves, they are *enemies of the cross of Christ*, and do trample under their feet the *blood of the covenant.*

SECT. 21.—*Secondly*, Let more serious professors be most serious in this matter. 'The apostle having given assurance of the certain salvation of all true believers, from the immutable purpose of God, presently adds, *Let every one that nameth the name of Christ depart from iniquity*, 2 Tim. ii. 19. plainly intimating, that without holiness, without an universal departure from iniquity, we cannot have the least evidence that we are interested in that assured condition. You name the name of Christ, profess an interest in him, and expect salvation by him; which way will you apply yourselves unto him? from which of his offices do you expect advantage? Is it from his sacerdotal? hath his blood purged your consciences from *dead works*, *that you should serve the living God*? are you cleansed, and sanctified, and made holy thereby? are you redeemed out of the world by it, and from your vain conversation therein, after the customs and traditions of men? are you by it dedicated unto God, and made his peculiar ones? If you find not these effects of the blood-shedding of Christ in and upon your souls and consciences, in vain will you expect those other of atonement, peace, and reconciliation with God; of mercy, pardon, justification, and salvation, which you look for. The priestly office of Christ hath its whole effect towards all on whom it hath any effects. Despisers of its fruits in holiness, shall never have the least interest in its fruits in righteousness.

SECT. 22.—Is it from his actings as the great prophet of the church, that you expect help and relief? Have you effectually learned of him *to deny all ungodliness, and worldly lusts, and to live righteously, and soberly, and godly in this present world*? Hath he taught you to be humble, to be meek, to be patient, to hate the *garment spotted with the flesh*? Hath he instructed you unto sincerity in all your ways, dealings, and whole conversations among men? Above all, hath he taught you, have you learned of him, to purify and cleanse your hearts by faith, to subdue your inward spiritual and fleshly lusts,

to endeavour after an universal conformity unto his image and likeness? Do you find his doctrine effectual unto these ends, and are your hearts and minds cast into the mould of it? If it be so, your interest in him by his prophetic office is secured unto you. But if you say, you hear his voice in his word, read and preached, that you have learned many mysteries, and have attained much light or knowledge thereby, at least you know the substance of the doctrine he hath taught, so as that you can discourse of it, yea, and that you do many things, or perform many duties, according unto it; but cannot say, that the effects before enquired after, are wrought in you by his word and Spirit, you lose the second expectation of an interest in Christ as Mediator, or any advantage thereby.

SECT. 23.—Will you betake yourselves to the kingly office of Christ, and have you expectations on him by virtue thereof? You may do well to examine how he ruleth in you, and over you. Hath he subdued your lusts, those enemies of his kingdom, which fight against your souls? Hath he strengthened, aided, supported, assisted you by his grace, unto all holy obedience? And have you given up yourselves to be ruled by his word and Spirit, to obey him in all things, and to entrust all your temporal and eternal concerns unto his care, faithfulness, and power? If it be so, you have cause to rejoice, as those who have an assured concern in the blessed things of his kingdom. But if your proud rebellious lusts do yet bear sway in you, if sin have dominion over you, if you continue to fulfil the lusts of the mind and of the flesh; if you walk after the fashions of this world, and not as obedient subjects of that kingdom of his which is not of this world. Deceive not yourselves any longer, Christ will be of no advantage unto you. In these things lye the sum of our present argument. If the Lord Christ act no otherwise for our good, but in and by his blessed offices of priest, prophet, and king; and if the immediate effect of the grace

of Christ, acting in all these offices towards us, be our holiness and sanctification, those in whom that effect is not wrought and produced, have neither ground nor reason to promise themselves an interest in Christ, or any advantage by his mediation. For men to name the name of Christ, to profess themselves Christians, or his disciples, to avow an expectation of mercy, pardon, life, and salvation by him, and, in the mean time, to be in themselves worldly, proud, ambitious, envious, revengeful, haters of good men, covetous, living in divers lusts and pleasures, is a scandal and shame unto the Christian religion, and unavoidably destructive to their own souls.

Necessity of Holiness from our Condition in this World.



