

PNEUMATOLOGY:  
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:

AND  
THE DOCTRINE CONCERNING IT VINDICATED.

ALSO THE  
NATURE AND NECESSITY OF GOSPEL HOLINESS,

AND THE  
DIFFERENCE BETWEEN GRACE AND MORALITY,  
ARE STATED AND DECLARED.

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*By* JOHN OWEN, D. D.

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ABRIDGED  
BY GEORGE BURDER.

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SEARCH THE SCRIPTURES.

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M DCC XCII.

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 A D V E R T I S E M E N T .

**A**MONG the numerous and valuable works of Dr. Owen, his Discourse on the Holy Spirit claims a principal place: it has been thought by some, ‘AN EPITOME, if not the MASTER-PIECE of his writings \*.’ The subject is certainly of the greatest importance; and it is managed with that depth of judgment, solidity of argument, and fervour of piety, which characterize his theological performances. But notwithstanding the intrinsic excellence of the work, it is undoubtedly too large, too learned, and too expensive for the generality of serious readers. It is therefore rather extraordinary that no abridgment of it has yet appeared. The doctrine of the Scriptures concerning the Holy Spirit and his gracious operations in the Church, is so intimately connected with every branch of gospel truth, and every part of christian experience, that a good discourse upon it must be useful at any time: but if we consider how much the divine influences on the human mind are now slighted by some, and ridiculed by others, the re-publication of this admirable treatise will appear peculiarly seasonable.

Dr. Owen, like many of his contemporaries, was a voluminous writer. Prolixity was the fashion of the age. Indeed, his profound learning, penetration and

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\* Newton’s *Cardiphonia*, vol. ii. p. 142.

experience, enabled him to exhaust every subject that he undertook. And it may be observed, that when the divines of that day were excluded from their pulpits by persecution, and devoted their talents to the press, the people read with avidity in the closet, what they were not permitted to hear in the Church. This may account for the number and bulk of religious publications in the last century. But the taste of the present day is not for ponderous folios. Modern professors of the Gospel, having very frequent opportunities of hearing it in public, spend, perhaps, too little of their time in retirement; and those who do read, wish to have ‘much in a little.’

The utility of abridgments, when properly executed, is sufficiently obvious; and some of the most useful books in every science are of this description. The late Rev. Mr. Hervey much wished that the writings of our venerable ancestors were reduced to a smaller compass. In a letter to a friend he thus expresses himself; ‘I wish some judicious hand would give us the quintessence of Dr. Owen’s works, each in a size portable both for the pocket and the memory: I really think it would be one of the most substantial acts of service which a scholar and a divine could perform for the present age\*.’

The Editor ventured on this undertaking with much diffidence; and therefore published proposals for printing his book by subscription. His chief intention was to ascertain what number of copies should be printed, but a more valuable purpose was answered; for he has had the pleasure of learning, from a great number

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\* See Letter V. in the Rev. Mr. Ryland’s character of Hervey, lately published.

ber of evangelical ministers and judicious christians of various denominations, that his design is cordially approved : nothing could have given him equal encouragement amidst the fatigues of the work.

The great disparity between a folio and a duodecimo volume, may probably induce some persons to think, that only a small proportion of the original is retained. This objection would scarcely have been made to an OCTAVO ; and the Editor assures the reader, that much more matter is contained in this abridgment than is generally found in a volume of that size. The original is printed with a large type in a small page ; the abridgment, with a small letter in a page unusually full. The Author's large and numerous quotations from the Greek and Latin Fathers are here omitted. Many tedious digressions are passed over. Brief extracts of some of the more critical parts are printed with a very small type in the notes, together with a multitude of places of Scripture cited or referred to ; all which, before, composed part of the body of the work. The sense of many a long and perplexed sentence is carefully preserved in fewer words ; and the repetition of the same sentiment, which sometimes occurred in one long paragraph, is studiously avoided. By these means, the substance of this excellent but prolix book, is reduced to a moderate size : but such was the Editor's veneration for the memory of Dr. Owen, as well as his regard to fidelity, that no liberty whatever has been taken with the sense of the Author, nor the least wilful mis-representation made of his views, in a single instance. The method also of the original work remains unaltered.

To render this abridgment as complete as possible, a table of contents is prefixed, with the substance of the Author's preface, and a few memoirs of his life, which, it is presumed, will be acceptable to those who have not perused a larger account. The APPENDIX contains some fine extracts from other writings of Dr. Owen, on the work of the Spirit in prayer, and on his operations as a Comforter. For the use of studious readers, a table of texts, and an index of subjects are added. And to gratify that curiosity which wishes to form an idea of the exterior of a great man, a good head of the Author is given.

With what judgment and propriety the Editor has performed the difficult task; and whether he has omitted or altered too much or too little, must be left to the decision of the public. Many imperfections will probably be discerned by a critical eye. However, he has the satisfaction of reflecting, that he has sincerely endeavoured to form a useful work; and that he has put into the hands of many hundreds of serious persons the essence of a most valuable book, hitherto confined, in great measure, to the studies of the learned; and which he humbly hopes will be instrumental of much spiritual information, edification and comfort to the people of God.

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A U T H O R ' s P R E F A C E

A B R I D G E D.

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**A** General account of the nature and design of the ensuing discourse, being given in the first chapter of it, I shall not detain the reader by a long preface. But it is necessary to mention a few things, with respect to the *matter* contained in it, and the *manner* in which it is treated.

The subject matter of the whole is, THE HOLY SPIRIT OF GOD, AND HIS OPERATIONS. And there are two things, either of which is sufficient to render any subject difficult or unpleasant to be treated of; both which we have now to combat. For where the matter itself is abstruse and mysterious, the handling of it cannot be without difficulty; and where it is fallen under public contempt, there is an abatement of satisfaction in the consideration and defence of it. Now all the concerns of the Holy Spirit are eminently 'the deep things of God:' for as the knowledge of them wholly depends on divine revelation, so they are in their own nature heavenly, and remote from every thing that the heart of man, in the mere exercise of reason, can conceive. And yet there is nothing in the world more generally despised, as foolish and contemptible. That man forfeits his reputation with many, and is deemed a fanatic, estranged from the conduct of reason, and all generous principles of conversation, who dares avow an interest in his work, or take upon him the defence of it. Wherefore these things must be briefly

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ly considered, in order to shew whence relief may be had against the discouragements with which they are attended.

It must be granted, that the things here treated of are in themselves mysterious and abstruse: but yet the way in which we may seek an acquaintance with them is made plain in the Scriptures. God, who is the eternal, original spring and fountain of truth, is also the only sovereign cause and author of it's revelation to us. And whereas that truth, which originally is *one* in him, is of various kinds, according to the variety of the things which it respects in it's communication to us; the ways and means of it's communication are suited to the distinct nature of each particular truth. The truth of natural things is made known from God by the exercise of reason, or the due application of the human understanding to the investigation of them: 'For the things of a man, knoweth the spirit of man that is in him.' But as to super-natural things, the teachings of God are of another nature, and a peculiar application to him for instruction is required of us. And though all that diligence in the use of outward means, which is necessary to the attainment of any other useful knowledge, is indispensably requisite in this; yet if there be not an addition of spiritual ways and means, suited in their own nature, and appointed of God for the reception of super-natural light, and the understanding of the deep things of God, our labour about them will in a great measure be fruitless and unprofitable. For though the letter of the Scripture and the sense of the propositions, are equally exposed to the reason of all mankind; yet the real spiritual knowledge of the things themselves is not communicated to any, but by the special operation of the Holy Spirit: 'For the things of God knoweth no man but the Spirit of God, and they to whom they are revealed by him.'

In the first part of the work, which respects the name, divine nature, personality and mission of the Holy Spirit,

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do but declare and defend the faith of the catholic Church against the Socinians; with what advantage, light, and evidence, is left to the determination of the learned reader.

The second part of our discourse treats of the work of the Holy Spirit in the Old Creation; in it's production, preservation and rule. And whereas I had not the advantage of any one author, ancient or modern, to beat the path before me, I have confined myself to express testimonies of Scripture, with such expositions of them as sufficiently evince their own truth.

The same may be said of what succeeds, concerning his work under the Old Testament, preparatory for the New Creation, in the communication of all sorts of gifts, ordinary and extraordinary; all kinds of skill and ability in things spiritual, natural, moral, artificial, and political.

As to what respects his work on the head of the New Creation, or the human nature in the person of Christ, I have been careful to keep strictly to the bounds of sobriety, and not to indulge any curious or unwarrantable speculations. I have therefore not only attended diligently to the Scripture, our only infallible guide, but also expressly considered what was taught and believed in the ancient Church in this matter, from which I know that I have not departed.

More I shall not add, as to the first difficulty, with which an attempt of this kind is attended, arising from the nature of the subject treated of. The other, concerning the contempt that is thrown on all these things, must be further considered.

In all the dispensations of God towards his people under the Old Testament, there was nothing of good communicated to them, nothing of worth or excellency wrought in them or by them, but it is expressly assigned to the Holy Spirit as the author and cause of it. But yet, of all the promises given to them concerning a future and more glorious state of the Church, next to that of  
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the coming of Christ, those are the most eminent which respect a more full communication of the Spirit. Accordingly we find in the New Testament, that whatever concerns the conversion of the elect, the edification of the Church, the sanctification and consolation of believers, &c. is so appropriated to him, that, without his special operation, nothing of it can be enjoyed or performed. So careful was God to secure the faith of the Church in this matter, as he knew it's eternal concernments to lie therein. Yet notwithstanding all this evidence, the Church has in most ages been exercised with opposition, either to his person or work; nor doth it yet cease so to be. Yea, though the contradictions of some in former ages have been fierce and clamorous, they have fallen short of what is come to pass in our days. For, not to mention the Socinians, who have gathered into one head, or rather ulcerous imposthume, all the virulent oppositions made to his Deity or grace by the Photinians, Macedonians, and Pelagians of old; there are others, who professing no enmity to his divine person, yea, admitting the doctrine of the Church concerning it, are yet ready, on all occasions, to despise his whole work. Hence it is become a reproach to make mention of his grace, or to profess an interest in that work of his, as his, without which no man shall see God. And some have taken pains to prove, that various things expressly assigned to him in the Gospel, as effects of his power and grace, are only filthy enthusiasms, or, at least, weak imaginations of distempered minds. Nor is there any end of calumnious imputations on those who avow his work, and profess his grace. For let any persons but plead for the known work of the Spirit of God, and they are immediately charged with leaving the rule of the word to attend to revelations and inspirations, as also to forego all thoughts of the necessity of the duties of obedience; though no work of his is pleaded for but that, without which no man can attend to the rule of Scripture as he ought, nor perform one duty of obedience in a proper manner. And there are none of this conspiracy,

spiracy so weak or unlearned, but they are able to scoff at the mention of him, and to cast the very naming of him on others as a reproach. And it is well, if some begin not to deal with the person of Christ in the same manner; for error and profaneness are always fruitful and progressive, and will be so, whilst darkness and corruption abiding on the minds of men, the great adversary is able to make impressions on them. But in these things, not a few please themselves, despise others, and would count themselves injured, if their christianity should be called in question. But what value is there in that name, if the whole mystery of the Gospel is excluded out of our religion? Take away the dispensation of the Spirit, and his effectual operations in all the intercourse that is between God and man—be ashamed to avow the work attributed to him in the Gospel—and christianity is plucked up by the roots. Yea, this practical contempt of the work of the Holy Spirit, having become the only plausible defiance of religion, is at the same time the most pernicious; being constantly accompanied with profaneness, and commonly issuing in atheism.

To obviate these evils in some measure—to vindicate the truth and reality of divine spiritual operations in the Church—to avow what is believed and taught therein concerning the Holy Spirit and his work—to evince the iniquity of those calumnies, under the shade of which some endeavour to countenance themselves in their profane scoffs—to manifest that what is ascribed to him, is not only consistent with religion, but also *that*, without which religion cannot consist, is the principal design of the ensuing discourse.

Now because the effectual operation of the blessed Spirit, in the regeneration or conversion of sinners, is of all other parts of his work most violently opposed, and hath of late been virulently traduced, I have the more largely insisted on it. And because it can neither be well understood, nor duly explained, without the consideration of  
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the state of fallen or corrupted nature, I have also taken in that at large.

Probably some will think, that our discourses on these subjects are carried to an unnecessary and inconvenient length, by that intermixture of practical applications which runs along in them all. But if they are pleased to consider, that my design was not to handle these things in a controversial manner, but, declaring and confirming the truth, to accommodate the doctrines treated of unto practice;—and that I dare not treat of things of this nature in any other way, than such as may promote the edification of believers;—they will either be of my mind, or readily admit of my excuse.

However, if these things are neglected or despised by some, there are others who will judge their great concern to lie in such discourses as may direct and encourage them in the holy practice of their duty. And whereas the way and manner of the Spirit, in translating sinners from death unto life, have been variously handled by some, and severely reflected on by others, I have endeavoured so to assert what the Scripture teaches concerning them, as is suited, I doubt not, to the experience of those who have been made partakers of that blessed work of the Holy Ghost. And whilst in the substance of what is delivered, I have the plain testimony of Scripture, the suffrage of the ancient Church, and the experience of believers to rest upon, I shall not be greatly moved with the censures of those who are otherwise minded.

The only inconvenience with which our doctrine is charged, is the pretended difficulty of reconciling the nature and necessity of our duty, with the efficacy of the grace of the Spirit; I have therefore been so far from waving the consideration of it, that I have embraced every opportunity to examine it in all particular instances, wherein it may be urged with most appearance of probability. And I hope it is made to appear, that not only the necessity of our  
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duty is consistent with the efficacy of God's grace; but also, that as on the one hand we can perform no duty without it's assistance, so on the other, that the work of grace itself is no way effectual but in our compliance with it in a way of duty: only with the leave of some persons, or whether they will or no, we give the preeminence in all to grace, and not to ourselves. The command of God is the measure and rule of our diligence in a way of duty; and why any one should be discouraged from that diligence, by the consideration of the assistance which God has promised to him, I cannot understand. The work of obedience is difficult, and of the highest importance; so that if any one can be negligent therein, because God will help and assist him, it is because he hates it. Let others do what they please, I shall endeavour to comply with the apostle's advice upon the enforcement which he gives unto it; 'Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his own good pleasure \*.'

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\* The Doct̄or here adds—'These things, with several of the like nature, falling unavoidably under consideration, have drawn out these discourses unto a length much beyond my first design; which is also the reason that I have forbore to add to them, those other parts of the work of the Spirit, in PRAYER;—in ILLUMINATION with respect to the right understanding the mind of God in the Scriptures;—in the communication of GIFTS to the Church;—and the CONSOLATION of believers; which must now wait for another opportunity.'

The Editor begs leave to observe, that Dr. Owen afterwards wrote a treatise on each of these subjects. His *Συνοψις Πνευματικῆς*; or, *the causes, ways and means of understanding the mind of God as revealed in the word*, appeared in the year 1678. His discourse on *the work of the Spirit in prayer*, was published 1682. And his two other discourses, which compleated the plan—the one, *on the Spirit of God as a comforter*; and the other, *as he is the author of spiritual gifts*, were published after his death, by the Rev. Nathaniel Mather, 1693.

The reader will find some large extracts from two of these discourses, in an APPENDIX to this abridgment. These appeared to the Editor the most necessary to compleat the work, and were all that the limits of the present volume would admit of.

Another part of the work of the Holy Spirit, consists in our sanctification. How much all his operations herein are despised by some—what endeavours there have been to debase the nature of gospel-obedience, and to substitute an heathenish honesty, at best, in the room thereof, is well known. Hence I thought it necessary to make a diligent inquiry into the nature of evangelical-holiness, and that spiritual life unto God, which all believers are created unto in Christ Jesus. And herein, following the conduct of the Scriptures from first to last, the difference that is between them, and the exercise of mere moral virtue, did so evidently manifest itself, that it needed no great endeavour to represent it to any impartial judgment.

In the last place, succeeds a discourse concerning the necessity of holiness; some regard I confess I had herein, though not much, to the ridiculous clamours of malevolent and ignorant persons, charging those who plead for the efficacy of the grace of God, and the imputation of the righteousness of Christ, as though they thereby took away the necessity of an holy life. For who would trouble himself about an accusation which is laden with as many convictions of it's forgery, as there are persons who sincerely believe those doctrines; and which common light gives testimony against in the conversation of those by whom they are received, and by whom they are despised? It was the importance of the thing itself, made peculiarly seasonable by the manifold temptations of the present day, which occasioned that addition to what was delivered about the nature of evangelical holiness; seeing 'If we know these things, happy are we if we do them.'

The oppositions to what we believe and maintain herein, are of two sorts: First, such as consist in particular objections to each particular work of the Spirit. Secondly, such as consist in reflections cast upon his whole work. Those of the first kind will be noticed in their proper places;

places ; those of the latter sort, may be briefly considered here.

The chief pretence of this nature is, that those who plead for the operations of the Spirit, are enemies to reason, and impugn the use of it in religion. Hence some affirm that they are reproached with the name of 'rational divines ;' though, as far as I can discern, if it be so, it is as *Jerome* was beaten by an Angel for being a Ciceronian (in the judgment of some) very undeservedly. But the grounds on which this charge should be made good, have not as yet been made to appear ; nor has it been evinced, that we ascribe any thing to the efficacy of God's grace, in the least derogatory to reason. I suppose we are agreed herein, that the reason of man in our present state, is insufficient of itself to frame a religion whereby we may please God and be accepted with him. Or, if we are not agreed in this, yet I shall not admit it as a part of our present dispute, wherein we suppose a religion proceeding from revelation. Nor is it pleaded that reason is able, fully and perfectly to comprehend all that is revealed ; for we have not now to deal with those who reject the mysteries of the Gospel because they cannot comprehend them, under a pretence that what is above reason is against it. And perhaps it will also be granted, that natural reason cannot enable the mind savingly to perceive spiritual things as revealed, without the special aid of the Spirit in illumination. If this be denied by any, as we acknowledge our dissent from them, so we know that we do no injury to reason thereby, and will rather suffer the imputation of so doing, than by renouncing the Scripture turn infidels, that we may be counted rational. But we cannot conceive how reason should be prejudiced by the advancement of our rational faculties, with respect to the exercise of them towards their proper objects ; which is all we ascribe to the work of the Spirit. And there are none in the world more ready than we are to grant, that our reason is the only judge of the sense of propositions

drawn from Scripture or proposed therein; and we heartily wish that all men might be left peaceable under that determination, where we know they must abide, whether they will or not.

The question is, what reasonableness appears in the mysteries of our religion, when revealed to our reason, and what ability we have to receive, believe and obey them as such. The latter part of this inquiry is so fully considered in the following discourse, that I shall not insist upon it here; the former may be briefly spoken to. It cannot be denied that the christian religion is highly reasonable; for it is the effect of the infinite reason of God: and there is no doubt that it appears so to enlightened reason, or the mind of man affected with that work of grace in its renovation, which is so expressly ascribed to the Holy Spirit in the Scripture. For as there is a suitableness between an enlightened mind and spiritual mysteries as revealed; so, seeing them in their proper light, it finds by experience their necessity, goodness, and benefit, with respect to our chief good and supreme end. It only remains then, that we enquire, how reasonable the mysteries of the christian religion are to the minds of men as corrupted; for that they are so, by the entrance of sin, will be fully proved. Wherefore to speak plainly, as we acknowledge that reason, in its corrupted state, is all that any man in that state possesses, whereby to judge of the doctrines revealed in Scripture; so as to spiritual things themselves, it is ENMITY against them, and they are FOOLISHNESS unto it. If therefore it be a crime, if it be to the impeachment of reason to affirm, that our minds need the renovation of the Spirit, to enable them to understand spiritual things in a spiritual manner, we acknowledge ourselves guilty of it: But otherwise, that by asserting the efficacious operations of the Spirit of God, we deny the proper use and exercise of our own reason, is falsely charged upon us; as will afterwards be fully manifested.

It is further pretended, that, by the operations we ascribe to the Holy Spirit, we expose men to be deceived by fatanical delusions, open a door to enthusiasms, unaccountable impulses and revelations, and so make way for all folly and villany. By what means this charge can be fixed on those, who professedly avow that nothing is good, nothing duty to us, nothing acceptable to God, but what is warranted by the Scripture, has never yet been attempted to be proved. For we not only condemn all these things, but what we teach concerning the Spirit of God, is the only way to secure us from the danger of them. It is true, there have been, and perhaps are among some, fatanical delusions, diabolical suggestions, and foul enthusiasms, which have been pretended to proceed from the Spirit of God; for so it is plainly affirmed in the Scripture, wherein directions are also given for their discovery. But if we must therefore reject the real operations of the Spirit of God, we may as well reject the owning of God himself, because the devil has imposed himself on mankind as the object of their worship. What some men mean by IMPULSES, I know not. If it be special aids and inclinations to duties, peculiarly incumbent on persons so assisted and inclined, it requires no small caution that under an invidious name we reject not those supplies of grace which are promised to us, and which we are bound to pray for. But if they mean irrational impressions, or violent inclinations to things or actions which are not acknowledged duties in themselves, nor incumbent on the persons so affected in their present circumstances—as we utterly abandon them, so no pretence is given to them from any thing we believe concerning the Holy Spirit and his operations. For the whole work, which we assign to him, is that alone whereby we are enabled to perform that obedience to God which is required in the Scripture, in the way and manner wherein it is required. And it is probably more out of enmity to him than to us, where the contrary is pretended. The same may be said concerning REVELATIONS. They are



of two sorts, objective and subjective. Those of the former kind, whether they contain doctrines contrary to Scripture, or additional to it, or seemingly confirmatory of it—they are all universally to be rejected. By subjective revelations, nothing is intended, but that work of spiritual illumination, whereby we are enabled to discern the mind of God in the Scripture, which the apostle prays for, *Eph.* i. 17—19. the nature of which we shall fully explain.

But it may be said, that our whole labour in declaring the work of the Spirit, as well as what we have briefly spoken in vindication of it, is altogether vain, seeing all we do or say herein is nothing but *canting* with unintelligible expressions. So some indeed affirm, before they have produced their charter wherein they are constituted the sole judges of what expressions, what way of teaching is proper in things of this nature. But by any thing that yet appears, they seem to be as unqualified for that dictatorship which they assume, as any sort of men that ever undertook the declaration of sacred things. Wherefore, unless they come with better authority, and give a better example of their own manner of teaching, we shall continue to make scripture-phrasology our rule and pattern in the declaration of spiritual things, whether intelligible to them or not; and that for reasons so obvious, that they need not here be pleaded.

B R I E F

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BRIEF MEMOIRS  
 OF THE LIFE OF  
 JOHN OWEN, D. D.

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DR. JOHN OWEN derived his pedigree from LEWIS OWEN, of *Llwyn*, near *Dolgelle*, Merionethshire, Esq. who was lineally descended from a younger son of *Llewelyn ap Gwrgan*, Prince of *Glamorgan*, and Lord of *Cardiffè*, which was the last family of the five royal tribes of Wales. *Henry Owen*, the father of the Doctor, was an eminent minister of the Gospel at *Stadham* in *Oxfordshire*, where *John Owen* his second son was born, A. D. 1616. Such was his proficiency in learning, that he was admitted to the University at about twelve years of age; and commenced Master of Arts when he was but nineteen. He pursued his studies with such diligence, that for several years he allowed himself but four hours sleep in a night. His whole aim then was, as he afterwards confessed with shame, to raise himself to some eminence in Church or State. About 1636, Dr. *Laud* imposed several superstitious rites on the University; but Mr. *Owen* had received so much light that his conscience would not submit to them; hence he was shunned by his friends as one infected with puritanism, and forced to leave the college. Soon after this, it is supposed, he took orders, and became chaplain to Sir *Robert Dormer*, of *Ascott*, and tutor to his son. About this time he was exercised with many perplexing thoughts about his spiritual state, which, joined with outward discouragements, threw him into a deep

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deep melancholy for three months, and it was near five years before he attained a settled peace.

When the civil war commenced, he openly avowed the Parliament's cause, which his uncle, who had supported him at college, being a zealous royalist, so vehemently resented, that he turned him at once out of his favour, and settled his estate upon another person. He then lived as chaplain with *John, Lord Lovelace*, who having joined the King's army, Mr. Owen went up to *London*, where he was a perfect stranger, and took lodgings in *Charter-House-Yard*. He went one Lord's-day to *Aldermanbury* church to hear Mr. *Calamy*, but a country minister (of whom he could never hear any thing more) came into the pulpit, and preached on *Matt. viii. 26.* 'Why are ye so fearful, O ye of little faith?' Which discourse was blessed for the removal of his doubts, and laid the foundation of that solid peace which he afterwards enjoyed as long as he lived.

His bodily health was now restored, and he wrote his '*Display of Arminianism*,' which gained him so much credit, that the committee for ejecting scandalous ministers, presented him with the living of *Fordham*, in *Essex*, where he preached about a year and a half with much acceptance and success. Here he married, and had several children, all which he survived. On a report that the sequestered incumbent of *Fordham* was dead, the patron, who had no kindness for Mr. Owen, presented another to the living; upon which the people at *Coggeshall*, about five miles distant, earnestly invited him to be their minister; and the Earl of *Warwick*, the patron, readily gave him the living: Here he preached to a more judicious and numerous congregation (seldom fewer than 2,000) with great success.

So great a man could not be concealed; his reputation spread through city and country. He was sent for to preach before the Parliament on several important occasions. Soon after, calling on General *Fairfax* (with whom  
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he became acquainted at the siege of *Colchester*) he met with *Oliver Cromwell*, who laying his hand familiarly upon his shoulder, said, 'Sir, you are the person that I must be acquainted with.' Mr. *Owen* modestly replied, 'That will be more to my advantage than your's, sir;' and from that time he held an intimate friendship with him as long as he lived. He informed him of his intended expedition to *Ireland*, and urged his going with him to reside in the College at *Dublin*. With great reluctance Mr. *Owen* complied, and continued there about a year and a half, preaching and overseeing the affairs of the college. He then returned to his beloved charge at *Coggeshall*, where he was gladly received.

He had scarcely time to breathe there, before he was called to preach at *Whitehall*. And in Sept. 1650, *Cromwell* requested him to go with him into *Scotland*, but being averse to this journey also, the General procured an order of Parliament. He staid at *Edinburgh* about half a year, and once more returned to *Coggeshall*, where he hoped to have spent the remainder of his days. But he was soon afterwards called by the House of Commons to the Deanery of *Christ-Church College, Oxford*; and in the following year he was chosen *Vice-Chancellor* of that University, in which office he continued about five years. This honourable trust he managed with singular prudence. He took care to restrain the vicious, to encourage the pious, to prefer men of learning and piety, and under his administration the whole body of that University was visibly reduced to good order, and flourished with a number of excellent scholars, and persons of distinguished piety. Though himself an Independent, he discovered great moderation towards Presbyterians and Episcopals: Indeed, he seems to be one of the first of our countrymen, who entertained just and liberal notions of the right of private judgment and toleration; which he was honest enough to maintain, when the times were the least encouraging.

Notwithstanding his numerous avocations, he still redeemed time for his studies, preaching every other Lord's-day

day at *St. Mary's*, and often at *Stadham*, and other adjacent places, and writing several excellent books. In 1657, he gave place to Dr. *Conant* as Vice-Chancellor; and in 1659 he was cast out of his Deanery, not long after *Richard's* being made Protector: these changes are not to be wondered at, when we consider the great alterations which took place in the whole government. Quitting his public station at *Oxford*, he retired to *Stadham*, the place of his birth, where he possessed a good estate, and lived privately, till the persecution grew so hot that he was obliged to move from place to place, and at length came to *London*. His animadversions on *Fiat Lux* (a popish book) recommended him to the esteem of the Lord Chancellor *Hyde*, who assured him that he 'had deserved the best of any *English* protestant of late years, and that the Church was bound to own and advance him;' but notwithstanding the good service he had done the Church of *England*, he was persecuted from place to place for his non-conformity, and once narrowly escaped being seized by some troopers at *Oxford*. He then thought of removing to *New-England*, where he was invited to the government of their University; but he was stopped by particular orders from the King.

During *Charles's* indulgence he was assiduous in preaching, and set up a lecture, to which many persons of quality and eminent citizens resorted. His admirable writings procured him the esteem of many honourable persons, who were also much delighted with his conversation; particularly the Earl of *Orrery*, the Earl of *Anglesea*, Lord *Willoughby*, of *Parham*, Lord *Wharton*, Lord *Berkley*, and Sir *John Trevor*. When he was at *Tunbridge* the Duke of *YORK* sent for him and conversed with him several times concerning the Dissenters, &c. and after his return to *London*, he was sent for by King *CHARLES* himself, who discoursed with him two hours, assuring him of his favour and respect, telling him he might have access to him when he would. At the same time he assured the Doctor he was for liberty of conscience, and was sensible of the wrong

wrong that had been done to Dissenters; as a testimony of which he gave him a thousand guineas to distribute among those who had suffered the most. This he thankfully accepted and faithfully applied. He had also some friends among the Bishops, particularly Dr. Wilkins, Bishop of *Chester*, and Dr. Barlow, Bishop of *Lincoln*.

His many labours brought upon him frequent infirmities, whereby he was taken off from his public services, though not rendered useless, for he was continually writing whenever he was able to sit up. At length he retired to *Kensington*. As he was once coming from thence to *London*, two informers seized upon his carriage, but he was discharged on the interposition of Sir *Edmund Godfrey*, a justice of the peace, who happened to come by at that instant. The Doctor afterwards removed to a house of his own at *Ealing*, where he finished his course. He there employed his thoughts on the other world, as one who was drawing near it; which produced his ‘*Meditations on the glory of Christ*,’ in which he breathed out the devotion of a soul continually growing in the temper of the heavenly state. Two days before his death he dictated a letter to a particular friend, in which are the following words: ‘I am going to him whom my soul has loved, or rather, who has loved me with an everlasting love, which is the whole ground of all my consolations. The passage is very irksome and wearisome, thro’ strong pains of various sorts, which are all issued in an intermitting fever. All things were provided to carry me to *London* to-day, according to the advice of my physicians; but we are all disappointed, by my utter disability to undertake the journey. I am leaving the ship of the Church in a storm, but whilst the great pilot is in it, the loss of a poor under-rower will be inconsiderable. Live and pray, and hope and wait patiently, and do not despond: the promise stands invincible, that he will never leave us nor forsake us, &c.’

Mr. *Payne* being intrusted by the Doctor, to put his last performance to the press, came to see him the morning of  
that

that day on which he died, and said, ‘ Doctor, I have just been putting your book *on the glory of Christ* to the press ;’ to which he answered, ‘ I am glad to hear, that that performance is put to the press ;’ and then lifting up both his hands and his eyes, as in a kind of rapture, he said, ‘ But, O brother *Payne*, the long looked-for day is come at last, in which I shall see that glory in another manner than I have ever done yet, or was capable of doing in this world.’ He died August 24th, 1683, aged 67 ; and was interred in the burial place, *Bunhill-fields, London*, with marks of uncommon respect.

His character may be briefly summed up as follows :

As to his person, his stature was tall ; his countenance grave, majestic and comely ; his deportment genteel, his temper affable and courteous ; his common discourse moderately facetious. He was a great master of his passions, especially that of anger : and possessed much serenity of mind, neither elated with honour or estate, nor depressed with difficulties ; of great moderation in his judgments, and of a charitable spirit, willing to think the best of all men, not confining christianity to a party. A friend of peace, and a diligent promoter of it among christians. In point of learning, he was one of the brightest ornaments of the University of Oxford. His temper in managing controversy was admirable. He was well acquainted with men and things, and would shrewdly guess a man’s temper and designs on the first acquaintance. His labours, as a minister of the Gospel, were incredible. He was an excellent preacher, having a good elocution, graceful and affectionate. His piety and devotion were eminent ; his experimental knowledge of spiritual things very uncommon. In every department, and in all relations of life, he conducted himself like a great christian, a loving husband, a tender father, a good master, a prudent governor, and a peaceable subject. In a word, holiness gave a heavenly lustre to all his great accomplishments, shone in his whole course, and was diffused through his whole conversation.

CON.

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A

# DISCOURSE, &c.

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B O O K I.

GENERAL PRINCIPLES CONCERNING THE  
HOLY SPIRIT, AND HIS WORK.

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C H A P. I.

*The discourse introducèd by an explanation of 1 Cor. xii. 1. concerning spiritual gifts—Jesus, how called Anathema, and acknowledged Lord—The Holy Spirit the author of all gifts—The distribution of them—Their proper end, and the abuse of them—General design of the work—The great importance of it on five accounts.*

**T**HE Apostle Paul, in the 12th chapter of his first epistle to the Corinthians, directs their exercise of SPIRITUAL GIFTS; of which they had received an abundant measure, and concerning which they had consulted him. For the Lord ‘having much people in the city of Corinth\*,’ whom he intended to call, encouraged the apostle to go and preach there; gave great success to the word; and furnished the first converts with such eminent, extraordinary, and miraculous gifts, as might be happily instrumental in the conversion of others. In the exercise of these gifts, several persons had conducted themselves improperly; and had abused them to the purposes of emulation and ambition. On the information of some, who, loving truth, peace and order, were troubled on this account; and in answer to a letter of the whole Church

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\* Acts xviii. 9, 10.

concerning these and other occurrences\*, he gives them his advice, for the rectifying such abuses. And to prepare their minds for instruction, by exciting humility and gratitude, becoming those who were intrusted with such excellent privileges, he reminds them of their state and condition before they were converted to Christ †. ‘ You know that you were Gentiles, carried away with dumb idols, even as you were led:’—hurried with violent impressions from the Devil into the service of idols. This he mentions, not to reproach them, but to let them know what frame of mind, and what fruit of life, might be expected from persons, who had received such an alteration in their condition.

This alteration, he further describes by the author, and effects of it †: ‘ Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.’ The great dispute of the day, was about Jesus. Unbelievers, being led by the Devil, blasphemed; and said, ‘ Jesus was anathema.’ They looked on him as a detestable person; the common odium of gods and men. Hence on the mention of him, they used to say, ‘ Jesus anathema;’ he is, or let him be, accursed; detested, destroyed. And this was once the condition of the Corinthians themselves. On the other hand, believers called Jesus ‘ Lord.’ They owned him to be JEHOVAH §, the LORD; over all God blessed for ever ||. And they professed him to be *their* Lord; the Lord of their souls and consciences; as Thomas did in his great confession, ‘ My Lord, and my God.’ Now, this great change in the religion and profession of the Corinthians, was effected by the Holy Ghost; for ‘ no man can say that Jesus is the Lord,’ which is the sum and substance of our christian profession, but by him. This expression includes both our *faith* in him, and our *profession* of that faith; which two, when sincere, always accompany each other.

\* Chap. vii. 1. † Ver. 2. ‡ Ver. 3.

§ The name JEHOVAH is every where in the New Testament expressed by *κύριος* here used. || Rom. ix. 5.

other\*. For as the saying that Jesus was ‘anathema,’ comprised an open disclaimure of him; so the calling him ‘Lord,’ expresses the profession of our faith in him, and subjection to him. And that these are the works of the Holy Ghost, which none of themselves are sufficient for, shall hereafter be fully declared.

Having thus stated the original and foundation of the Church, in its faith and profession, he further acquaints them, that the same Spirit is also the author of those gifts, whereby it was to be built up and enlarged. ‘Now there are diversities of gifts, but the same Spirit †;’ whom he also calls, the Lord ‡, and God §; and to denote the unity of their author, notwithstanding the diversity of the things themselves, he calls him ‘the same Spirit;’ ‘the same Lord;’ ‘the same God.’ As he is called ‘the Spirit,’ to denote which of the Divine Persons is intended; so he is called ‘Lord’ and ‘God,’ to signify his sovereign authority in all his operations; and to produce in our hearts a due reverence towards him.

With respect to their *general nature*, the apostle distributes them into ‘Gifts, Administrations, and Operations ||; and then declares the *general end* and design of the Spirit, in his communication of them to the Church. ‘But the manifestation,’ or revelation, ‘of the Spirit, is given to every man to profit withal\*\*;’ that is, the gifts whereby he manifests his care of the Church; and his own presence, power, and effectual operations, are granted to some, that they may be used for the profit and edification of others: not for the secular advantage or honour, nor merely for the spiritual benefit of those who possess them; but for the furtherance of faith and profession in others ††. These gifts are further distinguished by nine different names. Wisdom:— Knowledge; or the word of wisdom, and the word of knowledge:— Faith:— Healing:— Working of miracles:— Prophecy:— Discerning of spirits:— Tongues:—  
 B 2 —and

\* Rom. x. 10. † Ver. 4. ‡ Ver. 5. § Ver. 6. || Ver. 4, 5, 6. \*\* Ver. 7. †† 1 Cor. vi. 12. and x. 23. 2 Cor. viii. 10.

#### A. GENERAL PRINCIPLES CONCERNING

—and Interpretation of tongues\*. All these were *extraordinary* gifts, which related to the then present state of the Church. What is yet analogous to them shall hereafter be considered. But now if there be such a diversity of gifts; if so much difference in their administration; how can differences and divisions be prevented, among those on whom they are bestowed, or exercised? It is true, that such differences may happen; and did actually exist in the Corinthian Church. One admired one gift; a second another; and so on. And among those who received them, one boasted of this or that particular gift, to the exclusion and contempt of others; and those gifts which excited admiration, were preferred to others of a more useful tendency. By this means the Church was divided and distracted †. So foolish are the minds of men, so liable to be imposed upon; so common is it for their lusts, seduced by Satan, to ‘turn judgment into wormwood;’ and to abuse the most useful effects of Divine Bounty! To prevent these evils for the future, and to manifest the harmony of these various gifts, in their source and tendency, the apostle declares both their *author*, and the *rule* of their dispensation ‡: ‘All these worketh that one and the self-same Spirit, dividing to every man severally as he will.’

I shall not at present further insist upon these words. Frequent recourse must be had to them in our progress; as the Person, the Will, and the Operations of the Spirit, are all asserted in them. For I purpose, through Divine Assistance, to treat from hence of the *name, nature, existence, and whole-work* of the Holy Spirit. A work too great and difficult for me to undertake; and beyond my ability to manage to the glory of God, or the good of men; for ‘who is sufficient for these things?’ But yet I dare not utterly faint, while I look to *Him*, whose work it is; ‘who giveth wisdom to them that lack it, and upbraideth them not.’ Our eyes therefore are to him, who both ‘supplieth seed to the sower,’ and blesteth it with increase. The present NECESSITY, IMPORTANCE, and USEFULNESS of

\* Verses 8, 9, 10. † Chap. xiv. and chap. i. 11, 12. ‡ Verse 12.

of the subject, have alone engaged me to undertake it. These, therefore, I shall briefly represent in some general considerations.

*First*, Then, we may observe, That the doctrine of the Spirit of God, is the *second great article* of those Gospel-truths, in which the glory of God and the good of souls, are most eminently concerned; without the knowledge of which in it's truth, and the improvement of it in it's power, the *first* will be altogether useless. For when God designed the great and glorious work of recovering fallen man, and of saving sinners to the praise of the glory of his grace, he appointed in his infinite wisdom *two great means* thereof: The one was, *the giving of his Son for them*; and the other was, *the giving of his Spirit to them*. And hereby a way was opened for the manifestation of the glory of the whole blessed Trinity; which is the utmost end of all the works of God. Hereby, were the love, grace and wisdom of the Father, in the design and projection of the whole; the love, grace and condescension of the Son, in the execution of the plan of salvation; with the love, grace and power of the Spirit, in the application of all to the souls of men, made gloriously conspicuous. Hence, from the first entrance of sin, there were *two general heads* of the promises of God concerning salvation. The one, respected the *sending his Son* to take our nature, and to suffer for us therein; the other, related to the *giving his Spirit*, to make the effects and fruits of the incarnation, obedience and suffering of his Son effectual to us. The great promise of the Old Testament, the principal object of the faith and hope of believers, was, that of the *coming of the Son of God* in the flesh; but when that was accomplished, the principal remaining promise of the New Testament respects the *coming of the Holy Spirit*. Hence the doctrine of his person, work and grace, is the peculiar subject of the New Testament; and a most eminent object of the christian's faith. And this must be insisted upon, as we have to do with some, who will scarcely allow him to be of any consideration in these matters.



1. It is of great moment, and sufficient of itself to maintain the cause as proposed, that when our Lord Jesus Christ was about to leave the world, he promised to send his Holy Spirit to his disciples, to supply his absence. Of what use the presence of Christ was to them, we may in some measure conceive; for their hearts were filled with sorrow on the mention of his departure\*. Designing to relieve them in this great distress, he makes them this promise; assuring them thereby of greater advantage than the continuance of his bodily presence among them. Consider what he says to this purpose in his last discourse. 'I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come unto you; that is, by his Spirit. 'These things I have spoken unto you, being present with you; but the Comforter, who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. Now I go my way—and sorrow hath filled your hearts. Nevertheless—it is expedient for you that I go away; for if I go not away, the Comforter will not come. When he is come, he will convince the world of sin, and of righteousness, and of judgment.—He will guide you into all truth—and shew you things to come. He shall glorify me; for he shall receive of mine, and shew it unto you †.' This was the great legacy which Jesus bequeathed to his sorrowful disciples; and because of its importance, he frequently repeats it, enlarging on the benefits they should thereby receive. After his resurrection, they would have been again embracing and rejoicing in his human nature; but as he said to Mary, 'touch me not,' to wean her from any carnal consideration of him; so he instructs them now to look for him only in the promise of the Holy Ghost. They were no longer to 'know him after the flesh †;' for

\* John xvi. 5, 6. † chap. xiv. 16, &c. xv. 26, xvi. 7, &c. ‡ 2 Cor. v. 16,

for though it was a great privilege so to know him, yet it was a much greater to enjoy him in the dispensation of the Spirit. It is in vain pretended, that only the apostles or primitive christians were concerned in this promise; for though it was made to them in a *peculiar manner*, yet it belongs to believers universally, and to the end of time. As far as it respects his *gracious operations*, what Christ prayed for, and so promised to, his apostles, he ‘prayed not for them alone, but for them also which should believe on him through their word\*’. And his promise is, to be ‘with his always, even to the end of the world †.’ And also that ‘wherever two or three are gathered together in his name, there he would be in the midst of them ‡;’ which he is no otherwise than by his Spirit. And this one consideration, is sufficient to evince the importance of the doctrine. For is it possible that any christian should be so supinely negligent, so careless about the things on which his present comfort and future happiness depend, as not to enquire, with the utmost diligence, into what Christ has left us to supply his absence, and at length to bring us to himself? He who despises these things, has neither part nor lot in Christ himself; for ‘if any man have not the Spirit of Christ, he is none of his §.’

2. The great work of the Holy Ghost, in the dispensation of the Gospel, is another evidence to the same purpose. Hence the Gospel itself is called, ‘the ministration of the Spirit,’ in opposition to that of the law, which is called ‘the ministration of the letter; of condemnation; and of death ||.’ The ‘ministry of the Spirit,’ is either that ministry which the Spirit makes effectual, or that ministry whereby the Spirit in his gifts and graces is communicated to men. And this alone gives glory and efficacy to the Gospel. Take away the Spirit from the Gospel, and you render it ‘a dead letter;’ of no more use to christians, than the Old Testament is of to the Jews. It is therefore a mischievous imagination, proceeding from ignorance  
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\* John xvii, 20. † Matt. xxviii. 20. ‡ Chap. xviii. 20. § Rom. viii. 9. || 2 Cor. iii, 6—8.

## 8. GENERAL PRINCIPLES CONCERNING

and unbelief, that there is no more in the Gospel, than what is contained under any other *doctrine* or declaration of truth; that it is nothing but a *book* for men to exercise their reason upon, and to improve the things of it by the same faculty. This is to separate the Spirit from it, which is in truth to destroy it; and to reject the Covenant of God, which is, that 'his word and Spirit shall go together \*.' We shall therefore prove, that the whole use and efficacy of the ministry of the Gospel, depend on the promised ministry of the Spirit, with which it is accompanied. If therefore we have any concern in the Gospel, we have signal duty before us in the present subject.

3. There is not one *spiritual good* from first to last communicated *to* us; or that we by the grace of God partake of; but it is revealed to us, and bestowed on us, by the Holy Ghost. He who never experienced the special work of the Spirit upon him, never received any special mercy from God. How is it possible? For whatever God works in us, is by his Spirit; he therefore who has no work of the Spirit on his heart, never received either mercy or grace from God. To renounce therefore the work of the Spirit, is to renounce all interest in the mercy and grace of God.

4. There is not any thing done *by* us, that is holy and acceptable to God, but it is an effect of the Spirit's operation. 'Without him we can do nothing †;' for without Christ we cannot; and by him alone, is the grace of Christ communicated. By him we are *regenerated*; by him we are *sanctified*; by him we are *cleansed*; by him we are *assisted* in every good work. Surely then, we ought to inquire into the cause and spring of all that is good in us.

5. God assures us, that the only remediless sin, is the sin against the Holy Ghost. This alone may convince us how necessary it is, to be well instructed in what concerns him. Thus saith our Lord, 'All sins shall be forgiven to the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness ‡.' There remains nothing for him  
who

\* Isa. lix, 21. † John xv, 5. ‡ Mark iii, 28, 29, and Matt, xii, 32.

who 'doth despite to the Spirit of grace, but a certain fearful looking for of judgment and fiery indignation \*.' This is that 'sin unto death,' whose remission is not to be prayed for†. For he, having undertaken to make effectual to us, the great remedy in the blood of Christ for the pardon of our sins; if he, in the prosecution of that work, be despitefully used and blasphemed, there can be no relief or pardon for that sin. For, whence should it arise? For as God has not another Son to offer another sacrifice for sin; so that he by whom his sacrifice is despised, can have none remaining for him; neither has he another Spirit to make that sacrifice effectual to us, if the Holy Ghost in his work be despised and rejected. This therefore is a tender place. We cannot be too diligent in our inquiries after what God has revealed concerning his Spirit, and his work; seeing there may be so fatal a miscarriage in an opposition to him, as human nature is incapable of in any other instance.

These considerations belong to the first head of arguments, proving the importance and necessity of this subject.

*Secondly,* The Deceits and Abuses which have abounded in all ages of the Church, under pretence of the name and work of the Holy Spirit, make the study of what we are taught concerning them exceedingly necessary. Had not these things been excellent in themselves, and so acknowledged by all christians, they would not have been so often counterfeited. Men do not adorn themselves with rags, or boast of what is under general and just contempt. According to the value of things, so are they liable to abuse; and the more excellent any thing is, the more pernicious is the abuse of it. In all the world there is nothing so vile, as that which *pretendeth to be God*, and is not; nor is any thing else capable of so pernicious an abuse. We shall illustrate this by a few instances out of the Old and New Testaments.

The most signal gift of the Spirit under the Old Testament,

\* Heb. x. 27, 29. † 1 John v. 16.

ment, was that of PROPHECY. This was deservedly in great reputation, as having the impression of God's *authority* upon it, and of his *nearness* to man: besides, the prophets had the conduct of the minds and consciences of others given up to them; for they spake in the name of the Lord, and directed men by his authority. Hence many pretended to this gift, who were not inspired by the Holy Spirit; but were really actuated by an unclean and lying spirit: for it is highly probable, that when men falsely pretended to *Divine Inspiration*, without any antecedent *diabolical enthusiasm*, that the Devil employed them to effect his own designs. Being given up by the righteous judgment of God to delusions, for belying his Spirit, they were quickly possessed of a spirit of lying and unclean divination\*. But these vain pretensions to the spirit of prophecy, cast no contempt on the real gift of the Holy Ghost, but rather increased it's lustre; for God never more honoured his true prophets, than when there were many false ones. Nor shall any false pretences to the Spirit of  
grace,

\* The false prophets were of two sorts, *Deut. xviii. 20.* 1. Such as professedly served other gods; as those, *1 Kings xviii. 26.* who cried aloud, 'O Baal, hear us.' These worshipped the sun, and invented many hellish mysteries. Being thus engaged in the service of the Devil; he actually possessed their minds, and enabled them to declare things unknown to other men. Thus, finding themselves actuated by a superior power, owned that to be the power of their god, and so became immediate worshippers of the Devil, *1 Cor. x. 20.* Whatever those who left the true God aimed at, the Devil interposed himself between that and them, as the object of adoration. Hereby he became the god of this world, *2 Cor. iv. 4.* him, whom in all their idols they worshipped. Some were mere counterfeits, who deceived the multitude with false predictions. 2. Others there were, who spake in the name, and, as they falsely professed, by the inspiration of God the Spirit. With such men, Jeremiah, Ezekiel, and others, had great contests: for in that apostatizing age, they had such interest among the people, as not only to confront the true prophets, with contrary predictions, but to traduce them as false prophets, and urge their punishment, *Jer. xxviii. 2.* chap. *xxix. 25.* *1 Kings xxii. 26.* *Ezek. xiii. 14.* This sort of men generally appeared in times of public danger and approaching judgments; and were instigated by the Devil, to fill men with vain hopes and carnal security.

grace, render him less dear to believers, or lessen the use of his gifts in the Church.

It has been thus also under the New Testament. The Gospel was at first declared from the *immediate revelation* of the Spirit; preached by his assistance; made effectual by his power; and often, accompanied by miracles. These things being owned and acknowledged by all, those who had any false opinions to broach, could devise no better way to answer their ends, than by pretending to immediate revelations of the Spirit. Hence Peter compares the false prophets under the Old Testament, to the false teachers under the New: 'There were false prophets also among the people, even as there shall be false teachers among you\*.

Hence is that blessed *caution* and *rule* of the apostle John, who lived to see much mischief done in the Church by this pretence. 'Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God †.' Christians are here cautioned 'not to believe every spirit;' not to give credit to every doctrine, pretended to be of immediate revelation; but to 'try the spirits' themselves. False teachers are called false prophets and spirits, in allusion to the false prophets of old, who fathered their predictions on divine inspiration; but who were really actuated by the Devil himself, and sometimes effected 'lying miracles ‡,' by his power. Hence we are not directed to try their pretensions, by putting them on extraordinary works, for their confirmation; for these were not easily detected by the generality of christians; but he gives us a blessed fixed rule, which will never fail: and this is, to try them by the doctrine that they teach. Let their doctrine be examined by the Scriptures, and if it be agreeable thereto, it may be safely received;

\* 2 Pet. ii. 1. † 1 John iv. i, 2. ‡ Matt. xxiv. 24.

ceived; but if it be contrary to Scripture, whatever authority is pretended, it must be instantly rejected. It is necessary also, that we have a clear conviction of, and a constant adherence to, some *fundamental principles*. Thus, because strange imaginations about the Person and Mediation of Christ abounded in those days, the apostle directs believers to try the spirits, by this one fundamental principle of truth, namely, ‘that Jesus Christ is come in the flesh;’ which contains a confession both of his Person and Mediation. They were to demand of all new teachers, Do you confess that Jesus Christ is come in the flesh? and if they made not this confession, they never stood to consider their other pretences, but turned from them, not bidding them God speed\*. And thus it is the duty of all believers still, to try the spirits; and those who would deprive them of this liberty, would make brutes of them instead of christians; unless to believe a man knows not what, and to obey he knows not why, be the properties of christians. And this caution is more especially necessary at those seasons, in which there are real and eminent effusions of the Spirit, on the ministers of the Gospel, and on the disciples of Christ: For on such occasions, when the use and reputation of spiritual gifts is great, Satan seizes the opportunity of introducing his own deceitful suggestions. Thus it was, about the time of the reformation from Popery; and in this way of delusion he will still be more active and industrious, as God shall increase the gifts and graces of his Spirit in the churches.

*Thirdly*, There is in our days an *Anti-spirit* set up against the Spirit of God, in his Being and all his Operations: for

\* Socinus, Grotius, and others, interpreting this coming of Christ in the flesh, of his outward mean condition, and not in the pomp of an earthly king, do openly corrupt the text. His coming in the flesh, is the same as ‘the Word being made flesh,’ *John* i. 14. or, ‘God being manifest in the flesh,’ *1 Tim.* iii. 16. and was directly opposed to those heretics, who contended that Jesus Christ was but a phantasm, a manifestation of divine love and power, and not really the Son of God incarnate.

for this *new spirit* takes upon him whatever is promised to be effected by the *good Spirit* of God. This is called by some, *the light within them*, though indeed it be nothing but a dark production of Satan on their own imaginations; or at best, the natural light of conscience, which some of the heathens also called *a spirit*. This teaches them, instructs them, enlightens them; to this they attend, as the Samaritans to Simon Magus; and as they say, yield obedience to it: and from hence, with the fruits of it, they expect acceptance with God, justification, and blessedness hereafter. Now because this is a growing evil, our duty to Christ and compassion for the souls of men require, that we should endeavour to obviate it; not by railing and persecution, as some have done, but by giving a full, plain, and scriptural account of the nature and operations of the Holy Spirit. Hence it will be undeniably manifest, what a stranger this *pretended light* is, to the true Spirit of Christ; how far from being of any real use to the souls of men; yea, how it is set up in opposition to *him* and his *work*.

*Fourthly*; There are many hurtful opinions concerning the Holy Ghost gone abroad in the world; and entertained by many, to the subversion of the faith which they once professed. Such are those, whereby his DEITY and PERSONALITY are denied. About these there have been many contests; but they have been in general so managed, that though the truth has been vindicated, the minds of believers have been little edified; for the greater part of serious persons are unacquainted with the terms of argument; which are calculated rather to silence gainsayers, than to direct the faith of others. Besides, our knowledge of things in general, is more from their operations and effects, than from their own nature: it is so particularly with respect to God himself. In his own glorious being, he dwells in light inaccessible; but in *the effects of his will*, revealed in his word and works, we are to seek him: and thus, we obtain a better acquaintance with him, than by the most diligent speculations about his nature immediately.



ately. Thus it is with the Holy Ghost and his personality. He is proposed to us in the Scripture by his properties, works, and operations; by our duty to him, and offences against him. Therefore, though I shall briefly explain the scripture testimonies of his deity and personality, I shall chiefly insist on his administrations and operations; the due consideration of which, will lead us into that assured knowledge of his being and subsistence; which is necessary to direct our faith and obedience; and which will also throw much light on the whole œconomy of God in our salvation.

*Fifthly*; The principal occasion of our present undertaking is, the open and horrible opposition that is made to the Spirit of God and his work. Every thing of his, is derided, exploded, and blasphemed. The very name of the Spirit is become a reproach. This indeed I have often wondered at. For in the Gospel every thing that is good, holy, or praise-worthy, is expressly assigned to the Spirit; and the state of men without him is described as Christless and reprobate; yet many pretending to believe the Gospel, are so far from desiring to partake of this Spirit themselves, that they deride and contemn those persons who dare avow any concern in him or his works. But such was his entertainment in the world on his first effusion; and we still find that ‘the world cannot receive him.’ Certain it is, that the promise of the Spirit was the grand support which Jesus Christ left to the church, to supply the want of his bodily presence, and to render the work of his mediation effectual: But it is now uncertain with some, whether the Spirit of God be of any use in the Church at all; and they have not trembled to say, that those very things which are plainly ascribed to him in the Scripture, are ‘the cause of all the troubles and confusions in the world.’ Let them but have the word or tradition, outwardly revealing the will of God, (as the Jews have to this day †) and these, being used and improved

† The Jews have the word of God, and plenty of traditions: They do not want for sense; and their diligence as to the letter of Scripture is well

proved by their own reason and natural abilities, make up the whole of man ; all that is necessary to render their persons or duties acceptable to God. Of what use then is the Spirit of God ? Of none at all it may be, but only to make ‘ a noise’ in the world ; and to fill the minds of men with ‘ unintelligible notions.’ Had not these things been said, I would not have repeated them ; for death lieth at the door in them. So then, men may pray without him, and preach without him, and turn to God without him, and perform every duty without him well enough : and yet all this while they would be esteemed christians.

These errors are at present charged only on *private persons* ; when they are received by Churches, they occasion a *fatal apostacy*. From the beginning of the world, the principal revelation that God made of himself, was the *Unity* of his nature, and his *Monarchy* over all ; and herein the *Person of the Father* was immediately represented, with his power and authority. In this state of things, the only apostacy of the Church could be *Polytheism* and *Idolatry*. Accordingly, the people of Israel were continually prone to these abominations ; and were continually punished for them. At length, God put an end to their idolatry, by their total desolation and captivity in Babylon †. Again they were tried with a *new Dispensation*. The Son of God was sent to them in the flesh. To receive and obey him, was now to be the principal instance and trial of their faith. Here also, the greater part of that Church and people fell by their unbelief ; apostatized from God ; and became thereby neither Church nor people.

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well known : and yet they are Jews still. I scruple not to say, that if we have the New Testament, only as they have the Old ;—have only the letter of it to *philosophize* upon, without the Spirit of God to give us a saving light into it ; that as they ‘ call themselves Jews, and are not, but are the synagogue of Satan ;’ so we, who pretend to be christians, are in no better state than they.

† Ezek. xvi. 62. and xxiii. 27, 48.

ple \*. The Jews being rejected, the Son of God calls and gathers another Church; founding it on his own Person, with faith, and the profession of it therein †. In this new Church, this foundation is fixed; ‘That Jesus Christ the Son of God, is to be honoured even as we honour the Father;’ and herein all who are duly called christians agree. But now Christ being ascended to his Father, has committed all his affairs in the Church and world to the *Holy Spirit* ‡; and with this design, that the *Person of the Spirit* may be singularly exalted in the Church. Wherefore the duty of the Church now, immediately respects the Spirit of God, who acts towards it in the Name of the Father and of the Son. And with respect to *him* it is, that the Church in its present state is *capable of apostacy* from God; and whatever is found of this nature among any, has its beginning here: for the sin of despising *his* Person, and rejecting *his* work now, is of the same nature with idolatry of old, and the Jews’ rejection of the Person of the Son.

Probably some will plead, that what is said of the Holy Ghost, his gifts, graces, and operations, must be confined to the first times of the Gospel, when they were manifested by visible and wonderful effects; and consequently that we have no other concern in them, but as in a *recorded testimony* given of old to the truth of the Gospel. This is so indeed as to his extraordinary and miraculous operations; but thus to confine his whole work, is plainly to deny the truth of Christ’s promises, and to overthrow his Church: for we shall make it undeniably evident, that none can believe in Christ, or yield obedience to him, or worship God in him, but by the Holy Ghost; and therefore, if his communications cease, so must all faith in Christ, and christianity too.

The doctrine of the Spirit, and his work on the souls of men, in conviction of sin; in godly sorrow and humiliation; in regeneration and sanctification; the supplies of his grace, and his assistance in prayer, have been preach-  
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\* John viii. 24. † Matt. xvi. 18, 19. ‡ John xvi. 7, &c.

ed in the world. Men have been taught, that the great concerns of their peace, comfort, and assurance, depend on his sacred influences. They have been urged to examine themselves as to their personal experience of these things; and they have been solemnly assured, that if there be not an effectual work of the Spirit on their hearts, ‘they cannot enter into the kingdom of God.’ Multitudes in every age have received these as *sacred truths*; and are well persuaded, that they have found them realized in their experience: but all these things are called in question by some; they look upon them as ‘cunningly devised fables;’ as incredible, irrational, and unintelligible notions. Hence it becomes indispensably necessary for us to ‘search the Scriptures whether these things be so or not.’ I know indeed, that most believers are so well satisfied with their truth, that they will not be moved by opposition and scorn; for ‘he who believes has the witness in himself\*’; yet it is our duty to be so far affected by clamorous opposition to the truth, as to be excited diligently to examine the Scriptures for further establishment. And upon mature consideration of the whole matter, I shall leave the reader to his option, as Elijah did of old; ‘if Jehovah be God, serve him; and if Baal be God, let him be worshipped.’ If the things which the generality of professors believe concerning the Spirit of God, are taught and revealed in the Scriptures, then let them abide in the holy profession of them, and rejoice in the consolations they afford: but if they are ‘cunningly devised fables;’ if they are vain and useless imaginations; then it is high time that the minds of men were disburdened of them.

\* 1 John v. 10.

## C H A P. II.

THE NAME AND TITLES OF THE  
HOLY SPIRIT.

*Signification of the name Spirit—Why called the Holy Spirit—  
The Good Spirit—The Spirit of God—The Spirit of the  
Son—and the Spirit of Christ.*

**I**T will be necessary, before we enter on the work itself, to speak something of the *Name*, whereby the Third Person in the Trinity is peculiarly distinguished in the Scripture. This is the SPIRIT, or the HOLY SPIRIT, or the HOLY GHOST, as we usually speak.

It is generally admitted, that the *Hebrew* and *Greek* words translated *Spirit*, signify *air in motion*; *a breeze*; *breath*; *wind*; that which moves and is not seen. These words are applied in the Old and New Testament to a great variety of purposes, because of some general ideas in which they agree; but there is little difficulty in discovering their true meaning; their design and circumstances, as to the subject treated of, determine the signification\*. Notwithstanding the ambiguous use of the words, it is sufficiently evident, that there is in the Scripture, a full and

\* Because *Air* is a most powerful, though *subtil* and *invisible* agent, it is used for a variety of things which cannot be seen or touched, as *The Spirit*, or *animal soul* of a brute, *Eccles.* iii. 21. Any *incorporeal substance*, as opposed to *flesh*, or a *corporeal one*, *Isa.* xxxi. 3. *1 Kings* xxii. 21, 22. Most frequently *the spirit* or *soul* of man, *Psa.* xxxi. 6. *Isa.* lvii. 16. or *a passion* or *motion* of the *soul*, *Gen.* xlv. 27. *Isa.* xix. 14. compare *Mal.* ii. 15, 16. With an adjective, *an evil spirit*, *1 Sam.* xvi. 14, &c. xviii. 10. Our Lord gives us the principal idea of the word, in his discourse with Nicodemus, *John* iii. 8. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the Spirit.' His agency in the spiritual world, is represented to us by that of the *Air* the natural. See Parkhurst's Heb. Lex. [E.]

and compleat revelation of *the Spirit of God*, as one *singular*, and every way distinct from every thing else denoted by that name : and that whatever is affirmed of this *Holy Spirit*, relates either to his Person or operations. Sometimes he is called the *Spirit* absolutely ; sometimes the *Holy Spirit* ; sometimes the *Spirit of God* ; the *Good Spirit* ; the *Spirit of Truth* ; the *Spirit of Holiness* ; and sometimes the *Spirit of Christ*, or of *the Son*. The first, *absolutely* used, denotes his Person ; the *additions* respect his properties and relation to the other Persons.

His name SPIRIT, is intended to signify his *Nature* or *Essence* ; \* as he is a *pure, spiritual* or *immaterial substance*. So it is said of God, *John* iv. 24, ‘ God is a Spirit ’—he is of a pure, spiritual, immaterial nature ; not confined to place, nor regarding one more than another in his worship, which is the design of the text to evince. It will perhaps be said, that therefore this name is not peculiar to the *Third Person*, but contains a description of the *Divine Nature* abstractedly. I grant, that the name *Spirit* is not in the first place characteristic of the Third Person ; but as it is peculiarly and constantly ascribed to *Him*, it declares his *special Manner* and *Order* of existence ; so that wherever the Holy Spirit is mentioned, his relation to the Father and Son is included ; for he is the *Spirit of God*. And herein there is an *allusion* to the breath of man ; for as the vital breath of man has a continual emanation from him, and yet is never utterly separated from his person, or forsaketh him ; so the Spirit of the Father and the Son proceedeth from them by a continual divine emanation, still abiding one with them. Hence our Saviour signified the communication of the Spirit to his disciples, by breathing on them †. These allusions indeed are weak and imperfect, wherein substantial things are compared with accidental ; infinite with  
finite ;

\* This name is not given to him, in the first place, in allusion to the air or wind ; for this has respect only to his *Operations*, which are resembled by the wind ; but his *Substance* or *Being* is chiefly intended by it.

† *John* xx. 22,

finite ; and eternal with temporary ; their disagreement is greater than their agreement ; yet such allusions our weakness needs, and gains instruction by.

*Again* ; He is called, by way of eminence, the HOLY Spirit. This appellation is very frequent both in the Old and New Testament ; and he is so called from his sanctifying us, or making us holy. This is his peculiar work ; whether it consist in a *separation* of things, profane and common, to holy uses and services ; or whether it be the real infusion and operation of *holiness* in men. This work proves him to be God ; for it is God alone, who sanctifies his people \*. But this is not the whole reason of this appellation. He is called ‘ the Spirit of God’s Holiness †,’ and absolutely ‘ the Spirit of Holiness ‡ ;’ and this respects his *Nature* in the first place, and not merely his operations. As God then is described by this glorious property of his nature, as ‘ Holy ; the Holy One ; the Holy One of Israel ; Glorious in Holiness ;’ so is the Spirit called Holy, to denote the eternal glorious Holiness of his Nature. And on this account he is opposed to the unclean or unholy spirit, *Mark* iii. 29, 30. ‘ He that shall blaspheme against the Holy Spirit, hath never forgiveness :—because they said, He hath an unclean spirit.’ And herein his Personality is asserted ; for the unclean spirit is a person ; and if the Spirit of God were only a *quality* or *accident*, as some dream, there could be no comparative opposition made between him and the unclean spirit, that is, the Devil. They are also opposed with respect to their natures ; his nature is *holy*, whereas that of the unclean spirit is *evil* and perverse. The *Holy* Spirit is so stiled also with respect to *all* his operations, as well as on account of his particular work of regeneration and sanctification : for he being the immediate operator of all divine works, and they being all *holy*, of whatever kind they are, he is called the Holy Spirit. Yea, he is so called, to *attest* and witness that all the works of God are holy ; though they may be great and terrible, and such, as to corrupt reason, may have another appearance.

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\* Lev. xxi. 8. † Psalm li. 11. Isa. lxiii. 10, 11, ‡ Rom. i. 4.

For it is the work of the Spirit to harden and blind obstinate sinners, as well as to sanctify the elect; and his acting in the one, is no less holy than in the other; though holiness be not the effect of it in the objects. So when he came to declare his dreadful work of the final hardening and rejection of the Jews, one of the most tremendous effects of divine providence, a work, which, for the strangeness of it, men 'would in no wise believe, though it were declared unto them\*,' he was signally proclaimed *Holy*, by the Seraphim attending the throne †: In all which, we are to acquiesce in this, that 'the Holy One in the midst of us will do no iniquity ‡.' §

*Further*; He is called the GOOD SPIRIT of God. 'Thy Spirit is good, lead me into the land of uprightness ||,' or rather, 'Thy good Spirit shall lead me.' He is so called, because his *Nature* is essentially good; 'there is none good but One, that is God\*\*,' and also, because his *operations* are all good; and to believers, full of goodness in their effects.

*Again,*

• Acts xiii. 41. † Isa. vi. 3, 10, 11. John xii. 40. Acts xxviii. 26.  
‡ Zeph. iii. 5.

§ There are some actions on men, wrought by God's permission, and in his righteous judgment, by *evil spirits*; whose persons and actions are opposed to the Spirit of God. So *Sam. xvi. 14, 15.* 'The Spirit of the Lord departed from Saul, and an *evil spirit* from the Lord troubled him.'—'The evil spirit from God was upon Saul,' ver. 23. chap. xviii. 10. and xix. 9, &c. That is, an evil spirit appointed and commissioned by him, for the punishing and terrifying of Saul. The Spirit of the Lord withdrew those influences whereby he was fitted for the *kingly office*, and whereby he became for a time *another man*, 1 *Sam. x. 6, 9.* and the evil spirit came upon him; to excite, out of his own adult melancholy, out of his distempered mind and body, discontent, sense of guilt, and terrifying apprehensions, 1 *Sam. xvi. 14.* And yet this work in itself is of the same kind with what God sometimes employs his *holy angels* about, because it is the execution of his righteous judgments. So it was a *Watcher* and an *Holy One* who smote Nebuchadnezzar with a sudden madness and frenzy, *Dan. iv. 13, 14.*

|| Psalm cxliiii. 10. Neh. ix. 10. \*\* Matt. xix. 17.



*Again* ; He is commonly called the SPIRIT OF GOD ; and the SPIRIT OF THE LORD ; so where he is first mentioned, *Gen. i. 2.* ‘ The Spirit of God moved on the face of the waters.’ And I doubt not that the name ELOHIM, which includes a *plurality* in the same nature, is used in the description of the creation, to intimate the distinction of the Divine Persons ; the name JEHOVAH is also mentioned, *chap. ii. 4.* but ELOHIM is joined with it ; for the former name is not used in the account of the creation, because it respects only the *Unity* of the *Essence* of God. Now the Spirit is called, ‘ the Spirit of God,’ principally, as the Son is called, ‘ the Son of God ;’ for as he is so called on account of his eternal generation ; the Spirit is called ‘ the Spirit of God,’ on account of his eternal procession, or emanation. He bears this name also, to distinguish him from all other spirits whatever ; and because he is promised, given, and sent of God, for the accomplishment of his will and pleasure towards us.

On the same account, originally, he is called the SPIRIT OF THE SON ; and the SPIRIT OF CHRIST : ‘ God hath sent forth the *Spirit of his Son* into your hearts \*.’ ‘ Ye are not in the flesh, but in the Spirit ; if so be that the *Spirit of God* dwell in you. Now if any man have not the *Spirit of Christ*, he is none of his †.’ The ‘ Spirit of God,’ then, and ‘ the Spirit of Christ,’ are one and the same. In the same sense therefore, that he is ‘ the Spirit of God,’ that is of the Father, he is said to be ‘ the Spirit of the Son ;’ for *he proceedeth from the Son also.* I confess he is also called ‘ the Spirit of Christ,’ because *promised* and *sent* by him, to make the work of his mediation effectual to his people ; but this he could not be, unless he had antecedently been the Spirit of the Son, by his proceeding from him also. The apostle Peter, speaking of the prophets, says, they searched diligently as to the promises of grace and salvation, afterwards to be fulfilled, ‘ Searching what, or what manner of time, the *Spirit of Christ* which was in them did signify ‡ :’ So then, the Spi-  
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\* Gal. iv. 6. † Rom. viii. 9, 11. ‡ 1 Pet. i. 11. † 1 Pet. i. 10, 11.

rit, who was in the prophets of old, before the incarnation of the Son of God, is called 'the Spirit of Christ.' Now this could not be because he was *anointed* by that Spirit; or because he gave it afterwards to his disciples; for his human nature (which was afterwards so anointed) did not then exist. The chief and *formal reason* why the Holy Spirit is called 'the Spirit of the Son,' and 'the Spirit of Christ,' is, because of his procession or emanation from his Person also. Without respect to which, he could not be properly called the Spirit of Christ; but on that supposition, he may be, he is, so denominated. Thus is the Spirit called in the Scripture; these are the names whereby the Essence and Subsistence of the Third Person in the Holy Trinity are declared. What he is called on account of his offices and operations, will be manifested in our progress.

## C H A P. III.

THE DIVINE NATURE, AND PERSONALITY  
OF THE HOLY SPIRIT, PROVED AND VIN-  
DICATED.

*The Nature of God, the foundation of all religion—Revelation the rule of religious worship—God has revealed himself as Three in One—Distinct operations ascribed to these Three Persons—Therefore the Holy Spirit a Divine Person—The Personality and Divinity of the Spirit denied by some—Both proved—by the form of Baptism—Appearances of the Spirit under the form of a Dove—and as Fire—Personal Properties of the Spirit: Understanding; Will; Power;—Divine Works—and Divine Attributes ascribed to him.*

WE shall now proceed to the matter principally designed, namely, *The Dispensation of the Spirit of God to the Church.* And I shall endeavour to fix what I have to offer, on its proper principles; and from them to educe the whole doctrine concerning it. And this in such a manner as to shew, how much our faith, obedience, and worship, are concerned in every part of it. For these are the immediate ends of all divine revelations; according to that holy maxim of our blessed Saviour; ‘If ye know these things, happy are ye if ye do them.’ For this purpose, let the following principles be observed.

1. *The nature and being of God, is the foundation of all true religion and religious worship in the world.* The great end for which we were made, is to worship and glorify God\*; and that which renders this worship our indispensable duty is, the nature and being of God himself. There are indeed some acts of religious worship which chiefly respect what God is *to us*, or has done for us; but the principal and adequate reason of all divine worship, and that which makes it  
such,

\* Prov. xvi. 4.

such is, what God is, *in himself*. Because *he is*; that is, because he is an infinitely glorious, good, wise, holy, powerful, righteous, self-subsisting, self-sufficient, all-sufficient Being; the fountain and author of all being and good; the first cause, last end, and sovereign Lord of all; — therefore, he is to be worshipped: therefore are we to admire, adore, and love him: to praise, to trust, and to fear him. This is to glorify him as God; for as ‘all things are of him, and through him, and to him;’ to him must be glory for ever.\*

2. *The revelation that God has made of himself, is the rule of all religious worship and obedience.* His Being absolutely considered, is the formal reason of our worship; but this worship is to be directed, by the revelation he makes of that Being to us. And the principal end of divine revelation is, to direct us in paying the homage we owe to the Divine Nature.

3. *God has revealed himself to us, as Three in One*; that is, as Three distinct Persons, subsisting in the same undivided Essence; and therefore, as such, he is to be worshipped and glorified. This principle might be here enlarged upon and confirmed; (but that I have done it elsewhere) for the whole ensuing discourse supposes and depends upon it. And indeed I fear, that the failing of some men’s profession, begins with their relinquishment of this *Foundation*. This has been the fatal miscarriage of the people called Quakers; and I wish it were so with them only. For there are many others, who reject the doctrine of the Trinity as false, or despise it as unintelligible, or neglect it as useless. I know this *ulcer* lies hid in the minds of many, and expect it will break out and cover the whole body, of which they are members, with it’s defilements. But these things are left to the care of Jesus Christ. For the present I shall only say, that on this supposition; that God has revealed himself as Three in One, he is to be so considered in all our worship. And therefore in our initiation into the profession and practice of the worship of God according to

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the Gospel, we are in our Baptism engaged to it, *In the Name of the Father, and of the Son, and of the Holy Ghost*\*. 'This is the foundation of our 'doing all the things that Christ commands us:' to this service of God, as Father, Son and Holy Spirit, we are solemnly dedicated; each, being equally participant of the same Divine Nature.

4. *These Divine Persons are so distinct in their peculiar Subsistence, that distinct actings and operations are ascribed to them.* Some of these actings are *internal* and mutual. So the Father 'knoweth the Son, and loveth him;' and the Son 'seeth,' 'knoweth,' and 'loveth the Father†.' So the Spirit is the *mutual love* of the Father and the Son; knowing them as he is known, and 'searching the deep things of God.' So the Father is said to 'give,' 'send,' and 'command' the Son, as he condescended to become Man and Mediator; and the Father and Son are said to 'send the Spirit,' as he condescends to become the Sanctifier and Comforter of the Church. There are also special and distinct actings of each of the divine persons *towards the creatures*. This is so evident from the whole Scripture, that particular instances are needless. All who have learned the 'first principles of the doctrine of Christ,' can tell you, what works are ascribed peculiarly to the Father, to the Son, or to the Holy Ghost. Besides, this will sufficiently appear, when we consider the distinct actings of the Spirit.

5. Hence it follows unavoidably, *That the Spirit is in himself, a distinct, living, powerful, intelligent, divine person*; for none other can be the author of those internal and external divine operations which are ascribed to him. This is the foundation on which we build. It is therefore necessary that we enquire *who*, and what that 'one and the self-same Spirit' is, on whose *will* all these things depend. For if men prevail in their opposition to his *person*, it will be useless to concern ourselves about his *work*; for  
if

\* Matt. xxviii. 19, 20. † John iii. 15. | v. 20. | vi 46. Matt. xi. 27.  
Prov. viii. 22.

if the foundation of any fabric be removed, the superstructure will fall of course.

The doctrinal opposition that is made against the Spirit of God, may be reduced to two heads. Some grant his *Personality*, but deny his *Deity*. They say he is a created finite spirit, the chief of all created spirits, and head of all the angels; and that he is called the Holy Ghost, on account of the work in which he is employed. This was the opinion of the Macedonian heretics; followed since by the Mahometans; and by some of late among ourselves. But the folly of this notion is such, that it is generally deserted; for such things are affirmed of the Holy Ghost in the Scripture, that to admit his *Personality* and deny his *Deity*, is the utmost madness. Therefore the Socinians, the present great enemies of the doctrine of the Trinity, and who would be thought to go soberly about the destruction of the Church, utterly reject this pretence. But the notion they advance in it's room, is no less pernicious. For granting the things assigned to him, to be the effects of divine power, they deny his *Personality*; and assert, that, what is called the Spirit of God, is nothing but a *quality* in the divine nature; or the *power* that God exerts for particular purposes. I do not design here professedly to contend with them about the whole of this matter, for every thing important in the dispute will occur in our progress: I shall at present confirm the *Divine Personality* of the Spirit with only one argument; which I will not say is such, that no man can offer the shew of an answer to it, (for what will not the serpentine wits of men attempt?) but I will boldly say, it is such as the gates of hell shall never prevail against, in the hearts of true believers; whose establishment in the faith I chiefly design. And if it does not evince the *Personality of the Spirit*, to all unprejudiced readers, it must certainly convince all men, that nothing which is taught in the Scripture can possibly be understood.

One thing must be premised, to free the subject of our argument from ambiguity; and this is, that the word

*Spirit* is used sometimes to denote the Spirit of God himself, and sometimes his gifts and graces bestowed upon men. This being allowed, I say, it is impossible to prove the Father to be a Person, or the Son to be a Person, any other way than we may prove the Holy Ghost to be so. For he to whom all personal properties, attributes, adjuncts, and operations are ascribed; and to whom nothing is ascribed but what properly belongs to a Person, he is a Person; and so are we taught to believe him to be. Thus we know the Father to be a Person, and the Son also; for our knowledge of things is more by their properties, than by their essential forms. Now I shall confirm the *assumption* of this argument, not so much by any particular testimony, nor by the ascription of any single personal property to him, as by the constant uniform tenor of Scripture, in ascribing all these properties to him; and there is no personal property belonging to the Divine Nature, that is not in one place or other ascribed to him.

If a wise and honest man should come and tell you, that in a certain country where he has been, there is an excellent Governor, who wisely discharges the duties of his office; who hears causes, discerns right, distributes justice, relieves the poor, and comforts the distressed; would you not believe that he intended by this description, a righteous, wise, diligent, intelligent *Person*? What else could any man living imagine? But now suppose that a *stranger*, or person of suspicious character and credit, should come and say, that the former information which you had received was indeed *true*, but that no *Man* or *Person* was intended, but the *Sun*, or the *Wind*, which, by their benign influences, rendered the country fruitful and temperate, and disposed the inhabitants to mutual kindness and benignity; and therefore that the whole description of a Governor and his actions, was merely *figurative*, though no such intimation had been given you. Must you not conclude, either that the first person was a notorious *trifler*, and designed your ruin, if your affairs depended on his report; or that your latter informer, whose veracity you had rea-  
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son to suspect, had endeavoured to abuse both him and you. It is exactly thus in the case before us. The Scripture tells us, that the Holy Ghost governs the Church; appoints overseers of it; discerns and judges all things; comforts the faint; strengthens the weak; is grieved and provoked by sin: and that in these, and many other affairs, he works, orders and disposes all things, according to the counsel of his own will. Can any man credit this testimony, and conceive otherwise of the Spirit, than as a holy, wise, intelligent *Person*? Now while we are under the power of these apprehensions, there come to us some men, *Socinians* or *Quakers*, whom we have just cause to suspect of deceit and falsehood; and they tell us that what the Scripture says of the Holy Ghost is indeed *true*, but that *no such Person* is intended by these expressions, but only an *accident*, a *quality*, an *effect*, or influence of the power of God, which doth all these things *figuratively*; that he has a *will* figuratively, and *understanding* figuratively, is *sinned against* figuratively; and so of all that is said of him\*. Now what can any man, not bereft of natural reason as well as spiritual light, conclude? but either that the Scripture designed to draw him into fatal errors, or that those who impose such a sense upon it, are corrupt seducers, who would rob him of his faith and comforts? Such will they at last appear to be. I now proceed to confirm the argument proposed.

1. All that is necessary to this purpose, is comprised in the form of christian baptism. Our Lord commands his

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apostles

\* It is true, that some things, peculiar to *persons*, are sometimes ascribed to those who are not so: as CHARITY is said to *hope*, to *believe*, to *hear*, &c. 1 Cor. xiii. And the SCRIPTURE is said to *see*, to *foresee*, to *speak*, and to *judge*. So the HEAVENS and the EARTH are said to *hear*; and the FIELDS to *sing and clap their hands*. In all these expressions, which every one knows are figurative, there is no danger of mistake. Besides, these ascriptions are only *occasional*; and a plain description of the things themselves, is given us in other places: but as to the Spirit of God, the constant uniform expressions concerning him, are such as declare him to be a *Person*, endowed with all personal properties. So that our argument is not impeached by the figurative language of Scripture.



apostles to 'disciple all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Now all will allow that the Father and the Son are distinct Persons. Some deny that the Son is God, but no one denies that he is a Person, distinct from the Father. But what confusion must it introduce, to add to them and to join equally with them, as to all the concerns of faith and obedience, the Holy Ghost, if he be not a Divine Person? And if he be a Person, but not divine, then this is to assign the same honour to a creature as to God, which is detestable idolatry: And if he be not a Person, but a virtue or quality in God, what sense can any man make of the words?

Besides; Whatever is ascribed to the other Persons, is equally ascribed to him: whatever is intended by the *name* of the Father and the Son, he is equally concerned in it. It is not the name *Father*, and the name *Son*, but the *name of God*, that is, of them both, that is intended. And by the *name of God*, either his *being*, or his *authority* is signified. If it be used in the first way, then the *being* of the Spirit must be the same with that of the Father; if in the latter, he has the same *authority* with him: and he who has the name and authority of God, is God; is a Divine Person\*.

Again, We are said to be baptized *into his name*, (*εις το ονομα*) and no sense can be affixed to these words, that does not include his *Personality*. For they signify, our *religious owning* the Father, Son, and Holy Ghost, in all our divine worship, faith, and obedience. As we own the *one*, so we own the *other*; and if we own the Father as a distinct Person, so we do the Holy Ghost; for we are alike baptized into their name; equally submitting to their authority; equally taking the profession of their name upon us; equally

\* Our argument is not merely from his being joined with the Father and the Son, for so, as to some purposes, any creatures may be; as our opponents prove, from *Acts* xx. 32. *Eph.* vi. 10. &c.; but it is from the *manner* and *end* of his being joined with them; wherein *their name*, their divine nature and authority, are ascribed to him, that we argue.

equally initiated into their service. Now to conceive that any *one*, who is not God, should be joined with the Father and the Son for these ends and purposes, without the least note of difference as to *Deity* or *Personality*, is to entertain a notion destructive of all religion, and tending to *Polytheism*.

2. His appearance under a *visible sign*, argues his personal existence. He took the form or shape of a dove, to make a visible representation of himself by\*. For a visible pledge was to be given of the descent of the Spirit on the Messiah, according to the promise; and thereby God directed his great forerunner to the knowledge of him. As at the beginning of the old creation, the Spirit of God moved on the waters†, cherishing and communicating a prolific, vivifying quality to the whole, as a dove gently moves upon its eggs, communicating vital heat; so at the new creation, he comes as a dove upon *him*, who was the immediate author of it. And in the assumption of this form, there might be an allusion to the dove that brought peaceful tidings to Noah, on the cessation of the waters; in which there was a significant representation of him, who visited poor lost mankind in their cursed condition; and proclaimed peace to all who return to God by him, the great peace-maker: and this work he immediately engaged in, on the resting of this dove upon him. Besides, there is a peculiar aptness in that creature, to represent the Spirit that rested on the Lord Jesus; for the well-known nature of a dove is such, as is proper to remind us of purity and harmless innocence.

It was not a real dove that appeared, but some *æthereal substance*, something of a *fiery nature*, I conceive, in the form of a dove; and this rendered the appearance more  
visible,

\* *Matt.* iii. 16. *Luke* iii. 22. *John* i. 32. The words are ambiguous, and may respect the *manner of his descending*, as a dove descends; or the *manner of his appearance*; he appeared like a dove descending. But this sense is determined in the other Evangelists, to the *bodily shape* in which he descended.

† *Gen.* i. 2,

visible, heavenly, and glorious. And the Holy Ghost is often compared to fire, because he was of old typified thereby. For on various occasions, when sacrifices were offered, fire came down from heaven and consumed them; by which it was signified, that no sacrifices were accepted of God, where faith was not kindled in the heart of the offerer by the Holy Ghost. In the next bodily shape which he assumed, it is expressly said that it was *fiery*; 'There appeared unto them cloven tongues, like as of fire \*;' which was the visible token of the coming of the Holy Ghost upon them. And thus also the Lord Christ is said to 'baptize with the Holy Ghost and with fire †;' that is, with the Holy Ghost, whose cleansing purifying grace may be compared to fire.

Now this appearance of the Holy Ghost, in which he was represented by that which is a *substance*, and has a *subsistence* of it's own, manifests that he himself is a *substance*, and has a *subsistence* of his own. For if he be no such thing, but a mere influential effect of the power of God, we are not taught right apprehensions of him, but mere mistakes by this appearance. These, with the like testimonies in *general*, are given to the divine personality of the Holy Spirit. I shall next consider those **PERSONAL PROPERTIES** which are distinctly ascribed to him.

*First*, **UNDERSTANDING**, or **WISDOM**, which is the first inseparable property of an intelligent subsistence, is ascribed to him, in the acts and effects of it. 'The Spirit searcheth all things, even the deep things of God †.' Now to search, is an act of the understanding; and the Spirit is said to search, because he knoweth; 'no man knoweth the things of a man, save the spirit of man,' which is intimate to all its own thoughts; so the 'things of God knoweth no man, but the Spirit of God.' These things cannot be spoken of any but a person endued with understanding; and he who thus searches 'the deep things of God,' the mysteries of his will, counsel and grace, is

\* Acts ii. 3. † Matt. iii. 11. ‡ 1 Cor. ii. 10.

is therefore a divine Person, whose understanding is infinite. Observe also, that the Spirit is the author of wisdom and understanding in others; and therefore he must have them in himself\*. And hence he is called, 'a Spirit of wisdom and understanding, of counsel and knowledge †.'

*Secondly*; A WILL is ascribed to him; and this is the most eminent and distinguishing character of a person. Whatever is endued with an intelligent will, is a person; and it cannot with any tolerable congruity be ascribed to any thing else, unless the reason of the metaphor be plain and obvious ‡. Now this property is ascribed to the Holy Ghost, 1 Cor. xii. 11. 'All these things worketh that one and self-same Spirit, dividing to every man *as he will.*' What can be spoken more fully to describe an intelligent person, acting voluntarily with freedom and choice, I know not. And I may add, that he who has the sovereign disposal of all spiritual gifts, having only his own will for his rule, is, and must be 'over all God blessed for ever.'

*Thirdly*; Another property of a living person is POWER. A power whereby any one is able to act according to the guidance of his understanding, and the determinations of his will, declares him to be a Person §. Thus Job speaks, chap. xxxii. 4. 'The Spirit of God hath made me, and the Breath of the Almighty hath given me life.' Creation is an act of divine power; the highest we can conceive of.  
As

\* 1 Cor. xii. 8. † Isa. xi. 3. 1 Tim. iv. 1. 1 Pet. i. 11. 2 Pet. i. 21.

‡ As in John iii. 8. *The wind bloweth where it listeth*, no man is foolish enough to suppose, that a will is ascribed to the wind: the meaning is, that the wind is not under our direction, or at our disposal.

§ Some object, that power is often ascribed to *instruments*, and denotes only their efficacy for their intended uses; as the word of God is able to 'save our souls,' and 'to build us up.' But where divine power is ascribed to any one, and declared to be exercised by the understanding and will, it undeniably proves him to be a divine person. The adversaries of this truth, lay out all their strength and skill in *exceptions*, or rather *cavils*, against particular testimonies and expressions; but as to the whole argument, taken from the design and scope of the Scripture in them all, they have nothing to except.

As he is called a Spirit of wisdom and understanding, so he is also of 'might or power \*;' and if we suppose these to mean the *effects* of his operations, rather than the properties of his nature, yet he who effects wisdom and power in others, must first have them in himself. To this purpose also is that demand, *Micah* ii. 7. 'Is the Spirit of the Lord straitened?' that is, in his power, that he cannot work in the prophets and in his Church as in former days? And the same prophet affirms, *chap.* iii. 8. that he is 'full of power, and of judgment, and of might, by the Spirit of the Lord;' or, as the apostle speaks †, 'strengthened with might, by his Spirit, in the inner-man ‡.'

To complete this argument, I shall add the consideration of those *works* and *operations* which are ascribed to him; and which could not, with any propriety, be so ascribed, unless he be a person, endued with divine power and understanding. And here I repeat, that it is not from any *single instance* of his works, that we shall confirm our argument; for some of them, singly considered, may perhaps sometimes be metaphorically ascribed to other causes; which do not therefore prove that they are persons also; (which is the sum of our adversaries' objections). But as some of them, at least, never are, nor can be, assigned to any but a divine person; so we take our argument from their joint consideration, or the uniform constant assignation of them all to him in the Scriptures, which renders it irrefragable. The *nature* of the works themselves, shall be explained hereafter.

*First*; He is said to TEACH us: 'The Holy Ghost shall teach

\* *Isa.* xi. 2. † *Eph.* iii. 16.

‡ The Holy Ghost is called, *Luke* i. 35. 'The power of the Highest,' to denote his efficacy, as the immediate divine agent, in the incarnation of Christ: and so he exerted the power of the Highest, as his own power; who, together with the Father and the Son, is the most High God, in distinction from all other gods. The divine power is called, the power of the Holy Ghost, *Rom.* xv. 13. 'That ye may abound in hope, through the power of the Holy Ghost; and ver. 19. 'Mighty signs and wonders, by the power of the Spirit of God.' From *Guyse* in loc. [E.]

teach you what you ought to say \*.' 'The Comforter—shall teach you all things †.' He is the 'Unction which teaches us all things ‡:' He is the great Teacher of the Church, to whom the accomplishment of that great promise is committed, 'they shall be all taught of God §.' It is sad with the Church of God, when her 'teachers are removed into a corner,' and her eyes see them not; but better lose all other teachers, than lose this one great Teacher. For though he is pleased to make use of them, he can teach effectually without them, where they are removed; but they cannot teach without him, to the least spiritual advantage. And those who pretend to be teachers of others, and yet despise his *teaching assistance*, will one day find, that they undertook a work which was none of theirs.

Let any man, not absolutely prepossessed with prejudice, read over that discourse of our Saviour to his disciples, in which he purposely instructs them in the nature and work of the Spirit of God, and he will need no further confirmation in this matter. He is there called the *Comforter*; the name of a person; of one vested with office; and *another* Comforter; to distinguish him from Christ, who was a comforter and a person, as all allow. He declares that the Father would *send* him; and that he would accordingly *come*; and that to *teach*, to *lead*, to *guide* them, and to *bring things to their remembrance*:—that he should *justify*, or bear witness; that he should *reprove* the world; that he should *hear*; *speak*; *receive* of Christ, and *show* it to them. All these things are spoken, not occasionally (*in transitu*), but in a direct continued discourse, purposely designed to inform the disciples who he was, and *what* he would do for them. And if nothing more was spoken of him in the whole Scripture, this alone would convince all unprejudiced men, that he is a Divine Person ||.

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\* Luke xii. 12. † John xiv. 26. ‡ 1 John ii. 27. § John vi. 45.

|| See further proofs of this in 1 Cor. ii. 11. and Rom. viii. 15, 16, 26. And it is a confidence beyond all bounds of modesty, to suppose, that because

There are two other remarkable texts to the same purpose. The first, *Acts* xiii. 2, 4. 'As they ministered unto the Lord and fasted, the Holy Ghost said, Separate me (in the Greek, separate *unto* me \*) Barnabas and Saul for the work whereunto I have called them.' Here observe the Holy Ghost's designation of *himself*, as the person *to whom*, and to whose work, Barnabas and Saul were dedicated. Some *person* is certainly intended by the pronoun *Me*; and the Holy Ghost is, no doubt, the person intended; the *author* of the command; and the *object* of the duty required. Now to call men to the work of the ministry, is a free act of authority, choice, and wisdom, applicable only to a person: nor is either the Father or the Son more directly clothed with personal properties, than the Holy Ghost is, in this passage. The whole is confirmed, ver. 4.: and 'they, being sent forth by the Holy Ghost, departed.' He *called* them to the work, by furnishing them with ability and authority for it: he *commanded* them to be set apart by the Church, that they might be owned in it; and he *sent them forth*, by an impression of his authority on their minds.

The other text referred to, *Acts* xx. 28. is to the same effect. 'Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers.' What was reported in the former text, in an extraordinary case, as matter of fact, is here doctrinally applied to an ordinary case. The same act of wisdom and authority is assigned to him; for he makes the Overseers of the Church. If he did so then, he does so now; for these were persons not *extraordinarily inspired*, but the ordinary officers of the Church. And it is the concern of ministers now to inquire, what there is in their *whole undertaking*,

cause one or other of these things may be ascribed *metaphorically* to that which is not a person, (when such expressions are plainly figurative) that therefore they are all so ascribed to the Spirit, in a discourse purposely intended for the instruction of the disciples.

\* ἀφορίσαστε μοι.

*taking*, that they can ascribe to the Holy Ghost. Persons furnished with no spiritual gifts or abilities, engaging in this work for secular advantages, will not easily satisfy themselves in this inquiry, when they shall be forced to make it at last.

Another kind of testimony to the same purpose, yet remains to be considered. The Holy Spirit is often spoken of, as the *object* of such actions of men, as can only be applied to a person. Thus he is said to be *tempted*: 'You agree together to tempt the Spirit of the Lord\*.' How can a quality, an accident, an emanation, be tempted? None can be tempted but *he* who has *understanding* to consider the proposals made to him, and a *WILL* to determine on them. So Satan tempted our first parents; so men are tempted by their own lusts; so are we said to 'tempt God,' when we provoke him by our unbelief, or make unwarrantable experiments of his power. Thus Ananias and Sapphira tempted the Holy Ghost, when they sinfully ventured on his *omniscience*, as if he could not or would not discover their sin; or on his *holiness*, that he would patronize their deceit. Thus Ananias *lied* to the Holy Ghost, ver. 3. which supposes a person capable of hearing and receiving a testimony; for a *lie* is a false testimony. In like manner he is said to be *resisted* †; which is the moral re-action, or opposition of one person to another. We are also commanded not to *grieve* him ‡. And they of old are said to have *rebelled*, and *vexed* the Holy Spirit §. These things are so plain and positive, that the faith of believers will not be concerned in the *sophistical evasions* of our adversaries.

This truth is still more evident in the discourse of our Saviour, *Matt.* xii. 24. concerning the sin against the Holy Ghost; in which the Spirit is expressly distinguished from the Son: they are both spoken of, with respect to the same things, in the same manner. Now, if the Spirit were only the *power* of God present with Christ, Christ,

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and

\* Acts v. 9. † Acts vii. 59. ‡ Eph. iv. 30. § Isa. lxiii. 10.



and that power, could not be distinctly spoken against. 'The pharisees blasphemed, saying, 'that he cast out devils by Beelzebub, the prince of the devils.' A person they intended, and described him by his *name*, *nature*, and *office*. To which our Lord replies: 'That he cast out devils by the Spirit of God:— a *divine person* opposed to a *diabolical* one:—and then cautions them against blaspheming that Holy Spirit, by ascribing his operations to the Devil. And *blasphemy* against him, especially a blasphemy that is unpardonable, directly manifests *who* he is. It is supposed that blasphemy may be against the person of the Father\*. The Son, as to his distinct person, is, in this passage, said to be blasphemed: and it is added, that the Holy Ghost also may be distinctly blasphemed; or be the immediate *object* of that sin, which is inexpiable. To suppose therefore, that this Holy Ghost is not a Divine Person, is for men to dream while they seem to be awake.

I trust, that by all these testimonies, we have fully proved, that the Spirit is an *holy, intelligent subsistent, or person*: and in proving this, many instances have been given, from which it is also undeniably evident, that he is a **DIVINE, self-subsisting, self-sufficient** person, together with the Father and the Son, equally participant of the divine nature. This will appear still more plainly from the following testimonies.

1. He is expressly called **GOD**; and having the *name* of God properly and directly given to him, with respect to spiritual things, or things peculiar to God, he must have the *nature* of God also. Ananias is said 'to lie to the **HOLY GHOST**,' *Acts* v. 3. This is repeated and interpreted, ver. 4. 'Thou hast not lied unto men, but unto **GOD**.' The same *person*, the same object of the sin of Ananias, is expressed in both places; and therefore the Holy Ghost is **GOD**. So also he is called **LORD**, in a sense appropriate to God alone, *2 Cor.* iii. 17, 18. 'Now the **Lord** is that Spirit;' and we are changed from glory to glory;

\* *Lev.* xxiv. 11.

glory, 'by the Lord the Spirit;' where also divine operations are ascribed to him. The same is drawn by just consequence from the comparing of scriptures together; wherein, what is spoken of God *absolutely* in one place, is applied directly to the Holy Ghost in another. For instance, *Lev. xxvi. 11, 12.* 'I will (saith God), set my tabernacle amongst you; and I will walk among you, and will be your God, and ye shall be my people.' The accomplishment of this promise is declared by the apostle, *2 Cor. vi. 16.* 'Ye are the temple of the living God; as God hath said, I will dwell in them, and walk among them,' &c. How, and by whom, is this done? *1 Cor. iii. 16, 17.* 'Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?—for the temple of God are ye.' If it was God then, who of old was promised to dwell in his people, and to make them his temple thereby; then is the Holy Spirit God; for he it is, who, according to that promise, thus dwelleth in them. Thus it is said of the people in the wilderness, *Deut. xxxii. 12.* 'The LORD alone did lead him;' and of the same fact, in another text, that the 'Spirit of the LORD did lead them,' *Isa. lxiii. 14.* The Spirit of the Lord therefore is JEHOVAH; or, JEHOVAH alone did not lead them. That also, which is called in the same people, their 'sinning against God,' and 'provoking the most High,' *Psal. lxxviii. 17, 18.* is termed their 'rebellious against, and vexing the Holy Spirit,' *Isa. lxiii. 10, 11.* And many other instances of a similar nature might be added.