C H A P. V.

Necessity of holiness further argued from our own state and condition in this world, with what is required of us with respect unto our giving glory to Jesus Christ.

SECT. 1. **A**NOTHER argument for the necessity of holiness, may be taken from the consideration of ourselves, and our present state and condition: for it is hereby alone that the vicious distemper of our natures is or can be cured. That our nature is fearfully and universally depraved by the entrance of sin, I have before declared, and sufficiently confirmed. And I do not now consider it as to the disability of living unto God, or enmity unto him, which is come upon us thereby, nor yet as to the future punishment which it renders us obnoxious unto: but it is the present misery that is upon us by it, (unless it be cured,) which I intend. For the mind of man, being possessed with darkness, vanity, folly, and instability; the will, under the power of spiritual death, stubborn and obstinate, and all

the affections carnal, sensual, and selfish, the whole soul being hurried off from God, and so out of its way, is perpetually filled with confusion and perplexing disorder. It is not unlike that description which Job gives of the grave, *A land of darkness, and of the shadow of death, without any order, and where light is as darkness*, chap. x. 21, 22. When Solomon set himself to search out the causes of all the vanity and vexation that is in the world, of all the troubles that the life of man is filled withal, he affirms that this was the sum of his discovery, *God made men upright, but they have found out many inventions*, Eccles. vii. 29. that is, cast themselves into endless entanglements and confusions. What is sin in its guilt, is punishment in its power, yea, the greatest that men are liable unto in this world. Hence, God, for the guilt of some sins, penally gives many up to the power of others, Rom. i. 24, 26, 28. 2 Thess. ii. 11. And this he doth, not only to secure and aggravate their condemnation at the last day, but to give them in this world a recompence of their folly in themselves: for there is no greater misery nor slavery, than to be under the power of sin.

SECT. 2.—This proves the original depravation of our nature, the whole soul filled with darkness, disorder, and confusion, being brought under the power of various lusts and passions, captivating the mind and will unto their interests, in the vilest drudgeries of servitude and bondage. No sooner doth the mind begin to act any thing suitably unto the small remainders of light in it, but it is immediately controlled by impetuous lusts and affections, which darken its directions, and silence its commands. Hence is the common saying, not so common as what is signified by it:

—————*Video Meliora proboque,
Deteriora sequor.*—————

Hence the whole soul is filled with fierce contradictions and conflicts. Vanity, instability, folly, sensual irrational appetites, inordinate desires, self-disquieting and tortur-

ing passions, act continually in our depraved natures. See the account hereof, Rom. iii. 10, 11, 12, 13, 14, 15, 16, 17, 18. How full is the world of disorder, confusion, oppression, rapine, uncleanness, violence, and the like dreadful miseries? Alas! they are but a weak and imperfect representation of the evils that are in the minds of men by nature: for, as they all proceed from thence, as our Saviour declares, Matth, xv. 18, 19. so the thousandth part of what is conceived therein is never brought forth and acted. *From whence come wars and fightings among you, come they not hence, even of your lusts that war in your members? ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet you have not,* James iv. 1, 2. All evils proceed from the impetuous lusts of the minds of men, which, when they are acted unto the utmost, are as unsatisfied as they were at their first setting out. Hence the prophet tells us, that wicked men, under the power and disorder of depraved nature, are like a *troubled sea that cannot rest, whose waves cast up mire and dirt, and have no peace,* Isa. lvii. 20, 21. The heart is in continual motion; is restless in its figments and imaginations, as the waters of the sea, when it is stormy and troubled; and they are all evil, *only evil continually,* Gen. vi. 5. Herein doth it cast up mire and dirt. And those who seem to have the greatest advantages above others in power and opportunity to give satisfaction unto their lusts, do but increase their own disquietness and miseries, Psal. lix. 14. For as these things are evil in themselves, and unto others, so they are penal unto those in whom they are, especially in whom they abound and reign. And if their breasts were opened, it would appear, by the confusion and horror they live in, that they are on the very confines of hell.

SECT. 3.—Hence is the life of man full of vanity, trouble, disappointments, vexations, and endless self-dissatisfactions, which those who were wise among the heathens saw, complained of, and attempted in vain re-

liefs against. All these things proceed from the depravation of our natures, and the disorder that is come upon us by sin. And as (if they are not cured and healed) they will assuredly issue in everlasting misery, so they are woful and calamitous at present. True peace, rest, and tranquillity of mind, are strangers unto such souls. Alas! what are the perishing profits, pleasures, and satisfactions by them, which this world can afford? How unable is the mind of man to find out rest and peace in them or from them? They quickly satiate and suffocate in their enjoyment, and become to have no relish in their varieties, which only heightens their present vanity, and treasures up provision for future vexation. We have therefore no greater interest in the world, than to enquire how this disorder may be cured, and a stop put to this fountain of all abominations. What we intend, will be cleared in the ensuing observations.

SECT. 4.—(1.) It is true, that some are naturally of a more sedate and quiet temper and disposition than others are. They fall not into such outrages and excesses of outward sins as others do; nay, their minds are not capable of such turbulent passions and affections as the most are possessed withal. These, comparatively, are peaceable, and useful to their relations and others. But yet their minds and hearts are full of darkness and disorder: for so it is with all by nature, (as we have proved,) who have not an almighty effectual cure wrought upon them. And the less troublesome waves they have on the surface, the more mire and dirt oft-times they have at the bottom.

SECT. 5.—(2.) Education, convictions, afflictions, illuminations, hope of a righteousness of their own, love of reputation, engagements into the society of good men, resolutions for secular ends, with other means of the like kind, do often put great restraints upon the actings and ebullitions of the evil imaginations and turbulent affections of the minds of men; yea, the frame of the mind, and the course of the life, may be much changed by

them; how, wherein, and how far, is not our present business to declare.

SECT. 6.—(3.) Notwithstanding all that may be effected by these means, or any other of like nature, the disease is uncured, the soul continues still in its disorder, and in all inward confusions: for our original order, harmony, and rectitude, consisted in the powers and inclinations of our minds, wills, and affections, unto regular actings towards God as our end and reward. Hence proceeded all that order and peace which was in all their faculties, and their actings. Whilst we continued in due order towards God, it was impossible that we should be otherwise in ourselves: but being, by sin, fallen off from God, having lost our conformity and likeness unto him, we fell into all the confusion and disorder before described. Wherefore,

SECT. 7.—(4.) The only cure and remedy of this evil condition, is by holiness: for it must be, and can be no otherwise but by the renovation of the image of God in us; for, from the loss hereof doth all the evil mentioned spring and arise. By this are our souls in some measure restored unto their primitive order and rectitude. And, without this, attempts for inward peace, real tranquillity of mind, with due order in our affections, will be in vain attempted. It is the holy soul, the sanctified mind alone, that is composed into an orderly tendency towards the enjoyment of God. That which we aim at, is what we are directed unto by our apostle, Eph. iv. 22, 23, 24. Our deliverance from the power of corrupt and deceitful lusts, which are the spring and cause of all the confusion mentioned, is by the renovation of the image of God in us, and no otherwise. And hence, unto all persons not in love with their lusts and ruin, ariseth a cogent argument and motive unto holiness. But sundry things may be objected hereunto; as,

SECT. 8.—First, That we do admit and maintain, that in all sanctified persons there are yet certain remainders of our original depravation and disorder; that sin

still abideth in believers; yea, that it works powerfully and effectually in them, leading them captive unto the law of sin. Hence ensue great and mighty wars and conflicts in the souls of regenerate persons, that are truly sanctified. Herein they suffer so far, as to groan, complain, and cry out for deliverance. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary.* Wherefore, it doth not appear, that this holiness doth so heal and cure the sinful distempers of our minds. On the other side, men supposed as yet under the power of sin, who have not that grace and holiness, in the renovation of the image of God, which is pleaded for, seem to have more peace and quietness in their minds. They have not that inward conflict which others complain of, nor those groans for deliverance; yea, they find satisfaction in their lusts and pleasures, relieving themselves by them against any thing that occasioneth their trouble.