Observe, in the last place, that *divine properties* are assigned to him; as **ETERNITY**; he is the 'Eternal Spirit': **IMMENSITY**; 'whither shall I flee from thy Spirit?': **OMNIPOTENCE**; 'the Spirit of the Lord is not straitened †:': **PRESCIENCE**; 'this scripture must be fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas ††:': **OMNISCIENCE**; 'the Spirit searcheth all things, even the deep things of God §.'

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\* Heb. ix. 14. † Psal. cxxxix. 7. ‡ Mic. ii. 8. Comp. Isa. xl. 28.  
 § Acts i. 16. ¶ 1 Cor. ii. 10, 11.

The *divine works* assigned to him, are usually pleaded to the same purpose; but as we shall have occasion distinctly to consider them, we shall not insist upon them here. What has been proposed, may be sufficient to shew, *who he is*; of whose works and grace we design to treat.

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#### C H A P. IV.

### PECULIAR WORKS OF THE HOLY SPIRIT, IN THE FIRST OR OLD CREATION.

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*Divine operations sometimes ascribed to God absolutely, and sometimes to each Person distinctly; and why—Peculiar works of the Spirit in the old creation; particularly in the formation of man—His work in the preservation of all things when created, both natural and moral.*

**I**N TENDING to treat of those operations, which are peculiar to the Holy Ghost, it may be useful, first, to speak of the operations of the *Godhead* in general. All divine operations, whether in nature or in grace, are usually ascribed to *God absolutely*; because the several persons are undivided in their operations; acting by the same will, the same wisdom, the same power. Each person, therefore, is the author of every work of God, because each person is God; and the divine nature is the same *undivided* principle of all divine operations. The divine persons are *one* in essence; but in their manner of subsistence, there is distinction, relation, and order among them. Hence every divine work is *distinctly* assigned to each person, and *eminently* to one; as the work of creation is distinctly ascribed to the Father, *Acts* iv. 24. to the Son, *John* i. 3. and to the Spirit, *Job* xxxiii. 4. but by way of eminence to the Father, and *absolutely* to God, who is Father, Son and Spirit.

Divine works are eminently ascribed to one person particularly, when a special impression of the *distinguishing property* of that divine person is made on the work itself; as there is of the *power* and *authority* of the Father, on the old creation; and of the *grace* and *wisdom* of the Son, in the new: or, where there is a peculiar condescension of one person to a work, wherein the other persons concur only by approbation and consent. Such was the susception of the human nature by the Son; and such was the condescension of the Holy Ghost to his *office*, which intitles him *eminently* to his own immediate works.

Whereas the *order of operation* among the distinct persons, depends on the *order of their subsistence*; the *concluding, completing* and *perfecting* acts are ascribed to the Holy Ghost: hence they are also the most hidden and mysterious. The *beginning* of divine operations, is assigned to the Father; ‘for of him, and through him, and to him, are all things\*.’ The *subsisting, establishing, and upholding* of all things, is ascribed to the Son; ‘for he is before all things, and by him all things consist †:’ and the *finishing* of all these works, is ascribed to the Holy Ghost; as we shall find in our progress.

These things being premised, to assist us in the right understanding of the proposals made to our faith, concerning God in his works and word; we proceed to consider the *peculiar operations* of the Holy Spirit, in nature, and in grace; or, in the old and new Creation.

The general parts of the creation, are ‘the heavens, the earth, and all their host ‡;’ the forming and perfecting of which is assigned peculiarly to the Spirit of God. As to the heavens, ‘by his Spirit he hath garnished the hea-

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vens,

\* Rom. xi. 36. † Col. i. 17. Heb. i. 3.

‡ The host of *Heaven* is the sun, moon and stars, *Deut. iv. 19.* and the angels themselves, *1 Kings xxii. 19.* The host of the *earth* is men, beasts, and all the creatures that live upon it, *Isa. xxxvii. 36. Joel ii. 11.* And they are thus called, because of their *order* and beautiful disposition; and because all creatures in heaven and earth are *God’s armies*, to accomplish his irresistible will and pleasure.

vens, his hand hath formed the crooked serpent\*.' By him they were 'curiously wrought' and disposed; adorned with the moon and stars; and rendered comely, beautiful, and glorious, to shew forth the praise of his power and wisdom.

It was thus also with the *earth*. God at first created out of nothing this whole *inferior globe*; the material mass of earth and water blended. This mass being thus framed and mixed, 'the Spirit of God *moved* on the face of the waters †.' The word *moved* (MERACHEPHEHETH) signifies a gentle motion, like that of a dove over it's nest, to communicate vital heat to it's eggs, or to cherish it's young. Without him, all was a *dead sea*; a *rude inform chaos*; a confused heap covered with darkness: but by the moving of the Spirit of God upon it, he communicated a quickening *prolific virtue*. The principles of all those kinds and forms of things, which in an inconceivable variety compose it's host and ornament, were communicated to it. And this is a better account of the original of all things, than is given us by any of the philosophers, ancient or modern. And as at the first creation, so in the course of providence, this work of *cherishing the creatures* is ascribed to the Holy Ghost, *Psalms* civ. 29, 30. 'Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to the dust.' All creatures decay and die; the earth itself, their common nurse, seems every year to decline it's use and end; having death brought on the face of all; but 'thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth.' The Spirit of God, whose office it is to preserve the creation, produces a new supply of creatures, in the room of those that fall off like leaves from the trees, and return every day to the dust. By his influential concurrence, all things spring afresh, and the face of nature is renewed and adorned. But we must consider the work of the Holy Ghost with respect to the creation of man.

MAN

\* By the *crooked serpent*, the Hebrews understand the Galaxy, or Milky Way, which to the eye represents the writhing of a serpent.

† Gen. i. 2.

MAN may be considered either *naturally*, as to the essential constituent parts of his being; or *morally*, with regard to his principles of obedience, the law given him, and the reward promised. The first is expressed, *Gen. ii. 7.* ‘And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.’ As to the *matter* of which he was formed, it was *dust*; and this is mentioned, to display the excellency, power and wisdom of the great Artificer, who out of such contemptible materials, could form the admirable fabric of the human body; and to humble man by the remembrance of his mean original\*.

Into this formed dust, ‘God breathed the breath of life;’ (*divinæ auræ particulam*) a vital immortal spirit; something of himself; somewhat immediately of his own; not of any præ-created matter. Thus man became a middle creature, between the angels above, and the sensitive animals below. His body was formed as the beasts from matter; his soul was an immediate production of divine power, as the angels were. ‘Thus man became ‘a living soul.’

This was the work of the Holy Ghost. The Spirit of God, and the Breath of God, are the same; only one expression is *proper*, the other *metaphorical*. The creation of body and soul are both ascribed to him, *Job xxxiii. 4.* ‘The Spirit of God hath made me, and the Breath of the Almighty hath given me life.’ And thus was man, the perfection of the inferior creation, formed by *him*, to whom the perfecting all divine works is peculiarly committed.

But we must consider man with respect to his *moral condition* also; and this is expressed, *Gen. i. 26, 27.* ‘And God said, Let us make man in our own image, after our likeness:—So God created man in his own image:’ An *universal rectitude* of nature:—an ability to discern the  
mind

\* Thus Abraham abases himself before Jehovah, *Gen. xviii. 27.* ‘Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.’

mind and will of God, with respect to the duty required of him; a free, uncontrolled, unintangled disposition to that duty; and ability of mind and will, with a ready compliance in his affections, for the due performance of the whole. Now all these were effects of the immediate operations of the Holy Ghost; for in the *restoration* of these abilities to our souls by regeneration, it is plainly asserted that he is the author of them\*. Thereby he restores his own work; and thus Adam may be said to have had the Spirit of God in his innocency: And indeed, in all men; from first to last, all goodneſs, righteousness and truth, are the fruits of the Spirit †.

The works of God thus finished, are not deserted by the Holy Ghost. For as the preservation of the universe depends on the powerful influence of divine providence, so there are particular operations of the Spirit in all things, natural and animal, rational and moral. As to the first, we have seen, that the succession of creatures, and annual renovation of the face of the earth, is from him. For as we would own the just operation of *second causes*; so we abhor that atheism which ascribes to them an independent causality. As to rational and moral actions, such as the great affairs of the world are disposed of by, he has also a peculiar efficiency. Wisdom, courage, and fortitude, which have produced such great effects, are of his special operation. Thus 'the Spirit of God came upon Othniel;' with wisdom for government, and courage for war †. Thus God 'sent his Spirit on Cyrus, his anointed,' to qualify him for the mighty work he was to effect §. Thus also Zerubbabel was enabled to build the temple, notwithstanding the strongest opposition, that it might be evident to all, that the work was effected, 'not by might, nor by power, but by the Spirit of the Lord ||.'

● Eph. iv. 24. Col. iii. 10. † Eph. v. 9. ‡ Judges iii. 10.  
§. Isa. xlv. 1, &c. || Zech. iv. 6.

## C H A P. V.

THE MANNER OF THE DISPENSATION OF  
THE HOLY SPIRIT.

*The administration of the Spirit by God the Father; and the Spirit's application of himself to his work—With respect to the former, God is said to give him; to send him; to minister him; to pour him out, and to put him upon us—With respect to the latter, he is said to proceed; to come; to fall on men; to rest; and to depart.*

**B**EFORE we treat of the Spirit's work in the *new creation*, the order of things requires, that we should first consider the *general nature* of God's dispensation of him; and of his own application of himself for that purpose. In the whole of this subject, we have no rule nor guide,—nothing to afford us any assistance, but the Scriptures; to which therefore we shall diligently attend; so that what I have to offer concerning these things, consists solely in the explication of those texts wherein they are revealed. We must therefore consider (1.) What we are taught on the part of God the Father, with respect to the Spirit and his work; and (2.) What relates immediately to himself.

1. God's disposal of the Spirit to his work is expressed in five different ways. He is said to GIVE him; to SEND him; to MINISTER him; to POUR him out; and to PUT him on us. (1.) He is said to be GIVEN of God: 'your heavenly Father will *give* the Holy Spirit to them that ask him.' He hath *given* his Spirit to us †; and in many other places. Now this giving of the Spirit denotes *authority, freedom, and bounty*, on the part of God. It denotes *authority*; for he that gives any thing, must have authority to dispose of it; none can give, but of his own. It denotes *freedom*. What is given might be with-held.

This

\* Luke xi. 13. † 1 John iii. 24. John xiv. 16, 26, &c.



This is the *gift* of God ; not the purchase of our endeavours, nor the reward of our desert. Some men talk of purchasing grace and glory ; but both are to be bought ‘ without money, and without price.’ The Scripture knows of no earnings that men can make of themselves, but death ; ‘ eternal life is the gift of God.’

Answerably to this idea, believers are said to *receive* him. ‘ This spake he of the Spirit, which they that believe on him should *receive*, *John* vii. 39. : and again, ‘ We have *received* the Spirit which is of God ;’ *1 Cor.* ii. 12 \*. Giving and receiving, are relative terms, the one supposing the other. And as this also implies freedom on the part of the giver ; so it implies privilege and advantage on our part ; for what a man receives, he receives for his own good.

This expression (*given*) also denotes *bounty* ; it is such a gift as proceeds from divine bounty : for God is said to give him to us ‘ *richly* †.’ The greatness of the gift ; the free mind of the giver ; and want of desert in the receiver, all declare bounty to be the spring and fountain of it. And all these concur to the height in God’s giving of the Holy Ghost.

And on the part of those who receive this gift, how great is the privilege and advantage ! Some, indeed, receive him, as to some particular end, without any final advantage to their souls. They receive his *gifts* only, without his *grace* to sanctify their persons and their gifts ; like those of old, ‘ who prophesied, and cast out devils,’ and yet continued ‘ workers of iniquity,’ and are rejected at the last ‡. But there is no gift of the Holy Ghost, that is not *good* in it’s own nature, tending to a good end, and adapted to the good of the receiver. For though the direct end of some gifts be not the *spiritual* good of the receiver, but the edification of others ; yet there is that excellency in them, and that use may be made of them, which may turn to great advantage. Though they are

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\* See also *John* xiv. 17. | xx. 22. *Acts* viii. 15, 19. *2 Cor.* xi. 4.  
Gal. iii. 2. † *Titus* iii. 6. ‡ *Matt.* vii. 22, 23.

*not grace*, yet they excite, exercise, and give an edge to grace, whereby it is strengthened and increased. And they have an influence into glory; for it is by them, that some are made *wise* and effectual instruments of ‘turning many to righteousness; who shall shine as the brightness of the firmament, and as the stars for ever and ever\*.’ But the unbelief, ingratitude, and lusts of men, can spoil these, and all good things whatever. In general, to be made a partaker of the Holy Ghost, is an inestimable privilege and advantage.

(2.) God is said to SEND him. ‘The Father will send the Holy Ghost in my name,’ *John* xiv. 26. and Christ says, ‘I will send unto you the Comforter from the Father,’ *John* xv. 26. and the same expression is used in other places †. Now this, like the former word *giving*, argues the same authority, freedom, and bounty. Only the word *naturally* implies a *local motion*; as a person, who is sent, removes from one place to another: but as local mutation is inconsistent with the *omnipresence* of the Spirit ‡, we must admit of a *metaphor* in the expression; but such an one as is frequently used in Scripture. Thus God is said to ‘arise out of his place;’ to ‘bow the heavens and come down;’ to ‘come and see’ what is done in the earth. Now no local motion is intended in these expressions; only there is an allusion to it among mortals; for a creature cannot produce any effects where it is not. Thus the *sending* of the Holy Ghost supposes, that he does not produce the blessed effects of his power and grace, but in and towards them, to whom he is *given* and *sent*. He was not before in or with that person, or those persons, for that special work and end, which he is sent for by the Father. And this proves, by the way, that, in his gifts and graces, he is not *common to all*; or a *light*, which is always *in all men*, and which all men *may be in*, if they please: for this would leave no place for this special act of *sending* him, which is done by choice and distinction of the object, to whom he is sent.

3. God

\* *Dan.* xii. 3. † *Pf.* civ. 30. *John* xvi. 7. *Gal.* iv. 6. ‡ *Pf.* cxxxix. 7, 8.

(3.) God is said to MINISTER the Spirit, *Gal. iii. 5.* ‘He that ministereth the Spirit unto you;’ he that gives you continual or abundant supplies of the Spirit. So in *Phil. i. 19.* ‘I know that this shall turn to my salvation, through your prayers and the supply;’ the ‘*additional supply* of the Spirit of Jesus Christ.’ The word (*ἐπιχορηγία*) is constantly used for the *adding* of one thing to another, as ‘add to your faith virtue;’ or the adding of one degree of the same thing to another. Those who have received the Spirit, need a daily further supply; and this is given by God’s *ministering* of his Spirit to believers. This is the principal subject matter of our prayers in this world.

(4.) God is said to PUT his Spirit in, or upon men, *Isa. xlii. 1.* ‘I have put my Holy Spirit upon him.’ It is the *effectual acting* of God that is intended. He not only *gives*, and *sends* his Spirit to his people, but he actually *bestows* him upon them; so that they are really partakers of him. He efficaciously endows their hearts and minds with him, for the work and end which he is designed to.

(5.) God is frequently said to POUR him out, *Prov. i. 23.* ‘Behold, I will *pour* out my Spirit unto you\*.’ We may observe, in general, concerning this important expression, that wherever it is used, it has a direct respect to *Gospel-times*; for though God *gave* his Spirit in some measure before, yet he was not *poured out*, till the dispensation of the Gospel.

Three things are comprised in this expression: (1.) An eminent act of divine *bounty*. *Pouring forth* is the way whereby an all-sufficing fulness is expressed: as the ‘clouds pour down rain, watering the ridges of the earth abundantly.’ Hence the ‘renewing of the Holy Ghost,’ is said to be ‘poured on us richly †.’ Men were converted of old by a rich participation of the Spirit; and so they must be still, whatever some pretend; or die in their sins. (2.) This pouring out, has respect to the *gifts and graces* of the Spirit; and not to his person. For where he is given,  
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\* See also *Psa. lxxii. 2. | cxlv. 7. Isa. xxxii. 25. † Titus iii. 6.*

he is given absolutely, and not *more* or *less*; but his gifts and graces may be more plentifully given to one person than to another, and to the same person, at one time more than at another. (3.) The expression relates to his *purifying* or sanctifying; and his *comforting* or refreshing influences. On these accounts, he is often compared to water. ‘I will sprinkle clean water upon you, and ye shall be clean \*.’ So our Lord calls him, ‘rivers of water †.’ And as it respects his *comforting* and *refreshing* those on whom he is poured, he is compared to rain; ‘I will pour water on him that is thirsty, and floods upon the dry ground:’ that is, ‘I will pour my Spirit on thy seed; and my blessing on thy offspring ‡.’ He comes on the dry, barren, parched ground of men’s hearts, causing them to spring, and produce fruits of holiness and righteousness §. And thus Christ, by his Spirit, ‘comes down like rain upon the mown grass; as showers that water the earth ||.’ The good Lord give us always of these waters and refreshing showers!

2. We proceed to consider, what is ascribed to the Spirit himself, in his own application of himself to his work; from which also it will plainly appear, that he acts as a *voluntary agent*.

*First*; He PROCEEDETH from the Father; and being the Spirit of the Son also, he proceedeth from him in like manner; *John xv. 26.* ‘The Spirit of truth, which proceedeth from the Father, he shall testify of me.’ There is, (1.) a procession of the Holy Ghost, which is *natural* or *personal*. This expresses his eternal relation to the persons of the Father and the Son. He is of them by an eternal emanation or procession; the manner of which, is incomprehensible to us in this life. There is, (2.) a procession of the Spirit, which is *dispensatory*; the *egress* of the Spirit, in his application of himself to his work; a voluntary act of his will, and not a necessary property of his person. He thus proceeds from the Father, of his own accord, in

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\* Ezek. xxxvi. 35. † Isa. xxxii. 2. ‡ Isa. xlv. 3, 4. § Heb. vi. 7.  
|| Psal. lxxii, 6.

compliance with his *sending* him, to accomplish and make effectual the purposes of his will, and the counsels of his grace.

*Secondly*; To the same purpose, he is said to COME\*; *John* xvi. 7. 'If I go not away, the Comforter will not come:' It is an allusion to local motion among us; such condescensions does God use in the declaration of divine actings, to accommodate them to our apprehensions. The meaning is, that the Holy Ghost, by his own will and consent, works, in the pursuit of the Father's will, where, or what, he did not work before. And thus is our faith regulated with regard to the Spirit. For we may both pray the Father, that he would *give* and *send* him to us, according to his promise; and we may pray to him to *come* to us, to sanctify and comfort us, according to the work and office which he has undertaken.

*Thirdly*; He is said to FALL on men, *Acts* x. 44. 'While Peter yet spake these words, the Holy Ghost *fell* on all them which heard the word †.' A *greatness* and *suddenness* is intended; as when the *fire* (the type of the Spirit) *fell down* on the altar and sacrifice of Elijah, the spectators were amazed and cried out, 'The LORD, he is God †!' Wherever the word is used, some *extraordinary effects*, evidencing his presence and power, are spoken of; and particularly, when such a blessing was not expected §.

*Fourthly*; Being *come*, he is said to REST on the persons to whom he was given and sent; as *Isa.* xi. 3. 'And the Spirit of the Lord shall rest upon him;' that is, *abide* and *remain*||. 'Thus the Spirit of the Lord rested on the elders \*\*.' So 'the Spirit of Elijah rested on Elisha ††.' And 'the Spirit of God and of glory resteth on us ††.' The word includes *complacence* and *permanence*. He is 'well pleased' in his work; he 'rests in his love with joy and singing §§.'

And

\* 1 Chr. xii. 18. Acts xix. 6. † So also Acts xi. 15. ‡ 1 Kin. xviii. 38, 39. § Acts ii. 4. and viii. 16. || John i. 32, 35. \*\* Num. xi. 25. †† 2 Kin. ii. 9. ‡‡ 1 Pet. iv. 14. §§ Zeph. iii. 17.

And he *abides* where he rests. ‘He shall abide with you for ever,’ said our Saviour\*. He *came* only, on some men, to actuate them for some peculiar work, and transiently to affect their minds by his power; but where he *rests*, as in the work of sanctification and consolation, there he abides with complacency and delight.

*Fifthly*; He is said to DEPART from some persons. Thus the ‘Spirit of the Lord departed from Saul,’ 1 Sam. xvi. 14. and David prays, that God would not ‘take his Holy Spirit from him,’ Psal. li. 11. His departure from men, is his ceasing to work in them and on them as formerly; and as far as this is *penal*, he is said to be *taken away*. Thus he departed and was taken away from Saul, when he no longer helped him with ability for kingly government. The departure of the Spirit is either *total* or *partial*. Some who have been made partakers of many of his *gifts*; have been much *enlightened*; and under the power of *convictions*, have *professed* the Gospel, and performed many *duties*; yet having been entangled with temptations, and conquered by their lusts, have relinquished their beginnings, and turned again to folly:—from such persons, the Holy Ghost *utterly* departs; gives them up to themselves, and their own hearts’ lusts: all their gifts dry up and wither; their light goes out, and they have darkness instead of vision. The case of such is truly deplorable! and if they add despite to the Spirit of grace, and contempt of his whole work, their case is in general, irrecoverable †!

From believers themselves he may also depart; but it is only *partially*, and for a *season*. For being given to them in the covenant of grace, the promise is express, that he shall never depart from them ‡, utterly and totally. Our blessed Saviour assures us, that ‘whosoever drinketh of the water that he would give him,’ meaning his sanctifying Spirit, ‘should never thirst;’ never suffer a total want any more. This is ‘a well of water springing up into everlasting

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\* John xiv. 16. † Heb. vi. 4, 6. and x. 26, &c. ‡ Isa. lix. 21.  
Jer. xxxi. 33. and xxxii. 39, 40. Ezek. xi. 19.

ing life\*. But as to the *degrees* and *sensible effects* of divine grace, light, and consolation, he may withdraw for a time. Believers may be left to spiritual decays, and much weakness: 'the things that remain may be ready to die.' He may 'hide himself;' or forsake his people for a moment: and hence they may apprehend themselves utterly deserted and forsaken†. But from such persons he never utterly nor wholly departs ‡.

There is one general property of the dispensation of the Spirit mentioned, *Heb. ii. 4.* which requires our attention. 'God also bearing them witness with signs and wonders, and with divers miracles, and *gifts* (say we) of the Holy Ghost;' but the word (*μερισμοι*) means *distributions* of the Holy Ghost: whence some have contended, that the Spirit is to be taken *passively*, and that he may be *divided into parts*; so that one may have one part, and another may have another part. But this interpretation is perverse and foolish; for the context requires, that the Holy Ghost be here taken *actively*, as the author of the distributions mentioned. These 'distributions' are from him, as the *signs* and *wonders* were; that is, effects of his power: only an intimation is added, how they were all wrought by him; which is, by giving them a power for their operation, *variously dividing* them; and that 'according to his own will.' And this

\* John iv. 14. and vii. 37, 38. † Isa. xl. 27. and liv. 7.

‡ To such a daring height of profaneness are some arrived, that they treat with contempt and scorn all that is said concerning these *spiritual desertions*, as well as the whole work of the Spirit on the hearts of men. Their trouble of mind under a sense of the guilt of sin; their darkness and discomposure when God withdraws his wonted influences of grace and favour; and their peace, comfort and joy, when he sheds abroad his love in their hearts; are all represented as 'the idle imaginations of distempered brains, or the mechanical effect of bodily disorder.' The design of these reproaches, is to decry all real intercourse between God and the souls of men, leaving only an outside form and shape of religion, not one jot better than Atheism. But what can such persons make of those numerous texts, in which this experience is graphically exemplified, as in Job, David, Heman, and others; or of that abundant provision made in the Scriptures, for the direction, recovery, and consolation of afflicted souls!

this place is so directly and fully expounded, 1 *Cor.* xii. 7. &c. (opened at the entrance of this discourse,) that no room is left for the exception of the most obstinate. To the same purpose are his operations described, *Iſa.* xi. 2, 3. ‘The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord.’ That *variety* of gifts and graces, with which believers are adorned, are these ‘*distributions*’ of the Spirit. So John, saluting the Churches of Asia, prays for grace for them, ‘from God the Father, and the *seven Spirits* that are before the throne \* :’ that is, the Holy Spirit, considered in his care of the Church, as the author of that *perfection* of gifts and graces, which are bestowed upon it. And therefore, as our Lord Jesus Christ, the foundation of his Church, was anointed with all the gifts and graces of the Spirit in their perfection, is said, that ‘upon that one stone should be *seven eyes*,’ *Zech.* iii. 9. all the gifts of the seven Spirits of God, or of that Holy Spirit, who is the author of them all.

\* *Rev.* i. 4.



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 B O O K II.

 PECULIAR OPERATIONS OF 'THE HOLY SPIRIT UNDER THE OLD TESTAMENT, PREPARATORY FOR THE NEW.
 

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## C H A P. I.

1. *The operations of the Spirit, which were properly and absolutely extraordinary; (1.) Prophecy; the nature, use, and end of it—The nature and effects of inspiration—The distinct ways of God's communicating his mind to the prophets, by articulate voices, dreams, visions—The use of symbolical actions, and local mutations—(2.) Writing the Scriptures; three things requisite for that purpose—(3.) Miracles—2. The exaltation and improvement of men's natural faculties, in political, moral, intellectual, and artificial matters.*

**T**HERE is nothing excellent among men, but it is ascribed to the Holy Spirit, as the efficient cause of it; whether it be absolutely extraordinary, and above the production of natural principles, or whether it consist in an eminent improvement of those principles and abilities. And whatever he wrought in an eminent manner under the Old Testament, had generally, if not always, a respect to Christ and the Gospel, and so was preparatory to his completion of the great work of the new creation.

Those works of the Spirit, which were properly extraordinary, were *prophecy*; — *inditing the Scriptures*, and *miracles*. Those which consisted in the exaltation of natural abilities, to answer the occasions of life, and service of the Church, we shall find in things *political*, as skill for government; in things *moral*, as fortitude and courage; in things *natural*, as increase of bodily strength; or in *intel-*  
*lectual*

*lectural* gifts, either in *sacred* matters, as preaching the word of God, or in *artificial* affairs, as in Bezaliel and Aholiab.

The first eminent gift and work of the Spirit, under the Old Testament, and which had the most direct respect to Jesus Christ, was that of PROPHECY; the chief end of which was to pre-signify him, his sufferings and glory; or to appoint such things in divine worship, as might be *types* and representations of him. For the highest privilege of the Church of old, was but to hear tidings of what we now enjoy. As Moses, on the top of Pisgah, saw the land of Canaan, and in spirit beheld the beauties of holiness to be there erected (which was his highest attainment), so the chief joy of these saints was to contemplate the *King of Saints*, in the land that was yet very far from them\*. ‘Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you †.’ The sum and substance of the prophetical work, with the light, design, and ministry of the prophets themselves, are declared in these words. God himself gave the first promise of Christ, which was the foundation of the Church. ‘Then by revelation to the prophets he confirmed that promise, giving them, from time to time, fresh discoveries of his person, sufferings, and glory. While they were thus employed, they diligently endeavoured to become acquainted with the things themselves, in their nature and efficacy; yet considering, that not themselves, but future generations should enjoy the actual exhibition of them. They also searched, as far as intimation was given to them, after the *time* of their accomplishment; both *when* it should be, and what *manner of time* it should be; or what would be the state and condition of the Church in those days.

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\* Isa. xxxiii. 17. John viii. 56. † 1 Pet. i. 10, 11, 12.

The communication of this gift began betimes in the world; and continued, without any known interruption, during the whole preparatory state of the church\*. God ‘spake by the mouth of his holy prophets, which have been since the world began †.’ God revealed many things to Adam himself, without which he could not have worshipped him aright. For though his natural light might be sufficient to direct him in the religious service required by the law of creation, yet not in the duties of that state into which he was brought by the giving of the promise, after the entrance of sin. Hence he was directed to such ordinances of worship as were needful for him, and accepted with God; such were sacrifices. The prophecy of Enoch is recorded by the apostle Jude. And it is a matter neither curious nor difficult to demonstrate, that all the patriarchs before the flood, were guided by a prophetic Spirit, in the imposition of names on those children who were to succeed them in the sacred line. Abraham is expressly called a prophet by God himself ‡.

Now this gift of prophecy was always the immediate effect of the operation of the Holy Spirit. This is a fixed principle among believers, allowed in the first place, as that into which they resolve their faith. Thus Peter testifies, 2 epist. i. 20. ‘knowing this first that no prophecy of Scripture is of any private interpretation’ (or rather *conception*) ‘for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;’—it was not the fruit of men’s *private conceptions*; nor subject to the wills of men, so as to attain or exercise it by their own ability; but it was given by ‘inspiration of God §;’ the Holy Ghost moving, actuating, guiding their minds. Wherever it is said, that God spake by the prophets, or that the word of

\* After the finishing of the Canon of the Old Testament, it ceased in the Jewish Church, till it revived in John the Baptist, who was therefore greater than any former prophet, because he made the nearest approach to, and the clearest discovery of Christ, the end of all prophecy,

† Luke i. 70. ‡ Gen. xx. 7. § 2 Tim. iii. 16.

of God came to them, the immediate work of the Spirit is intended. Thus Micah says, ‘truly I am full of power by the Spirit of the Lord\*.’ Thus David speaks, ‘The Spirit of the Lord spake by me, and his word was in my tongue †.’ He spake *to them*, or *in them*, by his holy inspirations; and he spake *by them* in his effectual, infallible guidance of them, to utter, declare, and write what they received from him, without mistake or variation.

Prophecy, as to it’s exercise, is considered two ways: *precisely*, for the *prediction*, or foretelling things to come; but in *general*, it signifies to *speak out*, *interpret*, and declare the mind or words of another. Thus God tells Moses, that he would ‘make him a God to Pharaoh;’—to deal with him in the name, power, and stead of God; and that ‘Aaron his brother should be his prophet;’—*interpret* his meaning, and declare his words to Pharaoh, Moses having complained of the defect of his own utterance. Hence, in the New Testament, those who expounded the Scriptures to the Church, are called prophets, and their work prophecy ‡; because they interpreted, or declared, the mind, will, or word of God to others. Prophecy, then, is not to be confined to the strict notion of *prediction*; nor to be extended to every true declaration of the mind of God; but only to that, which is obtained by immediate revelation.

This peculiar gift of the Spirit, as to it’s nature in general, consisted in *inspiration*, or in-breathing; and it is so called, from the nature and name of the Holy Ghost. The name by which he is revealed to us, signifies *Breath*; and therefore when our Saviour gave him to his disciples, he ‘breathed upon them §.’ This expression also denotes the *gentleness* and *facility* of his operations on their minds, whereby he gently and softly breathed into them, as it were, the knowledge of holy things ||.

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\* Mic. iii. 8. † 2 Sam. xxiii. 2. ‡ Rom. xii. 6. I Cor. xiv. 31, 32. § John xx. 22.

|| It is true, that when persons were thus inspired with the mind of God, they had no rest till they had published it. When Jeremiah said,  
(chap.

The immediate effects of this inspiration were, that those inspired were ‘moved,’ or ‘acted, by the Holy Ghost;’ 2 *Pet.* i. 21: That is, (1.) He prepared and elevated their *intellectual faculties*, to receive and retain his divine impressions. So a man tunes the strings of an instrument, that it may properly receive the impressions of his finger, and give out the sound he intends. He did not speak in them, or by them, and leave it to their natural faculties, their minds and memories, to understand, remember, and report what he had spoken. But he himself *acted* their faculties, making use of them as his organs to express his words, and not their own conceptions. And this he did, (2.) With that light and evidence of himself; of his power, truth, and holiness, as left them under no suspicion, whether their minds were under his *influence* or not. Men are liable so to fall under the power of their own imaginations; and Satan often has so imposed on the minds of some, that they have mistaken them for supernatural revelations; but in the inspirations of the Holy Spirit, he gave them *infallible assurance* that it was himself alone, by whom they were acted\*. If any shall ask—What were these infallible tokens? I must plainly say, I cannot tell; for these are things of which we have no experience. Nor is any thing of this nature pretended to, by those who profess to experience the ordinary, gracious influences of the Spirit; tho’ some have falsely and foolishly imputed it to them. But this I say, it was the design of the Holy Ghost to give those who were *extraordinarily inspired*, an assurance, sufficient to bear them out in the discharge

(chap. xx. 9.) ‘that he would no more speak in his name, the word was as a burning fire shut up in his bones.’ This disturbance was from a *moral sense* of duty, and not from any violent agitation of the Spirit on his nature. And the consternation of some of the prophets, was occasioned either by the dreadful representations of things made to their imaginations in visions, or from the greatness of the things themselves revealed, which were often terrible and destructive; *Dan.* vii. 15, 28. *Isa.* xxi. 2, 3, 4. But his inspirations were gentle and placid.

\* *Jer.* xxiii. 28.

discharge of their duty, that they were acted by himself alone. They were often called to encounter various dangers, and some of them to lay down their lives in the work; which they would not have done, without as full evidence of their inspiration, as the nature of man is capable of, and such as secured them from all fear of delusion. On the word they delivered to others, there were such characters of divine truth, holiness, and power, as rendered it worthy of belief, and not to be rejected without the greatest guilt; much more then was there such an evidence in it to the persons inspired. The case of Abraham fully confirms it. (2.) The Holy Ghost acted and guided the very organs of their bodies, whereby they expressed his revelations. He guided their *tongues*, as the mind of a man guides his hand in writing. Hence David says, ‘My tongue is the pen of a ready writer\*.’ And so with respect to the pattern of the temple, and the whole worship of it, he says, ‘All this the Lord made me to understand in writing by his hand upon me, even all the work of this pattern †’. The Spirit guided him in writing it down, or gave it him as plainly as if every particular had been expressed in writing by the finger of God. Thus the Holy Ghost is said to speak ‘by the *mouth* of the holy prophets’;—they had but one mouth; an universal consent and agreement in the same predictions. They were but the *pipes* through which the water of revelation was conveyed, without the least mixture from their frailties and infirmities.

It remains that we consider those ways and means, which the Spirit used in communicating his mind to the prophets; and these were chiefly *voices, dreams and visions*: accompanied at times with *symbolical actions*, and *local changes*.

1. God sometimes made use of an *articulate voice*. So he revealed himself to *Moses*, when he ‘spake to him face to face, as a man speaketh to his friend †.’ And perhaps the whole revelation made to Moses was in this manner. So

\* Ps. xlv. 1. † 1 Chr. xxviii. 12. ‡ Exod. xxxiii. 11. Num. xii. 8.

So God spake to Elijah\*, to Samuel, to Jeremiah, and probably to all the prophets, at their first calling and entrance into their ministry. For words miraculously formed, and sensibly conveyed to the ear, carry much majesty and authority with them. This was not the usual way of God's revealing his mind; nor is it intended by that phrase, 'the word of the Lord came to me,' which only intimates that it was by immediate revelation, in whatever way it was granted. Generally, it was by a secret, effectual impression on the mind. These voices were either immediately created by God himself (as in the case of Moses, which gave peculiar eminence to his mission), or by the ministry of angels: but the *divine certainty* of their minds, was from an immediate *internal work* of the Spirit; without which, they might have been imposed upon by external, audible sounds.

2. *Dreams* were made use of under the Old Testament for the same purpose; and to them also I refer those *visions* which they had in their sleep, though not called dreams. Hence that promise, 'I will pour out my Spirit—your young men shall see visions, and your old men shall dream *dreams*,' *Acts* ii. 17. Not that God intended to make much use of these under the New Testament; but the promise intends a *plentiful effusion* of that Spirit who acted by those various means under the Old. Yet they were sometimes used; for instance, Paul had a vision in the night †: but of old they were more frequent. God made a signal revelation to Abraham, when 'a deep sleep fell upon him—and an horror of great darkness ‡.' Daniel also heard 'a voice and words in a deep sleep §.' So a deep sleep fell on Adam ||.' But this sleep of theirs, I conceive, was not *natural*; but caused of God in a peculiar manner, that therein he might represent the *image* of things to their imaginations. And this way of revelation was so common, that one who pre-  
tended

\* 1 Kin. xix. 12. † *Acts* xvi. 10. ‡ Gen. xv. 12, † Dan. x. 9  
‡ Gen. ii. 21.

tended to prophecy would cry out, ' I have dreamed, I have dreamed \* !'

3. God revealed himself by *visions* to the prophets; and this was so frequent, that they were called *Seers*. Isaiah terms his whole glorious prophecy, ' the vision which he saw † ;' partly from the *representation* made to him (chap. vi. 1.), and partly from the *evidence* of the things revealed to him, which were as clear to his mind, as if he had had an ocular inspection of them. Now these visions were either—*Outward representations* of things to their bodily eyes, or *Inward representations* to their minds. (1.) There were sometimes appearances of persons, or things, made to their outward senses, in which God employed the ministry of angels. Thus *three men* appeared to Abraham ‡, one of whom was the Son of God himself, the other two ministering angels. Of the same kind was the *burning bush* which Moses saw. The man that Joshua saw at the siege of Jericho. The seething-pot, the almond-tree, and basket of figs, seen by Jeremiah, &c. (2.) They were sometimes made only to their minds. When Peter saw the vision of a *sheet* let down from Heaven, it is said §, he was in a trance or *ecstasy*, whereby for a season he was deprived of the use of his bodily senses. And to this head I refer Daniel's and the apocalyptical visions; and especially all those visions, wherein any representation was made of God himself, and his glorious throne; as, 1 *Kin.* xxii. 19. *Isa.* vi. 1. *Ezek.* i. 3. &c. In all these there was no use of the bodily senses of the prophets; but their minds were impressed with ideas and representations of things: but this was so effectual, that they understood not but that they had also made use of their *visive faculty*. Hence Peter, when he was actually delivered out of prison, thought, for a time, that he had only seen a vision ||; for he knew how powerfully the mind was wont to be affected by them. Now these visions were granted to the Prophets, to confirm their minds, and affect their hearts, with a clear and

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forcible,

\* Jer. xxiii. 25. † Isa. i. 1. ‡ Gen. xviii. 2. § Acts 8. 10. 11.  
|| Acts xii. 9.



forcible apprehension of those things which they were to communicate to others. But it was necessary, in order to render these visions direct and complete parts of divine revelation, that the minds of the prophets should be elevated in a due manner by the Holy Spirit, for the reception of them; and that they should be enabled faithfully to retain, and infallibly to declare, what was so represented to them\*.

4. *Symbolical actions* were sometimes enjoined on the prophets. Isaiah was commanded to walk naked and barefoot; Jeremiah to dispose of a linen-girdle; Ezekiel to lie on his side in the siege; Hosea to take a wife of whoredoms. Now *some* of these things being against the light of nature, and the law of God, cannot be supposed to have been *actually done*, but represented to them in *visions*, to make the deeper impression on them; as to most other instances, they might be *really* performed, and not in vision only †.

5. Their revelations were accompanied with *local mutations*, or being transported from one place to another, as Ezekiel was ‡; and it is expressly said, that it was in the visions of God. Falling into a trance, or ecstasy, wherein the exercise of their outward senses was suspended, their minds were carried in a holy rapture from one place to another; which was effected only by a divine representation of things to them, which were done in places from whence they were really absent. Now all these belong to the manifold variety of divine revelations, mentioned *Heb. i. 10. §* *The*

\* Thus Ezekiel had a vision of a glorious temple, to instruct the Church in the spiritual glory and beauty of gospel worship, chap. xliv. Now it seems utterly impossible for the mind of man to conceive and retain at once all the harmonious structure, dimensions and laws of the fabric represented. It was the work of the Spirit to implant and preserve the idea, and enable him accurately to declare it.

† Ezekiel, for instance, was to do some things in the sight of the people, for their conviction, chap. xii. 4. | xxiv. 19.

‡ Ezek. viii. 3. and xi. 24.

§ A considerable difficulty here presents itself. We are told, by the apostle Peter, that 'holy men—were moved by the Holy Ghost.' And yet we find that true prophecies and great predictions have been given by

The writing of the Scripture was another effect of the Holy Ghost. The Apostle tells us, that 'the Scripture,

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ture,

by wicked men: As Balaam, a forcerer, who 'heard the words of God, and saw the visions of the Almighty;' Saul, Caiaphas, and others. Did God ever grant his holy inspirations to wicked men? Shall we think that the Holy Spirit would mix his inspirations with the suggestions of the Devil in a sooth-sayer? Or shall we suppose that the Devil was the author of those true and important predictions?

To remove this difficulty, observe, that the apostle's expression is not to be taken *universally*, as if all who prophesied were *personally holy*; but that they were so for the most part; and he particularly refers to the penmen of the Scripture, who, I doubt not, were really sanctified. Or he may design an *official holiness*; a separation to God, by office, and not inherent holiness; for the gift of prophecy is not a sanctifying grace in itself; a transient irradiation of light in hidden things, could not produce faith, love, or holiness in the heart. Therefore there is no inconsistency in supposing that God should grant immediate inspiration to some wicked men.

As to those who were established to be prophets during the whole course of their lives, after their first call; as Samuel, Elijah, Elisha, Jeremiah, &c. I doubt not they were all truly sanctified by the Spirit of God. But as to some who had only occasional discoveries, or raptures, as Saul, Caiaphas, &c. they were doubtless wicked men, and yet were acted by the Spirit of God, *John xi. 51.* The difficulty about Balaam is greater. But several things may be offered for its removal. Some contend that he was a prophet of God only; that indeed he gave himself to judicial astrology, and the conjectures of future events from natural causes; but that his prophecies were divine; yet, affecting only the speculative part of his mind, had no influence on his heart, which was still corrupt. But as it is expressly said, 'he sought for enchantments,' so his whole course and end, prove him to be a cursed forcerer, *Num. xxiv. 1. Josh. xiii. 22.* As to what is said of his hearing the voice of God, &c. it might be only his own boasting, to procure veneration to his diabolical incantations. But God made use of his reputation, to publish to the nations a glorious testimony concerning the Messiah, the report of which was then almost lost among men. Thus the good Spirit of God over-ruled the power of the Devil, cast his suggestions from Balaam's mind, and gave such an impression of sacred truths, as he could not help declaring. He snatched, as it were, the instrument from Satan's hand; made it give a sound according to his own mind; and then left it again in his possession. Probably he did so with the Heathen Oracles; the Sibyls; the damsel possessed with a spirit of divination, &c. *Acts xvi. 16.* For no conspiracy of men or devils shall cause him to forego his sovereignty over them, and employing them to his own glory.

ture, or *writing itself* (*ἡ γραφή*) was by inspiration from God,' 2 *Tim.* iii. 16. This ministry was first committed to Moses, who, besides the five books of the law, probably also wrote the book of Job. There were many prophets before him, but he was the first who committed the will of God to writing, after God himself who wrote the law in tables of stone, which was the beginning and pattern of the Scripture. The writers of the historical books of the Old Testament are unknown; but it is certain they were of the number of 'holy men, who spake and wrote as they were moved by the Holy Ghost.' Hence they are called prophets. For though they wrote *historically*, yet it was not from their own memory, nor from tradition, nor from records (though they might be furnished with these); but by the guidance and direction of the Holy Ghost; hence they are called prophets, in such a latitude as the word may be used in, to signify any that are *divinely inspired*, or receive immediate revelations from God.

Three things concurred in this work. (1.) The *inspiration* of the minds of the prophets, with the knowledge and apprehension of the things communicated to them: (2.) The *suggestion of words* to express the conceptions of their minds: (3.) The *guidance of their hands* in setting down the words suggested. If either of these were wanting, the Scripture could not be absolutely divine and infallible. Some indeed think, from the *variety of stile* observable in the Scriptures, that the *substance* only was given them, and that the words were left to their own abilities. I shall only say, that this variety arises chiefly, from the variety of the subjects treated of, and can give no countenance to the profaneness of this opinion. For the Holy Ghost does not put a force on the minds of men; but acts on them agreeably to their nature, endowments, and qualifications. The words therefore which he suggests, and causes them to use, are such as are familiar to themselves. We grant, that they used their own abilities in the choice of words;

but

but the Holy Spirit, who is more intimate to the minds and skill of men than they are themselves, so guided them, that the words they fixed on were as directly and certainly from him, as if they had been spoken to them by an audible voice. Otherwise, they could not be said to *Speak* as they were moved by the Holy Ghost; nor could their *writing* be of divine inspiration. Hence in the *original*, great senses and significations often depend on a single letter, as in the change of Abram's name to Abraham; and our Saviour affirms, that every *apex* and *iota* of the law is under the care of God\*.

The third sort of the immediate *extraordinary operations* of the Holy Ghost are *miracles*; such as were frequently wrought under the Old Testament, by Moses, Joshua, Elijah, Elisha, and others; those by Moses exceeding, if the Jews mistake not, all the rest. Now these were all the *immediate effects* of the divine power of the Holy Ghost; for by miracles we mean such effects as are really beyond and above the power of natural causes however applied. It is expressly said of Christ himself, that he wrought miracles (casting out devils for instance) by the Holy Ghost; and if their immediate production was by his power in the human nature of the Son of God, how much more must it be granted, that it was by *him alone* that they were wrought in those who had no such relation to the divine nature. And therefore, when they are said to be wrought by the *hand* or *finger* of God, it is the person of the Spirit which is precisely intended, as we proved before. And the persons by whom they were wrought, were never the *subjects* of the power whereby they were wrought, as though it should reside or be inherent in them †; only, they were infallibly directed by the Holy Ghost, by word or action, to pre-signify their operation. Thus, when Joshua commanded the sun and the moon to stand still ‡, there was no power in him, nor extraordinarily communicated to him, to influence the whole frame of nature,

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\* Matt. v. † Acts iii. 12, 16. ‡ Josh. x. 12, &amp;c.

nature, and effect so great an alteration; only he had a divine warrant to speak that which God himself would effect; whence it is said, 'God hearkened to the voice of a man \*.' So in all other miraculous operations, even where the members of the body were instrumental of the miracle, as in the gift of tongues; they who had that gift, did not so speak from any skill or ability residing in them, but they were merely organs of the Holy Ghost, which he moved at his pleasure. The design of all these operations was to give reputation to their persons, and to confirm their ministry. Thus when God sent Moses to declare his will to Israel, he commands him to work miracles, that they might believe he was sent of God; *Exod. iv. 8.* : and these were called *signs*; because they were tokens of the presence of God, and were made subordinate to the great work of revealing his will. And these are the general heads of the *extraordinary operations*

\* Some of the Jewish writers interpret this passage to signify, merely the *speed* of Joshua in subduing his enemies before the close of the day; and this they do, lest Joshua should be thought to have wrought a greater miracle than Moses. Our author also observes that some christian writers countenance this fiction. To remove a variety of difficulties which have been started from this remarkable story, the Editor begs leave to transcribe the following elucidation of the matter, from Pike's *Philosophia Sacra*, p. 47. 'The place now quoted has been constantly brought as an objection against the Scripture's allowing the motion of the earth, and is insisted on as a proof, that the Scriptures assert the motion of the sun round the earth. But I conceive that this mistake arises from quoting the place imperfectly. 'Tis usually said—Does not Joshua say, 'Sun, stand thou still?' and the next words are generally dropped: whereas it runs thus, 'Sun, stand thou still in GIBEON; and thou Moon, in the valley of AJALON.' Now I ask—Was the body of the sun in *Gibeon*, or the body of the moon in the valley of *Ajalon*? Surely no: but the *light* proceeding from the sun, and the *light* reflected from the moon were both there. Joshua means, not the *bodies*, but the *lights* of the sun and moon, which were made to remain for a time in the same situation in Gibeon and Ajalon. And this was effected by a miraculous power, without making any alteration in the bodies of the sun, moon, or earth. The Hebrew words, SHEMESH and YARAH, mean the *light* of the sun and moon, &c.

operations of the Spirit, exceeding all human or natural abilities.

But besides these, there were other operations of the Holy Ghost, whereby he improved and exalted the *natural faculties* and abilities of men for special purposes: and these, as was intimated, have respect to things *political, moral, natural, and intellectual*; with some of a mixed nature.