SECT. 9.—*Ans.* (1.) For that peace and order which is pretended to be in the minds of men under the power of sin, and not sanctified, it is like that which is in hell and the kingdom of darkness. Satan is not divided against himself, nor is there such a confusion and disorder in his kingdom as to destroy it; but it hath a consistency from the common end of all that is in it, which is an opposition unto God, and all that is good. Such a peace and order there may be in an un sanctified mind. There being no active principle in it for God, and that which is spiritually good, all works one way, and all its troubled streams have the same course; but yet they continually cast up mire and dirt. There is only that peace in such minds which the strong man armed, that is Satan, keeps his goods in, until a stronger than he comes to bind him. And if any one think that peace and order to be sufficient for him, wherein his mind, in all its faculties, acts uniformly against God, or for self, sin, and the world, without any opposition or contradiction, he may find as much in hell when he comes there.

SECT. 10. (2.) There is a difference between a confusion and a rebellion. Where a confusion is in a state, all rule or government is dissolved, and every thing is let loose unto the utmost disorder and evil. But where the rule is firm and stable, there may be rebellions that may give some parts and places disturbances and damage, but yet the whole state is not disordered thereby. So is it in the condition of a sanctified soul on the account of the remainders of sin; there may be rebellion in it, but there is no confusion. Grace keeps the rule in the mind and heart firm and stable, so that there is peace and assurance unto the whole state of the person, though lusts and corruptions will be rebelling and warring against it. The divine order therefore of the soul consisting in the rule of grace, subordinating all to God in Christ, is never overthrown by the rebellion of sin at any time, be it never so vigorous or prevalent. But in the state of un-sanctified persons, though there be no rebellion, yet is there nothing but confusion. Sin hath the rule and dominion in them; and however men may be pleased with it for a season, yet is it nothing but perfect disorder, because it is a continual opposition to God. It is a tyranny that overthrows all law, and rule, and order, with respect unto our last and chiefest end.

SECT. 11.—(3.) The soul of a believer hath that satisfaction in this conflict, as that its peace is not ordinarily disturbed, and is never quite overthrown by it. Such a person knows sin to be his enemy, knows its design, with the aids and assistances which are prepared for him against its deceit and violence; and considering the end and nature of this contest, is satisfied with it. Yea, the greatest hardships that sin can reduce a believer unto, do but put him to the exercise of those graces and duties wherein he receiveth great spiritual satisfaction: such are repentance, humiliation, godly sorrow, self-abasement, and abhorrency, with fervent outcries for deliverance. Now, although these things seem to

have that which is grievous and dolorous prevailing in them, yet the graces of the Spirit of God being acted in them, they are so suited unto the nature of the new creature, and so belong unto the spiritual order of the soul, that it finds secret satisfaction in them all. But the troubles others meet withal in their own hearts and minds on the account of sin, is from the severe reflections of their consciences only, and they receive them no otherwise, but as certain presages and predictions of future and eternal misery.

SECT. 12.—(4.) A sanctified person is secured of success in this conflict, which keeps blessed peace and order in his soul during its continuance. There is a twofold success against the rebellious actings of the remainders of indwelling sin: (1.) In particular instances. (2.) In the whole cause. And in both these have we sufficient assurance of success, if we be not wanting unto ourselves.

1. For suppose the contest be considered with respect unto any particular lust and corruption, and that in conjunction with some powerful temptation, we have sufficient and blessed assurance, that, abiding in the diligent use of the ways and means assigned unto us, and the improvement of the assistance provided in the covenant of grace, we shall not so fail of actual success, as that *lust should conceive, bring forth, and finish sin*, 2 Cor. ii. 12. But if we be wanting unto ourselves, negligent in our known duties and principal concerns, it is no wonder if we are sometimes cast into disorder, and foiled by the powers of sin. But,

2. As to the general success of the whole cause, namely, that sin shall not utterly deface the image of God in us, nor absolutely or finally ruin our souls, which is its end and tendency, we have the covenant faithfulness of God (which will not fail us) for our security, Rom. vi. 12. Wherefore, notwithstanding this opposition, and all that is ascribed unto it, there is peace

and order preserved by the power of holiness in a sanctified mind and soul.

SECT. 13.—Secondly, But it will be further objected, that many professors, who pretend highly unto sanctification and holiness, and whom you judge to be partakers of them, are yet peevish, froward, morose, unquiet in their minds, among their relations, and in the world; yea, much outward vanity and disorder (which you make tokens of the internal confusion of the minds of men, and the power of sin) do either proceed from them, or are carried on by them. And where then is the advantage pretended, that should render holiness so indispensibly necessary unto us?

Ans. If there are any such, the more shame for them, and they must bear their own judgment. These things are diametrically opposite to the work of holiness, and the fruits of the Spirit, Gal. v. 22. And therefore, I say, (1.) That many (it may be) are esteemed holy and sanctified, who indeed are not so. Though I will judge no man in particular, yet I had rather pass this judgment on any man, that he hath no grace, than that on the other hand, grace doth not change our natures, and renew the image of God in us. (2.) Many who are really holy, may have the double disadvantage; first to be under such circumstances as will frequently draw out their natural infirmities, and then to have them heightened and heightened in the apprehension of them with whom they have to do, which was actually the case of David all his days, and of Hannah, 1 Sam. i. 6, 7. I would be far from giving countenance unto the sinful distempers of any; but yet I doubt not, but that the infirmities of many are represented, by envy and hatred of profession, unto an undeserved disadvantage. (3.) Wherever there is the seed of grace and holiness, there an entrance is made on the cure of all these sinful distempers, yea, not only of the corrupt lusts of the flesh, that are absolutely evil and vicious in their whole nature;

but even of those natural infirmities and distempers of peevishness, moroseness, inclination to anger and passion, unsteadiness in resolution, which lust is apt to possess, and use unto evil and disorderly ends. And I am pressing the necessity of holiness, that is, of the increase and growth of it, that this work may be carried on to perfection, and that so, through the power of the grace of the gospel, that great promise may be accomplished, which is recorded, Isa. xi. 6, 7, 8, 9. And, as when a wandering juggling impostor, who pretended to judge of mens lives and manners by their physiognomy, beholding Socrates, pronounced him, from his countenance, a person of a flagitious sensual life, the people derided his folly, who knew his sober virtuous conversation; but Socrates excused him, affirming that such he had been, had he not bridled his nature by philosophy; how much more truly may it be said of multitudes, that they had been eminent in nothing but untoward distempers of mind, had not their souls been rectified and cured by the power of grace and holiness.

SECT. 14.—I find there is no end of arguments that offer their service to the purpose in hand; I shall therefore wave many, and those of great importance, attended with an unavoidable cogency, and shut up this discourse with one which must not be omitted. In our holiness consists the principal part of that revenue of glory and honour which the Lord Christ requireth and expecteth from his disciples in this world. That he doth require this indispensibly of us, is, I suppose, out of question amongst us; although the most, who are called Christians, live as if they had no other design but to cast all obloquies, reproach, and shame, on him and his doctrine. But if we are indeed his disciples, he hath *bought us with a price*, and we are not our own, but his, and that to glorify him in soul and body, because they are his, 1 Cor. vi. 19, 20. *He died for us, that we should not live unto ourselves, but unto him that so died for us, and*

by virtue of whose death *we live*, Rom. xiv. 7, 8, 9. *He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*, Titus ii. 14. But we need not to insist hereon. To deny that we ought to glorify and honour Christ in the world, is to renounce him and the gospel. The sole enquiry is, *How we may do so, and what he requireth of us to that purpose?*

SECT. 15.—Now the sum of all that the Lord Christ expects from us in this world, may be reduced unto these two heads: (1.) That we should live holily to him. (2.) That we should suffer patiently for him. And in these things alone is he glorified by us. The first he expecteth at all times, and in all things; the latter on particular occasions, as we are called by him thereunto. Where these things are, where this revenue of glory is paid in and returned unto him, he repents not of his purchase, nor of the invaluable price he hath paid for us; yea, says, *The lines are fallen to me in pleasant places, I have a goodly heritage*; which are the words of Christ concerning the church, which is *his lot, and the portion of his inheritance*, Psal. xvi. 6. Now, amongst many others, we shall consider but one way whereby we glorify the Lord Christ by our holy obedience, and whence also it will appear how much we reproach and dishonour him when we come short thereof.