1. *Political* gifts were bestowed on persons, whereby they were formed for rule and civil government. Government among men, is of great concernment to the glory of God, and the welfare of society; without it, the whole world would be a scene of violence, wickedness, and confusion. Now all will allow that peculiar gifts and abilities of mind are requisite for this purpose. Those who are in authority should diligently cultivate them; or the world and themselves will soon feel the effects of their negligence. But because the utmost of wisdom men may attain by ordinary means, is not sufficient for some *special ends*, which God designed by their government, the Holy Ghost sometimes gave a *special improvement* to their mental abilities by his own immediate operation: and which was sometimes manifested by external, visible signs. Thus when the *Sau-rah* was first appointed for the assistance of *Moses* under the burden of government, 'the Lord said to *Moses*, gather unto me seventy men of the Elders of Israel, and I will breathe of the Spirit that is upon thee, and put it upon them, and they shall bear the burden of the people with thee. And the Lord took of the Spirit that was on *Moses*, and gave it to the seventy Elders, and the Spirit rested on them,' *Numb.* xi. 16, 17, 25. They had been *judicial officers* before; but when they were called to assist in the *supreme power*, the same Spirit that rested on *Moses* was given to them; that is, he wrought in them the same abilities for government; the same wisdom, sagacity, diligence, and courage, that they might execute the laws, wisely and impartially. So

when

when God would erect a new kind of government or *kingdom* among them, and designed Saul to be their king, he gave him ‘another heart;’ being called from a low condition to royal dignity, the Spirit of God endowed him with wisdom and magnanimity fit for his high office. And this was accompanied with a visible token, an extraordinary *afflatus*\*, that the people might acquiesce in his appointment. For the same reason he instituted the *anointing* of kings at their inauguration, for it was a token of the communication of the gifts of the Holy Ghost. And indeed, so great is the burden with which a just and useful government is attended; so great are the temptations arising from power and riches; that without special assistance, men will either sink under it’s weight, or miscarry in it’s management. This made Solomon prefer wisdom (for rule), before every other blessing †; and if the rulers of the earth would follow his example, and earnestly pray for the supplies of the Spirit, it would be better with them and the world than it commonly is. God sometimes carried this dispensation beyond the pale of the Church; and I doubt not he continues so to do. Thus he *anointed* Cyrus ‡, who had a great work to do for God; for he was to execute his judgments on Babylon, and to deliver his people; for both these purposes he needed and received special aid from the Spirit of God; though in himself he was but a ‘ravenous bird of prey §.’ How many on whom these gifts are bestowed, never consider their author; but sacrifice to their own nets and drags, and look on themselves as the springs of all their wisdom and ability! But it is no wonder that all regard to the gifts of the Spirit in the government of the world is despised, when his whole work as to the Church itself is openly derided.

29 We may add those *moral virtues* which were granted to some persons for the accomplishment of particular designs. So he came upon *Gideon* and *Jephthah*, to qualify

\* 1 Sam. x. 9, &c. † 2 Chron. i. 10; ‡ Isa. xlv. 1. § Isa. xlvi. 17.

by them for delivering his people from their enemies in battle, *Judges* vi. 34. | xi. 29. It is said before of them both, that they were ‘men of valour;’ vi. 12. | xi. 1. This coming of the Spirit upon them, was his special excitation of their *courage*, and fortifying their minds against danger; and this he did by such an *efficacious impression* of his power, that themselves received a full confirmation of their call, and others might discern the presence of God with them. Hence it is said, ‘the Spirit of God *cloathed* them;’ they being warmed themselves, and known to others by his gifts, and the actings of them.

3. There are several instances of his adding to the gifts of the mind, whereby he qualified persons for their duties, even *bodily strength*, when that also was needful for the work assigned them. Such was his gift to Sampson. His bodily strength was supernatural, a mere effect of the power of the Spirit; and therefore when he put it forth, it is said, ‘the Spirit of the Lord came mightily upon him\*,’ or wrought powerfully in him. And he gave him this strength in the way of an *ordinance*, appointing the growing of his hair to be the sign and pledge of it; the care of which being violated, he lost for a season the gift itself.

4. *Intellectual gifts* were also communicated to some persons, to be exercised in natural or artificial affairs. So he endowed Bezaliel and Aholiab with wisdom and skill in all manner of curious workmanship, for the building and beautifying the tabernacle, *Exod.* xxxi. 2, 3. Whether Bezaliel had before given himself to the acquisition of those arts and sciences is uncertain; but his present endowments were certainly *extraordinary*. The Spirit of God heightened, improved, and strengthened his natural faculties, to a perception and understanding of those curious works, with skill to contrive and dispose of them according to the order appointed by God himself.

5. We

\* *Judges* xiv. 6. | xv. 14.



5. We might here consider *the assistance* given to holy men of old for *the preaching* the word of God; as to Noah, who was ‘a preacher of righteousness,’ for the conviction of the world, and conversion of the elect, wherein ‘the Spirit of God strove with men†,’ and ‘preached to them that were disobedient‡.’ But the explanation of his whole work in this particular, will occur to us in a more proper place.

And thus I have *briefly* passed through the *dispensation of the Spirit under the Old Testament*, nor have I aimed therein to gather up his whole work; for then every thing that is *praise worthy* in the Church must have been enquired into; for without him, all is death, and darkness, and sin. All light, life, and power are from him alone. But the instances insisted on are sufficient to prove, that the whole *being* and *welfare* of the Church depended solely on his will and operations. From him was the *word of promise*, and the *gift of prophecy*: from him was the *revelation* and *institution* of all the ordinances of religious worship: from him was that communication of *gifts* and *gracious abilities* which any received for the edification, rule, protection, and deliverance of the Church. And if this was the state of things under the *Old Testament*, a judgment may thence be formed, how it is under the *New*; the principal advantage of which, next to the coming of Christ, is the *pouring out of the Spirit* in a larger measure than before. And yet it is come to pass, that some men think, that neither *he* nor his work are of any great use to us. And though we find every thing that is *good* even under the *Old Testament*, assigned to him as the immediate author of it; it is hard to persuade some persons that he continues now to do *any good* at all: so diverse, yea so *adverse* are the thoughts of God and men in these things, where our thoughts are not captivated to the obedience of faith.

CHAP.

\* 2 Pet. ii. 5. † Gen. vi. 3. ‡ 1 Pet. iii. 19, 20.

## C H A P. II.

## GENERAL DISPENSATION OF THE HOLY SPIRIT, WITH RESPECT TO THE NEW CREATION.

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*The importance of the doctrine concerning the dispensation of the Spirit, argued from, (1.) The promise of the plentiful effusion of the Spirit. (2.) Ministry of the gospel founded on the promise of the Spirit. (3.) How this promise is made to all believers. (4.) Injunction to pray for the Spirit. (5.) The solemn promise of Christ, to send him, and the ends for which he promised him. (6.) The work of the new creation the principal means of displaying the glory of God.*

WE are now arrived at that part of our work, which was principally intended, the dispensation of the Spirit, with respect to the *Gospel*, or the *new creation* of all things in and by Jesus Christ. And this demands our most diligent enquiry and meditation; nor is there any more important principle in the christian religion. The doctrine of the *being* and *unity* of God is common to us, with the rest of mankind: the doctrine of the *Trinity*, was known to all who enjoyed divine revelation, even under the Old Testament: the *incarnation* of the Son of God was promised and expected from the first entrance of sin: but this *dispensation of the Spirit* is so peculiar to the New Testament, that the evangelist, speaking of it, says, ‘the Holy Ghost was not yet given, because Jesus was not yet glorified\* ;’ and the disciples of John the Baptist knew not ‘whether there were any Holy Ghost †:’ both which sayings respect this his *dispensation*; for he did not then begin to *be*, nor were they ignorant of his eternal existence. To stir us up therefore to diligence in this enquiry, I shall add a few considerations to those before mentioned.

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\* John vii. 39. † Acts xix. 2.

1. The *plentiful effusion of the Spirit*, is the great privilege and pre-eminence of the Gospel-Church state. This is that ‘good wine, which was kept to the last;’ as all the prophets witness\*. The *coming of Christ in the flesh* was the great promise of the Old Testament; but he was so to come, as to put an end to that whole Church-state, wherein his coming was expected. But this *promise of the Spirit* was to be the foundation of *another Church-state*, and the means of it’s continuance. If, therefore, we have any interest in the Gospel itself, let us attend to these things. ‘Let no man deceive us with vain words,’ as though ‘the things of the Spirit’ are *fanatical*, and *unintelligible* by rational men. If ‘the world, in wisdom,’ and their reason, ‘know him not,’ yet believers know him, for ‘he dwelleth with them and shall be in them †.’ The present practice of the world, in despising the Spirit of God and his work, gives light and evidence to our Saviour’s words; ‘that the world cannot receive him:’ and the reason is, ‘because it knoweth him not;’—has no experience of his power and grace. But not to avow the Spirit of God in his work, is to be ashamed of the Gospel and of the promise of Christ, as if it were not to be owned in the world.

2. The *ministry of the Gospel*, whereby we are begotten again, is, from his promised presence with it, and work in it, called the *ministry of the Spirit ‡*, in opposition to ‘the ministrations of the law,’ in which, however, there was a multitude of ordinances of worship and glorious ceremonies. And he who knows no more of the ministry of the Gospel, than what consists in an attendance to the *letter of institutions*, and the manner of their performance, knows nothing of it. Not that there is any *extraordinary* inspiration now pretended to by us, as some slanderously report, but there is that presence of the Spirit of God with the ministry of the Gospel, in his authority, assistance, communication of gifts and abilities, guidance and direction, without which it is useless and unprofitable.

3. The

\* Isa. xxxv. 7. | xlv. 3. Joel ii. 28. Ezek. xi. 19. | xxxvi. 27.

† John xiv. 17. ‡ 2 Cor. iii. 6.

3. The promise and *gift of the Spirit*, under the Gospel, is not made or granted to any peculiar sort of persons only, but to all believers, as their conditions and occasions require. The Papists would confine this promise to their Pope and councils (things nowhere mentioned in Scripture); but it is the common concern of all believers in their *places* and stations; of all churches in their *order*; and of all ministers in their *office*. It is true, that those *extraordinary effects* of his power, which were necessary for laying the foundation of the Church, have ceased; but the whole work of his *grace*, is no less carried on at this day, in the elect of God, than it was on the day of Pentecost; and so is his communication of *gifts* for the edification of the Church\*. The owning therefore of the work of the Spirit, is the principal part of that profession which at this day all believers are called to.

4. We are taught to *pray* that God would give his Holy Spirit to us, that through his assistance we may live to God, in that holy obedience which he requires at our hands. Our Saviour enjoins an *importunity* in our supplications for him, and gives us encouragement that we shall succeed, 'Your heavenly Father shall give his Holy Spirit to them that ask him,' *Luke xi. 9, &c.* He, therefore, is the *great subject matter* of all our prayers; and that signal promise of our Lord, that he would send him as a Comforter to abide with us for ever, is a *directory* for the prayers of the Church in all ages. Nor is there any Church in the world fallen under such a total degeneracy, but that in their *public offices* there are testimonies of their ancient faith and practice, in praying for the Spirit. The apostle Paul, in all his most solemn prayers for the Churches in his days, makes this his chief petition for them, that God would give to them and increase in them the gifts and graces of the Spirit †. And this affords a full conviction of what importance the consideration of the Spirit and his work is unto us.

5. What was before mentioned must be repeated here, namely, the *solemn promise* of Jesus Christ just before he

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\* Eph. iv. 10, &c. † Eph. i. 17. | iii. 16. Col. ii. 2.

left this world by death ; and as he therein made and confirmed his testament \*, he *bequeathed his Spirit* as his great legacy to his disciples. And this was the great pledge of their future inheritance, which they were to live on in this world †. How would some rejoice if they could possess the relic of any thing that belonged to our Saviour in the days of his flesh, though of no real use or benefit to them ? How many called Christians boast of some pretended pieces of his cross ! Love, abused by superstition, lies at the bottom of this vanity ; they would embrace any thing left them by their dying Saviour ; but he has left no such things, nor did he ever bless and sanctify them to sacred purposes. But this is openly testified in the Gospel, that when his heart was overflowing with love and care for his disciples, when he took a prospect of their condition, duty, and temptation in the world, and thence provided all they could possibly need ; he promises to give them his Holy Spirit to abide with them for ever, directing us to look to him for all our comforts and supplies. According therefore to our valuation of him, and our satisfaction in him, is our regard to the love, care and wisdom of our blessed Saviour to be measured. Indeed, it is only in his word and Spirit that we can either honour or despise him here ; in his own person he is infinitely exalted, so that nothing of ours can affect him ; but it is in our regard to these, that he tries our faith, love, and obedience. And it is truly lamentable to consider the contempt that is cast on this Holy Spirit and his work, which includes a contempt of the Father and the Son also, by whom he is sent. Nor will a pretence of ‘honouring God in their own way,’ secure such men from the guilt of this abomination ; for

is an *Idol*, and not the God and Father of our Lord Jesus Christ, who does not work effectually in the elect by the Holy Ghost.

And if we consider this promise of the Spirit as to the *ends* of it, we shall find, that he is promised and given as *the sole cause and author of all the good* that we can enjoy in  
this

\* Heb. ix. 15, &c.

† 2 Cor. i. 22.

this world. For there is no good communicated *to us*, no gift, grace, mercy, privilege, or consolation bestowed upon us, but through the Holy Ghost; nor is there any good *in us* towards God, any faith, love, duty, or obedience, but what is effectually wrought in us by *him*, by him alone.

The great work whereby God designed to glorify himself ultimately in this world, was that of the *new creation*; which must therefore contain the most perfect and absolute revelation of himself, his nature and excellencies; for from their discovery and manifestation, with the duties they require from rational creatures, doth the glory of God arise. Hence is the Lord Christ, in his work of mediation, ‘the image of the invisible God;’ ‘the brightness of his glory, and the express image of his person;’ because in and by him all the glorious properties of the divine nature are displayed, incomparably above what they were in the first creation. Particularly God has herein revealed himself as *Three in One*. The glorious mystery of the *Holy Trinity* is peculiarly displayed in the new creation; not so much by express propositions or verbal testimonies, as by a declaration of the mutual acts of the divine persons towards each other, and of their distinct external actings towards us, for us, and in us. And this, not to fill our minds with notions of God, but to teach us how to place our trust in him, how to obey and live to him, how to obtain and exercise communion with him, till we come to the enjoyment of him.

In this new creation, three things are proposed to our faith. 1. The *supreme design* of it, which is absolutely and uniformly assigned to the will, counsel, love and grace of the Father\*. And because the Son undertook to effect what the Father so designed, there were many acts of the Father towards the Son, in *sending, giving, appointing* him; in preparing him a body, in supporting him, in rewarding, and giving a people to him; which, on account of

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the

\* *Mat.* xlii. 1, &c. *Psa.* xl. 6. *Isa.* liii. 10, &c. *Eph.* i. 4, &c.

the authority, love and wisdom exercised in them, belong to the Father; their *actual operation* belonging principally to another person. In these things is the person of the Father proposed to us to be known and adored. 2. The *pur chasing* and procuring cause, and means of effecting that design, are ascribed to the Son; who condescends and engages to accomplish in his own person, the whole work appointed for him by the wisdom and counsel of the Father †. And in these divine operations is the person of the Son revealed to us, to be ‘honoured even as we honour the Father.’ 3. The *application* of the supreme design, and actual accomplishment of it to make it effectual, is assigned to the Holy Spirit. He works and effects whatever was to be done in reference to the person of the Son, or to the sons of men, for the accomplishment of the Father’s counsel, and the Son’s work, in the special application of both, to their proper ends. Hereby he is made known to us, and hereby our faith is directed. And thus in this great work God causes *all his glory* to pass before us, that we may know and worship him aright. And what is the peculiar work of the Holy Ghost herein, we shall now declare.

† Phil. ii. 5, &c.

## C H A P. III.

WORK OF THE HOLY SPIRIT WITH RESPECT  
TO THE HUMAN NATURE OF CHRIST, THE  
HEAD OF THE NEW CREATION.

*The work of the Spirit on the human nature of Christ—The body of Christ formed in the womb by the Holy Ghost, of the substance of the blessed Virgin—Reasons of her espousal to Joseph—The actual purity and holiness of the soul and body of Christ, from his miraculous conception—Sanctification in Christ, how carried on by the Holy Ghost—How anointed with power and gifts at his baptism—How he offered himself as a sacrifice through the eternal Spirit—His resurrection and glorification by the Spirit—His bearing witness to Christ—The way and means of knowing and loving Christ as we ought.*

**T**HE dispensation and work of the Spirit in the New Creation, respect, *First*, The **H E A D** of the Church, the Lord Jesus Christ; and *Secondly*, The **M E M B E R S** of his mystical body. We are therefore in the first place to enquire what are those operations, of which the *Person of Christ* in his human nature was the immediate object \*.

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*First* ;

\* It is objected, That if the human nature of Christ was united to the person of the Son of God, there seems to be no need, nor indeed room, for these operations of the Spirit. Could not the Son of God perform every thing necessary for the forming, supporting, sanctifying, and preserving of his own nature, without the assistance of the Holy Ghost?—I answer, 1. The only immediate act of the Son on the human nature, was the *assumption* of it. 2. The only necessary consequent of this assumption, is the *personal union of Christ*; or the inseparable subsistence of the *assumed nature* in the person of the Son. This was indissoluble, and not shaken in the least, by the temporary dissolution of that nature by the separation of the soul and body. For the union of the soul and body did  
not



*First*; The formation and miraculous conception of the body of Christ in the womb of the blessed Virgin, was the peculiar work of the Holy Ghost. With respect indeed to the *designation* of it, it is ascribed to the Father by Christ himself; ‘a body hast thou prepared me;’ that is, in the eternal counsel and love of the Father. And as to the *voluntary assumption* of it, it is ascribed to the Son himself, who, because ‘the children were partakers of flesh and blood, himself also took part of the same.’ But the divine *efficiency* in this matter, was the peculiar work of the Holy Ghost, *Matt.* i. 18. When his mother Mary was espoused to Joseph, before they came together, she was found to be with child of the Holy Ghost;’ *ver.* 20. ‘That which is conceived in her,

not constitute him a person, so that their separation should destroy his personality: for he was a person by the union of both to the Son of God.

3. All other actings of God in the person of the Son towards the human nature, were *voluntary*, and did not necessarily ensue on this union. For there was no transfusion of the properties of one nature into the other; nor real physical communication of divine essential excellencies to the humanity. Hence were those temporary dispensations, when under his great trial the human nature complained of desertion and dereliction by the divine, *Matt.* xxvii. 46. For this forsaking was not as to personal union, but as to voluntary communications of light and consolation. Hence himself declares, that the human nature was not the residential subject of omniscience, *Mark* xiii. 32. ‘Of that day knoweth no man, neither the Son, but the Father.’ He speaks of his human nature only, to which all divine communications were voluntary. See also *Rev.* i. 1. The human nature, however advanced, is not the subject of infinite, essentially divine properties.

4. The Holy Ghost is the immediate efficient cause of all external divine operations; for God works by his Spirit, or applies the power of divine excellencies to their operation.

5. The Holy Ghost is the Spirit of the Son no less than the Spirit of the Father, and therefore the immediate operator of all divine acts of the Son himself, even on his own human nature.

6. The immediate actings of the Spirit are not ascribed to him *absolutely* and exclusively, as to the other persons, and their concurrence in them; for the nature of God, which is the principle of all divine operations, is one and the same individuated in them all. But the things we insist on are ascribed eminently to the Holy Ghost, as he is the Spirit of the Father and of the Son: whence in every divine act, the authority of the Father, the love and wisdom of the Son, with the *immediate efficacy* of the Holy Ghost, are to be considered.

her, is of the Holy Ghost :’ *Luke* i. 35. ‘ The angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee ; therefore also that holy thing which shall be born of thee, shall be called the Son of God.’ This act of the Spirit was a *creating act* ; not indeed like the *first* creating act, which produced the *matter* of all things out of nothing ; but like those *subsequent* acts of creation, whereby out of matter already prepared, things were made *what* they were not before, and which they had no active disposition to, nor concurrence in. So man was formed of the dust of the earth, and woman of a rib taken from man. Thus in forming the body of Christ ; though it was effected by an act of infinite creating power, yet it was made of the *substance of the blessed Virgin*. And this was necessary, (1.) on account of the first original promise, ‘ that the seed of the woman should bruise the serpent’s head ;’ for the Word was to be ‘ made flesh,’ and to be ‘ made of a woman.’ (2.) It was necessary also for the accomplishment of the promises made to *Abraham* and *David* ; for the Messiah was to proceed from their loins ; he was to take upon him ‘ the seed of Abraham,’ and to be made of ‘ the seed of David according to the flesh.’ (3.) To confirm this truth, his genealogy according to the flesh is given us by two of the evangelists, which were neither true nor to the purpose, if he were not made of the substance of the Virgin. (4.) Besides, all our *alliance* to him, whence he was meet to be our Saviour, suffering in the same nature wherein we sinned, depends on this. For if he had not been made *like us* ; if he had not been partaker of our nature, there would have been no foundation for the imputation of what he did and suffered, to us\* : Hence these are accounted to us, as they could not be to angels, whose nature he did not assume †. And from hence may be inferred,

1. That the Lord Christ could not on this account, even with respect to his human nature, be said to be ‘ the  
Son

\* *Rom.* viii. 3. † *Heb.* ii. 16.

Son of the Holy Ghost ;' though he supplied the place of a natural father ; for the relation of *filiation* arises only from a *perfect generation*, and not from every effect of an *efficient* cause. When one fire is kindled by another, we do not say it is the son of that other : much less when a man builds a house, do we say it is his son. There was therefore no other relation between the person of the Holy Ghost and the human nature of Christ, but that of a creator and a creature.

2. That this act of the Spirit, in *forming* the body of Christ, differs from the act of the Son in *assuming* the human nature into personal union with himself. The latter was not an act of creation, but of ineffable love and wisdom ; taking the nature so formed and prepared for him, to be his own in the instant of formation, and thereby preventing the singular and individual subsistence of that nature by itself.

3. Hence also it follows, that the conception of Christ in the womb, being the effect of a creating act, was not accomplished successively and in process of time, but was perfected in an instant. For though creating acts of infinite power, where the works effected have distinct parts, may have a process allotted to them (as the world was created in six days), yet each part that was the object of a special creating act, was instantaneously produced. So was the forming the body of Christ, with the infusion of a rational soul to quicken it, though it increased afterwards in the womb unto the birth. And as it is probable that this conception was immediately on the angelical salutation, so it was necessary that nothing of the human nature of Christ should exist of itself, antecedently to it's union with the Son of God : for in the very instant of it's formation, was the 'Word made flesh,' and the Son of God was 'made of a woman.'

It only remains that we consider how the *conception* of Christ is assigned both to the Holy Ghost, and to the Virgin : 'A Virgin shall conceive,' *Isa.* vii. 14. 'Thou shalt conceive in thy womb and bring forth a Son', *Luke* i. 31.

i. 31. And yet in that ancient creed, commonly called the apostles, it is said ‘ he was conceived by the Holy Ghost, and’ only, ‘ born of the Virgin Mary.’ We are to observe, that this work is assigned to the Spirit as the *active efficient cause*, who by his almighty power produced the effect; and to the holy Virgin, as the *passive material cause*, for his body was formed of her substance. And this was after her solemn espousal to Joseph, for several reasons. For, (1.) under the cover of her marriage to him, she was to receive a protection of her spotless innocence. (2.) God provided one that should take care of her and her child in his infancy: And hereby (3.) was our blessed Saviour freed from the imputation of an *illegitimate birth*, till by his own *miracles* he should give testimony to his miraculous conception, concerning which, before his mother could not have been believed. (4.) That he might have one, on whose account his genealogy might be recorded, to manifest the accomplishment of the promise to Abraham and David: for the line of genealogy was not legally continued by the mother only. Hence Matthew gives us the genealogy by Joseph, to whom his mother was legally espoused: and though Luke gives us the true natural line of his descent by the progenitors of the Virgin, yet he names her not, only mentioning her espousals, he begins with her father *Heb: §.*

From this miraculous creation of the body of *Christ* by the immediate power of the Holy Ghost, it became a *met habitation* for his holy soul. We have not only the general depravity of our nature, but the obliquity of our particular constitutions to conflict with. Hence, one is disposed to *anger*, another to *levity*, a third to *sensuality*, and another to *stolt*. But the body of Christ being perfectly pure and exact, there was no tendency in his constitution to the least deviation from perfect holiness. The exquisite harmony of his natural temperature, made love, meekness, gentleness, patience, benignity and goodness, natural to him, as having an incapacity of such motions  
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as should have a contrary tendency. Hence also, though he took on him those infirmities which belong to human nature, as such, and are inseparable from it till it be glorified, yet he took none of our *particular* infirmities, which cleave to our persons through the *vice* of our constitutions, or *irregularity* in the use of our bodies. Those natural passions of our minds, which are capable of being means of trouble, as grief and sorrow, he took upon him; and also those infirmities of nature which are troublesome to the body, as hunger, thirst, weariness and pain (yea, the purity of his holy constitution made him more exquisitely sensible of these things, than any of the children of men); but as to our bodily diseases and distempers, which personally adhere to us, on the disorder of our constitutions, he was absolutely free from.

*Secondly*; The human nature of Christ being thus miraculously formed, was *sanctified* from the instant of its conception, and filled with grace according to its capacity. Being not begotten by natural generation, it derived no taint of original sin from Adam; he was obnoxious to no charge of sin, but was absolutely innocent and spotless, as Adam was in the day he was created. But this was not all; it was positively endowed by the Holy Spirit with all grace; capable indeed of further degrees as to actual exercise, but not of any new kind. 'There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots,' (which words plainly respect his incarnation); 'and the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord,' *Isa. xi. 1, 2, 3.* The Spirit's first *sanctifying work* in the womb, is principally intended in this promise, though it includes his succeeding operations. The soul of Christ, from the first moment of its infusion, was a subject capable of a fulness of grace as to its habitual residence, though the actual exercise of it was suspended,  
till

till the organs of the body were fitted for it. This therefore it received by this first unction of the Spirit\*.

*Thirdly*; The Spirit carried on the work which he thus began; and here we must observe two things; (1.) The Lord Christ, as man, exercised all grace by the rational powers of his soul, his understanding, will, and affections; for he acted grace as a man, 'made of a woman, made under the law.' His divine nature did not supply the place of a human soul, nor did it *immediately* operate the works he performed (as some of the ancients vainly imagined): but being a perfect man, like us in every thing but sin, his rational soul was the immediate principle of all his moral operations. In the improvement and exercise of these faculties, he made a progress like other men, which was accompanied with a progression in grace also, *Luke* ii. 40. 'The child grew,' that is, he increased in bodily stature, *v.* 52. 'and waxed strong in spirit,' or in the faculties of his mind: he is said, *v.* 47. to 'increase in wisdom and in stature.' He was (*πληρυνόμενος σοφίας*) continually *filling and filled* with new degrees of wisdom, as the rational faculties of his mind were capable of it. And this growth in grace and wisdom was the peculiar work of the Holy Ghost; for as the faculties of his mind were gradually enlarged, he filled them with grace for actual obedience. (2.) His human nature was capable of having *new objects* presented, of which before it had a *simple nescience*; and this is as inseparable from human nature *as such*, as weariness or hunger, but is no *vice* or blameable defect. Ignorance of any thing one *ought to know*, or that is necessary to duty, is a *moral defect*, and can never be ascribed to Christ; but as it is merely a *nescience* of some things, it is only a denial of *infinite omniscience*,  
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\* *John* iii. 34. See to this purpose Dr. Owen's exposition of the epistle to the Hebrews, (chap. i. 1.) This great work is most judiciously condensed, and published in four volumes octavo, by Dr. Edward Williams. A book of such real value, that it is hoped few evangelical preachers, or studious christians, will be without it.

not inconsistent with the highest holiness of human nature. Hence our Lord says of himself, that he ‘knew not the day and hour of the end of all things;’ and our apostle says of him, that ‘he learned obedience by suffering\*.’ In the representation of things *anew* to his human nature, the wisdom of it was *objectively* increased; and in new trials he learned *experimentally* the new exercise of grace. And this was the constant work of the Spirit, who dwelt in him fully and without measure; hence he was *habitually holy*, and exercised holiness entirely and universally.

*Fourthly*; The Holy Spirit anointed him with all those *extraordinary powers and gifts* which were necessary for the discharge of his office, *Isa. lxi. 1.* ‘The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives; and the opening of the prison to them that are bound.’ The *prophetical* office of Christ is here intended, to which he principally attended when on earth, and by which he instructed men in the nature and use of his other offices. For this work he was fitted by *the unction of the Spirit*, which he received at his baptism; for then he received the *visible pledge* which confirmed him in, and testified to others, his calling of God to the office of a prophet. Then ‘the Spirit descended like a dove, and rested on him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased †. Hereby was the great *seal* of heaven put to his commission †. He now entered fully on his public ministry, and gave himself up wholly to it. Before this, he had only *occasionally* manifested the presence of God with him, to prepare the minds of men for his ministry: as when he filled them with astonishment at his discourse with the doctors in the temple §. And though he probably performed many such extraordinary actions during his course of

\* Heb. v. 8. † Matt. iii. 16, 17. ‡ John vi. 27. § Luke iv. 1.

of a private life, yet he did not receive the fulness of gifts for his work, till the time of his baptism. On this immediately it is said ' he was full of the Holy Ghost \* ;' he was continually *filling* before, but now he was (*πληρης πνευματος αγιου*) ' full of the Holy Ghost,'—possessed of all that fulness of spiritual gifts which he needed, or which human nature is capable of receiving: with respect to which the Evangelist says, ' God giveth not his Spirit by measure to him †.' ' To every one of us is given grace, according to the measure of the gift of Christ ‡ ;' that is, in what measure he is pleased to distribute it; but the Spirit was given to the Lord Christ *immeasurably*. And hereby the Father accomplished his will, when it ' pleased him, that in him all fulness should dwell §,' that in all things he might have the pre-eminence.

*Fifthly*; It was by the power of the Holy Spirit he wrought those great and miraculous works whereby his ministry was attested and confirmed. Hence it is said that ' Jesus of Nazareth was a man approved of God, by miracles and wonders, and signs which God did by him ||.' So when he cast out devils, it was by ' the finger of God \*\*,' that is, by the infinite power of God, which was exerted by the Holy Spirit. And therefore, when the Jews ascribed his miracles to Beelzebub, he tells them that they blasphemed the Holy Ghost, whose works they were ††. Hence these mighty works are called (*δυναμεις*) *Powers* ‡‡, because of the power of the Spirit exerted in them. And in the exercise of this power consisted the testimony given to him by the Spirit that he was the Son of God, which was necessary for the conviction of the Jews to whom he was sent.

*Sixthly*; By him he was directed, comforted, and supported in the whole course of his ministry, temptations, obedience, and sufferings. A few instances may suffice. Soon after his baptism, he was ' led by the Spirit into the wilderness,'

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wilderness,'

\* Luke iv. 1. † John iii. 34. ‡ Eph. iv. 7. § Col. i. 19.  
 || Acts ii. 22. \*\* Luke xi. 20. †† Matt. xii. 28, 31. ‡‡ Mark vi. 5.  
 | ix. 39. Luke iv. 36. | v. 17. | vi. 19. | viii. 46. | ix. 1.



wilderness,' to begin his contest with the devil. Hereby he made an entrance into his ministry: and it teaches us what we must look for, if we solemnly engage to follow him in preaching the Gospel. By his assistance he was carried triumphantly through his temptations, and obtained a perfect conquest of his adversary, who then, and afterwards endeavoured by all means to oppose and hinder him in his work. The temptation being finished, he returned from the wilderness to preach the gospel 'in the power of the Spirit\*,' and thence, in his first sermon at Nazareth, he took those words of the prophet for his text; 'The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor †;' the issue was, that they 'all bare witness, and wondered at the gracious words that proceeded out of his mouth ‡.' And as he thus began his ministry in the power of the Spirit, he continually put forth his wisdom, power, grace and knowledge to the astonishment of all; stopping the mouths of his enemies, shutting them up in their rage and unbelief. By him he was directed, strengthened, and comforted in his whole course, in all his temptations, troubles and sufferings from first to last; for there was a confluence of them upon him in his whole way and work; a great part of his humiliation for our sakes consisting in these things. This God promised to him, and this he expected §. Now all the voluntary communications of the Divine Nature to the human, were by the Holy Spirit.

*Seventhly*; He offered himself up to God through the eternal Spirit, *Heb. ix. 14.* Those who look only at the outward part of Christ's death, can see nothing but suffering in it. The Jews took him, and they with the soldiers both scourged and slew him, hanging him on a tree. But the principal consideration of it, is his own offering himself a sacrifice to God, to make atonement for sinners; which was hid from the world by those outward  
acts

\* Luke iv. 14. † Luke iv. 18. ‡ ver. 22. § Isa. l. 7, 8. | xlii. 4, 6. | xlix. 5, 8.

acts of violence. And this he did by the eternal Spirit ; wherein we may notice the following instances :

1. He *sanctified*, consecrated, or dedicated himself to God, to be an offering or sacrifice, *John xvii. 9.* ‘ For their sakes,’ that is the elect, ‘ I sanctify myself.’ He was before this perfectly sanctified as to all inherent holiness, but he now consecrated himself to be a sacrifice, as the beast to be sacrificed of old was first *devoted* to that purpose. He sanctified himself ; that we might be sanctified by the offering of his body once for all \*. This was his first sacerdotal act ; and this he did through the effectual operation of the eternal Spirit in him.

2. He went voluntarily to the garden, which answered to the *adduction* or bringing of the victim to the door of the Tabernacle according to the Law ; for there he not only gave himself up into the hands of those who were to shed his blood, but he also actually entered upon the offering up of himself to God in his agony, when he ‘ offered up prayers and supplications, with strong crying and tears †,’ which declares not the *matter* but the manner of his offering.

3. In all that ensued, to the moment of his ‘ giving up the ghost,’ he offered himself to God by those actings of the graces of the Holy Spirit in him, which accompanied him to the last. And these are to be diligently considered, because on them depends the efficacy of the death of Christ as to atonement and *merit*, as they were enhanced and rendered excellent by the dignity of his person. We may therefore enquire what those graces were.

(1.) *Love* to mankind, and *compassion* towards *sinners*. This is frequently expressed where the offering of Christ is mentioned, ‘ Who loved me, and gave himself for me ‡ ;’ ‘ Who loved us, and washed us in his own blood § ;’ and compassion is the first grace required in an High Priest ||. Love in the holy soul of the Lord Jesus was then in it’s highest and most inconceivable advancement ; and the intensity of it supported him under all his sufferings.

\* Heb. x. 10. † Heb. v. 7. ‡ Gal. ii. 20. § Rev. i. 5. || Heb. v. 2.

As Jacob through the greatness of his love to Rachel, made light of seven years service for her, so Christ 'endured the cross and despised the shame,' for the joy of saving his elect.

(2.) That which principally actuated him in the whole, was his unspeakable *zeal* and ardent *affection* for the glory of God. These were the coals, which, with a vehement flame, consumed the sacrifice. Herein he aimed at two things, (1.) The manifestation of God's righteousness, holiness, and severity against sin; to repair the glory of God which seemed to suffer by sin; to make satisfaction to the justice of God for sin; to be a propitiation to declare his righteousness. And he came to do this with full ardor of soul, with the utmost intensity of mind; 'Lo I come' said he, 'I delight to do thy will, O my God; yea, thy law is in the midst of my bowels;' and when preparing for suffering, he says, 'with desire have I desired to eat this passover with you before I suffer \*;' and at another time, 'I have a baptism to be baptised with, and how am I straitened, or pained, till it be accomplished †!' His zeal gave him no rest till he was actually engaged in this great work. (2.) Jesus Christ designed the exercise of his grace and love. This he knew was the way to open the treasures of grace and love, that they might be poured out on sinners to the everlasting glory of God; for this was the design of God in the whole ||. This zeal and affection to the glory of God's righteousness, faithfulness and grace, which was wrought in the heart of Christ by the eternal Spirit, was that wherein principally he offered himself up to God.

(3.) His *holy submission* and *obedience* to the will of God, which were now in the height of their exercise, and grace advanced to the utmost in them, was another special part of his offering up himself. 'He humbled himself, and became obedient unto death, the death of the cross ‡;' and 'though he was a Son, yet he learned obedience by the

\* Luke xxii. 15. † Luke xii. 50. ‡ Phil. ii. 8. || Rom. iii. 24, &c.

the things that he suffered \* ;' that is, he experienced obedience in suffering. It is true he had always yielded obedience to God through the whole course of his life ; but now he came to the great trial of it, with respect to that special command of the Father, ' to lay down his life,' and to make his soul an offering for sin †. This was the highest *act of obedience* that ever was or ever shall be to all eternity ; and therefore God expressed the greatest satisfaction in it ‡. This holy submission was wrought in him by the eternal Spirit, and therefore by him, he offered himself to God.

(4.) To this also belongs that *faith* and *trust* which he now acted on God and his promises. And this respected (1.) *Himself*; namely, that he should be supported, assisted and carried through his work to a blessed issue ; ' I will put my trust in him §'. Herein I confess he was horribly assaulted, till he cried out, ' My God, my God, why hast thou forsaken me || ?' But yet after all, and through all his dreadful trial, his faith was victorious \*\*. (2.) This faith of his respected the *Covenant*. The blood that he now shed was the blood of the covenant ; and it was shed for the Church, that the blessings of the covenant might be communicated to them ††, with respect to which he exercised faith, as fully appears from his prayer, *John xvii.*

These gracious actings of the soul of Christ were the means whereby in his death, which was *violent* as to the outward instruments of it, and *penal* as to the sentence of the law, he *voluntarily* offered himself up as a sacrifice for sin ; and these were the things which from the dignity of his person became efficacious and victorious ; and without them his death had been no oblation. These rendered his offering a sacrifice of a sweet smelling favour to God ††. God was so absolutely delighted and pleased with these high and glorious acts of

\* Heb. v. 8. † Isa. liii. 10. ‡ ver. 11, 12. Phil. ii. 9, 10. § Heb. ii. 13. || Ps. xxii. 1. \*\* Ps. xxii. 9, 10, 11. - Matt. xxvii. 43. Isa. l. 7, 8, 9. †† Gal. iii. 13, 14. †† Eph. v. 2.

grace and obedience, that he 'smelt a favour of rest' towards mankind\*. He was more pleased with the obedience of Christ, than he was displeased with the sin of Adam. Now all these things being wrought in the human nature of Christ by the Holy Ghost, he is said to offer himself to God through the eternal Spirit.

*Eighthly* ; There was a peculiar work of the Spirit towards the Lord Christ while he was in the *state of the dead*. His holy spirit he committed into the hands of God his Father †, who had engaged to preserve him even in death, and to shew him again 'the path of life ‡'. His holy body in the grave continued under the special care of the Spirit of God ; and hereby that great promise was accomplished, 'that his soul should not be left in hell (the unseen state), nor the holy one see corruption §.' It is the body of Christ that is here called *the holy one* ; it was made an *holy thing* by the conception of it in the womb by the power of the Holy Ghost ; and is distinguished from his soul ; and opposed by Peter (*Acts* ii. 29.), to the dead body of David 'which saw corruption'. This pure and holy substance was preserved in it's integrity by the power of the Holy Spirit, without any of those accidents of change which attend the dead bodies of others.

*Ninthly* ; There was a peculiar work of the Holy Spirit in his *resurrection* || ; he was put to death in the flesh, but quickened

\* Gen. viii. 20. † Psal. xxxi. 5. Luke xxiii. 46. ‡ Pf. xvi. 11.  
§ ver. 10. Acts ii. 31.

|| The resurrection of Christ is also ascribed to the Father, *Acts* ii. 24. 'Him hath God raised up, having loosed the pains (sorrows or cords) of death ;' the tormenting pains, ended in death itself ; but the consequents are here reckoned to them, or the continuance under the power of death, according to the sentence of the law. These God loosed ; when the law was fully satisfied, the sentence was taken off, and Christ acquitted from it's whole charge. And this was an act of the Father ; as the judge orders the delivery of an acquitted prisoner, or one who has answered the law.

The same work Christ also takes to himself ; *John* x. 17, 18. 'I lay down my life that I may take it again.—I have power to lay it down, and

quicken in the Spirit,' (ζωοποιήθεις τῷ πνεύματι) *he was restored to life by the Spirit* \* ; the Spirit who was in the prophets from the beginning of the world ; the Spirit of Christ by whom he preached in Noah to that disobedient generation †. To the same purpose we are instructed by our apostle, *Rom. viii. 11.* 'But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies.'—God shall quicken your mortal bodies by the same Spirit who raised Christ from the dead. And in another place he prays that by the work of the Spirit in the Ephesians, they might experience the greatness of that power, which he exerted in raising Christ from the dead ‡. And the evidence given to his being the Son of God by his resurrection, is said to be 'according to the Spirit of holiness', or the Holy Spirit §. This also is the meaning of that expression, *1 Tim. iii. 16.* 'Justified in the Spirit ;' God was manifest in the flesh, by his incarnation and passion therein ; and justified in the Spirit, by a declaration of his acquittal from the sentence of death by his resurrection from the dead, through the mighty and effectual working of the Spirit of God.

*Tenthly ;* The Holy Spirit *glorified* the human nature, and made it every way *meet* for it's eternal residence at the right hand of God, and a pattern of the glorification of the bodies of all believers. He who first made his nature *holy*, now made it *glorious* : and as we are made conformable to him in our *souls* here, being renewed into his image by the Spirit, so he is in his body now glorified, as the pattern and exemplar of that glory which

and I have power to take it again.' He took his life again, by an act of the love and power of the divine nature ; his living again being an act of his person, though the human nature died. But the peculiar efficiency in the re-union of his most holy soul and body was by the Holy Spirit.

\* *1 Pet. iii. 18, 19, 20.* † *1 Pet. i. 11, 12.* ‡ *2 Pet. ii. 5.*

‡ *Eph. i. 17, &c.* § *Rom, i. 4.*

which in our mortal bodies we shall receive by the same Spirit\*.

These are the principal instances of the operations of the Spirit on the human nature of the head of the Church. I confess we can see but *little* into these things; only what is plainly revealed we desire to receive and embrace; considering that if we are his, we are predestinated to be made conformable in all things to him; and that; by the powerful operation of the same Spirit. And as it is a matter of unspeakable *consolation*, to consider what has been done on our nature, by the application of the love and grace of God to it, by the Holy Spirit; so it is of great *advantage* too, as it directs our faith and prayers in seeking after conformity to him. What therefore we can apprehend in these matters, we embrace; and for the depth of them, they are objects of our admiration and praise!

There is yet another work of the Spirit, not immediately upon the person of Christ, but *on his behalf*; and this is, his *witness-bearing* to him, that he is the Messiah, the Son of God. It is well known how our Lord was reproached in this world; and how ignominiously he was sent out of it by death. Hence a great contest ensued, in which hell and heaven were deeply engaged. The world in general, with its rulers and wise men, affirmed that he was an impostor, a seducer, a malefactor, justly punished for his evil deeds. He, on the other side, chose twelve apostles to testify the holiness of his life, the purity of his doctrine, and the accomplishment of the prophecies concerning him: But what could the testimony of twelve poor, though honest men, prevail against the confronting suffrage of the world? Wherefore this work of bearing witness to Christ, was committed to him who is above all, and who is able to make his testimony prevalent; *John xv. 26.* 'But when the Comforter is come, he shall testify of me.' Accordingly the apostles plead his concurring testimony.—'We are his witnesses—and

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\* Phil. iii. 21.

so also is the Holy Spirit;’ and the manner of his bearing witness was, ‘with signs and wonders, and with divers miracles and gifts\*.’ The great design of miracles was, to bear witness to the person of Jesus, that he was indeed the Son of God; owned and exalted by him. And thus, together with the effectual power which accompanied the gospel, the generality of mankind were subdued to the obedience of the faith.

By these considerations we may be led into that knowledge of Jesus Christ, which is so necessary, so useful, and so much recommended to us in the Scripture. And the *utter neglect* of this knowledge is not more pernicious to the souls of men, than the learning of it by *undue means*, such as the use of images and pictures among the Papists. For besides that they are forbidden of God for any such purposes, and cursed with barrenness as to any useful ends; they are in themselves suited only to ingenerate low and carnal thoughts in depraved and superstitious minds. This is at best to know Christ only ‘after the flesh;’ but the glory of his human nature consists alone in these eminent, peculiar, ineffable communications of the Spirit of God to him, and his powerful operations in him. This is represented in the glass of the Gospel, which we beholding by faith, are changed into the same image, by the same Spirit †.

Our Lord himself foretold that there would be great inquiries after him, and great deceits intermixed with them. ‘If,’ saith he, ‘they shall say, he is in the wilderness’, among the solitary Monks and Anchorites, who pretend great intercourse with him by visions and apparitions; ‘go not forth;’ and if they shall say, ‘behold he is in the secret chambers,’ in the Pix where their miraculous wafer is deposited, ‘believe it not ‡.’ Such are the false ways whereby some have pretended to teach and to learn Christ, which have led them from him into hurtful snares and perdition.

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\* Heb. ii. 4. † 2 Cor. iii. 18. ‡ Matt. xxiv. 26.



But the considerations we have insisted on, if duly regarded, will guide us into a spiritual saving knowledge of Christ ; and we are thus to know him, (1.) That we may *love him* with a pure unmixed love. It is true that the person of Christ, as God-man, is the proper and ultimate object of our love : but a clear, distinct consideration of his natures and their excellencies, is effectual to draw forth our love towards him. ‘ He is white and ruddy, the chiefest among ten thousand \*,’—that is, perfect in the beauty of the graces of the Holy Spirit, which render him exceedingly amiable. Would you therefore propose Christ to your affections, so that your love may be sincere, and not lavished away on a *false object*, the creature of your own imaginations ? Consider what has been said concerning him—the blessed union of his two natures in the same person—the uncreated glories of his divine nature—and the perfection of grace which dwelt in his human nature ; and if you can and do delight in him, and love him on these accounts, your love is genuine and spiritual. (2.) We are to know Christ so, as to labour after *conformity* to him ; and this conformity consists in a participation of the graces whose fulness dwells in him. And we cannot regularly press after this, but by an acquaintance with the work of the Spirit on his human nature, which therefore deserves our most diligent study. And thus we have given a brief *delixation* of the dispensation of the Holy Spirit in and towards the person of Christ, the head of the Church : His preparation of a *mystical body* for him, in his gracious operations on the elect of God, must be next considered.

\* Song v. 10.

## C H A P. IV.

## THE GENERAL WORK OF THE SPIRIT WITH RESPECT TO THE MEMBERS OF THAT BODY WHEREOF CHRIST IS THE HEAD.

*Christ the head of the new creation—Things pre-supposed to the work of the Spirit—The whole work of building the Church committed to him—Christ present with his Church only by his Spirit, who works the works of Christ—The Spirit the author of all grace: works according to his own will and pleasure, variously as to the kinds and degrees of his operations—How he may be resisted—His effectual grace consistent with the duty and diligence of believers.*

WE have considered the work of the Spirit in laying the foundation of the New Testament Church, by his dispensations towards the head of it, our Lord Jesus Christ. He is the *foundation-stone* of this building, with *seven eyes* engraven on him, or filled with an absolute perfection of all the gifts and graces of the Spirit\*. The same hand that laid this foundation, doth also finish the building. The same Spirit which was given to him, 'not by measure,' giveth grace to every one of us, according to the measure of the gift of Christ †. He who prepared, sanctified, and glorified the human nature of the head of the Church, has undertaken to prepare, sanctify, and glorify his mystical body, or all the elect given to him by the Father. Concerning which, before we consider particular instances, the following things in general must be premised.

1. This work of the Spirit being not an *original* but a *perfecting* work, it supposes—the love, grace, counsel and eternal purpose of the Father; and the whole mediation

\* Zech. iii. 9. † Eph. iv. 7.

tion of Jesus Christ ; for it is his peculiar work to make these effectual to the souls of the elect, to the praise of the glory of the grace of God. In the first creation, God seemed chiefly to intend to glorify the *essential properties* of his nature, his power, goodness, wisdom, &c. leaving on his works only some obscure impressions of the *distinction of persons*, subsisting in the unity of that Being whose properties he so displayed. But in the new creation, God intends the special revelation of *each person* distinctly, in his peculiar distinct operations ; a full discovery of the œconomy of the Holy Trinity, with superior light to what was afforded under the Old Testament. We find in the Saints of old, vigorous actings of faith and ardent affections in their approaches to God : but as to a clear access *to the Father—through the Son—by the Spirit* \*, (wherein the life of our communion with God consists) we hear nothing of it. Herein therefore God plainly declares, that the foundation of the whole was laid in the counsel of the Father † ; the accomplishment of that counsel is by the mediation of the Son ; God intending that all men should honour him even as they honour the Father ‡ : and the actual application of all to the souls of men is by the Spirit, that they may be partakers of the grace designed in the counsel of the Father, and prepared in the mediation of the Son. And herein is the Holy Ghost to be glorified, that he, together with the Father and Son, may be known, adored and worshipped.

2. From the *nature and order* of this work of God, it is, that after the Son was actually incarnate, and had fulfilled what he had undertaken to do in his own person ; the great promise of finishing the work of salvation, concerns the sending the Holy Ghost to perform what he also had undertaken. When our Lord was ascended into heaven, the apostle Peter tells us, that ‘ being exalted by the right hand of God, he received the promise of the Holy Ghost § ;’ that is, he received *the thing* promised.

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\* Eph. ii. 18. † Eph. i. 3, 4, 5, 6, ‡ John v. 23. § Acts ii. 39

The promise itself was not then first given to him, for he received it in the covenant, when he undertook the redemption of man; nor did he receive it for himself, for he had the fulness of the Spirit from his incarnation; but he received the blessing promised, that he might pour forth his Spirit on his disciples; as the apostle speaks—‘having received the promise—he hath shed forth this which ye now see and hear,’ that is, in his miraculous operations and effects.