SECT. 16.—The Lord Christ coming into the world, as the Mediator between God and man, wrought and accomplished a mighty work amongst us. And what he did may be referred to three heads: (1.) The life which he led. (2.) The doctrine which he taught. And, (3.) The death which he underwent. Concerning all these, there ever was a great contest in the world, and it is yet continued. And, on the part of the world, it is managed under a double appearance; for some openly have traduced his life as unholy, his doctrine as foolish, and his death as justly deserved; which was the sense of

the Pagan world, and the apostate judaical church of old, as it is of many at this day. Others allow them to pass with some approbation, pretending to own what is taught in the gospel concerning them, but in fact and practice deny any such power and efficacy in them as is pretended, and without which they are of no virtue, which is the way of carnal gospellers, and all idolatrous superstitious worshippers among Christians. And, of late, there is risen up amongst us a generation, who esteem all that is spoken concerning him to be a mere fable. In opposition hereunto, the Lord Christ calls all his true disciples, to bear witness and testimony unto the holiness of his life, the wisdom and purity of his doctrine, the efficacy of his death to expiate sin, to make atonement and peace with God, with the power of his whole mediation to renew the image of God in us, to restore us into his favour, and to bring us unto the enjoyment of him. This he calls all his disciples to avow unto and express in the world, and by their so doing he is glorified (and no otherwise) in a peculiar manner. A testimony is to be given unto and against the world, that his life was most holy, his doctrine most heavenly and pure, his death most precious and efficacious, and, consequently, that he was sent of God unto his great work, and was accepted of him therein. Now, all this is no otherwise done but by obedience unto him in holiness, as it is visible and fruitful: For,

SECT. 17.—(1.) We are obliged to profess, that the life of Christ is our example. This, in the first place, are we called unto, and every Christian doth virtually make that profession. No man takes that holy name upon him, but the first thing he signifies thereby, is, that he makes the life of Christ his pattern, which it is his duty to express in his own. And he who takes up Christianity on any other terms, doth wofully deceive his own soul. How is it then that we may yield a revenue of glory herein? How may we bear testimony unto the holiness of his

life, against the blasphemies of the world, and the unbelief of the most, who have no regard thereto? Can this be any otherwise done but by holiness of heart and life, by conformity to God in our souls, and living unto God in fruitful obedience? Can men devise a more effectual expedient to cast reproach upon him, than to live in sin, to follow divers lusts and pleasures, to prefer the world and present things before eternity; and, in the meantime, to profess, that the life of Christ is their example, as all unholy professors and Christians do? Is not this to bear witness with the world against him, that indeed his life was unholy? Surely it is high time for such persons to leave the name of Christians, or the life of sin. It is therefore alone in conformity to him in the holiness we are pressing after, that we can give him any glory on account of his life being our example.

SECT. 18.—(2.) We can give him no glory, unless we bear testimony unto his doctrine, that it is holy, heavenly, filled with divine wisdom and grace, as we make it our rule. And there is no other way whereby this may be done, but by holy obedience, expressing the nature, end, and usefulness of it, Titus ii. 11, 12. And indeed, the holy obedience of believers, as hath been declared at large before, is a thing quite of another kind than any thing in the world, which, by the rules, principles, and light of nature, we are directed unto, or instructed in. It is spiritual, heavenly, mysterious, filled with principles and actings of the same kind with those whereby our communion with God in glory unto eternity shall be maintained. Now, although the life of evangelical holiness be, in its principle, form, and chief actings, secret and hidden, *hid with Christ in God* from the eyes of the world, so that the men thereof neither see, nor know, nor discern the spiritual life of a believer, in its being, form, and power; yet there are always such evident appearing fruits of it, as are sufficient for their conviction, that the rule of it, which is the doctrine of

Christ alone, is holy, wise, and heavenly. And multitudes in all ages have been won over unto the obedience of the gospel, and faith in Christ Jesus, by the holy, fruitful, useful, conversation of such as have expressed the power and purity of his doctrine in this kind.