Here lay the foundation of the christian Church. The Lord Christ had called his apostles to the great work of building his Church, and propagating his Gospel in the world; for which, in themselves, they were evidently defective in all needful qualifications. But whatever was wanting, in wisdom, utterance, or courage, he promised to supply. And this he would do, only by the Holy Ghost; on whose assistance the whole success of their ministry depended. Hence, when he was about to leave them, after his resurrection, he ordered them to sit still and do nothing in the public work of building his Church, till the promise of the Spirit were actually accomplished. ‘He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father.—Ye shall receive power after the Holy Spirit is come upon you, and ye shall be witnesses unto me in Jerusalem, Judea, Samaria, and to the utmost parts of the earth\*.’ In this promise he founded the Church itself, and by it he builded it up. And this is the hinge on which the whole weight of it turns to this day. Take this away; suppose it to cease, as to actual accomplishment, and there is an end of the Church of Christ in this world. No dispensation of the Spirit, no Church. He that would utterly separate the Spirit from the word, had as good burn his Bible. The bare letter of the New Testament will no more produce faith and obedience in the souls of men, than the letter of the Old Testament

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\* Acts i. 4, 8.

does among the Jews\*. But blessed be God, who has knit these things together in the bond of an everlasting covenant †. The kingdom of Christ is spiritual, and in the animating principles of it, invisible. If we fix our minds only on outward order, we lose the rise and power of the whole. It is not an *outward visible ordination by men* (though that be necessary by rule and precept), but Christ's communication of his Spirit, that gives *being, life, usefulness, and success* to the ministry; and if any are so foolish as to expect strength and assistance in the work without him, or such success in their labours as shall find acceptance with God, they do but deceive their own souls and others. Let men therefore cast themselves into what *order* they please; institute what forms of worship or government they think proper; if the work of the Spirit be disowned or disclaimed, there is no Church-state among them.

3. It is the Holy Spirit who supplies the bodily absence of Christ. Hence some of the ancients call him (*Vicarium Christi*) *the Vicar of Christ*; he who represents his person, and discharges his promised work. When Christ was leaving the world, he commanded his disciples to preach the Gospel and disciple the world ‡; and for their encouragement promised his own presence with them in their whole work, wherever any of them should be called to it, and that while his Gospel should be preached on the earth, 'Lo! I am with you always even to the end of the world,' or the consummation of all things: But immediately after he had thus spoken 'he was taken up, and a cloud received him out of their sight §.' Where now, is the accomplishment of this promise? or, of that other made to the Church itself? 'Where two or three are gathered together in my name, there am I in the midst of them ||?' I answer, these promises are perfectly fulfilled by his sending the Holy Spirit: in and by him, he is present with his disciples in their ministry,

\* 2 Cor. iii. 6, 8. † Isa. lix. 21. ‡ Matt. xxviii. 18, 19. § Acts i. ix. || Matt. xviii. 20.

ministry and their assemblies. He so represents the person, and supplies the bodily absence of Christ, that on his presence the being of the Church, the success of the ministry, and the edification of the whole absolutely depend. Now who that has any affection for Christ, does not think that the bodily presence of Christ would be of unspeakable advantage to him? And so no doubt it would, had any such thing been appointed in the wisdom and love of God. But so it is not; and we are taught to expect more advantage and benefit by his spiritual presence with us by the Holy Ghost; it is better and more expedient for us. It is therefore incumbent on us, to enquire what valuation we have hereof, and what benefit we have hereby; for if we do not really receive grace, assistance and consolation from *this presence of Christ* with us, we have no benefit at all by him nor from him; for he is not with any now, but by his Spirit; and this they will one day find, whose profession is made up of such a foolish contradiction, as to avow an esteem of Jesus Christ, and yet blaspheme his Spirit in all his holy operations.

4. As he represents the person, and supplies the place of Christ, so he works and effects whatever Christ undertook to effect; for as the work of the Son was not his own work, but rather the work of the Father who sent him; so the work of the Spirit is not his own work, but rather the work of the Son, by whom he is sent, and in whose name he performs it, *John xvi. 13—15.* ‘When the Spirit of truth is come, he will guide you into all truth.’ He comes to communicate truth; not an absolutely new dispensation of truth, different from what Christ himself had declared, but to build on the foundation he had laid\*. ‘He shall not speak of himself,’—not of himself *only*; he shall

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\* By this rule we may try every spirit, whether it be of God. That spirit which pretends to reveal any thing, any doctrine, any grace, any truth, that is contrary to, or not consonant with, yea, that is not the doctrine, grace, or truth of Christ, as revealed in the word; that brings any thing new, his own, or of himself, that spirit is not of God. [Try the Swedenborgian system by this rule. E.]

shall reveal no other truth, communicate no other grace, but what is in, from, and by Christ. It is added, ' whatsoever he shall hear, that shall he speak ; that is, the whole counsel of the Father and the Son concerning the salvation of the Church : and he is said to ' hear it,' not as if he were not a divine person, equally participant of the counsels of the Father and the Son ; but the outward act of hearing is mentioned as the *sign* of his infinite knowledge, not the *means* of it. His great work is subjoined, ' He shall glorify me ;' and this they are always to remember, who pray for his assistance in their work and office in the Church : he is given to them, that they may give glory to Christ. And the method whereby the Spirit glorifies Christ is added, ' He shall receive of mine, and shew it unto you.' The (*τα εμα*) the things of Christ, are his ' truth and grace ;' these he is said to receive ; not as if he had them not before, for what can God receive ? only when he begins to give them to us, because they are peculiarly the things of Christ, he is said to receive them : and it is added, ' He shall shew them to you.' He shewed the apostles his *truth*, by immediate revelation ; enabling them infallibly to receive, understand and declare the whole counsel of God ; and he still continues to shew to all believers the truth of Christ, by the word, as written and preached ; instructing us in it, and enlightening our minds spiritually and savingly to understand the mind of God in it. And his *grace* he shewed, by pouring out his sanctifying graces and extraordinary gifts upon the first disciples in an abundant measure ; and he still continues to shew his grace to believers, as he imparts it to them in sanctification, consolation, and spiritual gifts. The reason of this assertion is then given us, ' All things that the Father hath are mine ; therefore said I, that he shall take of mine, and shew it unto you.' The things to be declared to us and bestowed on us, are originally the Father's things ; he is the peculiar fountain of them all ; his love, wisdom, goodness, counsel and will, is their supreme cause and spring. They are made the things of  
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the Son, on account of his mediation ; for thereby they were to be prepared for us, and given out to us. And then, they are actually communicated to us by the Holy Ghost. ‘ He shall take of mine, and shew it unto you.’ He does not communicate them to us immediately from the Father. We do not so receive any grace from him, nor make any return of praise to him. We have nothing to do with the Father *immediately*. By the Son alone we have access to him ; and by the Son alone he gives out his grace to us. (‘ He that hath not the Son, hath not the Father.’) With him, as the great treasurer of heavenly things, are all grace and mercy intrusted. The Holy Spirit therefore bestows them on us, as they are the fruits of the mediation of Christ, and not merely as the effects of the divine bounty of the Father. Thus he supplies the bodily absence of Jesus Christ, and effects what he has to accomplish in the world ; so that whatever is done by him, it is the same as if it were wrought immediately by Christ himself in his own person ; and thus are his promises accomplished to believers.

And this teaches us the way and manner of our communion with God by the Gospel, in which the life, power, and freedom of our evangelical state consists. The person of the Father is the origin of all grace and glory ; but it is not immediately from him that they are communicated to us. It is the Son whom he loves, and hath given all things into his hand. He has made *a way* for their communication to us. And he does it immediately by the Spirit. As the *descending* of God towards us in love and grace, issues in the work of the Spirit on us ; so all our *ascending* towards him begins therein. And we must attend explicitly to these things, if we wish our faith, love, and obedience should be evangelical. Woe to professors of the Gospel, who are seduced to believe that all they have to do with God, consists in their attention to *moral virtue*. It is sottish ignorance and infidelity to suppose, that under the Gospel there is no communication between God and us but by laws, commands, and pro-



mises on his part, and by obedience performed in our own strength on our part. Let them judge thus, who, being weary of christianity, have a mind to turn Pagans. But 'our fellowship is with the Father, and his Son Jesus Christ,' by the Spirit. It is therefore of the first importance to us, to enquire into, and secure to ourselves, the promised influences of the Holy Ghost.

5. As the Holy Spirit is *the Spirit of grace*, and the immediate efficient cause of all grace, and gracious effects in men; wherever there is mention made of any one of *them*, it is to be looked on as *a part of his work*, though he be not expressly named, or it be not particularly attributed to him. I do not understand what some begin to talk about *moral virtue*; they seem to aim at something (if they would leave the old Pelagian ambiguous expressions, and speak intelligibly) that is in their own power, and so consequently of every one, at least with a blessing on their endeavours. But as to *grace*, I think all men will grant, that it is of the Holy Ghost alone. Whether we understand by grace, the free love and favour of God towards us, or his free effectual operations in us, the Holy Spirit is it's author; in the first sense, as to it's manifestation and application; in the latter, as to the operation itself. This therefore must be taken for granted, that wherever any gracious actings of God in or towards men are mentioned, the Holy Spirit is principally intended.

6. It must be duly considered that whatever the Holy Spirit does in his whole work, he does it *according to his own will*. And several things of great moment depend on this. (1.) The will and pleasure of the Holy Spirit is in all the goodness and grace that he communicates to us or works in us. He is not a *mere instrument* or servant disposing of what he has no concern in, nor power over; but in all things he works according to his own will. We ought therefore to acknowledge his love, kindness, and sovereign grace, in what we receive from him, no less than those of the Father, and of the Son. (2.) He does not work as a natural agent (*ad ultimum virium*)

*virium*) to the utmost of his power, or as though in all his operations he did what he could; for he manages all his works by his will and wisdom. And therefore when some are said to 'resist the Holy Spirit \*,' it is not to be understood that they can do so *absolutely*, but only as to some way, kind, or degree of his operations. Men may resist the *means* he employs, as to some particular end; but they cannot resist him as to the end he designs: for he is God, and 'who hath resisted his will †? We must therefore consider, what the means he employs tend to in their own nature, and what he intends by the use of them. The first may be resisted and frustrated, the latter cannot. Sometimes, by that word which in its own nature tends to the conversion of sinners, he intends only their hardening ‡. And he can, when he pleases, exert such power and efficacy as shall take away all resistance. As to the dispensation of the word, which is a work he concerns himself about §, men may resist him, and reject his counsel against themselves; but when he exerts his power in and by the word, to the creation of a new heart and the opening of blind eyes, he so removes the principle of resistance, that he is not, he cannot be resisted. (3.) Hence also it follows, that his works may be of *various kinds*, and that those which are of the same kind may be carried on in *various degrees*. It is so in the operations of all voluntary agents, who work by choice and judgment. They are not confined to one sort of works, nor to the production of the same kind of effects; and where they design so to do, they moderate them as to degrees, at pleasure. Thus we shall find some of the works of the Spirit *perfect in their kind*, and men may be made partakers of the whole end and intention of them, and yet no saving grace be wrought in them. Such are his works of illumination, conviction, &c. Persons may have a work of the Spirit on their minds, and yet not be sanctified and converted to God. For  
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\* Acts vii. 51.    † Rom. ix. 19.    ‡ Isa. vi. 9, 10.    John xii.  
40, 41.    Acts xviii. 26.    Rom. xi. 8.    § Acts xiii. 2.

the nature and kind of his works are regulated by his own will and purpose; if he intend only illumination and conviction, no more shall be effected. And thus also, where he works the same effect in the souls of men, as in their regeneration; he does it by *various means*, and carries it on in *various degrees*, as to the strengthening it's principle and the increase of it's fruits of holiness. And hence is that great difference as to light, holiness and fruitfulness, which we find among believers, though alike partakers of the same grace for the *kind* of it. The Holy Spirit works in all these according to his own will; by no other rule than his own infinite wisdom.

But it may be said, if all graces in us, in all their effects, and in all their degrees, are ascribed to the Holy Spirit and his will; then we signify nothing ourselves; there is no need to use our own endeavours or diligence, or take any pains about the growth of holiness, or the duties of obedience. To what purpose then are all the commands, threatenings, promises, and exhortations of the Scripture, which are plainly designed to excite our own endeavours? I answer—

1. Let men imagine what absurd consequences they please, yet that the Spirit of God is the author of all that is spiritually good in us, is a truth that we must not forego, unless we intend to part with our Bibles also. For in them we are taught, 'that in us, (that is, in our flesh) there dwelleth no good thing \*;' that we are not sufficient of ourselves, to think any thing, as of ourselves, but our sufficiency is of God †, 'who is able to make all grace to abound towards us, that we may always have all sufficiency in all things, abounding to every good work.' To grant that there is any spiritual good in us, or any degree of it, that is not wrought in us by the Spirit of God, is to overthrow the grace of the Gospel; and to deny God to be the first, supreme, and chief good, and the immediate cause of all this good; which is, in fact, to deny his Being.

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\* Rom. vii. 18.

† 2 Cor. iii. 5. | ix. 8.

It is therefore certain, whatever any pretend, that nothing can be inferred from hence, but what is true, good, and useful to the souls of men ; for from truth, nothing else can follow.

2. It is *brutish ignorance* in any to argue, from the *effectual operations* of the Spirit, that we may be *slothful* and *negligent* in our own duty. He who knows not, that God has promised to work in us, in a *way of grace*, what he requires from us in a *way of duty*, has either never read his Bible, or does not believe it ; or never prayed, or never took notice of what he prayed for. He is a *heathen*, he has nothing of the *christian* in him, who does not pray, that God would work in him, what he requires of him. This we know, that what God prescribes, we ought with all diligence and earnestness, as we value our souls and their eternal welfare, to comply with. And we know too, that whatever God has promised, that he himself will perform in us : It is our duty to *believe* that he will do so, and to fancy an inconsistency between these things, is to charge God foolishly.

3. If there be an opposition between these things, it is either because the nature of man is not *meat to be commanded*, or because it *need not be assisted* ; both which suppositions are vain and false. The Holy Spirit so worketh *in us*, as that he worketh *by us* ; and what *he* does *in us*, is done *by us* : Our *duty* is to apply ourselves to his commands ; and it is his *work* to enable us to perform them.

4. He who can indulge sloth and negligence in himself, on account of the promised assistance of the Spirit, may look upon it as a certain evidence, that he has *no interest* or concern in it. For where he affords his aids, he, in general, prepares the soul by diligence in duty. And as he works only in and by the faculties of our own minds, it is ridiculous, and implies a contradiction, for a man to say *he will do nothing* because the Spirit does all ; for where *he* does nothing, *the Spirit does nothing* ;

thing ; except by the infusion of the *first habit* or principle of grace ; of which, we shall treat hereafter.

5. As to *degrees of grace*, they are peculiar to *believers* : who are furnished with an ability and power to perform those duties, on which the increase of grace and holiness usually depends. For though there is no grace nor degree of grace in believers, but what is wrought in them by the Spirit, yet generally and regularly the *increase* and *growth* of grace, and their thriving in holiness and righteousness, depend on the use and improvement of grace received, in a diligent attention to all those duties of obedience which are required of us \*. And methinks it is the most unreasonable and sottish thing in the world, for a man to be slothful in religious duties, (on which his spiritual growth depends ; which the eternal welfare of his soul is concerned in) on pretence of the efficacious aids of the Spirit without which he can do nothing, and which he neither has, nor can have, while he does nothing.

Here then is the ground of our *exercising faith* towards him in particular, and of our acting it in prayer and praise. His divine nature is the formal reason of our yielding religious worship to him ; but his acting towards us according to the sovereignty of his *own will*, is the special reason of our particular addresses to him, for we are baptized in his name also.

All these things are necessarily premised, as giving some insight into the nature of his operations. And thus we have made our way plain to the consideration of his *special works* in the calling, building, and carrying on the Church to perfection.

\* 2 Pet. i. 5—7.

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 B O O K III.

 WORK OF THE HOLY SPIRIT IN THE NEW  
 CREATION BY REGENERATION.
 

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## C H A P. I.

*The new creation completed.—Regeneration the special work of the Holy Ghost:—Wrought under the Old Testament, but more clearly revealed in the New:—Of the same kind in all that are regenerate—It consists not in baptism alone; nor in reformation of life: but a new creature is formed in it—It's nature explained—Regeneration consists not in enthusiastic raptures—The doctrine concerning it necessary.*

WE have already declared the work of the Holy Spirit in preparing and forming the *natural body* of Christ. This was the beginning of the *new creation*; the foundation of the Gospel-State and Church. But this was not the whole of what he had to do. As he had prepared the natural body of Christ, so he was to prepare his *mystical body* also, and thereby to perfect and complete the new creation. As it was with respect to him and his work in the *old creation*, so it was in the *new*. All things in their first production had darkness and death upon them; there was nothing that had either life in it, or *principle* of life, or any *disposition* to it. In this condition he *moved* on the prepared matter, communicating to all things a principle of life whereby they were animated. Thus it was also in the *new creation*. There was a spiritual darkness and death which came on all mankind by sin; so that there was not the least principle of spiritual life in any man living, nor the least disposition

position towards it. In this state of things the Holy Spirit undertakes to create *a new world*; new heavens, and a new earth, wherein righteousness should dwell; and this he begins by his effectual communication of a new principle of *spiritual life* to the souls of God's elect, who are the matter designed of God for this work to be wrought upon. This he performs in their regeneration, as we shall now shew.

*First*; Regeneration is in Scripture always ascribed to the Holy Spirit. 'Jesus said to Nicodemus, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old; can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit,' *John* iii. 3, 4, 5, 6. It was an ancient intelligent teacher of the Church of the Jews, a master in Israel, whom our blessed Saviour here instructs. For on the consideration of his miracles, he concluded that 'God was with him,' and came to enquire of him about the kingdom of God. Our Saviour knowing that all our faith, obedience, and acceptance depend on our regeneration, acquaints him with the *necessity* of it, at which he is at first surpris'd. Our Lord then instructs him in the *nature* of it. And this he describes both by it's *cause* and it's *effect*. As to it's cause, he tells him, it is wrought by *water* and the *Spirit*; by the Spirit as the principal efficient cause; and by water as the pledge, sign, and token of it, in the initial seal of the covenant; the doctrine of which was then preached among them by John the baptist; or rather, the same thing is intended in a redoubled expression; the *Spirit* being signified by the *water* also, under which notion he is often promised.

Of this work, then, the Holy Spirit is the efficient cause; hence he, in whom it is wrought, is said to be  
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‘born of the Spirit,’ *ver.* 8. and to the same purpose, *chap.* i. 13. ‘Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ The natural and carnal means of blood, flesh, and the will of man, are wholly rejected in this matter; and the whole efficiency of the new birth is ascribed to God alone. For these things are here compared, and from it’s analogy to *natural generation*, it is called *re-generation*. The same allusion and opposition is expressed, *ver.* 6. ‘that which is born of the flesh, is flesh; and that which is born of the Spirit, is *spirit* ;’ a new spiritual being, creature, or life. It is elsewhere called a *vi-vification* or quickening, with respect to the state in which men are, before this work is wrought upon them \*, and it is ‘the Spirit that quickeneth †’.

The same truth is asserted, *Titus* iii. 4, 5, 6. ‘But after that the kindness and love of God our Saviour towards men appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us richly through Jesus Christ our Saviour.’ What we have frequently mentioned, expressly occurs here, namely, each person of the blessed Trinity acting distinctly in the work of our salvation. The spring of the whole is, the kindness and love of God, even the Father; the procuring cause of the application of that love and kindness to us is, Jesus Christ our Saviour, in his whole mediation; and the immediate efficient cause in the communication of the Father’s love through the Son’s mediation, is the Holy Spirit; and this he effects in the renovation of our natures, by the washing of regeneration, wherein we are purged from our sins, and sanctified to God.

This great truth, that the Holy Spirit is the author of our regeneration (which the ancients esteemed a cogent argument to prove his deity, from the greatness and dignity of the work) is, in words at least, generally granted by all who pretend to sobriety in christianity. That it has been derided and exploded by some others, is the occasion of this vindication of it. It must not be expected

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\* Ephes. ii. 1, 5.

† John vi. 63. Rom. viii. 9, 10.



that I should here handle the whole doctrine of regeneration practically ; it has been already done by others ; my present aim is only, to confirm the fundamental principles of truth concerning those operations of the Spirit, which are now opposed with violence and virulence. And what I shall offer on this subject may be reduced to the following heads.

1. Though the work of regeneration was wrought in some persons from the foundation of the world, and the doctrine of it recorded in the Old Testament ; yet the revelation of it was but obscure, compared with the light and evidence with which it appears by the Gospel. This is evident from the discourse of Christ with Nicodemus : for when he mentioned the doctrine to him, he was surprised, and with some amazement cried, ‘ How can these things be ? ’ But the reply of our Saviour shews, that he might have attained a better acquaintance with it from the Scripture. ‘ Art thou,’ said he, ‘ a master in Israel, and knowest not these things ? ’ Dost thou take upon thee to teach others what is their state and their duty, and art thyself ignorant of so great and fundamental a doctrine, which thou mightest have learned from the Scripture ? For if he might not have done so, there would have been no just cause of reproof ; it was no crime to be ignorant of what God had not revealed. This doctrine then, was contained in the Old Testament ; it was so in the promises, that God would circumcise the hearts of his people—that he would take away their heart of stone, and give them a heart of flesh ; and in various other ways.

But yet we see it was so obscurely declared, that one of the principal teachers of the people knew little or nothing of it. Some indeed tell us, that it means only *reformation of life*, according to the rules of the Scripture. But Nicodemus knew the necessity of reformation of life well enough, if he had ever read Moses and the Prophets. And to suppose that our Lord proposed to him what he perfectly knew, only under a new name, that he never heard of before ; and then took the advantage of charging him  
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with ignorance, is a blasphemous imagination: and how they can free themselves from the guilt of it, who look on regeneration only as a metaphorical expression of amendment of life, I know not. And if it be nothing more than *becoming a new moral man*, as they love to speak; a thing which all the world, Jews and Gentiles understood; then Christ was so far from throwing clearer light upon it by what he taught of regeneration, that he threw it into greater darkness and obscurity than it was ever delivered in by Jewish masters or Gentile philosophy. For though the Gospel teaches all the duties of morality with more exactness, and urges the practice of them, on motives incomparably superior to any known before; yet, if it intend nothing more by the new birth than the practice of moral duties, it is dark and unintelligible. If there be not a secret, mysterious work of the Spirit on the souls of men intended in the writings of the New Testament, but only a reformation of life, and an improvement of men's natural faculties in the exercise of moral virtue; then they must be allowed to be more obscure than any other writings whatsoever; as some have dared *already* to publish to the world, concerning the epistles of Paul\*. But so long as we can obtain an acknowledgment from men, that they are *true*, and in any sense the *word of God*, we doubt not to evince that the things intended in them are clearly and properly expressed.

Both regeneration and the doctrine of it were under the Old Testament. All the elect of God in their several generations were regenerated by the Spirit of God. But in that enlargement of truth and grace under the Gospel,

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\* But what would our worthy author have said to the riper blasphemies and more consummate impudence of some in the present day? A dignitary of the Church, when pressed hard with some arguments of the apostle Paul, is affirmed to have said, with no little warmth, 'It had been better for the Church, if St. Paul had never written a line of his epistles.' And a well-known philosophical divine, has dared to charge our apostle with false and inconclusive reasoning. Should we now wonder if Jesus Christ himself should be charged with mistake, or even with  
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which came by Jesus Christ, as more persons than of old were made partakers of it, so the nature of the work itself is far more clearly and distinctly revealed. And because this is the great internal remedy of our diseased nature, which the physician of souls came to cure, one of the first things he preached was the doctrine of it. He laid bare the wound of our nature, and shewed the ruin it exposed us to, that we might know, and be thankful for it's reparation. Hence no doctrine is more fully and plainly declared in the Gospel; and it is a sad fruit of the depravity of our nature, that against the full light and evidence of truth, this great and holy work is despised and opposed\*.

*Secondly*; Regeneration is the same work, for the *kind* of it, and wrought by the same power of the Spirit in all that are regenerate, or ever were, or shall be so, from the beginning to the end of the world. There is indeed great variety in the application of outward means employed in it; nor can the method used be reduced to any certain order. But generally, God makes use of the *preached word*; thence called 'the incorruptible seed.' Sometimes 'tis wrought without it; as in the case of infants. Sometimes men are called in an *extraordinary* manner, as Paul was; but mostly by the use of ordinary means, instituted and sanctified of God to that end and purpose.

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\* Few indeed have yet the confidence to deny it absolutely in plain words; but many tread in the steps of *Pelagius*, who first attempted to undermine it. His artifice was to cloud his intentions with general and ambiguous expressions. Hence, for a long time, when charged with his sacrilegious errors, he made no defence, but reviled his adversaries with mistaking his expressions. Thus many were deceived; and he was *juridically* freed in an assembly of Bishops: and so in all probability he would have infected the whole Church with his poisonous opinions, if God had not stirred up a few holy and learned persons, *AUSTIN* especially, to discover his frauds, refute his calumnies, and confute his sophisms; which they did with great success. But yet these tares once sown, found so fruitful a soil in the dark and proud heart of man, that to this day they could not be fully extirpated. And though his present followers are inferior to him in learning, diligence, and appearance of piety, yet they exactly imitate him in the ambiguity of their expressions.

There is also great variety in the *perception* of the work itself, by those in whom it is wrought; for in itself it is secret and hidden, and discoverable only by its effects\*. In the minds and consciences of some, this is made known by infallible tokens and signs. Paul knew that Christ was 'revealed' and 'formed' in himself †. So he declares that 'whoever is in Christ Jesus, is a new creature ‡;' that is, born again; whether they know themselves to be so or not. And many are in the dark as to their own condition all their days; they 'fear the Lord, and obey the voice of his servant,' (Jesus Christ) yet 'walk in darkness and have no light §.'

And there is great variety in the growth of the new creature, or in the carrying on of this work towards perfection. Some make a great and speedy progress; others thrive slowly and bring forth little fruit. But yet the work itself, in its own nature, is one and the same. The elect of God under the Old Testament were not regenerate one way, and those under the New Testament another. Those who were miraculously converted, as Paul; or who received miraculous gifts upon their conversion, as multitudes of the primitive christians did, were no otherwise regenerate than believers at this day are. Those miraculous operations of the Spirit were no part of the work of regeneration; for many were the subjects of them, who were never regenerate; and many were regenerate, who never partook of them. And it is a fruit of the highest ignorance imaginable to affirm, that in regeneration the Holy Spirit wrought of old miraculously, but now only in a *rational* way, leading our understanding by the rules of reason. For all who ever were regenerate, became so by the same effect of the Holy Spirit on their souls. This will be more evident, if we consider; 1. That the condition of all men, as unregenerate, is *absolutely the same*; one man is not more unregenerate than another. There are different degrees of wickedness in the unregenerate; but there is no dif-

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\* John. iii. 8. † Gal. i. 16. ‡ 2 Cor. v. 17. § Isa. l. 10.

ference in their state. They are all alike alienated from God, and all alike under his curse\*. Now it must be the same work, as to the nature of it, which relieves men from this condition, and translates them from death unto life. 2. The state into which men are brought by regeneration is the same. Nor is it capable of degrees, so that one should be more regenerate than another. Every one that is born of God is equally so, though one may be more beautiful than another, as having the image of his heavenly Father more *evidently* impressed on him, though not more *truly*. Men may be more or less holy; more or less sanctified; but they cannot be more or less regenerate. 3. The efficient cause of this work, the grace and power whereby it is wrought, with the internal manner of the communication of that grace, are the same, as shall be afterwards declared. To this standard then all must come. Men may bear themselves high, and despise this work of the Spirit, or set up an imagination of their own in it's stead; but whether they will or not, they must be tried by it; and no less depends on their interest in it, than their admission into the kingdom of God. And let them pretend what they please, the true reason why any despise the *new birth*, is because they hate a *new life*. He who cannot endure to *live to God*, will as little endure to hear of being *born of God*. But we shall by the Scripture enquire what we are taught concerning it, and declare both *what it is not*, of things which falsely pretend to it; and then, *what it really is*.

*First*; Regeneration does not consist in a participation of the ordinance of *baptism*. This is all that some will allow to it, to the utter rejection of the grace of Christ. The vanity of this presumptuous folly, invented to countenance men in their sins, and to hide from them the necessity of being born again, and therein of turning to God, will be laid open, when we consider the nature of the

\* Ps. li. 5. John iii. 5, 36. Rom. iii. 19. | v. 15, &c. Eph. ii. 3. Tit. iii. 3, 4.

the work itself: for the present, the following reasons will serve to remove it out of our way.

Regeneration does not consist in those things which are only *outward signs* of it; or at most, instituted means of effecting it: for the *nature* of things is distinct from the *means* and pledges of them, such as baptism is, with the profession of the doctrine of it. The apostle Peter states this case, 1 *Pet.* iii. 21. ‘In answer whereunto even baptism doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.’ The outward administration of this ordinance considered *materially*, extends only to the washing away the filth of the flesh; but it signifies the answer of a good conscience;—a conscience purged from sin, and quickened by virtue of the resurrection of Christ to holy obedience\*. The apostle Paul also plainly distinguishes between the *outward* ordinances and regeneration, *Gal.* vi. 15. ‘In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.’ By circumcision, he intends the whole system of Mosaical ordinances; and by uncircumcision, the participation of all gospel ordinances among the professing Gentiles. But from them all he distinguishes the *new creation*; as that, which they may be without; and being so, are not available to salvation. Again, if baptism were regeneration, then all baptized persons must of necessity be regenerate: but this we know to be otherwise. For instance, Simon the magician was baptized by Philip the evangelist, yet he was not regenerate; for it is said of him, ‘he had no part or lot in the matter, his heart not being right in the sight of God; but was in the gall of bitterness, and bond of iniquity †;’ which surely is not the description of a person newly regenerate.

*Secondly*; Regeneration does not consist in a *moral reformation* of life. Let us suppose such a reformation to be extensive to all known instances. Suppose a man to be  
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\* *Heb.* ix. 14. *Rom.* vi. 3—7. † *Acts* viii. 13, 21, 23.

changed from sensuality to temperance, from rapine to righteousness, from pride and passion to humility and moderation. Suppose this change to be exact and accurate according to the rules of the strictest moralists; suppose it also to be brought about by the preaching of the Gospel\*; yet all this, and all this added to baptism, and accompanied with a profession of faith and repentance, is not regeneration, nor do they comprise it in them.

But we must stop a while. This assertion of ours is not only denied but derided by some; and whoever maintains it, is called an enemy of morality and virtue. Whether we oppose and exclude morality by this doctrine, or by any other, Christ will hereafter judge and declare. And were the confession of truth consistent with their interest, the decision of this doubt might be referred to their own consciences. But not being free to commit any thing to that tribunal, unless we had better security of it's freedom from corrupt principles and prejudices than we have, we shall at present leave the world to judge of our doctrine by the fruits of it, compared with theirs by whom it is denied. In the mean time we affirm, that we design nothing in virtue and morality, but to improve them; by fixing them on a proper foundation, or ingrafting them into that stock whereon alone they can thrive and grow to the glory of God and the good of men; nor shall we be moved in this design, by the clamours or calumnies of ignorant or profligate persons. And as to the assertion laid down, let those who despise and reproach it, attempt an answer to the ensuing arguments, before they are too confident of success.

If there be in regeneration, the infusion of a *new real spiritual principle* into the soul, then it does not consist in a mere reformation of life, however exact. Before we prove and confirm this assertion let it be observed, (1.) That this reformation of life, which we say is not regeneration, is the necessary indispensable duty of all men. (2.) That the principle before described *infallibly* and cer-

\* 2 Pet. ii. 20.

certainly produces this reformation ; in some more completely, in others more imperfectly, but in all *sincerely*. Therefore, (3.) the difference comes to this ; we say, regeneration consists in a *spiritual renovation of our nature* ; our modern Socinians say, it consists in a *moral reformation of life*. Now as we grant that this spiritual renovation of nature will infallibly produce a moral reformation of life ; so if they will grant that this moral reformation of life proceeds from a spiritual renovation of our nature, this difference will be at an end.

Now the Scripture abundantly testifies, that in regeneration there is a new spiritual principle, which is the production of the Holy Spirit, 2 Cor. v. 17. ‘ If any man be in Christ, he is a new creature.’ This is produced in the soul by a *creating act* of the power of God, or it is not a *creature* ; and it is super-induced into the faculties of the soul, or it is not a *new* creature. It must be something that has a being and subsistence of its own in the soul, or it can be neither *new* nor a *creature* ; and that the production of it is by a creating act of almighty power, the Scripture declares\*. It is a new *spiritual principle* wrought in us by the Spirit of God. ‘ No,’ say some, ‘ a new creature is only a *changed man*.’ It is true, but then this change is *internal* also : ‘ Yes, in the inclinations of the mind :’ But it is by a real infusion of a new principle of spiritual life. ‘ No, it denotes only a new course of conversation—the expression is metaphorical—a new creature, is a moral man that has changed his way ; for if he were always a moral man, then he was always a new creature.’ This is good Gospel, at once over-throwing original sin, and the grace of our Lord Jesus Christ. This doctrine I am sure was not learned from the *fathers*, of whom some used to boast. And this way of turning all Scripture expressions of spiritual things into *metaphors*, is the way to turn the whole into a fable ; or, at least, to render the Gospel the most obscure method of teaching the truth of things that ever was used in the world.

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\* Ps. li. 10. Eph. ii. 10.



The *new creature* therefore does not consist in a *new course of actions*, but in renewed faculties, with new dispositions, power and ability to perform them. Hence it is called the ‘divine nature,’ 2 *Pet.* i. 4. This (*θεια φυσις*) *divine nature*, is not the nature of God, of which in our own persons we are not subjectively partakers; yet, a *nature* it is; a principle of operation; and that *divine* or *spiritual*;—an habitual holy principle, wrought in us by God, and bearing his image.

The whole of what we intend is declared, *Eph.* iv. 22, 23, 24. ‘Put off concerning the former conversation the old man, which is corrupt, according to deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness.’ The work of regeneration is here described. The foundation of the whole is laid in our being renewed in the spirit of our mind, or being transformed in the renovation of our mind, (*Rom.* xii. 2.) The principle itself infused into us, is called the *new man*, because it consists in the universal change of the soul, as it is the principle of all spiritual and moral actions. And it is opposed to the *old man*, or the corruption of our nature, as it is the principle of all actions\*. It is not a *corrupt conversation*, but the principle and root of it; for it is distinguished from the conversation of men. And it is called a *new man*, because it is the effect of God’s power in the *new creation*. Now the object of a creating act, is an *instantaneous production*. Whatever preparations there may be for it, the production of a new *being* by creation, is in an instant. This therefore cannot consist in a mere reformation of life. We are the ‘workmanship of God, created in Christ Jesus to good works †.’ There is a work of God in us preceding all our good works towards him; for before we can perform them, we must be created unto them, or spiritually enabled to perform them. Again; this new man is said to be ‘created in righteousness and true holiness.’ This has a respect to man created  
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\* *Rom.* vi. 6. † *Eph.* ii. 10.

in innocence; he was made in the image of God. Now this image of God did not consist in reformation of life; no, nor in a course of virtuous actions; for he had the image of God before he performed any good action at all. It consisted in the rectitude of his whole soul, and ability for the obedience required of him. Such therefore must be our regeneration, antecedent to evangelical reformation of life, and fitting us for it according to the will of God.

And thus also our Saviour speaks, *Luke vi. 43.* ‘A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit.’ The fruit follows the nature of the tree; and there is no way to change the nature of the fruit, but by changing the nature of the tree. Now all amendment of life is but fruit\*; but the changing of our nature is antecedent to it. The Scripture constantly distinguishes between the grace of regeneration, and that obedience or holiness which is the effect of it †. God’s method is first to wash and cleanse our natures; to ‘take away the heart of stone, and give an heart of flesh;’ to write his law in our hearts, and put his Spirit in us; and then, the effect and consequence is, ‘That we shall walk in his statutes, keep his judgments, and do them;’ that is, reform our lives, and yield obedience to God. These things therefore are distinguished as *causes* and *effects* ‡:

*Further*; This work is described to consist in the ‘sanctification of the whole spirit, soul, and body, 1 *Thes. v. 23.* And if this is what some men intend by *reformation of life*, and moral virtue, they must certainly gain much esteem for their clearness and perspicuity in teaching spiritual things. For who would not admire them for such a definition of *mortality*, namely, that it is the sanctification of the whole spirit, soul, and body of a believer, by the Holy Ghost? But, in short; there is no description of regeneration in the Scripture, in its *nature, causes, or effects*;

\* *Matt iii. 10.* † *Ezek. xxxvi. 25, &c. Jer. xxxi. 33. | xxxii. 39.*

‡ See to the same purpose *Rom. vi. 3—6. Col. iii. 1, 5. Eph. ii. 10. | iv. 23, &c.*

*fects*; no *name* given to it, no *promise* made of it, nothing said of the *means* or *power* by which it is wrought, but what is inconsistent with this bold *Pelagian figment*, which is destructive of the grace of Jesus Christ.

This vain imagination evidently arises from a denial of original sin. For if man be not originally depraved, it is certain that he needs no inward spiritual renovation. It is enough that by change of life he renounce a custom of sinning, and reform his conversation. But as it has been already shewn, and will be more fully evinced, that in our regeneration, the native darkness of our minds is dispelled, spiritual light introduced, the stubbornness of our wills removed, a new principle of life bestowed, and the disorder of our affections cured; so the contrary opinion, directly opposite to the Scriptures, the faith of the ancient Church, and the experience of all believers, has nothing but ignorance and confidence to support it.

*Thirdly*; The work of the Holy Spirit in regeneration, does not consist in *enthusiastical raptures, ecstasies, voices*, or any thing of the like kind. Such things may have been pretended to by some weak and deluded persons: but the countenancing of such imaginations, or teaching men to expect them, or esteeming them as conversion to God, while holiness was neglected, is a calumny and false accusation, as our writings and preachings fully testify. Therefore as to this *negative principle* we observe, That the Holy Spirit usually exerts his power in the *use of means*. And that he works on men agreeably to their natures. He does not come upon them with *involuntary raptures*; using their mental powers, as the evil spirit wrests the bodies of possessed persons; his whole work is *rationaly* to be accounted for, by those who believe the Scriptures, and have received the Spirit of truth, whom the world cannot receive. Indeed, the *efficiency* of the Spirit in quickening our souls (which the ancients always termed his inspiration of grace) is no otherwise to be comprehended than any other act of creating power: for as we

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‘hear the wind, but know not whence it cometh, nor whither it goeth, so is every one that is born of the Spirit\*.’ But this is certain, that he works nothing but what is determined and declared in the written word, and that he puts no force on the faculties of our souls, but works in them and by them suitably to their nature. Yet so it is come to pass, that many regenerate persons have been looked upon by the world (which knows them not) as *mad, enthusiastic, and fanatical*. So the captains of the host esteemed the prophet who came to anoint Jehu †. And the kindred of our Saviour, when he began to preach the Gospel, said he was beside himself; and they went out to lay hold of him ‡. So Festus judged of Paul §. And the author of the Book of Wisdom represents the acknowledgments some will make, when it will be too late for their own advantage: ‘They shall say, crying out, because of the trouble of their minds, This is he whom we accounted a scorn, and a common reproach: We fools esteemed his life madness, and his latter end to have been shameful; but now is he reckoned among the sons of God, and and his lot is among the holy-ones ||.’ From what has been said it appears,

That the work of the Spirit in regeneration ought to be seriously considered by the *preachers* and *bearers* of the Gospel. As to the former, there is a peculiar reason for their attention to it, for they are employed in the work itself by the Spirit of God, as *instruments* of effecting it. Hence the apostle Paul styles himself a *father* \*\*. ‘Though you have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the Gospel.’ He had been the instrument of their conversion, and was therefore their spiritual father. So, speaking of Onesimus, he calls him his son, whom he had begotten in his bonds ††. This he declared to have been prescribed to him as the principal end of his ministry:

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\* John iii. 8. † 2 Kin. ix. 11. ‡ Mark iii. 21. § Acts xxvi. 24, 25. || Chap. v. 3, 4, 5. \*\* 1 Cor. iv. 15. †† Philem. 10.

‘ To open the eyes of the Gentiles, to turn them from darkness to light, and from the power of Satan to God\*.’ And this is the principal end of *our* ministry also. Now certainly it is the duty of ministers to understand their work. To be spiritually skilled in the doctrine of regeneration, as to its nature, causes, effects, and evidences, is one principal part of a minister’s furniture for his work; without which he cannot ‘ divide the word aright,’ nor shew himself a workman that needs not to be ashamed. Yet it is scarcely imaginable with what rage of spirit, with what scornful expressions, this whole work is traduced, and exposed to contempt. Some who have laboured in it, are charged with ‘ prescribing tedious trains of conversion, and subtil processes of regeneration, to fill people’s heads with swarms of superstitious fears and scruples about the due degrees of godly sorrow, and the certain symptoms of a thorough humiliation.’ Could any mistake be charged on particular persons, in prescribing rules in these things, not warranted by Scripture, it were not amiss to reflect upon and refute them; but these expressions are evidently intended to reproach the work of God itself. And I must profess, that I believe the degeneracy from the truth and power of religion, the ignorance of the principal doctrines of the Gospel, and the contempt that is cast on the grace of Christ, will be sadly ominous to the whole state of the reformed Church among us, if not repressed and corrected in time. But what I affirm is, that it is a duty indispensably incumbent on all *ministers* of the Gospel to acquaint themselves well with the nature of this work, without which they cannot discharge *any one part* of their office properly. If all who hear them are born ‘ dead in trespasses and sins;’ if they are appointed of God to be the instruments of their regeneration; it is a madness, hereafter to be accounted for, to neglect a diligent inquiry into this great work. And the ignorance of this, or negligence about it, with the want of an experi-  
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\* Acts xxvi. 17, 18.

ence of it's power in their own souls, is one chief cause of that lifeless and unprofitable ministry which is among us.

It is also the duty of all who *hear* the word preached, to inquire into it. It is to such whom the apostle speaks, *2 Cor. xiii. 5.* 'Examine yourselves whether you be in the faith; prove your own selves; know you not your own selves, how that Jesus Christ is in you, except ye be reprobates?' It is the concern of all individual professors of the christian religion, to examine what work of the Spirit of God there has been on their hearts; and none will deter them from it, but those who design to hoodwink them to perdition. The doctrine concerning it is plainly and fully revealed and taught us, and it is of such importance to all our duties and all our comforts, to understand it's nature and our own interest in it, that it cannot be neglected without the greatest madness and folly. Besides, there is great danger of men's being deceived in this matter, for it is the very hinge on which their eternal state absolutely turns. And certain it is, that many persons deceive themselves about it: for they evidently live under one of these pernicious mistakes; either, that men may go to heaven without being born again\*; or that they may be born again, and yet live in sin†.

\* John iii. 6.      † 1 John iii. 9.

WORKS OF THE HOLY SPIRIT PREPARATORY  
TO REGENERATION.

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*Several things preparatory to regeneration—Things in the power of our natural abilities required of us in a way of duty—Internal effects wrought in the souls of men by the word—Illumination: Conviction of sin: Reformation—Imperfection of all these, and their difference from real conversion.*

WITH respect to the work of regeneration, *positively* considered, we may observe, that usually there are certain *preparatory* operations on the souls of men antecedent to it. I mean in adult persons, who are not converted till they have made use of the means of grace. But yet regeneration does not consist in them, nor can it be educed out of them\*.

*First*; There are some things required of us in a way of *duty*, which are so in the power of our natural abilities, as that nothing but corrupt prejudices and custom in sinning keeps men from the performance of them. And these are, (1.) An *outward attendance* to the dispensation of the word of God, and other external means of grace. ‘Faith cometh by hearing, and hearing by the word of God †.’ Hearing the word is the ordinary means of ingenerating faith. This is required of all to whom the Gospel comes; and this they are able to do, as well as any other natural or civil action. And where men do it not, but despise the word at a distance, it is merely from supine negligence, carnal security, and contempt of God, which they must answer for. (2.) A

\* This is, for the substance of it, the position of the divines of the Church of England at the Synod of Dort; two of whom died Bishops, and others of them were dignified in the hierarchy. This I mention, that those who scorn these things, may reflect on whose ashes they trample.

† Rom. x. 17.

(2.) A diligent *intention* of mind, in attendance on the means of grace, to understand and receive the things revealed and declared as the mind and will of God. For this end God has given men their reason, that they may exercise it about their duty towards him, according to the Scriptures; and there is nothing in this beyond the power of our rational faculties, assisted with those *common aids* which God affords to men in general. And great are the advantages which may be, and are daily, attained hereby. Persons who diligently apply their *rational abilities* to spiritual matters, as externally revealed in the word, and in the preaching of it, usually attain great advantages by it, and excel their equals in other respects; as Paul did when he was brought up at the feet of Gamaliel. Were men as intent and diligent in their endeavours after knowledge in spiritual things, as they are to get skill in arts and sciences, it would be much better with many than it is. The omission of this duty, is the principal occasion and cause of the eternal ruin of multitudes to whom the Gospel is preached. ‘This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil\*.’ In diligent regard to the word, men well know, that they do no more than what they *can* and ought to do. All pleadable pretences of inability are far from them. They cannot but know, and they shall hereafter be forced to confess, that it was merely from their own cursed sloth, sensuality, love of the world, love of sin, and contempt of God, that they were diverted from a diligent attendance on the means of conversion; complaints of which against themselves will form a great part of their last dreadful cry.

It is true indeed, that in the most diligent use of outward means, men are not able of themselves to attain unto regeneration, without a special internal work of the Spirit on their souls; but *ordinarily*, God in the effectual dispensation of his grace meets with them, who attend

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\* John iii. 19.



with diligence on the outward administration of the means of it. I say, *ordinarily*, in comparison of them who are despisers and neglecters of them. Sometimes indeed, he goes out of his way, as it were, to bring home to himself a *persecuting Saul* from a course of open sin and rebellion; but usually he dispenses his grace among them who attend the means of it. For thereby he glorifies his word, and shews his approbation of our obedience to his commands and institutions.

*Secondly*; There are certain *internal effects*, wrought on the souls of men, of which the word preached is the instrumental cause, and which generally precede regeneration: and these are *illumination—conviction—and reformation*; the first respects the mind only; the second the mind, conscience, and affections; and the third the life and conversation.

1. *Illumination*. All the light or knowledge we have of spiritual things comes under this denomination, and there are several degrees of it. There is that which arises merely from an industrious application of our rational faculties, to know, perceive, and understand the doctrines of revelation. And this is a light, super-added to the innate conceptions of the human mind, which without divine revelation could never have conceived of spiritual things. And the reason why so few endeavour to attain this knowledge, is because of the carnal enmity of their minds to the things themselves which are revealed. Again, there is an illumination which is a special effect of the Holy Ghost on the mind, by the word; and which makes a great addition to what is *purely natural*, or attainable by the mere exercise of our natural abilities. For it adds *perspicuity* to it. Hence some are said to ‘know the way of righteousness\*’; they clearly and distinctly apprehend the doctrine of the Gospel as the way, the only way, the way of God’s righteousness for sinners †. It adds also a stronger *assent* to the truth than mere natural reason can attain. Hence those who are thus

\* 2 Pet. ii. 21. † Rom. i. 17.

thus *illuminated* are sometimes said to believe; their faith being only a naked assent to the doctrines revealed\*. Again, it adds to them some kind of *joy*. These receive the word with joy; rejoice in the light of it for a season; and yet have no root in themselves †. Persons thus enlightened, will be variously affected with the word, as they are not whose natural faculties are not spiritually excited. Sometimes, it adds *gifts* also in great variety. And where this illumination is thus improved, which it is chiefly by exercise, it wonderfully affects the mind, and raises it's apprehensions of spiritual things. But all this comes short of regeneration, nor does it necessarily ensue upon it. Many are thus enlightened, and yet never converted: but in order of nature it is previous to conversion, and is *materially preparatory* to it; for saving grace enters into the soul by light. As it is therefore a gift of God, so it is the duty of all men to labour for it, however it be abused by some.

2. *Conviction of sin* is another effect of the word, antecedent to real conversion. This the apostle describes, 1 Cor. xiv. 24, 25. 'If ye prophecy, and one cometh in who believeth not, he is convinced of all; and thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God.' This generally includes, *First*, *A disquieting sense of the guilt of sin*, with respect to the law, threatenings, and judgments of God. Things before slighted and made a *mock* of, now become the soul's burden. And hereby the minds of men are affected with fears and anguish in various degrees, according to the impressions made upon them by the word. Not that these degrees are *prescribed* as necessary; but only *described* as they usually occur, for the relief and direction of such as are concerned in them. *Secondly*, *Sorrow or grief* for sin committed, because past and irrecoverable, which is the formal reason of this condemning or *legal* sorrow; this 'sorrow of the world †,' which brings  
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\* So Simon the magician, Acts viii. 12. and many of the Jews, John ii. 23, 24.

† Luke xviii. 13. John v. 35. ‡ 2 Cor. vii. 10.

men into bondage under fear \*. *Thirdly, Humiliation for sin*, which is the exercise of sorrow and fear in outward acts of confession, fasting, praying and the like. This is the true nature of legal humiliation †. And, *lastly*, unless by these things the soul be swallowed up in despair, it cannot but be filled with *thoughts, desires, inquiries, and contrivances* about deliverance out of this state and condition ‡.

3. *Reformation of life* frequently ensues: as is represented in the account of 'the unclean spirit' forsaking his house for a time, and returning to it again, finding it 'swept and garnished §.' So the apostle Peter speaks of some 'who escape for a time the pollutions of the world, through the knowledge of Christ, but who were afterwards entangled and overcome ||.'

All these things may be wrought in the minds of men by the dispensation of the word, and yet the work of regeneration never be perfected in them. And though they are good in themselves, and effects of God's kindness, yet they may not only be *lost* as to any final advantage, but also be abused to our great disadvantage, and to the contraction of more guilt. And it is occasioned one of these ways: Some are not careful to improve this light and conviction for it's proper end and design, which is to take them off from their self-confidence, and to direct them to Christ; where this is not attended to, they insensibly wither, decay, and come to nothing. In other persons, they are over-borne by the power of their lusts, and the violence of temptation; they are *sinned* away, and leave the soul in ten times worse a condition than they found it. Again; others rest in these things, as though they comprised the whole work of God towards them, and especially where they occasion any considerable reformation of life, or attendance to religious worship. But all this is owing to the *abuse* of these things by carnal.

\* Rom. viii. 15. † 1 Kings xxi. 29. ‡ Acts ii. 37. | xvi. 39.  
§ Matt. xii. 43. || 2 Pet. ii. 20.

nal minds ; in their own nature they are good, and prepare the mind for the reception of the grace of God.

*Thirdly*; All the things mentioned as wrought instrumentally by the word, are *effects* of the power of the *Spirit* of God. The word itself, barely proposed to the minds of men, will not so affect them. To confirm this, only consider the preaching of the prophets of old\* ; of Jesus Christ himself † ; and of the apostles ‡. And among ourselves, many sit all their days under the preaching of the Gospel, and feel none of these effects ; while others, their associates in hearing, are really affected, convinced, and converted. It is therefore the ministration of the Spirit, in and by the word, which produces all or any of these effects.

There is indeed an objection of some moment, against the ascription of this work to the Holy Spirit. For if all these things may be wrought in the minds of men, who yet come short of the grace of God, how can he be thought to be the author of this work ? Shall we ascribe to him a weak and imperfect work ; or think that he deserts what he has undertaken ?

I answer ; In many persons, perhaps in most who are thus affected, real conversion to God ensues ; and thus these preparatory operations make way for the introduction of a new spiritual life ; and so they belong to a work that is *perfect* in it's kind. Wherever they come short of what in their own nature they have a tendency to, it is not from any imperfection in themselves, but from the sins of men. For instance, common illumination and conviction of sin have a tendency to conversion ; and where this end is not attained, it is from the *willfulness* and stubbornness of the mind. This *will*, and it's actual *resistance* to the work of the Spirit, God is pleased to take away in some : It is therefore of sovereign grace where it is removed ; but the sin of men, where it is continued. Besides, the Holy Spirit is a *voluntary agent*, as we observed before :

\* Isa. xlix. 4. Jer. xv. 30. Ezek. xxxiii. 31. † John viii. 59.  
‡ Acts xiii. 41, 45, 46.

before : He works what, when, and how he pleases. All his operations infallibly accomplish the end he designs ; which in these, is only that men may be enlightened, convinced, humbled, and reformed ; wherein he fails not. In these things he is pleased to take on him the *management of the law*, and so to bring the soul into *bondage* thereby, that it may be stirred up to seek after deliverance ; and he is thence called the ‘ Spirit of bondage unto fear \*.’ This work constitutes the *third ground* in the parable of the sower †. It receives the seed, and springs up hopefully ; till by *cares* of the world, temptations and occasions of life, it is choked and lost. Now because it often resembles regeneration so much, that neither the world nor the Church are able to distinguish between them, it is of great importance to the professors of the Gospel, to inquire diligently, whether they have experienced *any other work* on their souls or not ? For though this be a *good work*, and may be subservient to regeneration ; yet if men attain no more, they will perish eternally. I shall therefore give some instances of what this whole work, in it’s utmost improvement, *cannot effect* ; whereby persons may form a judgment how it is with them.

1. It may be observed, that we have placed all the effects of this work in the *mind, conscience, affections, and conversation*. But the *will*, which is the ruling, governing faculty of the soul, is neither really changed, nor internally renewed by it ; and while this is the case, the power and reign of sin will continue. It is true, that the will meets with many checks and controls from the light of the mind, and reflections of the conscience ; so that it cannot sin with it’s former freedom and security. It’s fierceness and greediness in sinning may be restrained, by the terrors of the Lord on the one hand, or the pleasure of eternal rest on the other : But still, the bent and inclination of the will itself is to sin, and that continually. And this discovers itself where the very first motions of the

\* Rom. viii. 15.      † Matt. xiii. 22.

the soul towards sinful objects have a sensible complacency, until they are controlled by light and fear.

2. The effects of this work on the *mind*, proceed not so far as to give *delight* and *satisfaction* in the lively spiritual nature and excellencies of the things revealed to it. True saving illumination gives the mind such a direct *intuitive* insight into spiritual things, as that in their own nature they suit, please, and satisfy it: so that it is cast into the mould of them, and rests in them\*. But the work we have spoken of reaches not so far; the light it communicates may cause a man to *like the Gospel* for its beneficial effects, as a way of mercy and salvation; but it will not give him such a spiritual insight into the mystery of God's grace by Christ Jesus, as that the soul in its first direct view of it should, for what it is in itself, admire it, delight in it, approve it, and find *spiritual solace* and refreshment in it.

3. This work extends to the *conscience* also; but yet it does not 'purge the conscience from dead works to serve the living God †.' It renders it indeed more *quick, sharp,* and *ready* in reproving and condemning sin than before; and it is assisted hereby to condemn many things which before it approved; for its judging power is proportioned to its light. But yet, conscience is not hereby wrought to such an abhorrence of sin for itself, as continually to direct the soul to the blood of Christ, for the cleansing of itself, and purging our sin.

4. This work operates greatly on the *affections*; but it does not *fix* them, nor *fill* them. It is required that our affections be fixed on heavenly and spiritual things, and true grace will effect it. 'Set your affections on things above ‡.' The joys, the fears, the hopes, the sorrows which the work before-mentioned produces, are uncertain and unstable. Sometimes they are like a river ready to overflow its banks; at other times, as 'waters that fail,' not a drop comes from them. Sometimes they are hot, then

\* Rom. vi. 17. | xii. 2. 1 Cor. ii. 13, 14. 2 Cor. iii. 18. | iv. 6.

† Heb. ix. 14. ‡ Col. iii. 2.

then cold ; sometimes up, and sometimes down ; sometimes all heaven, sometimes all earth. But true grace *fixes* the affections ; there may be great variety as to their exercise ; yet their constant bent and inclination is to spiritual things. But this work does not *fill* the affections. It comes like a number of strangers to an inn to lodge, who occupy a great deal of room, and make an appearance, as if none were in the house but themselves ; but the family is not removed ; they live there still. So light and conviction, with all their attendants, come and lodge in the mind and affections, as if they would possess them intirely : but after all, they leave the quiet places of the house for the world, and sin, and self. On the contrary, true grace *fills up* the affections with spiritual things. It denies not room to lawful things, as relations, possessions, and enjoyments, merely as they are natural, and are content to be subordinate to God ; but if they would be carnal, disorderly, or predominant, it turns them out.

5. This work is frequently carried on so far in *reformation of life*, that it will express the whole *form of godliness*. But here also it is deficient. For it will consist with reigning sins of ignorance. It leads not to the abhorrence of all sin, as sin ; nor to a desire of *universal conformity* to Christ ; but often leaves great sins unregarded. So it left persecution in Paul, before his conversion ; and so it leaves hatred and a desire of persecution in many at this day. Besides, it's reformation of the life is seldom universal, as to all *known sins* ; unless it be for a season, while the soul is in a *flagrant pursuit* of self-righteousness. When the efficacy of first impressions abate, *lust* will reserve some peculiar way of venting itself. Further, The conversation of such persons is assuredly fading and decaying. Coldness, sloth, love of the world, carnal wisdom and security, get ground upon them every day. Hence, though by abstinence from open sensualities, they may not be given up to them ; yet they become *walking and talking skeletons* in religion ; dry, sapless, and useless worldlings. But where the soul is inlaid with real grace, it is in a state of thriving

thriving continually. Such an one will go on from strength to strength, from grace to grace, from glory to glory, and will be fat and flourishing in old age. By these things we may learn to distinguish in ourselves, between the *preparatory work* mentioned, and that of real-saving conversion to God.

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### C H A P. III.

#### CORRUPTION OR DEPRAVITY OF THE MIND BY SIN.

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*All men are either regenerate or unregenerate—The depravity of the mind—The nature of spiritual darkness, subjective and objective—Eph. iv. 18. illustrated—The mind alienated from the life of God—The natural and moral power of man with respect to the thing of God, examined—Reasons why a natural man cannot and will not receive them—The power and efficacy of spiritual darkness in the mind, at large declared.*

WE have, I hope, made our way plain for the due consideration of the great work of the Spirit in the regeneration of the souls of God's elect; whereby he forms the members of the mystical body of Christ, and prepares living stones for the building of a temple, in which the living God will dwell.

There is a two-fold state of men with respect to God, which is comprehensive of all individuals in the world; for all men are either *unregenerate* or *regenerate*. Again, it is evident in the Scripture, that *all men* are born in an *unregenerate condition*. This is so positively declared by our Saviour\*, that it cannot be denied. Now regeneration being the *deliverance* of men (or the means of it) from

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\* John iii. 3, &c.



that state and condition, we cannot discover wherein it consists, without a declaration of that state from which it delivers us. And this, in the first place, we shall insist upon at large, giving an account of the state of *fallen nature*, under a loss of the original grace of God. And this we shall do in a practical manner, for the edification of believers in general, and not in the method of the schools.

In the declaration of man's corrupted nature, the Scripture insists chiefly on these three things, (1.) The depravity of the MIND; which it calls by the name of *darkness* and *blindness*, with the consequents of *vanity*, *ignorance*, and *folly*. (2.) The depravity of the WILL and AFFECTIONS, expressed by *weakness* or *impotency*, and *stubbornness* or *obstinacy*. (3.) By the general name of DEATH, extended to the condition of the whole soul.

All men, by nature, are in a state of *darkness* and *blindness*, with respect to God and spiritual things, with the way of pleasing, and living to him. Be men otherwise, and in other things wise, knowing, learned and skilful; in spiritual things they are dark, blind, ignorant, unless they are 'renewed in the spirit of their minds,' by the Holy Ghost. This, indeed, is a matter which the world cannot endure to hear of, and is ready to fall into a tumult on the mention of it. They think it but an artifice which some weak men have got, to reflect on persons wiser than themselves. On the like occasion the Pharisees with pride and scorn asked our Lord that question, 'Are we blind also?' But he informed them, that their presumption of light and knowledge, would only aggravate their guilt; and that notwithstanding all their boasting, 'they had not heard the voice of God at any time, nor seen his shape\*.'

Some talk much about the power of our *intellectual faculties*, as though they were not at all *impaired* nor *depraved*: as if all the disadvantage of our nature by the entrance of sin, is in the disorder of the *affections*,—the inferior

\* John ix. 40, 41. | v. 37.

rior *sensitive* parts of the soul, which are apt to rebel against the pure and untainted light of the mind. But it is no difficult undertaking, so to demonstrate the *depravity* of the minds of men by nature, and their impotency to discern spiritual things in a spiritual manner, as that the proudest of them shall be unable to return a solid answer to it. And herein we plead for nothing but the known doctrine of the ancient catholic Church, declared in the writings of the most learned fathers, and determinations of councils against the Pelagian; whose errors and heresies are again revived among us by a crew of Socinianized Arminians.

To this purpose, we may first consider the testimonies of Scripture to the assertion, in general. 'The people which sat in *darkness* saw great light, and to them that sat in the region and shadow of death, light is sprung up \*.' Before the illumination afforded by the preaching of the Gospel, the people mentioned *sat in darkness*, or lived under the power of it. And in the same sense, when Christ preached the Gospel, 'the light shined into *darkness*, and the darkness comprehended it not †;—gave not place to the light of truth declared by him, that it might be received in the souls of men. The commission which he gave to Paul the apostle, when he sent him to preach the Gospel, was, 'To open the eyes of men, and to turn them from *darkness* to light ‡.' Thus the apostle speaks to the Ephesians, *chap. v. 8.* 'Ye were *darkness*, but now are ye light in the Lord.' And again to the Colossians, *chap. i. 13.* 'Who hath delivered us from the power of *darkness*;' as also the apostle Peter, *1 epist. ii. 9.* 'Who hath called us out of *darkness* into his marvellous light.' Now this darkness of an unregenerate state, is compared by Paul to that which was at the beginning, before the creation of light; when 'darkness was upon the face of the deep §.' There was no creature that had a vivive fac-

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\* Matt. iv. 16. † John i. 5. ‡ Acts xxvi. 18. § Gen. i. 2.



culty, there was darkness *subjectively* in all: and there was no light to see by, but all was *objectively* wrapt in darkness. In this state of things, God by an almighty act of his power created light—‘God said, let there be light, and there was light.’ And thus it is in the new creation. ‘God, who commanded the light to shine out of darkness, shines into the hearts of men, to give them the knowledge of his glory in the face of Jesus Christ\* :’ spiritual darkness is upon all men, till God by an almighty and effectual work of the Spirit shine into them, or create light in them. And this darkness is that *light within*, which some boast of in themselves and others.

To clear our way in this matter, we must consider, first, the *nature* of this darkness; and secondly, the *efficacy* and *power* of it in the minds of men.

*First*; The term *darkness*, is metaphorical, and borrowed from that which is natural. What natural darkness is, all men know; if they know not its cause, they know its effects; they know it is that which hinders men from all regular operations which are directed by the outward senses. As, (1.) when persons have not *light* to see by; as in the case of the Egyptians, during the three days darkness that was in their land: they had their vision faculty; but having no light ‘they saw not one another, neither rose any from his place †.’ (2.) There is darkness, when men are actually *blind*; either born so, or made so. Thus the angel smote the Sodomites with blindness ‡; and Paul the forcerer §. However the sun may shine, it is all one perpetual night to the blind.

It is thus with regard to spiritual darkness; for there is an *objective darkness*; a darkness that is *on* men; and a *subjective darkness*; a darkness that is *in* them. The first consists in the want of those means whereby they may be enlightened in the knowledge of God; namely, the word of God, and the preaching of it: hence, called  
‘a light;

\* 2 Cor. iv. 6. † Ex. x. 23. ‡ Gen. xix. 11. § Acts xiii. 11.

‘ a light \* ;’ and it is said to ‘ give light † ;’ or to be ‘ a light shining in a dark place ‡.’

It is the work of the Holy Spirit to dispel this darkness ; and this he does by sending the word of the Gospel into any nation, country, city, or place, as he pleases. For the Gospel does not get ground in any place, nor is it restrained from any people, by *accident*, or by the endeavours of men ; but it is sent and disposed of according to the sovereign will and pleasure of the Spirit of God. He forms and sends the preachers of it ; and disposes of them as to the places where they shall dispense it ; either by express revelation as of old §, or by the secret operations of his providence. And therefore, though we ought to care and pray much for the *continuance* of the Gospel in any place, and its *propagation* in others, yet we need not be over solicitous about it ; for the Holy Ghost has taken this work on himself, and will carry it on according to the counsel of God, and his purposes respecting the kingdom of Christ in the world.

It is *subjective darkness* which we have more immediately to consider, and which is intended in this natural depravity of the mind as to all *spiritual things*. For I shall not treat of it with respect to natural, civil, political, or moral concerns ; though it were easy to prove from Scripture, experience, and observation, that the whole rational soul is weakened by the fall, in all its faculties and all their operations ; but it is the impotence and depravity of the mind as to *spiritual things* only, that we shall now consider.

It is in consequence of this depravity or darkness of the mind, that unregenerate men are not able of themselves, by their own reason and understanding, however improved, to discern spiritual things when outwardly revealed to them, without an effectual work of the Spirit creating or inducing a new saving light into them. Suppose the mind of a person be no way hurt or impaired by any *personal* defect, suppose it free from any contracted habits of

N 3 vice,

\* Ps. cxix. 105. † Ps. xix. 8. ‡ 2 Pet. i. 19. § Acts xvi. 6, &c.

vice, or voluntary prejudices; yet on the proposal of the doctrine and mystery of the Gospel, by the most skilful ‘masters of the assemblies,’ with the clearest evidence and demonstration of the truth; it is not able of itself to understand and receive them in a spiritual manner, without the special aid of the Holy Spirit. To evince this truth, we may consider the description of the mind itself, and its operations, given us in *Eph. iv. 17, 18.* ‘This I say therefore, and testify in the Lord, that you henceforth walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.’ The apostle here speaks of the Gentiles; but he speaks of them on account of that which is common to all men by nature; for he treats, not of their idolatrous and vicious practices, as some pretend, but of their state and condition with respect to the faculties of their souls, wherein there is no difference naturally among men. And he expresses the powers of the soul by three terms; the MIND—the UNDERSTANDING—and the HEART; and these are all affected with the *darkness* of which we treat.

1. There is the MIND\*. This is the leading faculty of the soul; that which looks out after proper objects for the will and affections to receive and embrace. Hereby we have our first apprehensions of all things, whence deductions are made to our practice. And to this is ascribed *vanity*; ‘they walk in the *vanity* of their mind.’ Things are called vain, which are useless and unprofitable: hence the apostle calls the idols and religious rites of the Gentiles, ‘vain things †; lying vanities ‡; things that cannot profit §.’ Now this vanity of the mind includes its natural *inclination* to vain things; and its own *instability*. It seeks about to lead the soul to rest and satisfaction, but always to vain things; such as sin, the world, pleasure, and the pride of life: and in this pursuit it multiplies vain imaginations, like the sand on the sea-shore. These are called ‘the *figments* of the hearts of men, which

\* *o 1005.* † Acts xiv. 15. ‡ Jonah ii. 8. § 1 Sam. xii. 21.

which are only evil continually \*.' These it *feigns* and frames, producing them abundantly, as the earth does grass, or as a cloud pours out drops of water. And herein, it is *unstable*; for that which is vain is various, inconstant, unfixed, light, as the natural mind is; so that it is like hell itself for confusion and disorder. And this has befallen it by the loss of that *fixed regularity* in which it was created. Man possessed the same faculty of *imagination* in his original and innocent state; but then all its *actings* were *orderly* and regular. The mind was able to direct them all to their proper end. God was their principal object, and all things in order to him. But now being turned off from him, the mind, in them, engages in all manner of *confusion*, and they all end in disappointment. They offer their service to the soul to bring it satisfaction; and though they are rejected one after another, as not answering what they pretend to, yet they constantly arise under the same notion, and keep the whole soul under everlasting disappointments. And hence it is, that the mind cannot *assent* to the common principles of religion, which yet it cannot deny.

2. There is the UNDERSTANDING †; this is the *directive, discerning, judging faculty* of the soul, that leads it to practice. It guides the soul in the choice of those ideas which it receives by the mind. And this is more corrupt than the mind itself; for the nearer things come to *practice*, the more prevalent is the power of sin in them. This also is said to be 'darkened.' And being so, it is in vain to pretend a sufficiency in it to discern spiritual things, without a supernatural illumination. Light, in the dispensation of the Gospel, shines, or throws some rays of itself on this darkened understanding, but it receives it not ‡.

3. There is the HEART §. This is the *practical principle* of operation, and so includes the WILL also. Light is received by the mind; *applied* by the understanding; *used* by the heart. On this, says the apostle, there is 'blindness.' It is not mere *ignorance*, but a *stubborn re-*

\* Gen. vi. 5. † *διανοια*. ‡ John i. 5. § *καρδια*.  
*sistance*

*sistance* of light and conviction; an obdurate hardness, whence it rejects the impressions of divine truth.

On these accounts, men are said to be 'DARKNESS.' There may be degrees in a *moral privation*, but when it is expressed in the *abstract*, it is a sign that it is *total* and absolute. There is no more disposition in natural men to receive saving knowledge, than there is in darkness itself to receive light. The mind remains a *capable subject* to receive it, but has no *active power* or disposition towards it. And therefore, when God is pleased to give us a *new ability* to understand spiritual things aright, he is said to give us a *new faculty*, because of the utter disability of our minds naturally to receive them\*. Let vain men boast as they please of the ability of their rational faculties with respect to religion; this is their state by nature, according to his judgment that must stand for ever.

And by the way, it may not be amiss to stop a little, and consider that practical exposition, which the whole world affords us, of this text concerning the vanity of the mind; for this is the source of all the vanity with which the world is filled. Almost all that we see or hear is vain. All that makes so much bustle and shew in the world, among all sorts of persons, ages, sexes and conditions, is vain. There is a kind of vanity which men bring into things that *really exist*, and that are in themselves good, useful, or at least indifferent. Thus, they corrupt their habitations, their trade, their conversation, their wealth, their power and their relations; they join innumerable vanities with them, which render them loathsome and contemptible. But besides this, they *invent*, and as it were *create* many things, on purpose to support, countenance, and nourish vanity. Such are pompous and carnal ceremonies in religion, like those of the Church of Rome, calculated only to furnish provision for vain minds. And such are plays, masquerades, and the whole multitude of carnal amusements, which are  
merely:

\* 1 John v. 20.

merely theatres for vanity to act itself upon. It were endless but to mention the common effects of vanity in the world. The human mind is wholly vain, and is a fruitful womb of monstrous births. The world is now almost six thousand years old, and yet is no nearer the bottom of its springs of vanity, than it was the first day that sin entered into the world. New sins, new vices, new vanities continually appear: nor is there any way to prevent them, but by the renewing influences of the Holy Ghost. The world may alter its shape, may change its scenes, and act its part in new habits, but still it will be altogether vain, so long as natural, uncured vanity predominates in the human mind.

Again, it is an important duty, incumbent on all believers, to watch over the *remains* of this vanity in themselves. This distemper of our natures is not entirely cured at once; but is removed by degrees, even to the end of life. And there are several effects of it sensibly felt among real christians. Hence they find *instability* in holy duties, as meditation, prayer, and hearing the word. How ready is the mind to wander in them, and to entertain vain and foolish thoughts? How difficult it is to keep up an even fixed frame in spiritual exercises? How ready is it at every breath to unbend and let down its intension? Now all this is from the uncured relics of our natural vanity. Another sad effect of it is, that it leads professors of the Gospel to an undue conformity to the world, in its customs, dress, and conversation. And so prevalent is it herein, that in many instances of vanity, it is hard to distinguish between them and the world. Further, it discovers itself in *foolish imaginations*, whereby it secretly makes 'provision for the flesh and the lusts thereof;' and these, if not soon checked, will proceed to such an excess as greatly to taint the whole soul. It is therefore an important duty diligently to oppose this radical distemper.

*Secondly ;*



*Secondly*; Having considered the *nature* of this darkness, we may proceed to consider the *effects* that are ascribed to it, with respect both to the *disposition* of the mind in this state, and its *power* or *actings* with regard to spiritual things.

1. As to its *dispositions* or inclinations, it is (from the darkness described) so perverse and depraved, that it is ‘*alienated from the life of God* \*.’ Unregenerate men are said to be ‘*alienated, and enemies in their minds by wicked works* †.’ And that we may the better understand this, we may consider both what this life is, and how the mind is alienated from it.

All life is from God. The life which we have in common with all other living creatures, is from him ‡; and particularly that life which we have by the union of the rational soul with the body §: but it is a special *life unto God* which is here intended. It is the life which God requires of us, that we may please him here, and enjoy him hereafter. The life of faith and obedience by Jesus Christ ||. It is that life of which God is the author, both as to the principle and all the acts of it \*\*. It is that life whereby God liveth in us by his Spirit, through Jesus Christ ††. It is the life whereby we live to God †††; of which God is the supreme *end*, as well as the efficient cause. It is the life of which the Gospel is the law and rule §§. A life, all whose fruits are holiness, and spiritual evangelical obedience ||||. It is a life that never dies; it is *eternal life* \*\*\*.

The carnal mind is *alienated* from this life; it has no inclination to it; but carries away the whole soul with aversion from it. And this appears, (1.) In its unreadiness and unfitness to receive instruction about the concerns of it. Hence men are dull and ‘*slow of heart to believe* †††;’ ‘*Heavy in hearing* †††;’ and slow in the  
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\* Eph. iv. 18. † Col. i. 21. ‡ Acts xvii. 28. Ps. civ. 35. § Gen. ii. 7. Job x. 12. || Rom. i. 17. \*\* Eph. ii. 1, 5. †† Gal. ii. 20. ††† Rom. vi. 7. §§ John vi. 68. Acts v. 20. |||| Rom. vi. 22. \*\*\* John xvii. 3. ††† Luke xxiv. 25. ††† Heb. v. 11.

apprehension of what they hear. So are all men with respect to what they dislike. (2.) Hence also they prefer any other life before it. The first choice a natural mind makes, is of a life of sin and pleasure : this it delights in, and would never willingly depart from. But if by afflictions or convictions it be forced to give it up, then it will chuse and extol a moral life ; a life in, by, and under the law ; though at last it will avail no more than the former, which it was forced to leave. The thoughts of this *spiritual* life it cannot away with ; the notions of it are uncouth ; the description of it unintelligible, and the practice of it odious folly, or needless superstition.

2. The *power* of the mind also, with respect to spiritual things, is to be considered. And this in short is *none* at all. For the mind of a natural man, however it may be excited and improved, is not able in a spiritual manner to receive and embrace spiritual things, unless it be renewed by the Holy Ghost. This the apostle plainly asserts, 1 Cor. ii. 14. ‘ The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.’

The subject spoken of is (*ψυχικός άνθρωπος*) *the natural man*. The epithet is in Scripture opposed to (*πνευματικός*) *spiritual*\*, and is explained by *Jude* to signify, ‘ not having the Spirit,’ *ver.* 15.—one who has all that can be derived from the first Adam ;—endowed with a *rational soul*, and who has the use and exercise of all it’s rational faculties †.

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\* See 1 Cor. xv. 44, 45.

† Some persons tell us, that by the *natural man* is intended ‘ A man given up to sensual pleasures and brutish affections ; not governed by the dictates of reason.’ But it is evident that the apostle distributes all men into *natural* and *spiritual*. He who is not a *spiritual* man, let him be as *rational* as they presume themselves to be, or would have the world believe they are, is a *natural* man. The supposition of a middle state, destroys the design of this whole discourse of the apostle. Besides, this is the *best* and *softest* name ever given in Scripture to unregenerate men, and there is no reason why it should be thought to express the *worst sort* of them.

The words suppose the *propojal* of some things to this natural man; and these are, ‘the things of the Spirit of God, which are variously expressed in this chapter: they are called, *ver.* 7. ‘The wisdom of God in a mystery:’ ‘The things that are freely given to us of God,’ *ver.* 12. ‘The mind of Christ,’ *ver.* 16. and ‘Jesus Christ, and him crucified,’ *ver.* 2.

That which is affirmed of the natural man with respect to these things, is doubly expressed, ‘He receiveth them not;’ and ‘He cannot know them.’ A power of receiving them, is in this assertion denied; and a will of rejecting them, is implied. But to free this assertion from objections, let it be observed, That it is not the mere *literal sense of doctrines* or propositions of truth that is intended. For instance, that *Jesus Christ was crucified*, is a proposition that any natural man may understand and assent to, and be said to receive: and all the doctrines of the Gospel may be taught in propositions and discourses, the sense and meaning of which a natural man may understand; but it is denied that he can receive *the things themselves*. For there is a wide difference between the mind’s receiving doctrines *notionally*, and receiving the things taught in them *really*.

It is necessary to our receiving of spiritual things *really*, that we receive them under an apprehension of their conformity to the wisdom, holiness, and righteousness of God. The reason why men receive not Christ crucified as preached in the Gospel, is because they see not a *consistency* in it with the divine perfections; nor can they receive it, till they see an expression of divine power and wisdom in it.

It is necessary also that we discern the *suitableness* of these things of the Spirit to the great ends for which they are proposed: unless we see this clearly and distinctly, we cannot but judge them *weakness* and *foolishness*. These ends being the *glory* of God in Christ, and our *deliverance* from a state of sin and misery, with a translation into a  
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state of grace and glory, unless we perceive their *fitness* to effect them, we cannot receive them aright.

It must be observed, that there is a *two-fold capacity*, or *ability*, of receiving or knowing spiritual things in the mind of man.

1. There is a *natural power*, consisting in the suitability of the *faculties* of the soul to receive them in the way that they are proposed to us. This is supposed in all the exhortations, promises, precepts, and threatenings of the Gospel; for in vain would they be proposed to us, if we had not *rational minds* to apprehend their sense, use, and importance. None pretend that men are, in their conversion to God, like stocks and stones that have no understanding: if we were such, as to the capacity of our natures, it would not become the wisdom of God to employ the means before mentioned for the effecting that work\*.

2. There is, or may be, a *power* in the mind to discern spiritual things, which it can immediately exercise upon their being proposed to it, in the same manner that a man, who has a *visive faculty*, can discern *visible objects* when placed before him. This power must be spiritual and *supernatural*.

Of the assertion thus laid down and explained, the apostle gives us a double reason; the first, taken from the nature of the things themselves with respect to the mind, is, that *they are foolishness*. They are in themselves ‘the wisdom of God;’ ‘the hidden wisdom of God;’ ‘the wisdom of God in a mystery,’ or full of deep mysterious wisdom. But to the natural man, they are foolishness; not only *though* they are the wisdom of God, but *because* they are so, and *as* they are so; for the carnal mind is

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enmity

\* Some pretend that whatever is required of us as a duty, we have a power in ourselves to perform. If by this power they mean, that our minds are fit and meet, as to their *natural capacity*, for such acts, it is freely granted: but if they intend such an *active power* as is of itself able to answer the commands of God in a due manner; they deny the corruption of our natures, and render the grace of Christ useless.

enmity against God. Now that is esteemed *foolishness*, which is either *weak* and impertinent; or *disproportionate* to it's designed end; or *undesirable*, compared with other things; or *ineligible* on the terms on which it is proposed: and it is on one, or all of these accounts, that spiritual things appear to be foolishness to the natural man: which we shall demonstrate by some instances.

That they were so to *the learned philosophers of old*, is evident from the testimony of our apostle \*, and from the history of the first ages of the Church. Had spiritual things been suited to the minds of natural men, then those who had most improved their minds, and were raised to the highest exercise of their rational powers, would have embraced the Gospel far more readily than the poor and illiterate; for we always find that valuable improvements in natural things are first adopted by the wise and intelligent. But here it was quite otherwise. They were the wise, rational, and learned men of the world, who made the strongest opposition to spiritual things; and that expressly and avowedly, because they were foolishness to them, on the accounts before mentioned; and their opposition was managed with pride, scorn, and contempt, as they thought foolish things ought to be treated †.

The principal mysteries of the Gospel are rejected by many as foolish, because they think them *false* and *untrue*. Though indeed they have no reason to think them *false*, because they suppose them to be *foolish*; and they only charge them with *falseity*, to countenance themselves in judging them to be *folly*. Whatever concerns the

\* 1 Cor. i. 22,—28.

† The profound ignorance and confidence of those who assert, That it was the learned, rational, and wise part of mankind that first embraced the Gospel, as being more disposed to it's reception than others, cannot be sufficiently admired or despised. Had they once considered what the New Testament, or the history of the Church record concerning the progress of the Christian Religion in the world, they would themselves be ashamed of this folly.

the incarnation of the Son of God; the satisfaction he made for sin and sinners; the imputation of his righteousness to believers; and the effectual workings of his grace; are rejected by many, because they judge them to be *false*; and that which induces them so to determine, is because they look on them as foolish, and unsuited to their rational principles.

Many plainly *scoff* at them, and despise them as the most *contemptible notions* in the world. Such were prophesied of in old time, as mentioned by the apostle Peter, *2 epist.* iii. 3, 4. and things at this day are come to that pass. The world swarms with scoffers at spiritual things, as being unfit for *rational*, noble, generous spirits to receive or submit to, because they are so foolish. But these things were foretold, that we should not be troubled or shaken in our minds: yea, the *atheism* of some, is a mean of confirming the *faith* of others.

It is not much better with some, who dare not thus openly oppose the Gospel, for they profess to believe and obey it. And so much of it as consists in the confirmation, direction and improvement of the *moral principles* and precepts of the law of nature, they will highly praise and extol: they will shew how agreeable they are to reason; and what expressions suitable to them may be found in the ancient philosophers: but as to those things which most properly belong to the Gospel, and are communicated to us by supernatural revelation only, such as the offices of Christ, the dispensation of the Spirit, with those graces and duties which are purely evangelical; these are *foolishnesses* to them, and the preaching of them is *canting* and *folly*. And some of these persons, who do not go so far as the *priar* at Rome, who said, that 'St. Paul fell into great excesses in these things,' have yet dared to accuse his writings of darkness and obscurity; and for no other reason, as far as I can see, but because he insists on the declaration of these spiritual mysteries.

The *event* of the dispensation of the Gospel proves, that the spiritual things of it are foolishness to the most, for as such they reject them\*. Suppose, a man of good reputation for wisdom and sobriety should go to his neighbours, and with much earnestness and affection assure them, that by a certain method which he proposes, they may greatly increase their worldly substance, 'till they exceed the wealth of kings: if in this case they do not follow his advice, it must be because they judge the means prescribed to be no way suited to the end proposed, that is, to be foolish. And this is the state of things with respect to the mysteries of the Gospel. Men are informed how great and glorious they are, and what blessed effects will follow their reception of them: the beauty and excellency of Christ; the inestimable privilege of adoption; the great and precious promises; the glory of the world to come; and the necessity and beauty of holiness, are preached to them, and pressed upon them, with arguments and motives filled with divine authority and wisdom: yet after all, we see how few apply themselves with any industry to receive them, or at least do actually receive them; and the reason is, because indeed to their darkened minds, these things are foolishness, whatever they pretend to the contrary.

As the foregoing instance shews, why a natural man *will not* receive the things of the Spirit, so the apostle adds a reason why he *cannot*; and that is taken from the manner in which alone they may be usefully received, and which he cannot attain unto; '*they are spiritually discerned.*' The natural man, by natural light, discerns natural things; 'the things of a man knoweth the spirit of a man.' And the spiritual man, by a spiritual light, discerns spiritual things; 'for none knoweth the things of God, but the Spirit of God, and he to whom He will reveal them.' This ability he denies to a natural man. And this he proves, (1.) Because it is the work of the Spirit of God to endow the minds of men with that ability;

\* Isa. liii. 1—3.

ty; which would be needless, if they had it by nature; and, (2.) The light itself, whereby alone spiritual things can be discerned, is wrought, effected, created in us by almighty power\*.

From these premises it is evident, that there is in the mind of a natural man both a *natural* and a *moral impotence*, whereby it cannot receive the things of God; the first immediately affects the *mind*, the latter the *will* and *affections*; by reason of the one he *cannot* receive them for want of light; by the other he *will not*, because they are foolishness.

(1.) There is a *natural impotence*, through the depravity of the faculties of the mind, or understanding, whereby a natural man is absolutely *unable*, without a special renovation of the Holy Ghost, to discern spiritual things in a saving manner. And yet this is no excuse for the sin of rejecting them; for though it have the nature of a punishment, and is our misery, yet it is our sin also: it is the misery of our persons, and the sin of our natures; and no man can plead his sin or fault, as an excuse for another sin of any kind. This impotence is *natural*, because it consists in the deprivation of a power that was originally in our minds; and this is consistent with what we said before of the *natural power* of the mind to receive spiritual things; for that power respects the natural capacity of our faculties; this impotence, the depravation of them with respect to spiritual things.

(2.) There is also a *moral impotence*, whence the mind *never will* receive them, but will always and unchangeably reject and refuse them; and that because of various lusts, corruptions, and prejudices invincibly fixed in them, causing them to look on them as foolishness. Hence it will come to pass, that no man will be judged and perish at the last day, merely on account of his natural impotence; every one to whom the Gospel has been preached, shall be convinced of *positive actings* in their minds reject-



ing it for the love of self, sin, and the world. Thus our Saviour tells the Jews, that ‘no man *can* come unto him unless the Father draw him \* :’ Such is their *natural impotence*, that they *cannot* ; and yet he tells them elsewhere, ‘You *will not* come to me that you might have life † .’ The present thing in question was not the power or impotence of their minds, but the obstinacy of their wills and affections, for which men shall be judged at the last day : ‘For this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil ‡ .’ Hence it follows,

That the will and affections being more corrupted than the understanding, (which is evident from their resistance of it’s convictions) no man actually applies his mind to the receiving the things of God to the utmost of his ability. There is not a due improvement of the capacity of his natural faculties, in the use of means, for the discharge of his duty towards God.

It remains that we consider what is the *power* and *efficacy* of this darkness, to keep natural men in a constant aversion from God and the Gospel. To this purpose some testimonies of Scripture must be considered.

We are said, *Col. i. 13.* ‘To be delivered from the **POWER** of darkness :’ the word (*ἐξουσία*) signifies *authority* or *rule* ; that which bears sway. Hence the sins of men are called ‘works of darkness § ;’ not only such as are usually perpetrated in the dark, but such as the darkness of men’s minds inclines them to, and naturally produces. This is elsewhere called ‘the power of Satan || .’ For it is not only the *internal* darkness of the mind that is intended, but the whole state of darkness, with what is contributed thereto by Satan and the world ; but yet all is resolved into this internal darkness ; for Satan has no power or authority over men, but by means of it ; hereby alone he works effectually in the children of disobedience ;

\* John vi. 44. † John v. 40. ‡ John iii. 19. § Eph. v. 11.  
|| Acts xxvi. 18.

ence; hereby he seduces, perverts, and corrupts them; nor has he any way to fortify and confirm their minds against the Gospel, but by increasing this darkness in them\*. The power and efficacy of this darkness will appear in the following instances.

1. It fills the mind with *enmity* against God, and all the things of God; *Col. i. 21.* ‘You were enemies in your minds;’ *Rom. viii. 7.* ‘The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can it be.’ The carnal mind here intended, is that which is in every man who has not received the Spirit of God, as is largely declared in the whole discourse of the apostle (*ver. 5, 6, 9, 10, 11.*): So that the pretence is vain, and directly contradictory to the apostle, that it is only one sort of *fleshly sensual* unregenerate men whom he intends. Now God in himself is infinitely good and desirable. ‘How great is his goodness, how great is his beauty!’ There is nothing in him but what is suited to excite and satisfy the affections of the soul. To them that know him, he is the only delight, rest, and satisfaction. Whence  
then

\* An awful evidence of the power of this darkness, may be found in the devils themselves: the apostle Peter tells us, they are ‘kept in chains of darkness unto judgment:’ alluding to the dealings of men with heinous malefactors; who are not executed immediately on their apprehension, but are kept to a solemn day of trial; and are bound with fetters to prevent their escape. Thus God deals with fallen angels, who though they go to and fro in a seeming liberty, are securely kept to the great day of their judgment and execution; so that they are not capable of the vanity of a thought of escaping from it. But whence is it in all their wisdom, experience, and long-continued prospect of future eternal misery, that none of them ever attempted, or ever will attempt, a mitigation of their punishment, or deliverance from it, by repentance and compliance with the will of God? This is alone from their *own darkness*, in the chains of which they are so bound, that though they believe their own eternal ruin, and tremble at the vengeance of God, yet they cannot but continue in their course of mischief, disobedience and rebellion. And though natural men are not under the same obduracy with them, as having a way of deliverance proposed to them; yet this darkness is no less effectual to bind them in a state of sin, without the powerful illumination of the Holy Ghost, than it is the devils themselves.

then is it that the minds of men should be possessed with *enmity* against him? Enmity against *him* who is absolute and infinite *goodness*, seems incompatible with human affections: but it arises from this darkness, which is the corruption of our nature\*.

This enmity exerts itself either *closely* or *openly*, even in persons who sit under the preaching of the word, 'till they are effectually prevailed upon by victorious grace. And however they may be *doctrinally* instructed in true notions concerning God, yet in the application of them to themselves, they 'always err in their hearts.' All the practical notions they have of God, tend to alienate their hearts from him, either by contempt, or by undue terror. 'They 'think that God is such an one as themselves †,' at least that he will accept of them, though they continue in their sins. Now this is a fruit of the highest enmity against God, though palliated with the pretence of the highest apprehensions of his goodness: for as it is the heinous

\* It is pretended by some, That upon an apprehension of the goodness of God, as displayed merely by the light of nature, men may love him supremely, and be accepted with him. But as this would render Christ and the Gospel, as *objectively* proposed, if not useless, yet not indispensably necessary; so I desire to know how this *enmity* against God, which is in all natural men, comes to be removed, so that they should love him above all, seeing these things are irreconcilable extremes. This must either be by the power of the mind itself, or by the effectual operation of the Spirit of God upon it. As to the former, the apostle supposes the proposal of God's goodness to men, not only by the works of nature, but also in the Law and Gospel; and yet affirms that the carnal mind (universally) is *enmity* against him; and in enmity there is no disposition to love. All discourses therefore about the acceptance they shall find with God, who love him above all for his *goodness*, without any communications of Christ or the Holy Spirit to them, are vain and empty, seeing there never was, nor ever will be, one dram of such love to God in the world. The notions which the heathens entertained of God were generally false, the offspring of their own imaginations; and were never sufficient to free them from gross idolatry, which is the greatest enmity against him. And hence it was, that when by any means the true God was declared to them, these great admirers and lovers of divine goodness were constantly the greatest opposers of him.

† Psalm l. 21.

nous crime of gross idolators, that they represent the Deity in the shape of men or beasts; so it is a sin of higher provocation, to conceive of him as so far like to *bestial men*, as to approve and accept of them in their sin. And where this is not the case, this darkness in the minds of men, will, on the other hand, represent God as all fire and fury, inexorable and intractable\*.

Again, this darkness fills the mind with enmity against *all the ways of God*; for as the carnal mind is enmity against God, so it is 'not subject to his law'; it dislikes the whole way and work of living to him, through this blindness †; and esteems the whole rule and measure of it to be foolishness.

2. This darkness fills the mind with *wills* or perverse lusts that are directly contrary to the will of God. There are (*δελτηματα διανοιων*) the *wills* or lusts of the mind ‡; that is, it's habitual inclinations to sensual objects. It 'minds earthly things §.' And hence the mind is said to be 'fleshly ||.' It likes, favours, approves of nothing but what is carnal, sensual, and vain. Nothing is suited to it, but what is curious, or needless, or superstitious, or earthly. And therefore men are said to 'walk in the vanity of their minds.' In the whole course of their lives they are influenced by a predominant principle of vanity. The thoughts and *imaginations* of the mind are *always* employed in providing sensual objects for this vain and fleshly frame; and are therefore 'evil continually \*\*.' This is the course of a darkened mind; it's fleshly will excites vain thoughts, it 'minds the things of the flesh;'; these thoughts fix on, and represent to the mind objects suited to the gratification of it's vanity and lust: with these the mind commits folly and lewdness, and it's fleshly habit is heightened and confirmed; and this multiplies imaginations of it's own kind, whereby men 'in flame themselves ††,' becoming worse and worse. And the particular

\* Mic. vi 6. Isa. xxxiii. 14. Gen. iv. 13. † Eph. iv. 18. ‡ Eph. ii. 3. § Phil. iii. 19. || Col. ii. 18. \*\* Gen. vi. 5. †† Isa. lvii. 5.

particular bent of these imaginations, answers the predominance of any special lust in the heart or mind.

3. It fills the mind with *prejudices* against spiritual things as proposed in the Gospel; and from these prejudices it has neither light nor power to extricate itself. No small part of it's depravity consists in it's readiness to embrace them, and pertinacious adherence to them. Some few of these prejudices may be instanced.

(1.) The mind, from the darkness that is in it, apprehends that spiritual things are utterly *inconsistent with true contentment and satisfaction*. These are what all men eagerly pursue in a thousand different ways; something they would attain, which should *satisfy* their minds and fill their desires. And this, generally before they consider the proposals of the Gospel, they suppose themselves in the *way to*, at least, by those little tastes of pleasure, which they have obtained in the ways of the world. Now these hopeful beginnings they will not forego, *Isa. lvii. 10.* 'Thou art wearied in the greatness of thy way; yet saidst thou not, there is no hope! Thou hast found the life of thine hand, therefore thou wast not grieved.' They are sometimes ready to faint in the pursuit of their lusts, because of the disappointments they find in them, or the evils that attend them: for which way soever they turn in their course, they cannot but see or shrewdly suspect that the end will be 'vanity and vexation of spirit.' But yet they will not give over the chase; they say not, 'There is no hope;' and the reason is, 'They find the life of their hand:' something or other daily comes in, from their employments, their company, or their expectations, which keeps their hope alive, and makes them unwilling to change their present condition. They find it none of the best, but do not think there can be a better. Could they but obtain more mirth, wealth, strength, health, power, honour, or assurance of their lives; more suitable objects to their sensual desires, *then* they think it would be better than it is: But as for any thing differing from these in it's *whole kind*, they can entertain no respect for it.

it. In this state of mind, the spiritual blessings of the Gospel are proposed to them. At first sight, they judge that these things will not assist them in the pursuit or improvement of carnal pleasures; and so far they rightly judge; they will not countenance nor help the lusts of men. Nay, it is no hard matter for them to discover, that the power of the Gospel once admitted, will *crucify* and *mortify* their corrupt affections\*, for this is the avowed design of it. It leaves men, unless on *extraordinary occasions*, the possession of their wealth, reputation, and honours, if lawfully obtained; but it forbids the *abuse* of them to corrupt ends, and dissolves the league that is between the mind and these objects. They must no more be looked on as the *chief good*, or in the place of it, nor as the matter of satisfaction, but must give way to spiritual, unseen, eternal things. Now this secretly *alienates the carnal mind*, and prejudice is excited against it, as threatening to deprive the soul of all its present satisfaction, without offering any thing in its stead suitable to its desires. For, through the power of this darkness, it cannot *discern* the excellency of heavenly objects, nor have any suitable affections for them. Hereby this prejudice becomes invincible; they neither do, nor can, nor will admit of those things which are utterly inconsistent with their carnal views.

(2.) The mind, by this darkness, is filled with prejudices against *the mystery of the Gospel* in a peculiar manner. As natural men cannot *receive*, so they *despise* the wisdom of God in it, and look on its doctrines as empty and unintelligible notions. And this is that prejudice, whereby this darkness prevails in the minds of men otherwise knowing and learned; it has done so in all ages, and in none more effectually than in the present. The sacred, mysterious, spiritual wisdom of God in the Gospel, appears to the wisest men in the world, while under the power of this darkness, *fanatical, chimerical, and foolish*. To demonstrate this, is the design of the apostle, 1 Cor. i. and

\* Col. iii. 1—5. Tit. ii. 11, 12.

i. and ii. *chap.* For he directly affirms that the doctrine of the Gospel is *the wisdom of God in a mystery*; that this wisdom cannot be discerned by the wise and learned of the world who have not received the Spirit of Christ; and therefore that the things of it are weakness and folly to them. And that which is foolish is to be despised; yea, folly is the only object of contempt. And hence we see that some, with the greatest pride, scorn and contempt imaginable, despise the purity, simplicity and whole mystery of the Gospel, who yet profess to believe it. But to clear the nature of this prejudice, a few things may be distinctly observed.

There are two sorts of things declared in the Gospel. First, such as are *absolutely it's own*, and which have no footsteps in the law or light of nature. Of this kind are all things concerning the love of God in Christ Jesus; the mystery of his incarnation, offices and mediation; the dispensation of the Spirit, our partaking thereof, and our union with Christ thereby; our adoption, justification, and sanctification; in short, every thing that belongs to the purchase and application of saving grace. These things are purely and properly *evangelical*—peculiar to the Gospel alone. Hence the apostle Paul puts an eminence upon them, resolving in the course of his preaching, to know (comparatively) nothing else\*.

There are also other things in the Gospel which have their foundation in the *law* and *light of nature*; such are all the *moral duties* which are taught therein. These are in some measure known by the light of nature; men are able to form a judgment of their actions, whether they be good or evil †, before the Gospel is preached to them. But the word directs to the right performance of our duty, from a right principle, by a right rule, and to a right end. Hereby it gives them a new nature, and turns *moral duties* into *evangelical obedience*. The Gospel also promises sufficient strength for the performance of those duties by the supplies of the Holy Spirit.

Hence

\* 1 Cor. ii. 2. Eph. iii. 7—11. † Rom. ii. 14, 15.

Hence it follows that this is the method of the Gospel. It first proposes and declares things which are peculiarly its own: It reveals its own mysteries as the foundation of faith and obedience: It inlays them in the mind, and thereby conforms the whole soul unto them: And then it *grafts all duties* of moral obedience on this stock of faith in Christ. This is the method which the apostle Paul observes in all his epistles; he first declares the mysteries of faith that are peculiar to the Gospel, and then descends to those moral duties which are regulated thereby.

But the prejudice we speak of, inverts the *order* of these things. Those who are under the power of it, fix their minds *first* and *principally* on those things which have their foundation in the law and light of nature; and these they highly extol, but not in their proper place, nor to their proper end. These they make the *foundation* according to the place they held in the law of nature, and covenant of works; whereas the Gospel allows them to be only the *necessary superstructions* on the foundation. And resolving to give the preeminence to moral duties, they often treat the peculiar doctrines of the Gospel with contempt, as of no importance comparatively; and to avoid the trouble of examining them, reject them at once as unintelligible or unnecessary; or else, by forced interpretations, enervating the spirit, and perverting the mystery of them, they *square* and fit them to their own low and carnal apprehensions. They would reduce them all to their *own light*, as some; to *reason*, as others; to *philosophy*, as the rest. Hereby advancing *morality* above the *mystery* and grace of the Gospel, they at once reject the Gospel, and destroy morality; for taking it off from its *proper foundation*, it falls into the dirt, of which the conversation of such men is no small evidence.