SECT. 19.—(3.) The power and efficacy of the death of Christ, as for other ends, so *to purify us from all iniquity, and to purge our consciences from dead works, that we may serve the living God*, is herein also required. The world, indeed, sometimes riseth unto that height of pride and contemptuous atheism, as to despise all appearance and profession of purity. But the truth is, if we are not *cleansed from our sins in the blood of Christ*, if we are not thereby *purified from iniquity*, we are an abomination unto God, and shall be objects of his wrath for ever. However, the Lord Christ requireth no more of his disciples in this matter unto his glory, but that they profess that *his blood cleanseth them from their sins*, and evidence the truth of it by such ways and means as the gospel hath appointed unto that end. If their testimony herein unto the efficacy of his death be not received, be despised by the world, and so at present no apparent glory redound unto him thereby, he is satisfied with it, as knowing that the day is coming wherein he will call over these things again, when the rejecting of this testimony shall be an aggravation of condemnation unto the unbelieving world.

SECT. 20.—I suppose the evidence of this last argument is plain, and exposed unto all; it is briefly this: Without the holiness prescribed in the gospel, we give nothing of that glory unto Jesus Christ which he indispensibly requireth. And if men will be so sottishly foolish as to expect the greatest benefits and advantages by the mediation of Christ, namely, pardon of sin, salvation, life, and immortality, whilst they neglect and refuse to give him any revenue of glory for all he hath done for them, we may bewail their folly, but cannot prevent their ruin.

He saves us freely by his grace, but he requires that we should express a sense of it, in ascribing unto him the glory that is his due. And let no man think this is done in worthy expressions; it is no otherwise effected, but by the power of an holy conversation, shewing *forth the praises of him who hath called us out of darkness into his marvellous light*. Nay, there is more in it also; if any one profess himself to be a Christian, that is, a disciple of Jesus Christ, to follow the example of his life, to obey his doctrine, to express the efficacy of his death, and continue in an unholy life; he is a false traitor to him, and gives in his testimony on the side of the world, against him, and all that he hath done for us. And it is, indeed, the flagitious lives of professed Christians that have brought the life, doctrine, and person of our Lord Jesus Christ into contempt in the world. And I advise all that read or hear of these things, diligently and carefully to study the gospel; that they may receive thence an evidence of the power, truth, glory, and beauty of Christ and his ways; for he that should consider the conversation of men for his guide, will be hardly able to determine which he should chuse, whether to be a Pagan, a Mahometan, or a Christian. And shall such persons, by reason of whom the name of Christ is dishonoured and blasphemed continually, expect advantage by him, or mercy from him? Will men yet think to live in sensuality, pride, ambition, covetousness, malice, revenge, hatred of all good men, and contempt of purity, and to enjoy life, immortality, and glory by Christ? Who can sufficiently bewail the dreadful effects of such an horrid infatuation! God teach us all duly to consider, that all the glory and honour of Jesus Christ in the world, with respect unto us, depends on our holiness, and not on any other thing either that we are, have, or may do. If therefore we have any love unto him, any spark of gratitude for his unspeakable love, grace, condescension, sufferings, with the eternal fruits of them, any care

about, or desire of his glory and honour in the world, if we would not be found the most hateful traitors at the last day unto his crown, honour, and dignity, if we have any expectation of grace from him, or advantage by him, here or hereafter, let us labour to be *holy in all manner of conversation*, that we may thereby adorn his doctrine, express his virtues and praises, and grow up into conformity and likeness unto him, who is the first-born and image of the invisible God.

Μορῶ σοφῶ Θεῶ σωτηρί δοξα.

END OF VOLUME SECOND.

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