It was thus of old. God says of *Ephraim*, 'I have written to him the great things of the LAW, but they were counted as a strange thing \*.' The LAW was the

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\* Hos, viii. 12.



intire means of God's communicating his mind and will to that people, as his whole counsel is revealed to us in the Gospel; these he *wrote unto them*—made them plain and perspicuous: but after all, they were esteemed by them, as the Gospel now is, *a thing foreign* and alien to their minds. They will regard what is *akin* to the principles of their nature, *morally good or evil*; but the hidden wisdom of God in the Gospel, is a *strange thing*.

The *power* of this darkness will further appear by considering the *nature* and *use* of the MIND, which is the faculty affected with it. The *mind* may be considered either as it is, *theoretical* or contemplative, discerning and judging of things proposed to it; or as it is *practical*, directing the whole soul, and determining the *will* to its actual operations, moral and spiritual. Hence it follows, that neither the will nor affections can desire or cleave to any good, but what is presented to them by the *mind*, and *as* it is presented. That *good* which the mind cannot discover, the will cannot chuse; nor the affections cleave unto. The mind is the eye of the soul, and if this 'eye be evil, the whole soul is full of darkness\*.' As the soul cannot, by any other faculty, receive and embrace that *good* which the mind does not apprehend; so where the mind is *practically* deceived, and captivated by the power of prejudices, the will and affections cannot deliver themselves from entertaining that *evil* which the mind has perversely assented to. Where the mind is reprobate, so as to call good, evil; and evil, good; the heart, affections, and conversation will be conformable thereto †: and therefore in Scripture, the *deceit* of the mind, is commonly laid down as the principle of all sin ‡.

And this is a brief delineation of the state of the human mind while unregenerate, with respect to the things of God; and from hence we conclude that it is so depraved, vitiated, and corrupted, that it is not able upon the proposal of spiritual things in the preaching of the Gospel,

\* Matt. vi. 23. † Rom. i. 28, 29. ‡ 1 Tim. ii. 14. Heb. iii. 12, 13.  
2 Cor. xi. 3.

Gospel, to understand, receive, and embrace them in a spiritual and saving manner, without the internal, supernatural, and effectual influence of the Holy Ghost.

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C H A P. IV.

LIFE AND DEATH, NATURAL AND SPIRITUAL, COMPARED.

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*All unregenerate men spiritually dead—Life natural, wherein it consists—Death natural, and it's consequents—The supernatural life of Adam in innocency—The nature of death spiritual—The propriety and use of exhortations, &c. to natural men.*

**A**NOTHER scriptural description of *unregenerate men* is, that they are *spiritually dead*. And hence, in like manner, it follows, that there is a necessity of an *internal, powerful, effectual work of the Holy Ghost on the souls of men, to deliver them out of this state and condition, by regeneration*. And this principally respects their wills and affections, as the darkness and blindness before described does their minds and understandings. There is a spiritual life whereby men live to God; this, they being strangers to, and alienated from, are spiritually dead. And this the Scripture declares concerning all unregenerate persons, partly in direct words, and partly in other assertions of the same importance. Of the first sort the testimonies are many and express; *Eph. ii. 1.* ‘You were *dead* in trespasses and sins;’ *ver. 5.* ‘When you were *dead* in sins;’ *Col. ii. 13.* ‘And you being *dead* in your sins;’ *2 Cor. v. 14.* ‘If one died for all, then were all *dead*.’ And the same is asserted in the second way, where the recovery of men by the grace of Christ is called their *quickenings*, or the bestowing a new life upon them, for this

supposes they were dead\*. Unregenerate persons are *legally dead*, with respect to the sentence of the law, the sanction of which was, that man should die †. But this is not the death which I intend; nor are we delivered from it by regeneration, but by justification ‡.

*Spiritual death* is metaphorically so called from its analogy to natural death. It may therefore be useful to consider the nature of *life and death natural*, in allusion to which the state of unregenerate men is thus described.

By life, in general, we understand, *The act of a quickening principle on a subject to be quickened, by virtue of their union* §. And this includes, (1.) The principle of life itself, which in man is the rational living soul; ‘God breathed into his nostrils the breath of life, and man became a living soul ||.’ Having formed his body of the dust of the earth, he creates for him a separate, distinct, *animating soul*, and infuses it into the matter prepared for its reception. And as he did thus in the creation of the *human species* at first, so he continues to do in the ordinary course of his providence for the continuation of it. For having ordained the preparation of the body by *generation*, he immediately infuses into it the *living soul*, the breath of life. There is, (2.) The quickening act\*\* of this principle on the subject quickened, in and by virtue of *union*. Hereby the whole man becomes a *living soul*, a person quickened by a vital principle, and enabled for all natural vital actions. There are, (3.) The *acts of this life*: such are the actings of the senses; motion; reception of food, and the like. These are acts of life, as life; inseparable from it, and intended to preserve it. There are also such acts of life as proceed from the special nature of this quickening principle; such are the voluntary rational acts of our understandings and wills.

Hence

\* Eph. ii. 5. John v. 21. | vi. 63. † Gen. ii. 17. Rom. v. 12.

‡ Rom. viii. 1.

§ Actus vivificantis in vivificatum per unionem utriusque.

|| Gen. ii. 7. \*\* Actus primus.

Hence it appears in what *natural death* consists ; and it includes, (1.) The separation of the soul from the body. (2.) A cessation of all vital actings ; for that union from whence they should proceed is dissolved : and, (3.) As a consequent of these, there is in the body an *impotence* and *inaptitude* to all vital operations ; for the body is no longer able to effect them.

From these things we may, by a just analogy, collect wherein *spiritual life* and *death* consist. But we may previously observe, that *Adam*, in the state of innocency, besides his *natural life*, had also a *supernatural life*, whereby he lived to God ; for though it was created with the rational soul, as a perfection due unto it with respect to the end for which it was made ; yet it did not naturally flow from the principles of the rational soul, nor was it inseparable from it. This supernatural life in the soul of *Adam* included, in common with life in general, (1.) A quickening principle, and this was the image of God ; or an habitual conformity to his mind and will. (2.) Continual actings, from and by virtue of this principle ; subordinate to his great moral end, which was, *living to God*. (3.) He had also, power or ability to continue the principle of life in suitable acts of it, with respect to the whole obedience required of him ; that is, he had a sufficiency of ability for the performance of all that the covenant required. In these three things the *supernatural life* of *Adam* in innocency consisted : and this is that kind of life to which we are restored by Christ \*.

And thus we may discover the nature of this spiritual death, for it includes, (1.) A *privation* (or removal) of a principle of spiritual life, enabling us to live to God. (2.) A *negation* (absence or exclusion) of all spiritual, vi-

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\* With this difference, (1.) The principle of *Adam's* spiritual life was in himself, but ours is in Christ. *He* is our life. And, (2.) There is a difference as to the object of it's actings. There are now new revelations of God in Christ, and consequently new duties of obedience are required.

tal acts; and, (3.) A total *defect* and want of *power* for any such acts.

*First*; There is no principle of spiritual life in unregenerate persons; no power of living to God, or of performing any acceptable duty, according to either covenant. It is with them as to all the acts and ends of life spiritual, as it is with the body as to the acts and ends of life natural, when the soul is departed from it. Whatever men do, or however they may call what they do, unless endowed with a quickening principle of grace, they can perform no act spiritually vital. 'The carnal mind is not subject to the law of God, neither indeed *can it be,*' *Rom. viii. 7.* So then, 'they that are in the flesh cannot please God,' *ver. 8.* Our Lord says, that 'no man *can* come to him unless the Father draw him\*.' And so it is figuratively expressed, where natural men are compared to *evil trees*; it is affirmed, that they *cannot* bring forth good fruit, unless their nature be changed †. There is no power in men by nature, on the mere proposal of their duty, and exhortations to the performance of it, accompanied with the most suitable motives, to perceive, know, will, or do any thing in a manner acceptable to God, without a new gracious habit enabling them thereto ‡.

*Secondly*;

\* John vi. 44. † Matt. vii. 18. | xii. 33. Jer. xiii. 25.

‡ It is objected, That this renders all exhortations, commands, promises, and threatenings, vain and useless. To what purpose is it, to exhort blind men to see, or dead men to live? I answer, (1.) Nothing is requisite in the application of means to an end, but that they are suited to it, and that the subject to be wrought on is capable of being affected by them. Now exhortations, &c. are suited as *moral instruments* to produce the effects of faith and obedience: and the faculties of the soul, understanding, will, and affections, are meet to be wrought upon by them. (2.) Exhortations, &c. primarily respect our *duty*, not our *ability*;—not what we *can*, but what we *ought* to do. (3.) God is pleased to make these (*vehicula gratiæ*) means of communicating life and strength; and he has appointed them to this end, because they are suited to our moral and intellectual faculties. Hence those effects are ascribed to the word, which are actually wrought by the Spirit, *Jam. i. 18.* *1 Pet. i. 23.*

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*Secondly* ; There is in this death an *actual cessation* of all vital acts. From this defect of power it is, that natural men can perform no *vital act* of spiritual obedience. Hence all their works are ‘dead works \*;’ they proceed not from a principle of life ; are unprofitable as dead things † ; and end in death eternal ‡ .

We may now consider how this spiritual life is communicated to us. The original spring and fountain of it is with God. ‘With thee is the fountain of life §.’ And hence our life is said to be ‘hid with Christ in God || ;’ that is, in it’s producing and preserving cause : and it differs from life of any other kind, in that the *fulnefs* of it is communicated to Christ as Mediator \*\* ; and from his fulnefs we receive it ††. ‘He quickeneth whom he pleaseth.’ Hence he is said to be ‘our life †† ;’ and it is not so much *we* that live, as ‘Christ that liveth in us §§ .’

The fountain of this life being in God, and the fulnefs of it being laid up for us in Christ, he communicates the principle and power of it to us by the Holy Ghost |||| , according  
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It is further objected, That if men are utterly devoid of all power to live to God, is it righteous that they should perish eternally, merely for not doing what they are not able to do? I answer, (1.) Men’s disability is their sin. It came upon us by the sin of our nature in our first parents, all whose consequents are our sin and our misery, *Rom. v. 12.* Had it befallen us without a guilt truly our own, according to the law of creation, the case would have been otherwise. (2.) Men have a power in sundry things relating to obedience and salvation, to comply with his mind and will, which they voluntarily neglect : and this alone is sufficient to bear the charge of their eternal ruin. (3.) No man is so unable to do any thing for God, but he is able to do any thing against him. There is no command, but he can put forth a positive act of his will in rejecting it. This is the scriptural account of the matter, by some traduced as fanatical and foolish, which the Lord Christ must answer for, not we ; and the day will determine where the blame must lie.

\* Heb. ix. 14. † Eph. v. 11. ‡ James i. 15. § Psalm xxxvi. 9. || Col. iii. 3. \*\* Col. i. 19. †† John i. 16. †† Col. iii. 4. §§ Gal. ii. 20. |||| Rom. viii. 11.

ing to, and for the ends of the new covenant. For this is the promise of it, That God will first 'write his law in our hearts,' and then we shall 'walk in his statutes;' that is, the principle of life must precede all vital acts. Where this is not, no act of obedience can be so performed, as to be an act of the life of God. To say that we have a sufficiency in ourselves, so much as to think a good thought;—that we have any power or ability of our own by nature, to do any thing as we ought, is to *overthrow the Gospel*, and the faith of the Catholic Church in all ages\*.

*Thirdly;*

\* But it may be objected; That as many unregenerate persons do perform various duties of religious obedience, if there be nothing of spiritual life in them, then they are all sins: and if so, why should they take any pains about them? Were it not as well to indulge their lusts and pleasures, seeing all comes to one end? And to what purpose do ministers press such duties upon them? I answer, (1.) It must be granted, That all the duties of such persons are in some sense sins, (*splendida peccata*, says Austin) 'for without faith it is impossible to please God,' *Heb. xi. 6.* And to the defiled and unbelievers all things are unclean, for 'their mind and conscience are defiled,' *Tit. i. 15.* Hence both their plowing and their praying is sin. *Formally*, and to them, they are sin; *materially*, and in themselves, they are good. This gives them a preference above such actions as are every way sinful. As they are duties, they are good; as they are the duties of such persons, they are evil; because, *defective* in what should make them good. On this ground they ought to attend to them, and may be pressed thereto. (2.) That which is good in itself, though otherwise vitiated, is approved in its proper place. Duties performed hypocritically, are abhorred of God; but if in integrity, according to present light and conviction, they are, for the substance of them, approved. (3.) The will of God is the rule of men's obedience. This all are bound to regard; and if what some do, prove eventually sin to them, yet the commandment is holy and just. God has not lost his right of commanding men, because they have lost their power to fulfil his commands. Therefore, (4.) Preachers have sufficient warrant to press on all men the duties of faith, repentance, and obedience; for it is the will of God that they should do so: hereby they are often prevented from hardening sins; and hereby a mean of God's appointment for their conversion is exercised. Hence it follows, that even such duties as are vitiated in their performance, are yet of advantage to the unregenerate; for thus they are kept from many sins; are made useful to others; and are kept in God's way, in which they may be brought to a real conversion to him.

*Thirdly*; In this state of *spiritual death*, there is not any *disposition* inclining to spiritual life. There is nothing of this kind in a dead carcase as to natural life; it is a subject fit for an external power to introduce a living principle into: so the dead body of Lazarus was re-animated by the introduction of his soul, but in itself it had not the least active disposition thereto. It is exactly thus with a soul dead in trespasses and sins. There is in it a *remote power*, in the nature of it's faculties, fit to be wrought upon by the Spirit and grace of God; but an *immediate power*, disposing it to spiritual acts, it has not: and the reason is, because natural corruption cleaves to it, as an invincible immoveable habit constantly inducing to evil; with which the least disposition to spiritual good is inconsistent. There is in the soul, in scripture-language, (which some call *canting*) 'the body of the sins of the flesh,' (*Col. ii. 11.*) which, unless removed by spiritual circumcision, through the virtue of the death of Christ, will lie dead to eternity. There is therefore in us that which *may be quickened and saved*. And this is all we have to boast of by nature. Though man by sin is become 'like the beasts that perish,' being foolish and brutish in his mind and affections, yet he is not so absolutely; he retains that *living soul*, those *intellectual faculties*, which were the subject of original righteousness, and are capable of receiving again 'the image of God,' by Jesus Christ.



## C H A P. V.

THE NATURE, CAUSES, AND MEANS OF  
REGENERATION.

*Regeneration not effected by moral suasion only,—several arguments proving it's insufficiency.—The positive work of the Spirit in regeneration considered, with respect to the distinct faculties of the soul, the mind—the will—and the affections.*

**I**GNORANCE of the true state of man as depraved by nature, is the principal cause of all the mistakes, ancient and modern, respecting REGENERATION: we have therefore insisted on it so far as was necessary to our present purpose; and sufficiently to guide us in our inquiry after the work of the Holy Spirit in our deliverance from it.

It is evident, and needs no further confirmation, that persons *living* and *dying* in this state cannot be saved. Among those who lay any serious claim to christianity, there is nothing more acknowledged, than that there is no deliverance from a state of *misery*, without a deliverance from a state of *sin*. For if we may be saved without the *renovation of our nature*, there was no need of the new creation of all things by Jesus Christ: and if we may be saved under all the evils occasioned by the fall, then Christ died in vain. Besides, it is inconsistent with the nature of God, his holiness, righteousness, and truth; it is inconsistent with the Law and Gospel; and impossible in the nature of the thing itself, that such persons should become possessors of glory and rest with God. A deliverance therefore from this condition, is indispensably necessary to make us 'meet for the inheritance of the saints in light.'

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This deliverance must be, and is, by regeneration. The determination of our Saviour is positive, *John* iii. 3. 'Except a man be born again, or from above, he cannot see the kingdom of God.' Whatever sense 'the kingdom of God' is taken in, whether of *grace* here, or of *glory* hereafter, it is all the same as to our present purpose. There can be no interest in it, no participation of it's benefits, unless a man be born again. And as this determination is absolute, so it is universal, comprising every *individual* of mankind. And though men may have false apprehensions about regeneration, yet as far as I know, all christians are agreed, that it is the means of our deliverance from the state of sin, or corrupt nature, or rather our *deliverance* itself.

The Holy Ghost is the *immediate author* and cause of this work; and this is also generally admitted; nothing is more acknowledged, (*in words* however) than that all the *elect of God* are sanctified by the Holy Ghost; and regeneration is certainly the fountain or beginning of our sanctification. The Scripture is express in testimonies to this purpose. What our Saviour calls being *born again*, (*John* iii. 3.) he calls being *born of the Spirit* (*ver.* 5, 6.); for it is the 'Spirit that quickeneth \*;' and God saveth us, 'according to his mercy, by the washing of regeneration, and renewing of the Holy Ghost †.'

This being admitted, our inquiry must be after the *manner* and *nature* of this work; for the nature of it, depends on the manner of the Spirit's work in it. This, I confess, was variously contended about of old; and the truth concerning it has scarcely escaped an open opposition in any age of the Church: but it was never traduced and reviled with so much impotence and ignorance, as it now is, by some among ourselves. The ancient writers of the Church, who looked into these things with most diligence and success, as *Austin*, *Hilary*, *Propper*, and *Fulgentius*, taught the same doctrine, for the substance of it, (though

\* *John* vi. 63. *Rom.* viii. 11. † *Titus* iii. 5.

(though with some variety of expression) that has been preached among us since the reformation ; and which some have ignorantly charged with novelty. And the whole of it was nobly and elegantly expressed by *Austin* in his *Confessions* ; wherein he relates the experience of the truth he had taught, in his own soul. I might follow their footsteps herein, but that there have been so many differences raised about the explications of their terms and distinctions, that to carry the truth through so many intricacies, would lead me too far from my principal design. I shall refer the whole work of the Spirit, with respect to the regeneration of sinners, to two heads. First ; That which is *preparatory* for it ; and secondly, That which is *effective* of it. That which is preparatory for it is, the conviction of sin ; and this, so far as it belongs to our present design, has been already insisted on. Our principal inquiry at present is about the work itself, and this must be both negatively and positively declared.

*First* ; The work of the Spirit of God in regeneration does not consist in a *moral suasion*, that is, such a *persuasion* as may, or may not, be effectual ; though properly speaking, that only is *persuasion* whereby a man is actually persuaded. Now the mean, instrument, and matter of this *moral suasion*, is the WORD OF GOD, as contained in the Scripture, comprising the Law and the Gospel ; for by this we are commanded, pressed, and persuaded to turn and live to God. And the *principal way* whereby this mean is applied, in order to produce it's effect on the souls of men, is the *ministry of the Church*. This is the ordinary instrument which God employs in the regeneration of the *adult* ; and it is every way *sufficient* in it's own kind, *as an outward mean*.

As to the *efficacy* of this *moral work*, we must observe, (1.) That in the use of this mean for the conversion of men, there is first an *instruction* of the mind in the knowledge of God's will, and it's duty towards him. Without this, there can be no room for the *persuasive power* of the word ;

word; for it consists in affecting the mind with it's own concern in something already known. (2.) On this supposition, that a man is instructed in the knowledge of God's will, there is a *powerful persuasive efficacy* in the dispensation of the word to a compliance with it. For instance; suppose a man to be convinced by the word of God of the nature of sin; of his own sinful condition; of his danger on that account; and of the way whereby he may and ought to turn to God: there are in the precepts, promises, and threatenings of the word, powerful motives and arguments to affect his mind, to seek after deliverance. Some indeed care not for them; are not moved by them; they despise them; and live and die in rebellion against the light. But this is no proof that they are not powerful in themselves; though it proves that they are not sufficient *of themselves*, but only as the Holy Spirit is pleased to use them; and their efficacy, as to the end proposed, arises from the following things, which are all resolved into God himself.

1. From an evidence of the *truth* declared in the Gospel: 'that it is not a cunningly devised fable.' Where this is not admitted, there can be no persuasive efficacy in it: but where it is, there the mind is under a disposition to the things themselves, to which it is persuaded. And thus the whole efficacy of the word, is resolved into the *truth* and veracity of God.

2. There is a proposal made to the *wills* and *affections* of men in the things so assented to: on the one hand as they are good, amiable, excellent, and therefore worthy to be pursued and attained; and on the other, as they are evil and terrible, and therefore to be avoided. For this is urged on men; that to comply with the will of God according to the Gospel, is every way for their advantage, and will assuredly be attended with present peace and future glory. On the other hand they are told, that sin is the great disgrace of our nature, and the ruin of our souls; and that a continuance in it, with a rejection of

the Gospel, is foolish, irrational, and destructive. Every rational man must judge that spiritual things ought to be preferred before natural, and eternal things before temporal; and these things being so disposed of in infinite goodness, love and wisdom, they must certainly have a tendency to affect the wills, and move the affections of men. And thus the efficacy of the word is resolved into the *authority* of God; for these precepts, promises, and threatenings are *his*, who has a *right* to give them, and a *power* to execute them.

3. Great efficacy is added hereto from the management of these motives in the *preaching* of the word. Some preachers, by the powers of oratory, addressing themselves to the passions by persuasive arguments, elegantly expressed, make strong impressions on the minds of their hearers. And herein, some place the principal use and efficacy of the ministry; but with me it is of no consideration: for our apostle rejects it utterly. 'My speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power \*.'

4. We do not therefore suppose that the *motives of the word* are left to an operation merely *natural*, with respect to the ability of those who dispense it; but that it is also blessed of God, and accompanied with the power of the Holy Ghost, for the producing it's effect on the souls of men: only the influence of the Spirit in this case, is supposed to extend no further than to *motives, arguments, reasons, and considerations* proposed to the mind, so to influence the will and affections.

Now concerning this whole work, I affirm, that the Holy Spirit does make use of it in the regeneration or conversion of all *adult* persons, either by the word preached, or by some other application of light and truth to the mind derived from the word; for by the reasons, motives, and persuasive arguments which the word affords, our minds are affected, and our souls so wrought upon,

upon, that conversion to God becomes our *reasonable* service; and most converted persons are able to give some account of the considerations whereby they were prevailed upon; but we also affirm, that the *whole work* of the Spirit in our *conversion* does not consist herein; but that there is a real physical work, whereby he infuses a gracious principle of spiritual life into the souls of all who are truly regenerated; and this we shall prove by the following arguments.

1. If the Holy Spirit works on men only by proposing objects to them, and urging their regard to them by reasons, arguments, and motives to that purpose; then after all, the will of man remains indifferent whether it will admit of them or not; or whether it will *convert itself* to God or not. And indeed this is all that some plead for. It is true, that notwithstanding the grace thus administered, the will has a *power to refuse it*, and to continue in sin: but that there is *no more grace* wrought in us, but what may be so refused; or that the will can *make use* of that grace for conversion which it *can refuse*, is false. For this ascribes the whole glory of our regeneration and conversion *to ourselves*, and not to the grace of God. For, on this supposition, that act of our wills, whereby we convert to God, is merely an *act of our own*, and not of the grace of God. Besides, this would leave it absolutely uncertain, notwithstanding the purpose of God, and the purchase of Christ, whether *any one in the world* should ever be converted or not; which is contrary to the covenant of God with Jesus Christ. It is contrary also to innumerable and express testimonies of Scripture, wherein actual conversion to God is ascribed to this grace; as for instance, *Phil. ii. 13.* 'God worketh in us to *will* and to *do.*' The act of *willing* is of God's operation; and though we ourselves *will*, yet it is he who *causeth us* to will and to do of his own good pleasure.

2. This *moral persuasion*, however advanced or improved, confers no new, real, supernatural strength on the soul.

For as it works only by reasons, motives, and arguments, it can only excite and draw out the strength that we have; delivering the mind and affections from prejudices and other moral impediments: real aid, and internal spiritual strength, neither is nor can be conferred by it. And he who admits that there is any such internal spiritual strength communicated to us, must also acknowledge that there is another work of the Spirit of God upon us, than can be effected by these persuasions.

3. It is indeed pretended by some, that grace, in the dispensation of the word, does work *really* and *efficiently*, especially by *illumination* and excitation of the mind and affections; and if, upon this, the will exerts itself in the choice of that which is good; then the grace thus administered concurs with it, and assists it to perfect it's act, and so, that the whole work is of grace. So pleaded the *Semi-Pelagians*, and so do others still. Now this is, in effect, to overthrow the whole grace of Jesus Christ, and to render it useless; for it ascribes to man the *honour* of his conversion, his own will being the principal cause of it. It makes a man to *begot himself anew*, or to be born again of himself; to make himself *differ from others*, by that which, in a special manner, he has not received.

This is not *all that we pray for*, when we beg effectual grace for ourselves or others. Surely he must be very indifferent in this matter, who only prays that God would *persuade* him or others to believe and to obey; to be converted, or to convert themselves. The Church of God has always prayed that God would *work* these things in us; and those who have a real concern in them, do pray continually that God would effectually work them in their hearts; that he would convert them; that he would create a clean heart; and renew a right Spirit in them; that he would give them faith, and increase it in them; and that in all these things he would work in them by the exceeding greatness of his power, both to will and to do, according to his good pleasure. This argument was  
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much pressed on the *Pelagians* by the *Fathers*; and there is not a *Pelagian* in the world who, ever sincerely prayed for grace and divine assistance, with a sense of his want of it, but his prayers contradicted his profession. Indeed, for any person to continue praying with importunity and fervency for what is in his own power, and can never be effected but by his own power, is absurd and ridiculous: and they do but mock God, who pray to him to do that for them, which they can do for themselves, and which God *cannot* do for them, but only as they chuse to do it for themselves. This, some men of late, as it seems, *avijely* *of late*, begin to reproach and mock at the prayers of christians.

4. This *moral persuasion*, where it is alone, is not suited to produce and effect the work of regeneration or conversion to God, in persons who are really in that state of nature which we have before described. The most effectual persuasions cannot prevail with such men to *convert themselves*, no more than arguments can prevail with a blind man to see, or with a dead man to rise from the grave, or with a lame man to walk steadily. Wherefore the whole description before given from the Scripture of the state of *fallen nature*, must be disproved and removed out of the way, before this grace of moral persuasion can be thought sufficient for the purpose of regeneration.

I shall now proceed to shew *positively*, wherein the work of the Holy Spirit in regeneration does consist, and what is the true nature of it.

There is, then, in the regeneration of the souls of men, not only a *moral*, but a physical immediate operation of the Spirit on their minds by his power and grace. So it is asserted, *Eph.* i. 19, 20. 'That we may know what is the exceeding greatness of his power towards us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.' The power here mentioned, has an *ex-*



*ceeding greatness* ascribed to it, with respect to the effect produced by it. The power of God in itself, as to all acts, is equally great; it is infinite; but some effects are greater than others, and carry in them greater impressions of it: such is that whereby he makes men believers, and preserves them when they are so. And to this power of God there is an *actual operation* ascribed, 'the working of his mighty power;' the nature of which is said to be of the same kind with that which was exerted in 'raising Christ from the dead.' This then is here testified, that the work of God towards believers, consists in the acting of his *divine power* by a real internal efficiency. So God is said to 'fulfil in us all the good pleasure of his goodness, and *the work of faith with power* \*.' And hence the work of grace in conversion is constantly expressed by words denoting *a real internal efficiency*; such are *creating, quickening, forming, giving a new heart, &c.* Wherever this work is spoken of with respect to an *active efficiency*, it is ascribed to God. He creates us anew, he quickens us, he begets us of his own will; but where it is spoken of with respect to us, there it is *passively* expressed; we are *created* in Christ Jesus, we are *new creatures*, we are *born again*; which one observation is sufficient to overturn the whole *hypothesis* of *Arminian grace*. Unless a real internal work of divine power is herein intended, such a work can neither be supposed to be possible, nor can it be expressed. It is plain, therefore, that the Spirit of God works internally, immediately, efficiently, in and upon the minds of men in their regeneration.

This *internal efficiency* of the Holy Spirit on the minds of men, as to the event, is *infallible*, victorious, irresistible, or always efficacious. But in this assertion, we suppose that the *measure* of the efficacy of grace, and the end to be attained, are fixed by the will of God. As to the end designed of God, it is always prevalent, and cannot be resisted; or, it will effectually work what God designs it

\* 1 Thess. i. 11. 2 Pet. i. 3.

to work ; for if he ‘ will work, who shall let it ?’ and ‘ who hath resisted his will ?’ There are many *motions* of grace even in the hearts of believers, which are so far *resisted*, that they don’t attain that effect which in their *own nature* they have a tendency to (were it otherwise, all believers would be perfect) ; but even such motions are effectual so far, and for all those ends, as they were designed unto in the purpose of God. And where any work of grace is not effectual, God never intended it should be so, nor did he exert that *power* of grace which was necessary to make it so. But wherever the Holy Spirit puts forth his power for regeneration, it removes all obstacles, overcomes all oppositions, and *infallibly produces the effect* intended. This proposition being of great importance to the glory of God’s grace, and most signally opposed by the patrons of free will, must be both explained and confirmed. We say therefore ;

1. The operations of divine power in our regeneration are suited to our nature ; our minds, wills, and affections. He draws us with ‘ the cords of a man.’ And the work itself is expressed by *persuading* ; ‘ God shall persuade Japhet :’ and by *alluring*, ‘ I will allure her :’ it has no more repugnancy to our faculties, than a prevalent persuasion has.

2. He does not possess the mind with any *enthusiastical* impressions ; nor does he act absolutely upon us, as he did in extraordinary *prophetical inspirations* of old, where the minds and bodies of men were merely passive instruments. But he works on the minds of men in and by their own natural actings, through an immediate impression of his power.

3. He therefore offers no violence to the will. This faculty is not capable of compulsion. If it be compelled, it is destroyed \*. There is an inward, almighty, *secret act* of

\* What is said in Scripture of compelling (*compel them to come in*), respects the certainty of the event, not the manner of the operation on them.

of the power of the Holy Ghost, producing or effecting in us the *will of conversion* to God, so acting our wills, as that they also *act* themselves, and that freely. The Holy Spirit, who is more intimate, as it were, to the principles of our souls than they are to themselves, does, with the preservation, and in the exercise of the *liberty of our wills*, effectually work our regeneration and conversion to God. This is the substance of what we plead for, and which declares the nature of this work, as it is inward and spiritual. I shall therefore confirm the truth proposed with evident testimonies of Scripture, and reasons contained in them or deduced from them.

*First*; The *work of conversion* itself, and especially the *act of believing*, or *faith* itself, is expressly said to be of God, to be wrought in us, to be given to us, by him. The Scripture says, not that God gives us *ability* or *power* only to believe, namely, such a power as we may make use of if we will, or otherwise; but *faith*, *repentance*, and *conversion* themselves, are said to be the work of God. Thus the apostle speaks, *Phil. i. 29.* ‘To you it is given on the behalf of Christ, not only to believe on him, but also to suffer for his sake.’ To believe on Christ, expresses saving faith itself. This is *given* to us. And how is it given us? Even by the *power* of God working in us ‘to will and to do of his own good pleasure,’ *ver. 13.* Our faith is our *coming* to Christ. ‘And no man,’ saith he, ‘can come unto me, except it be given him of my Father,’ *John vi. 65.* In ourselves we are utterly destitute of power for this end; ‘no man can come to me:’ however men may be disposed or prepared, whatever arguments may be used with them, yet no man of himself can believe, can come to Christ, unless faith itself be given to him; that is, wrought in him by the grace of the Father\*. This is again asserted, both *negatively* and *positively*, *Eph. ii. 8.* ‘By grace are ye saved through faith, and that not of yourselves, it is the gift of God.’ Our own *ability*, be it what it will, however assisted and excited,  
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\* Col. ii. 11.

and *God's gift*, are here distinguished. If it be of ourselves, it is not the *gift* of God: if it be the gift of God, it is not of ourselves. And the manner how God bestows this gift upon us is declared, *ver.* 10. 'For we are his workmanship created in Jesus Christ.' In like manner God is said to give us *repentance*, *2 Tim.* ii. 25. *Acts* xi. 28. This is all we plead for. God, by the exceeding greatness of his power, actually works *faith* and *repentance* in us; gives them to us; bestows them on us; so that they are mere effects of his grace in us. And his working in us, *infallibly* produces the effect intended, because it is *actual faith* that he works, and not only a power to believe, which we may exert or not as we please.

*Secondly*; As God gives and works in us faith and repentance, so the *way* whereby he does it, or the *manner* in which he effects them in us, makes it evident that he does it by a power *infallibly efficacious*, and which the will of man never resists: for this way is such, that thereby he takes away all *repugnancy*, all *resistance*, all *opposition*; every thing that lies in the way of the effect intended. 'The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and all thy soul, that thou mayest live \*.' What it is to have the heart circumcised, the apostle declares, *Col.* ii. 11. 'It is the putting off the body of the sins of the flesh, by the circumcision of Christ;' that is, our conversion to God. It is the giving 'an heart to perceive, and eyes to see, and ears to hear †;' that is, spiritual light and obedience, by the removal of all obstacles and hindrances. This is the immediate work of the Holy Ghost. No man ever *circumcised his own heart*. No man can say he began to do it by the power of his own will, and then God only helped him by his grace. As *outward* circumcision on the body of a child, was *the act of another*, and not of the child, who was passive, and the *effect* only in the child; so it is in this spiritual circumcision: it is  
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\* Deut. xxx. 6. † Deut. xxix. 4.

the *act of God*, whereof our hearts are the subject. And as it is the blindness, obstinacy, and stubbornness in sin, that is in us by nature, with the prejudices that possess our minds and affections, which hinder us from conversion to God, by this circumcision they are taken away; ‘the body of the sins of the flesh is put off.’ And how should the heart *resist* the work of grace, when that whereby it should resist is effectually removed?

Let us also consider the following concurrent testimonies; *Ezek.* xxxvi. 26. ‘A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you 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.’ To which may be added, *Jer.* xxiv. 7. ‘And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; so they shall return unto me with their whole heart.’ As also *Isa.* xlv. 3, 4, 5. ‘I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing on thy offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord’s.’ So *Jer.* xxxi. 31. ‘I will put my law in their inward parts, and write it in their hearts.’

The *subject* spoken of in these promises, is the HEART, or whole rational soul, as it is the principle of all our moral and spiritual operations; and it is described as *stony*; ‘the heart of stone.’ Our hearts by nature, as to living to God, or his fear, are a stone, or stony; and who has not some experience hereof, from the remains of it still abiding in him? And two things are included in this expression, (1.) An *unfitness* for any spiritual actions. Whatever else the heart can do, in natural or civil affairs, it can do no more as to the great concern of living to God, than a stone. (2.) An obstinate stubborn *opposition* and



and repugnancy to the grace of God; and therefore it stands opposed to the pliability of an heart of flesh.

This heart, that is, this *impotency* and *enmity* which is in our natures, God says ‘he will take away.’ He does not say that he will *endeavour* to take it away, nor that he will use such and such means to take it away, nor that he will *persuade* and *assist* men to remove it; but, that *absolutely* and *positively* he himself will do it. What therefore God promises herein, is, as to the event, *infallible*, and as to the operation, *irresistible*.

As what God *takes from us*, so what he *bestows on us*, is here expressed; and this is, a *new heart* and a *new spirit*; the benefit hereby received is also declared; for those who have this new heart, do actually by virtue of it, ‘fear the Lord, and walk in his ways.’ There must therefore be in this new heart a *principle* of holy obedience to God, the creation of which in us, is our conversion to him; for he ‘converts us, and we are converted\*.’ And how is this new heart communicated? ‘I will,’ saith God, ‘give them a new heart.’ ‘I will *put* a new spirit within them;’ and yet more plainly, ‘I will *write* my law in their hearts;’ alluding to the tables of stone on which the letter of the law was actually engraved; and so, God writes the law, the matter and substance of it, in our hearts; and this he does, by a *principle of obedience*, and love to it, actually wrought within us.

Another argument is taken from the state and condition of men by nature; and if it be indeed such as we before described, surely none can be so brutish as once to imagine that it may be cured, or that any can be delivered from it, merely by the aid of rational considerations. We shall therefore inquire what that grace is, and must be, by which we are delivered from it.

1. It is called a *vivification*, or quickening. We are by nature ‘dead in trespasses and sins;’ in our deliverance from this state we are said to be *quickened* †; though  
‘dead,

\* Jer xxxi. 18. † Eph. ii. 5.

‘ dead, to hear the voice of the Son of God, and live \* ;’ to be made ‘ alive to God through Jesus Christ our Lord † .’ Now no such work can be wrought in us, but by an effectual communication of a principle of spiritual life ; and nothing else will deliver us. Some think to evade the power of this argument, by saying, That all these expressions are *metaphorical*, and that arguings from them are but *fulsome metaphors* : and it is well if the whole Gospel be not a *metaphor* to them. But if there be not in us by nature an *impotence* to all acts of spiritual life, like that which is in a *dead man* to all the acts of natural life ;—if there be not an equal power of God necessary for our deliverance from that state, as is necessary for the resurrection of a dead body, they may as well say, that the Scripture speaks *not truly*, as that it speaks *metaphorically*. And that it is almighty power, the exceeding greatness of God’s power, that is exerted herein, we have already proved ‡ . And what do these men intend by this quickening, this raising from the dead ?—a persuasion of our minds by rational motives ?—Who ever heard of such a monstrous expression, if there be nothing else in it ? What could the holy writers mean, by calling this work ‘ *a quickening of men who were dead in sin, through the mighty power of God,*’ unless it were by a noise of insignificant words, to draw us off from a right understanding of what is intended ? And it is well if some are not of that mind.

2. The work itself wrought, is, OUR REGENERATION. I have proved before that this consists in a new, spiritual, supernatural, vital principle or habit of grace, infused into the soul by the power of the Holy Spirit, enabling persons in whom it is, to spiritual, supernatural, vital acts of faith and obedience. Some indeed deny all *habits* of grace ; and on such a supposition, a man is no longer a believer, than he is in the actual exercise of faith : but this would plainly overthrow the covenant of grace, and all the grace of it. Others expressly deny all gracious, super-

\* John v. 25. † Rom. vi. 11.

‡ From Eph. i. 18, 19. Col. ii. 12, 13. 2 Thes. i. 11. 2 Pet. i. 3.



supernatural *infused habits*, but admit of such as are acquired by frequent acts of grace. But the Scripture gives us another description of this work of regeneration; for it consists in the *renovation of the image of God* in us. 'Be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness.' That Adam in innocency had a supernatural ability of living to God *habitually* residing in him, enabling him to fulfil all his commands, and that this was the image of God in him, is generally acknowledged. This was lost by the *fall*. In regeneration there is a renovation of this image of God in us: 'renewed in the spirit of your minds.' And it is renewed by a creating act of almighty power, which, 'after God,' or according to his likeness, is created in righteousness and true holiness.' There is therefore in it an implantation of a new principle of spiritual life, which is called *spirit*; 'that which is born of the Spirit is spirit.' It is the Spirit of God of whom we are born; and that which is so born, is *spirit*;—not the natural faculties of our souls, they are once created, once born, and no more, but a new principle of spiritual obedience, whereby we live to God. And this is the production of the internal, immediate efficiency of the Spirit.

This will more plainly appear, if we consider the faculties of the soul distinctly, and what is the special work of the Spirit upon each of them.

1. The leading, conducting faculty of the soul, is the MIND, or understanding. Now this is corrupted by the fall, as we have already proved; but in regeneration this depravity is removed, so that we come to see spiritual things in a spiritual manner, that we may savingly know God and his will, as revealed in and by Jesus Christ. And therefore,

(1.) He is said to give us an *understanding*, 1 John v. 20. 'The Son of God is come, and hath given us an understanding,



standing, that we may know him that is true ;' which he does by his Spirit. Man by sin is become like the ' beasts that perish, which have no understanding\*.' Men have not lost their natural reason absolutely; it is continued, with the free (though impaired) use of it in natural and civil affairs: and it has an advancement in sin; men are ' wise to do evil;' but it is lost as to the special use of it in the knowledge of God; for to ' do good, they have no knowledge †.' For, naturally, ' there is none that understandeth, that seeketh after God ‡.' It is corrupted, not so much in the principle of it's actings, as with respect to their proper object and end. Wherefore, though this giving an *understanding*, be not the creating that faculty anew; yet it is that gracious work without which it will no more enable us to know God aright, than if we had none at all. The giving us an understanding therefore, is causing our understandings to understand savingly. This David prays for, ' give me understanding, and I shall keep thy law §.' The whole is thus expressed by the apostle, ' That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him; the eyes of your understanding being opened, that you may know what is the hope of his calling ||.' It is plain that the revelation here intended is *subjective*, enabling us to apprehend what is revealed; and not *objective*, in new revelations. And this is further evident by the ensuing description of it; ' the eyes of your understanding being opened.' There is an eye in the understanding of man, that is, the natural power and ability it has to discern spiritual things: but this eye is sometimes said to be *blind*, sometimes to be *darkness*, sometimes to be shut, or closed. Now it is the work of the Spirit of grace, to *open this eye\*\**. And this is the powerful effectual removal of that depravity of our minds, with all it's effects, which we before described. And how are we made partakers hereof? It is of the gift of God, free-  
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\* Ps. xlix. 12, 20. † Jer. iv. 22. ‡ Rom. iii. 11. § Ps. cxix. 34.

|| Eph. i. 16—18. \*\* Luke iv. 18. Acts xxvi. 18.

ly and effectually performing it; for, he ‘gives us the Spirit of wisdom and revelation’ to that end; and he works the thing itself in us; he give us ‘an heart to know him \*.’

(2.) This is called the *renovation of our minds*; ‘renewed in the Spirit of our minds,’ *Eph. iv. 23.* which is the same with being ‘renewed in knowledge,’ *Col. iii. 10.* And this renovation of our minds has a *transforming* power, to change the whole soul into an obedient frame towards God †. Now this work of renovation is peculiarly ascribed to the Holy Spirit, *Titus iii. 5.* ‘the renewing of the Holy Ghost.’ Herein God is said to communicate a *light* to our minds, by which we *see* or *perceive* the objects proposed to us in the Gospel usefully and savingly: ‘God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ ‡.’ Did God no otherwise work on the minds of men, but by an *external proposal* of truth to them, to what purpose does the apostle mention that almighty act of creating power which first produced the natural light? What allusion is there between that work, and the doctrinal proposal of truth to the human mind? It is intolerable confidence in men to deny, that the act of God in the spiritual illumination of our minds, is of the same nature with that whereby he created light at first. And because the effect produced in us is called *light*, the act itself is described by *shining*, ‘God hath shined into our hearts;’ and the light so communicated is (without a metaphor) the actual ‘knowledge of the glory of God in the face of Jesus Christ;’ that is, as God is revealed in Christ by the Gospel. In this manner then, and no otherwise, do we, who were ‘darkness,’ become ‘light in the Lord;’ and hereby, all our other faculties are guided and influenced unto the obedience of faith.

2. It is principally with respect to the WILL and it’s depravity by nature, that we are said to be *dead in sin.*

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Herein

\* Jer. xxiv. 7. † Rom. xii. 2. ‡ 2 Cor. iv. 6.

Herein is seated that peculiar *obstinacy*, from whence it is, that no unregenerate person does, or can, answer his own convictions, or walk up to his light in obedience. Now in our conversion to God, this rational vital faculty is renewed by the Holy Ghost, by an effectual implantation of a principle of spiritual life; and it is determined to it's *aets* by his powerful operations; yet, without the least impeachment of it's liberty or freedom, as we have already shewn. Were it not thus, then the whole glory of our conversion might be ascribed to ourselves, and we should make ourselves 'to differ from others;' which is denied by the apostle\*. Neither can any purpose of God concerning the conversion of any one soul be certain and determinate, seeing that after all that is or can be done towards it, the will remaining *undetermined*, may not be converted, contrary to the testimonies of our Saviour †. Neither can there be an original *infallibility* in the promises of God made to Jesus Christ, concerning the *multitudes* that should believe on him; seeing it is possible *not one* may do so, if it depend on the *undetermined liberty* of their wills whether they will or not. And then also must salvation necessarily be of 'him that willeth, and of him that runneth, and not of God who sheweth mercy on whom *he will* have mercy ‡.' And the whole efficacy of the grace of God, is thereby made to depend on the *wills* of men, which is not consistent with our being the 'workmanship of God, created in Christ Jesus to good works §.' There must therefore be such a work of the Spirit on our wills, as may cure the depravity of them before described, freeing us from the state of spiritual death, and causing us to live to God. Thus he makes us new creatures; gives us a new heart; making us who were unwilling and obstinate, to become willing and obedient, and that freely and of choice.

3. In like manner a prevailing *love* is implanted in the AFFECTIONS by the Spirit of grace, causing the soul  
with

\* 1 Cor. iv. 7. † Rom. viii. 28. Matt. xi. 25, 26. John vi. 37.

‡ Rom. ix. 15, 16. § Eph. ii. 10.

with delight and complacency to cleave to God and his ways. This removes the *enmity* before described, with the effects of it. 'The Lord God will circumcise thine heart--to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live \*.' This circumcision of the heart consists in the putting off the 'body of the sins of the flesh †.' He crucifies the flesh, with the lusts and affections thereof. Some men are inclined to think that all the depravity of our nature consists in that of the sensitive part of the soul, or our affections. The vanity and folly of this opinion has been before exposed. Yet it is not denied, that the affections are *exceedingly depraved*; so that by them, principally, the mind and will act those lusts which are seated in them, or act according to their perverse and corrupt inclinations ‡. But in the circumcision of the heart, these corrupt affections are crucified by the Spirit; he takes from them their enmity, carnal prejudices, and depraved inclinations, *really*, though not *perfectly*; and in their stead, fills us with holy spiritual love, joy, fear, and delight; not changing the being of our affections, but sanctifying and guiding them by the principle of saving light before described, and uniting them to their proper objects.

From the whole it appears, that our regeneration, is a work of the Spirit of God, and not any *act of our own*. I say it is not *so our own*, as by any outward helps and assistance to be educed out of the principles of our natures. And herein is the Scripture express; for mentioning this work directly with respect to its *cause*, it assigns it positively to God, or his Spirit, 1 *Pet.* i. 3. 'God according to his abundant mercy hath begotten us again,' *James* i. 18. 'Of his own will begat he us with the word of truth.' And on the other hand it excludes the will of man from any *active interest* therein, 1 *Pet.* i. 23. 'Born again, not of corruptible seed, but of the word of God, *John* i. 13. 'Which were born, not of blood, nor of the will of the flesh, nor of the

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will.

\* Deut. xxx, 6. † Col. ii, 11. ‡ Gal. v, 24. James i. 14, 15.

will of man, but of God\*.' It is therefore incumbent on them who plead for the *active interest of the will of man in regeneration*, to produce some testimonies of Scripture where it is assigned to it, as the *effect* to its proper *cause*. Where is it said that a man is born again, or begotten anew by *himself*? And if it be granted, as it must be, unless violence be offered to reason as well as Scripture, that whatever be our duty or power herein, yet these expressions denote an *act of God* and not ours, the substance of what we contend for is granted. It is true, God commands us to 'circumcise our hearts, and make them new;' but thereby he declares our *duty*, not our *power*; for himself promises to *work in us* what he requires of us. And that power which we have and exercise, in the progress of this work in sanctification and holiness, proceeds from the *infused principle* which we receive in our regeneration; for all which ends, we ought to pray for the Holy Spirit, according to the example of holy men of old.

\* See also Matt. xvi. 17. Tit. iii. 5. Eph. ii. 9, 10.

## C H A P. VI.

THE MANNER OF CONVERSION EXPLAINED  
IN THE INSTANCE OF AUGUSTINE.

*The outward means and manner of conversion to God, with the degrees of spiritual operations on the minds of men, and their effects, exemplified in the conversion of AUGUSTINE, as recorded by himself.*

AS among all the doctrines of the Gospel, there is none opposed with more violence and subtilty, than that of regeneration by the powerful operation of the Holy Spirit; so there is scarcely any thing more despised in the world, than that any persons should profess their *experience* of it, or declare the way and manner in which it was wrought on themselves. The very mention of it is become a reproach, among some who call themselves christians; and to plead an interest in this grace, is to forfeit a man's reputation with many who would be thought wise, and boast themselves to be rational. Nor is this a modern practice; but it seems to have been started in the earliest times; and the enmity of Cain against Abel, was but a branch of this proud and perverse inclination. The instance of Ishmael also, is representative of all such, as under an outward profession of the true religion, scoff at those, who being like Isaac, children of the promise, profess an *experience* of its *internal power*. 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 grace of God in his conversion, provides against this expected scorn. 'Let arrogant men,' saith he, 'deride me, who never were savingly cast down, nor broken in pieces, by thee my God; yet, I will confess my shame to thy praise \*.' We must

\* Austin's Confessions, book 4. chap. 1.

must not therefore think it strange, if the same truth, the same practice, and the same profession of it, still meet with the same treatment. Let *them* despise it, who were never humbled for sin, nor relieved by grace; the holy work of God's Spirit is to be owned, and the truth as it is in Jesus to be avowed.

Of our *original depravity*, we have already treated; but a few things may yet be added concerning the *effects* of it; which will assist us in the better understanding of the way whereby the Holy Spirit removes and heals it. And we may observe;

1. The corrupt principle of sin in our natures begins to operate in very early life. 'The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies \*.' It is to no purpose to say, that men habitually and profligately wicked, are here intended; for whatever excesses men may afterwards run into, all are *morally* alike from the womb. Children are not able to speak as soon as they are born: yet, here they are said to speak lies. It is therefore the perverse actings of depraved nature in *infancy* which are intended: for every thing that is irregular; that does not answer the law of our creation, and the rule of our obedience, is a lie. And among the many instances collected by Austin of such irregular actings of nature in it's infant state, one is peculiarly remarkable. 'By degrees I began to find where I was, and I had certain desires to declare my will to those by whom it might be executed; but I could not. Therefore I would kick and cry vehemently; and when I was not obeyed, either because I was not understood, or because what I wanted would have been hurtful to me, I would fall into a rage with my parents or nurses, and endeavour to strike or hurt them as much as I could, and would revenge myself upon them with crying †.' Those irregular and perverse agitations of mind, will, and appetite, which appear in infants; with the indignation, and little *self-revenges*

\* Ps. lviii. 3. † Book 1. chap. 6. 7.

*revenge*s with which they are accompanied in their disappointments, when all about them do not comply with their inclinations, (it may be to their hurt) are from the *obliquity of our nature*; and are effects of that depraved habit of sin with which it is wholly possessed. God did not thus *originally* create our nature: a condition worse than 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, argues the imputation of sin to them \*; so these irregular actings, prove sin inherent in them.

2. With the increase of our natural faculties, and the strength of the members of our bodies, this perverse principle acts with more frequency and success. 'Children and youth are vanity †.' In childhood and youth the mind exerts itself in all kinds of vain actions, foolish imaginations, froward appetites, and falsehood in words. Austin's first book of Confessions is an excellent comment on that text; describing with pathetic complaints, the vanity of youth, and the guilt contracted in it. Some, perhaps, may think that there is no *moral evil* in these childish innocencies. That *good man* was of another mind. 'This is not innocency,' saith he, 'the same principle and habit of mind carried over to riper age and greater occasions, bring forth greater sins.' And who is there, who has a serious reverence of God, and a clear conviction of sin, who does not recollect such actings in childhood, (which many connive at) with shame.

3. These general irregularities are succeeded by actual sins; such, I mean, as are against the light of nature, the dictates of our consciences, and the influence of those intelligencies of moral good and evil, which are inseparable from our faculties. Among these we may particularly mention LYING. The first inducement of our nature to sin, was by a lie; and there is a kind of lie in every sin.

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\* Rom. v. † Eccl. xi. 10.



Now this is a sin to which childhood is remarkably addicted. How frequently are children surprised into it on the most trifling occasions ; and how often do they endeavour by premeditated falsehoods to conceal their faults, that they may escape correction ! This, that holy person bewails in himself. ‘ I saw not (O God) into what a gulph of filth, I was cast out from before thee ; for what was more filthy than I, while out of love of play, and desire of looking after vanities, I deceived teachers and parents with innumerable lies ? ’ The psalmist seems to reflect on this vice of youth, when he prays, ‘ take from me the way of lying.’ Of the same nature are those petty thefts, in taking from parents and governors things that are prohibited. ‘ They rob their father or mother, and say it is no transgression \*.’ Thus Austin saith, ‘ He sometimes *stole* from his parents, either to gratify his own sensual appetite, or to give to his companions.’

4. Sin gets ground in men as they advance in life. Concupiscence gains strength with years, and grows in violence, as persons arrive to ability for it’s exercise ; the instruments of it in the faculties of the soul, the organs of the senses, and the members of the body, becoming every day more serviceable to it, and more apt to receive impressions from it, or to comply with it’s motions. For sin turns every thing to it’s own advantage. Besides, the *objects* of lust are now multiplied. Temptations increase with the affairs of life ; but especially by that corrupt conversation which generally abounds : hence many young persons are, one way or other, overtaken with some gross actual sins. That all are not so, is merely the effect of preventing grace. Hence the apostle says, ‘ flee youthful lusts † : ’—such lusts as work effectually and prevail mightily in young persons, if not subdued by the grace of God. And David, in a sense hereof, prays that God would ‘ not remember the sins of his youth ‡.’ And a reflection on these is often the torment of age §. Thus  
Austin

\* Prov. xxviii. 24. † 2 Tim. ii. 22. ‡ Ps. xxv. 7. § Job. xx. 11.

Austin \* largely confesses his falling into great sins in his youth, such as fornication and uncleanness, in the mire whereof he was long detained, and adds this reason of his humble acknowledgment; 'I declare these things, O my God, not unto thee, but before thee to my own race, to human kind, whatever portion thereof may fall on these my writings. And to 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.' Now the consequence of men's falling into such great sins is, that sometimes God takes occasion from them, to awaken their conscience with a deep sense, not of that sin only, but of their other sins also. Thus the great physician turns poison into medicine; and obliges men, like the Jews of old when charged with the murder of Christ, to cry out, 'Men and brethren what shall we do?' With others it only proves an *entrance* into a further pursuit of sin; the bounds of restraint being broken, the lusts of men being let loose, break through all remaining obstacles, and run to every excess of riot, and to the utmost distance from God that is recoverable by grace. For,

5. A customary course of sinning ensues with many; who, 'being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness.' Custom in sin, 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 †. Hence are the various courses of sinners in the world, wherein the outrage of some, seems to justify the more sedate irregularities of others. Yea, some who are not in a better state towards God than others, will not only start at, but really abhor such excesses. Now this difference arises, not from nature, which is equally corrupt in all men, but from God's *restraining* grace, by which he keeps some within those bounds which they shall not pass; while he permits others to fall under such a *conjunction* of lusts and temptations, that they proceed

\* Confess. book 2. chap. 1, 2, 3. † See Confess. book 2. chap. 6.

ceed to all manner of evil. Moreover, there are peculiar inclinations to some sins that are enhanced by the temperature of the body; and some persons are more exposed to temptations from their outward circumstances and occasions of life, whereby some are precipitated to all manner of evil. The *old man* of sin is the same naturally in all; the difference is from the grace of God. He secretly prepares for some a *better temperature* of nature, docile and pliable to such things as may entertain their minds, and keep them from sensual delights: and some he so disposes of, in their education, callings, societies, and designs in the world, to ways inconsistent with open lewdness, which will much balance their inclinations. This is excellently expressed by Austin. ‘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 like ice; and I impute it to thy grace as to all the evils which I have not done. For what could I not 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 innocence to his own strength, that he may less love thee, as though thy mercy were less necessary to him, whereby thou forgiveest 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 who being sick was healed of *that physician*, from whom he received the mercy not to be sick, or not to be so sick.’

This brief account of the actings of corrupted nature, ’till it comes to the utmost of a *recoverable alienation* from God, may somewhat illustrate the work of his grace towards us: the method of which we shall now consider.

1. Under the ashes of our fallen nature, there are yet remaining certain sparks of *celestial fire*, consisting in inbred  
notices

notices of good and evil, of rewards and punishments, of the presence and all-seeing eye of God, of help to be had from him, with a dread of his power when provoked: and where there are means of instruction from ministers or parents, these are sensibly improved and increased. These notices God often excites in young persons, so that they occasion some regard of, and application to him, and therefore are not to be considered as mere effects of nature. Many persons can recollect such *divine visitations* in their youth, which they now know to be such. To this purpose Austin tells us, that 'he prayed earnestly to God as a refuge, when he was afraid of being beat at school;' and mentions also some general instruction he received from the word\*: and from the same principles, when he was surpris'd with a fit of sickness, he earnestly desired to be baptized, that so he might, as he thought, go to heaven; for his father not being then a christian, he had not been baptized in his infancy. With the greatest part, these impressions wear off and perish, as they did with him, who afterwards fell into many flagitious sins; but in some, the Spirit of God by these means, inlays the heart with those seeds of grace, which he gradually increases.

2. God works upon men by his Spirit in outward means, to occasion some real *steady consideration* of him, their distance from him, and their danger of his wrath. It is almost incredible, but that daily experience proves it, how men will live under the word read and preached, how they get a form of speaking of God, and of performing religious duties, and yet never come to any *steady thoughts* of him, of their relation to him, or of their concern in his will. God, therefore, begins here, in order to deliver them from the absolute power of vanity. By one means or other he fixes in their minds some *steady thoughts* of himself; as

(1.) By some sudden *amazing judgments*, whereby he 'reveals his wrath against sin.' So Waldo was affected,

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when

\* Chap. 11.

when his companion was struck dead as he walked with him in the fields ; which proved the occasion of his conversion. So the psalmist describes the thoughts and affections of men when surprised with a storm at sea \*, an instance of which we have in the mariners of Jonah's ship †. And so, *that* Pharaoh, who one day cried, ' Who is the Lord that I should obey him ?' Being the next day terrified with thunder and lightning, cried out, ' Intreat the Lord for me, that it may be so no more ‡.' And such impressions from divine power most men experience at one time or other.

(2.) By personal afflictions §. Affliction naturally speaks anger ; and anger respects sin ; it is God's messenger to call sin to remembrance. The time of affliction is a time of consideration ; and if men are not extremely hardened, they cannot but bethink themselves who sends affliction, and for what end it is sent.

(3.) By remarkable deliverances and mercies, as it was with Naaman the Syrian ||. Sudden and unexpected relief from imminent dangers and distresses deeply affect the minds of men, convincing them of the power, presence, and goodness of God ; and this produces a sense and acknowledgment of their own unworthiness of what they have received, and some temporary effects of gratitude and submission to the divine will.

(4.) An observation of the *conversation* of others, has occasioned many persons to inquire into the causes and end of it ; and this inclines them to imitation \*\*.

(5.) The preaching or reading of the word of God is the principal means hereof ; this the Holy Spirit employs in his entrance upon this work †† ; it is by the law that men are convinced of sin, but it is despised by some, so that it has no force in itself to produce conviction, only towards some, the Spirit is pleased to accompany the dispensation of it with a special energy.

Now

\* Ps. cvii. 25, &c. † Jonah i. 5. ‡ Exod. ix. 28. § Job. xxxiii. 19, &c. Pf. lxxviii. 34, 35. Hos. v. 15. || 2 Kings v. 15, &c.  
\*\* 1 Pet. iii. 1, 2. †† 1 Cor. xiv. 24, 25.

Now there is scarcely any of these instances of the care of God over the souls of men, whom he designs to convince or convert, but the holy person whom we have proposed as an example, gives an account of in his own experience, declaring also by what means they were frustrated and came to nothing. Such were the warnings that God gave him, by the persuasions and exhortations of his mother; such were those which he had in his own sicknesses, and in the death of his dear friend and companion. And in all these warnings, he charges their non-improvement to his natural blindness, the corruption of his nature, with the efficacy of bad company, and the course of the world in the places where he lived. But it would be tedious to transcribe the particular accounts he gives of these things, though all of them singularly worthy of consideration. For I must say, that, in my judgment, none of our divines, ancient or modern, have equalled, much less exceeded him, in an accurate search and observation of all the secret actings of the Spirit of God on the minds of men, both towards, and in, their conversion. And scarcely any one hath so traced the way of the serpent, or the working of original sin in the hearts of men, with the efficacy communicated thereto by temptation, or the various occasions of life. The ways also, whereby the deceitfulness of sin seeks to elude and frustrate the work of grace, when it begins to seize the strong holds of sin in the heart, were wonderfully discovered to him. Nor has any man more expressly displayed the power of victorious grace, with the manner of it's operation and prevalence. And all these things, by the guidance of the good Spirit, and attention to the word, are exemplified by his own experience\*.

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\* Neither the character of Augustine, nor the judgment of Dr. Owen concerning him, will be impeached, in the opinion of wise and good men, by the calumnies of the late Mr. Robinson of Cambridge, in his History of Baptism; who seems to have dipped his pen in gall, when he wrote that chapter, intitled—*Of the Efforts of Augustine to bring in the Baptists*  
of

In calling men to the saving knowledge of God, the Holy Spirit convinces them of sin. As to the nature of this conviction in general, it consists in *fixing* the vain mind

*of Babes.* ‘Augustine’, says he, ‘was not always a saint;’ and then proceeds to retail a number of impertinent and slanderous reports, highly seasoned with his own malicious inuendos. Mr. Robinson accuses him with promoting doctrines, which take away all goodness and justice from God and man; and quotes Mr. Bayle, who, from the very slender authority of some of Augustine’s enemies, represents him as ‘a constant hard drinker;’ though the *whole passage* in his Confessions, which is *partially* quoted to justify this infamous charge, is expressly written to prove, that drunkenness was never among his vices, even in his unconverted state. (Book 10. chap. 31.) I shall beg leave to express my sentiments of Mr. Robinson’s conduct in this matter, in the words of two very respectable persons, in their letters to me on the subject.

— ‘Robinson’s character of Augustine, is so manifestly uncandid and illiberal, that every intelligent reader must perceive, that his *own* character suffers most by the attempt.—He seems to have been an admirer of Bayle, that prince of sceptical writers; but, in his scurrility and foul treatment of Augustine, he far surpasses his master. Both master and scholar, instead of acknowledging the power of divine grace, in the conversion of this eminent man, proclaim to all what strangers they were to it’s efficacy. With malignant pleasure, they dwell on those youthful improprieties of conduct, which he himself sets in the strongest light, bewailing them with pungent grief (and thereby he exalts the sovereignty of rich grace), but overlook a life of above forty years laboriously employed in the cause of truth and holiness. Similar efforts have been made on the character of Calvin (the case of Servetus being the ostensible ground), but historical evidence is not yet sufficiently obscured by distance of time to succeed well in this instance. If a man were so far abandoned to scepticism, and a determined opposition to the work of the Spirit of God on the human mind, how easy would it be to draw a similar picture, to that of Augustine by Robinson, of Mr. William Perkins, of Mr. Richard Baxter, of Colonel Gardner, of Mr. George Whitefield, and, I may add, of St. Paul himself? . Yours, &c. E. W.’

Another learned, pious, and useful writer, thus expresses himself:—  
 ‘I have seen the foul slander of Augustine, from the writer of the History of Baptism. You need be in no pain about it. I can scarcely conceive what the man could mean. For a year or two, while the Lord was striving with Augustine, he sinned and repented, and staggered backward and forward, as is common with real converts. His Confessions describe what he was before conversion;—very lewd: and no man was more ready than

mind of a sinner on a due consideration of sin ; and in *fixing* a due sense of sin on the secure mind of the sinner, with affections suited to it's apprehensions. The warnings before mentioned, are like calls given to a man in a profound sleep ;—he starts and rises up, but oppressed with the power of sleep, he lies down again to rest, as Austin expresses it. But this work of conviction remains, and men cannot disentangle themselves from it.

It is a great work to fix the vain mind of an unregenerate man on a due consideration of sin, it's nature, and tendency. The darkness and inexpressible vanity of his mind disable and divert him from it. We daily see this astonishing vanity in our children, servants, and relations ; how difficult, how impossible, to fix their minds on the due consideration of sin ! No reasons, arguments, nor intreaties, by all that is naturally dear to them, can prevail. And ' the strong man armed,' employs all his engines to keep his house and goods in peace, and prevent this work. But the Spirit of God fixes the mind on sin ; he reproves

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men,

than he to say, ' By the grace of God I am what I am : ' and it is, I had almost said, as easy to find a blot in St. Paul's moral character, after conversion, as in Augustine's. I have read a good deal of his writings, and must say, that there every where appear the strongest marks of sincerity, candour, humility, and piety. I hardly know any *uninjured* writer equal to him in this respect. Allowance must be made for the superstition and illiberality of the times in which he lived : and all candid men will do so. But even when you are obliged to differ with him in opinion, you cannot but admire the piety and goodness of the man. Robinson represents him as ' illiterate ; ' but Dr. Doddridge calls him ' the learned and pious Augustine. ' But why mention him in particular ? All antiquity, without a dissenting voice, agree in speaking his praise. His ' *de Civitate Dei*, ' is a marvellous monument of learning and ingenuity : even Gibbon himself says, ' it was vigorously, and not unskilfully executed. ' We have Augustine's life, written by Possidius, a presbyter, who knew him for forty years, and gives the highest commendations of him. Mosheim speaks very handsomely of his genius and piety. Dr. Lardner, a Socinian, speaks every where respectfully of him. Let any man judge then what regard is to be paid to Robinson's slanders.

[E.]

Yours, &amp;c.

J. MILNER.



men, and 'sets their sin in order before their eyes \* ; so that which-ever way they turn, they are obliged to behold it. So that David says, 'My sin is ever before me †.' Fain would they cast their sins behind their backs, and get rid of the thoughts of them, but 'the arrows of God' stick fast in their minds.

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, on the *conscience* and *affections*. A bare contemplation of sin is of little use. The Scripture places this work of conviction principally in a sense of sin, in trouble, sorrow, fear of ruin, and the like ‡. Now the Holy Ghost is the efficient cause of all this. He alone makes all means effectual to this purpose ; for without his immediate influence, we may hear the law (by which is the knowledge of sin) preached all our lives, and not be once affected with it.

By the way, it well deserves our observation, that God in his wise and holy providence, remarkably over-rules the outward affairs of those whom he designs to call and convert, in a manner conducive to that end. Their inclinations and schemes, or the disappointment of them; the places of their abode ; their relations, societies, and connections in life, shall all subserve this great design. So particularly, Austin abounds in his contemplation on the providence of God, in carrying 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 conversion. And in his whole discourse he excellently shews on the one hand, the variety of his own projects, which were often perverse and froward ; and on the other, the constant guidance of divine providence, working powerfully through all occurrences towards the blessed end designed for him §. 'Thou, (saith he) who art my hope in the land of the living, that I might re-  
move

\* Psalm l. 21. † Psalm li. 3. ‡ Acts ii. 37. | xxiv. 25.

§ Book 5. chap. 7, 8, 9.

move 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 didst propose allurements unto 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.'

It must be granted that many persons lose all the power and efficacy of these impressions, and become more profligate in sin than ever. So Austin declares, that after many stifled convictions, he grew so obdurate and senseless, that in a fever, when he thought he should die and go to hell, he had not that desire for mercy and deliverance, which he found many years before in lesser dangers. And this perverse effect is occasioned by various means. In most, it is the effect of the power of their own lusts; for these being only checked and dammed up, not subdued, they gain strength by restraint, and overflow all convictions. One day they seem to lie in hell by the terror of convictions; and the next to be hastening towards it by their sins. But this apostacy is often promoted by others; for instance, such as undertaking to be spiritual guides, and to teach men what they never learned, heal their wounds slightly, or turn them out of the way. So it happened to Austin, who beginning to seek the Lord, fell into the society and heresy of the *Manichees*, which frustrated all his convictions. Others are hurt by their vain companions, who directly endeavour, with the utmost importunity, subtilty, and shew of friendship, to draw them back into the world. Thus the same person declares with what earnestness some of his companions endeavoured to draw him to the *plays* and *spectacles* at Rome. Besides, the awe that is on the minds of men in their convictions is apt to wear off, when the soul is a little accustomed to it, and yet sees no evil actually ensue\*.

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\* Eccl. viii. 11. 2 Pet. iii. 4.

In some, the Holy Spirit is pleased to carry on this work of conviction to a blessed issue. In this case, there will follow great conflicts between their *corruptions* and their *convictions*, especially in those who have been accustomed to a course of sinning, or to any predominant lust. For the law coming with power to the conscience, requires a relinquishment of all sin, at the eternal peril of the soul. Sin is hereby incited and provoked, and the soul begins to see it's disability to conflict with that, which before it thought absolutely in it's own power. So sin takes occasion by the commandment to work in men all manner of concupiscence; and those who thought themselves to be *alive*, now find that it is *sin which lives*, and that themselves are dead\*.

But yet these convictions will produce some *endeavours* and promises of amendment and reformation of life. These are unavoidable in order to pacify the law, which bids them do so or perish; but such endeavours usually hold only to the next occasion of sin or temptation; the least outward advantage or provocation given to the internal power of sin, flights all such resolutions, and the soul yields itself up to the power of it's old ruler †. So Austin expresses his own experience after his great convictions, and before his full conversion ‡. 'I was bound by no other chain than my own iron will. The enemy held this will of mine, and of it he made the chain which bound me. For from a perverse will, unlawful desire is produced; and by frequent yielding to this desire, a habit is formed; and habit unresisted, becomes a kind of necessity. By which, as by united links, (whence I called it a chain) he held me fast in grievous bondage.' And he shews how faint and languid his endeavours were for reformation; 'The load of worldly pleasure, as it happens to persons in sleep, agreeably kept me down; and the thoughts whereby I aspired to thee, were like the feeble motions of such as would awake, who nevertheless being conquered by drow-

\* Rom. vii. 7,—9. † Hof. vi. 4. ‡ Book 8. chap. 5.

drowsiness, fall back again into their former slumber.' And he confesses, that though through the urgency of his *convictions* he could not but *pray* to be freed from the power of sin, yet through the prevalence of that power in him, he had a secret reserve and desire not to part with that sin which he prayed against\*. 'I prayed to thee for chastity; I said, Give me chastity and continence, but do not give it yet; for I was afraid lest thou shouldest hear me too soon, and immediately heal me of that disease of concupiscence, which I wished rather to have satiated than extinguished.'

These endeavours frequently rise to great perplexity and distress; for, after a while, the soul is torn and divided between the power of corruption and the terror of conviction. And this is occasioned by the renewal of former convictions; and by the secret insinuation of a principle of spiritual life and strength into the will, the nature of which the soul is yet unacquainted with. It was thus with Austin; while he was yet detained under the power of sin, and ready on every temptation to revert to his former courses, he occasionally heard *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. The substance of what he says is, 'That by that discourse of *Politianus*, God held him to the consideration of himself, caused him to see and behold his own filth and vileness, till he was horribly perplexed and confounded in himself.'

This effect, I say, proceeds from the secret communication of a *principle of grace* to the will, which being designed to rule in the soul, begins its *conflict* effectually to eject sin out of the throne; the Spirit now begins to 'lust against the flesh,' aiming at a complete conquest. There was upon bare *conviction*, a contest between the conscience and the will; but the conflict is now in the will itself: for  
grace

grace opposes those habitual inclinations to sin, which were before predominant. So it was with the person instanced in, as he thus relates it. ‘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 I understood by experience in myself what I had read, how the flesh lusteth against the spirit, and the spirit 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\*.’

In this tumult of soul, God oftentimes quiets it by some suitable word of truth in the preaching of the Gospel, or by some other means. In the midst of this storm, he comes and says, ‘Peace, be still;’ communicating with the word, some influence of his grace, that shall break the rebellious strength, and subdue the power of sin, and satisfy the mind in a full resolution for it’s everlasting relinquishment. Thus it was with Austin, when like a person distracted, he suffered the terrors of the Lord, sometimes praying, sometimes weeping, sometimes alone, sometimes with 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, that of Paul’s epistle to the Romans, which taking up and opening, the place he first fixed his eyes upon was,— ‘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 on reading these words, an end was put to his perplexing conflict. He found his whole soul, by the power of almighty grace, subdued to the will of God, and  
fixed

\* Book 8. chap. 5. † Rom. xiii. 13, 14.

fixed in a resolution to cleave to him, and forsake sin, with an assured composure with respect to the success he should have therein, through Jesus Christ. Immediately he related this, first to his friend, and then to his mother, which proved the occasion of conversion to the one, and of inexpressible joy to the other. Take the conclusion of the story in his own words. ‘Having read these verses, I would read no more, nor was there any need that I should. For on 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*. On which he also declared what was at work in himself, whereof I was ignorant. He desired to see what I had read, which when I had shewed him, he looked further than I had read, nor did I know what followed: but it was this,—‘Him that is weak in the faith receive;’—which he applied to himself, and declared to me: confirmed by this admonition, with a firm purpose and suitable to his manners, wherein he formerly much excelled me, he was united to me without delay. Upon this we go to 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 blesseth thee, O God, who art able to do for us more than we know how to ask or understand\*.’ And these things does the holy man record, as he says, ‘to repress the swelling pride of mankind.’ In the example of *Alipius* we perceive, how variously God is pleased to effect this work in men, carrying some through strong convictions, deep humiliations, and great distresses of mind, before they come to peace and rest; leading others gently and quietly, without any visible disturbances, to the saving knowledge of himself by Jesus Christ.

Another thing which befalls men under this work of conviction, is a *dread* and *fear* as to their eternal condition: for,

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\* Book 8. chap. 12.

(1.) *Conviction of sin* being ordinarily by the law, it is generally accompanied with a deep *sense* and *apprehension* of the eternal danger to which the soul is liable on account of the guilt of sin, of which it is convinced. For the law comes with it's whole power on the conscience. Men may be partial in the law, but the law will not be partial. It not only convinces by it's light, but condemns by it's authority, and even 'flays the sinner\*.'

(2.) This apprehension usually occasions *disquieting* and *perplexing affections* in the mind; as *sorrow* and *shame*. Shame was the first thing wherein conviction of sin discovered itself †; and sorrow always accompanies it ‡. *Fear of eternal wrath* is also usual; this keeps the soul in bondage §, and is accompanied with torment. The person so convinced, believes the threatening of the law to be true, and trembles at it. And these are attended with *perplexing, unsatisfactory inquiries* after ways of deliverance from this present distress, and future misery. What shall we do? What shall we do to be saved? is the restless inquiry of such persons ||.

(3.) These things will assuredly put the soul on *many duties*, as prayer, abstinence from sin, and endeavours after a general change of life.

(4.) We do not ascribe these effects to the mere working of men's passions, on the rational consideration of their state; for these things may be so proposed to men, and pressed upon them, that they cannot avoid their consideration, and the conclusion that follows; and yet not be at all affected: therefore we say that the law is accompanied with a secret virtue from God, called 'the Spirit of bondage\*\*,' which causes a sense of the curse to impress the mind, and sometimes, to fill it with fear and dread, yea, with horror and despair.

(5.) The substance of these things is usually found in those who are converted in adult years, and capable of im-

\* Rom. vii. 9. † Gen. iii. 7. ‡ Acts ii. 37. § Heb. ii. 15.  
 || Mic. vi. 8. Acts ii. Acts xvi. \*\* Rom. viii. 15.

impressions from external administrations; especially in those who have gone far in open sin. But yet, *no certain rule or measure* of them can be prescribed, as necessary antecedently to conversion. For *sorrow, dejection, and dread* are not duties; only they frequently follow conviction of sin, which is a duty: they belong, not to the *precept* of the law, but to its *curse*; they are no part of what it *requires*, but of what it *inflicts*. Gospel-sorrow after believing is a duty; but this legal-sorrow is an effect of the curse of the law, and not of its command. Observe also, that God exercises his *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, to rest in his love; and the paths of others he makes plain and easy: some wander long in darkness; in the souls of others Christ is formed in the first gracious visitation.

(6.) But though no certain *degree* of these consequents of conviction is prescribed as *previously necessary* to conversion, yet two things, in general, are so; (1.) Such a conviction of sin, that is, of a *state* of sin, of a *course* of sin, and of *actual* sins, as may fully satisfy the soul that it is thereby obnoxious to the curse of the law, and the wrath of God. Thus, at least, God ‘concludes, and shuts up under sin,’ every one on whom he will have mercy; for ‘every mouth must be stopped, and all become guilty before God\*.’ Without this, no man ever did, or ever will believe in Jesus Christ: for he calls none to him, but those who, in some measure, are *wearry* or *thirsty*, or seek deliverance. (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 walk in; nor any *other way* of God’s appointment or approbation, which can deliver the soul from the state it is in, and that which it fears, but only that which is proposed in the Gospel by Jesus Christ.

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(7.)

\* Rom. iii. 19. Gal. iii. 22.



(7.) The duty of a person, thus convinced, is, to inquire after and to receive the *revelation of Jesus Christ*, and the *righteousness of God* in him\*. He ought to own the *sentence of the law* under which he suffers; justifying God in his holiness, whatever be the issue as to himself. He ought not *hastily* to believe every thing that may be proposed as the means of relief; for the fears and superstition of men often present false expedients in this case. The life and soul of *Popery* consists in contrivances to charm and quiet the guilty conscience; such as the mass, purgatory, penances, indulgencies, abstinencies, and the like. Indeed, the holy law of God itself, seems to the natural conscience to suggest and recommend a kind of legal righteousness, by amendment of life. It is true, that without a sincere desire after obedience, there is no real conversion: but there is a deceit in all these things, as to the *end* proposed; and if any amendment of life be leaned upon for that purpose, it will prove a *broken reed*, and pierce the hand that rests upon it. For though 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 does not propose it as that which can deliver the soul from *guilt already contracted*; and if it win on the mind to accept of it's terms to that end, it can do no more, and will do no less, than shut up the person under it's curse.

It is also the duty of convinced sinners to beware of entangling temptations; as that they have not attained a sufficient degree of sorrow and humiliation; for, as we have observed, no certain degrees are prescribed either in the Law or Gospel. Others think, that those who persuade them to believe, know not how great sinners they are; but yet they know that Christ called the greatest; and we undervalue his grace, by supposing that the greatest sins should disappoint the effect of it, in any who come to him.

The work of conversion is compleated, by the ingenerating and acting of faith in God, by Jesus Christ; and  
this

\* John i. 13.

this we shall consider with all possible brevity and plainness.

(1.) This is the proper and peculiar work of the Gospel, and ever was so, from the first giving of the promise. 'The law came by Moses, but grace and truth by Jesus Christ \*.'

(2.) To this purpose it is necessary that the Gospel, that is, the doctrine of it concerning redemption, righteousness, and salvation by Jesus Christ, be *declared* and made known to sinners.

(3.) The declaration of the Gospel is accompanied with a revelation of the will of God, with respect to faith and obedience. 'This is the work of God,' the work he requires, 'that we believe in him whom he hath sent †.' And this command, to believe in Christ for life and salvation, the Gospel teaches us to press from the manifold aggravations which attend the sin of unbelief. For it is *a rejection of the testimony of God* concerning Jesus Christ, which is to make him 'a liar;' and it is a contempt of his love and grace to lost sinners, by the blood of his Son, which is the highest provocation that can be offered to the divine majesty.

(4.) In the declaration of the Gospel, Christ is peculiarly proposed, as *crucified* and *lifted up*, for the special object of our faith †; and this proposition of Christ includes an *invitation* to all convinced sinners to come to him for life and salvation §.

(5.) The *end* for which Christ is thus proposed to sinners, is also declared, and this is, 'to save them from their sins ||,' or from 'the wrath to come,' of which they are afraid \*\*. The Gospel declares, that there is *a way yet remaining*, whereby they may escape the curse of the law ††; that this is through the atonement made by Je-

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fus

\* John i. 18. Rom. i. 16. 1 Pet. i. 23. Eph. iii. 8, &c.

† John vi. 29. ‡ John iii. 14. Gal. iii. 1. § Isa. xlv. 2. †xv.

1. || Matt. i. 21. \*\* 1 Thes. i. 10. †† Psalm cxxx. 4.

Job xxxiii. 24. Acts iv. 12.

fus Christ to the justice of God \* ; that God is well-pleas'd with this atonement ; and that it is his will that we should accept of it, and acquiesce in it † .

(6.) It is promis'd, that upon believing in Christ, convinc'd sinners shall be pardon'd, and justifi'd, through the imputation to them of what Christ has done and suffer'd in their stead ‡ .

(7.) To prevail with men to receive Christ, the Gospel is fill'd with arguments, invitations, encouragements, exhortations, and promises, all design'd to explain and declare the love, grace, and faithfulness of God herein.

(8.) Among these various ways in which God declares his mind and will, he frequently causes some *particular word*, promise, or passage to *fix* itself on the mind of a sinner, as in the instance just adduc'd. Hereby the soul is first excited to exert the faith with which it is endued. And thus men are directed to rest, peace, and consolation, in that variety of degrees wherein God is pleas'd to communicate them.

(9.) This acting of faith in Christ is inseparably accompanied with an universal engagement of heart to all holy obedience, with a relinquishment of all known sin, necessarily producing a thorough change and reformation of life. For as upon the discovery of the love of God in Christ, the soul is fill'd with godly sorrow for it's former sins ; so all the faculties of the soul being now renew'd, it can no more refrain from the love of holiness, than a new-born child can refrain from the acts of natural life. Vain and foolish therefore, are the reproaches of some, who in a high course of a worldly and profane life, charge others with preaching *justification by faith*, to the neglect of holiness. Those whom they thus reflect upon, unanimously teach, That the faith which does not *purify the heart*, and reform the life, is not genuine, but empty and dead,  
and

\* Rom. iii. 25. 2 Cor. v. 21. Gal. iii. 13. † 2 Cor. v. 18.  
Isa. liii. 11. Rom. v. 10, 11. ‡ Rom. viii. 3. | x. 3, 4. 1 Cor.  
i. 30, 31.

and if trusted to, will eternally deceive the souls of men : they also press the indispensable necessity of *universal holiness*, on surer principles and with better arguments, than any pretended to by those who ignorantly and falsely traduce them.

(10.) Those who were thus converted to God in the primitive times, were on their profession hereof admitted into Church-society, and a participation of it's mysteries. And this being the usual way in which they were added to the *fellowship of the faithful*, it was an effectual means of intense love among them all, on account of their joint interest in the grace of our Lord Jesus Christ \* .

And this is the *second great work* of the Spirit of God in the NEW CREATION. This is a summary description of his forming the members of Christ's mystical body. But this whole doctrine is now derided by some among ourselves,

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selves,

\* I shall mention the account of the admission into Church-fellowship of Victorinus, a platonick philosopher, as related to Austin by Simplicianus.

‘ When the time was come that he was to make profession of his faith, which at Rome used to be done in a certain form of words learnt by heart, and pronounced from an elevated place in the sight of the faithful; it was offered to Victorinus by the elders, that he might make his profession privately, which was an indulgence sometimes granted to the more timid. But he rather chose to profess the faith of his salvation before the whole multitude. For what he had taught in rhetoric, though not the matter of salvation, he had professed in the most public manner. How much less then ought he to fear pronouncing thy holy word before thy meek and humble flock, who had not feared to deliver his own orations before an unruly multitude. As soon therefore as he ascended to make his profession, every one that knew him (and who was there that knew him not) repeated his name to his next neighbour with the voice of congratulation: and there was a general buzz of—*Victorinus! Victorinus!* At once they exulted at the sight of him; and at once they were hushed, in order to hear him. He then declared the true faith with admirable boldness; and all who were present wished to take him into their hearts; which indeed they did by love and joy; for these were the arms with which they embraced him.’ Much of the order, discipline, and fervent love of the primitive christians in their Church-societies, may be learned from this passage.

selves, though 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 it, is decried as *fanatical* and *enthusiastic*.

To obviate the pride and wantonness of this filthy spirit, I have confirmed the several instances of this work, with the experience of Augustine ; for as some of the despisers of this doctrine are puffed up with a conceit of their own excellency, to the contempt of all who contradict them ; yet if they should swell themselves till they burst, 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.

*Regeneration carried on by sanctification—1 Theff. v. 23. opened—The God of peace the only author of sanctification and holiness—The necessity of a diligent inquiry into the nature of holiness proved—Holiness peculiar to the Gospel and its truth; not discernable to the eye of carnal reason; imperfectly understood by believers themselves; it passes over into eternity; has a present glory in it; is all that God requires of us; is promised to us—Consistency of commands and promises; what regard should be paid to both.*

**I**N the regeneration and conversion of God's elect, which we have before described, consists the *second* part of the work of the Holy Spirit in 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* \*. Nor does he only begin this work, but he continues, preserves, and carries it on to perfection, in their SANCTIFICATION; the nature and effects of which we are now to consider.

Our apostle, in his first epistle to the Thessalonians, (*chap. 5.*) having recommended many weighty *evangelical* duties, closes all with a fervent prayer for them, *verse 23.*  
‘ And

\* Col. iii. 4.

‘ And the very God of peace sanctify you wholly, and let your whole spirit, 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, soul, and body, may be preserved blameless.’ The reason hereof is, because all the graces and duties which he had enjoined, belonged to their *sanctification*; which though their own *duty*, was not absolutely in their own power, but was a work of God upon them: therefore, that they might actually *comply* with his commands, he prays that God would thus *sanctify* them throughout. And that this shall be accomplished, he assures them from the faithfulness of God, *verſe* 24. ‘ Faithful is he that calleth you, who will alſo do it :’ Now as this assurance did not arise from any thing peculiar to them, but from the faithfulness of God, it is equal with reſpect to all who are effectually called: they ſhall all infallibly be ſanctified throughout, and preſerved blameless to the coming of Chriſt.

The *author* of this ſanctification is here aſſerted to be God. He is the eternal ſpring and fountain of all holineſs; there is none in any creature but what comes immediately from him; and therefore it is ſo emphatically expreſſed, (*αυτος δε ο θεος*) *even God himſelf*; if he does it not, no other can; it muſt be wrought by God himſelf. He does it *of himſelf*, from his grace; *by himſelf*, or his own power; *for himſelf*, or his own glory: and that under this ſpecial conſideration, as he is ‘ the God of peace.’

This title is frequently aſcribed to God by our apoſtle, and he is ſaid to ſanctify us as the God of peace, becauſe it is a *fruit* and *effect* of that peace with himſelf, which he has made for us by Jeſus Chriſt; for without reſpect to this reconciliation, he would no more ſanctify us than the fallen angels for whom no peace or atonement was made. Further; By the ſanctification of our nature and perſons, God *preſerves* that peace with himſelf in exerciſe: for in the  
duties

duties and fruits thereof, consist all those actions towards him which a state of peace and friendship requires. 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. And he is here said to sanctify us (*ολοτελεις*) *universally*; that is, our *whole nature* is the subject of this work, and not any one faculty or part of it; and it shall be carried on to *compleatness* and perfection. Both these ideas are afterwards expressed; for the *subject* of this sanctification he makes to be our whole nature, our *entire spirits, souls, and bodies*; and the end of the whole is, the preservation of us *blameless* in the peace of God to the coming of Christ.

Sanctification, as here described, is the immediate work of God by his Spirit upon our whole nature, 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 acceptance with him to the end.

The *nature* of this work, and its effect, which is our *holiness*, with the *necessity* of them both, must be diligently considered. The importance of the truth itself, and the opposition made to it, render this absolutely necessary; indeed, our principal duty in this world, is to know aright what it is to be holy, and to be truly so.

One thing must be premised, to clear our discourse from ambiguity, and that is, that there is a *two-fold sanctification* spoken of in Scripture: the first is common to *persons* and *things*, consisting in their peculiar *dedication* or *separation* to the service of God by his own appointment, which made them holy. Thus the priests and levites, the ark and altar, the tabernacle and temple were sanctified. But the other is what we now treat of, wherein this separation is not the first thing done or intended, but an effect of it. This is *real* and *internal*, by the communication of a principle of holiness.

This



This sanctification of the Spirit is peculiarly connected with, and limited to the doctrine, truth, and grace of the Gospel; for holiness is the implanting, writing, and realizing of the Gospel in our souls\*. Thus our Saviour praying for his disciples, says, 'Sanctify them in (or by) thy truth, thy word is truth,' *John xvii. 17.* 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;' that is, from sin and the law, to righteousness in holiness. It belongs neither to nature nor to the law. Nature is wholly corrupt and contrary to it. The law, indeed, for certain ends, was 'given by Moses,' but all '*grace and truth* came by Jesus Christ.' There never was, nor is, nor ever will be the least dram of holiness in the world, 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 outward acts and effects; something that wears its livery, that is only the fruit of men's own endeavours in compliance with their convictions; but holiness it is not, nor of the same nature, though men are very apt to deceive themselves with it. Indeed there is nothing in the whole *mystery of godliness*, which corrupt nature does not labour to deprave, dishonour and debase, from the highest crown of it, which is the person of Christ, 'God manifested in the flesh,' to the lowest effect of his grace. The Lord Christ in his whole person, it would have to be but a *mere man*;—in his obedience and suffering, to be only *an example*;—in his doctrine, to be confined to the capacity of *carnal reason*; and the holiness he communicates by his Spirit, to be nothing but *moral virtue*. But these low and carnal imaginations are exceedingly unworthy of the grace of Christ, the glory of the Gospel, the mystery of the recovery

\* Hence it is termed, *Eph. iv. 24.* οσιότης της αληθείας, *the holiness of truth*;—which the Gospel ingenerates, and which consists in a conformity to it: and the Gospel itself is αληθεια η κατ' ευσεβειαν, *the truth which is according to godliness*; which declares *that* godliness and holiness which God requires.

covery of our nature, with the whole design of God in our restoration to a state of communion with himself. *Moral virtue* is the best thing among men, that is of themselves. It far exceeds in worth, use, and satisfaction, all that the honours, powers, profits, and pleasures of the world can extend unto. And it is admirable to consider, what instructions are given concerning it, what encomiums of it's excellency, use, and beauty, are bestowed upon it by learned and contemplative *heathens*, the wisest of whom were ready to acknowledge, that there was yet something in it which they could only admire, and not comprehend. And very eminent instances of the practice of it were given in the lives of some of them; whose examples of righteousness, temperance and equanimity in all conditions, now rise up to the shame of many called *christians*, and will be called over at the last day as an aggravation of their condemnation. But to suppose that this *moral virtue*, however excellent, is that *holiness of truth* which believers receive by the Spirit of Christ, is to debase and overthrow it, and to drive men from seeking an interest in it. And hence it is that some pretending great regard to it, yet hate, despise, and reproach what is really so, pleasing themselves with the empty name, or withered *carcase* of virtue, every way inferior, as interpreted in their practice, to the righteousness of heathens. And this, in the first place, should excite our diligence in our inquiries after it's true and real nature, that we deceive not ourselves with false appearances to our ruin.

2. It is our duty to inquire into the nature of *evangelical holiness*, because it is abstruse and mysterious, and, (be it spoken with the good leave of some, or whether they will or not) *indiscernable* to 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?—Destruction and death say, we have heard of the fame thereof with our ears—God understandeth the way, and knoweth the place of it; and to man he said, behold, the fear of

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of the Lord is wisdom, and to depart from evil is understanding \*.' This is that wisdom, whose ways and residence are hidden from the *natural reason* and understanding of men, and therefore it is no wonder that it is despised as an *enthusiastic fancy*. Hence it often happens, as it did among the Pharisees, that those who are most zealous for a *legal righteousness*, walking in a strict attendance to duties, are the most fierce and implacable enemies of true evangelical holiness. They know it not, and therefore hate it; they have embraced something else in its place, and therefore despise and persecute it.

3. Believers themselves are often much unacquainted with it, either as to their apprehension of its true nature, causes, and effects, or at least as to their *own interest* in it. As we know not of ourselves the 'things that are wrought in us by the Spirit of God,' so we seldom attend as we ought to his instruction of us in them. It may indeed seem strange, that as all believers are *sanctified* and made *holy*, that they should not understand what is wrought and abides in them; but, alas! how little do we know of ourselves, of what we are, and whence are our natural powers and faculties? How little do we know of these souls of ours? And what we do know, is by their operations. Is it strange then that we should be much in the dark as to this *new nature*, this new creature, which is from above, from God, and with which our natural reason has no acquaintance? It is new, it is wonderful, it is a work supernatural, and is known only by supernatural revelation.

4. We must also consider, that holiness is not confined to this life, but passes over into eternity and glory. Death has no power to destroy it; or divest us of it. 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 †.' 'God is not unrighteous to forget their labour of love ‡.' There is

\* Job, xxviii, 20—28.

† Rev. xiv, 13.

‡ Heb, vi, 10.

not any fruit of holiness, not the least, not the giving '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 it's eternal reward. Nothing shall be lost, but all the fragments shall be gathered up, and kept safe for ever. Every thing else in this world, however specious, 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*' 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 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, in self-denial, or contentment; all that you know, and what you do not know, shall be revived, called over, and abide eternally in it's reward.

But this is not all. Holiness will abide for ever in it's *principle* or nature. It is true, some *gifts* shall be done away as useless in a state of perfection and glory\*; and some graces shall cease as to some special acts, as faith and hope, as far as they respect future and unseen things; but all those graces, in which holiness consists, shall in their present nature, improved into perfection, abide for ever. In our knowledge of them we have our principal insight into our eternal condition in glory; and this is a firm foundation of consolation, and a part of our chiefest joy in this world. Is it not a matter of unspeakable refreshment, that these *poor bodies* we carry about us, after they have been made a prey to death, dust, worms, and corruption, shall be raised and restored to life and immortality, freed from pains, sickness, weakness and weariness, and vested with qualities like those of *Christ's glorious body*, which yet we understand not? Is it not unspeakable joy to think, that these souls which now animate us, shall be delivered from all their darkness, ignorance, vanity, instability, and alienation from spiritual and heavenly things?

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\* 1 Cor. xiii, 8.

things? But this is not all. Our poor low *graces* shall be continued, purified, and perfected. 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 the ways and ordinances of God wherein his presence is enjoyed; that *affection* which we have for all in whom we see the image of Christ; with the entire principle of spiritual life which is now in us, shall all be purified, perfected, and pass into glory. That very holiness which we here attain, those inclinations, dispositions, and frames of mind, those powers and abilities in obedience and adherence to God, which now contend with the weight of their own weakness and imperfections, shall be gloriously perfected in immutable habits, unchangeably acting our souls in the enjoyment of God. And this also shews us how much it concerns us to be well acquainted with the doctrine of sanctification, and above all to be really interested in it.

5. There is a *spiritual* and *heavenly glory* in it in this world. Hence the Church, the king's daughter, is said to be 'all glorious within\*'; her inward adorning with the graces of the Spirit, is called *glory*; and the progress of believers in holiness, is called their being 'changed from glory to glory †'; from one degree of glorious grace to another. As this, next to the comeliness of Christ's righteousness put upon us, is our only beauty in the sight of God, so it has a *real spiritual* glory in it; it is the first fruits of heaven; it is a ray of eternal light; a principle of eternal life; and the entire nature of that love, whereby we shall eternally adhere to God.

6. This is that which God indispensably *requires* of us; and indeed it is *all* that he requires, for it comprises the whole duty of man. And this surely renders it needful for us both to *know* what it is, and diligently to seek a participation of it: for what servant, who has any sense of his relation and duty, if he know that his master requires but *one thing* of him, will not endeavour to be acquainted with it, and to perform it?

But

\* Ps. xlv. 13.

† 2 Cor. iii. 18.

But we are by no means to suppose that God requires this holiness of us, that we may thereby make an atonement or satisfaction for our sins ; though this principle is deeply rooted in our nature, and has been the source of amazing superstitions both among the heathens and the papists. Nor is this required, that it may become our righteousness for our justification in future ; for we are ‘justified freely by grace, through the redemption that is in Christ Jesus \*,’ and not by works. Nor is it required, that thereby we should purchase or merit life and salvation ; for all that we can do, is no more than our duty, and even that cannot be performed but by grace ; and eternal life is the free gift of God, and not a reward of debt. Much less is holiness required, that by doing more than is our duty, we should *supererogate* in the behalf of others, which monstrous fiction of the Church of Rome exceeds all the pharisaism of the Jews.

Carnal reason indeed concludes, that if what God requires be not necessary on one of these accounts, it is not necessary at all ; nor can it conceive why good works should be performed, unless they are in some degree meritorious : for it has no regard to the authority of his command ; nor to the necessity of the renovation of his image in us, in order to communion with him here, and enjoyment of him in glory ; nor to his wisdom in appointing holy obedience, as the means of expressing our gratitude to him, and of glorifying him in the world.

But the first true saving light that shines by the Gospel of Jesus Christ into our souls, begins to *undeceive* us in this matter. And there is no greater evidence of our receiving an *evangelical baptism* into the spirit of the Gospel, than the clear compliance of our minds with the wisdom of God herein.

7. But besides the command of God, with respect to sanctification, we are to consider the *precious promises* he has made to perform this good work in us. He who requires it of us, knows that we have it not in ourselves ;

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\* Rom. iii. 24.

for what we can do ourselves, there is neither necessity nor reason why God should *promise* to work in us by his grace. Now God has multiplied his promises to this purpose. He has said, ‘I will take away the heart of stone, and give you an heart of flesh—a new heart will I give you—a new spirit I will put within you—I will write my law on your heart—I will put my fear in your heart—and cause you to walk in my statutes, and keep my judgments—I will cleanse you from from all your filthiness \*.’ The whole of our sanctification and holiness is comprised in these promises. To be cleansed from the defilements of sin, to have an heart inclined always to fear God, and to walk in his ways accordingly, is to be sanctified or to be holy. And all this God promises directly to work in us.

And here we may digress a little, to consider what regard we ought to have to 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*; and a *promise*, they think, takes off the influencing authority of a *command*. If holiness be our *duty*, there is no room for *grace*; 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;’ the ‘wisdom that is from above’ teacheth us other things. It is true, that *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:’ But *our duty* and *God’s grace* are no where opposed in the matter of sanctification; for the one supposes the other. Neither can we perform our duty herein without the grace of God; nor does God give us his grace to any other end than that we may rightly perform our duty. He who denies either that God commands us to be holy in a way of duty, or promises to work holiness in us in a way of grace,  
may

\* See Jer. xxxi, 33. | xxxii. 39. | Ezek. xxxvi. 26, &c.

may with as much modesty reject the whole Bible. Both these therefore we must duly regard, if we intend to be holy. In our regard to the COMMAND, our consciences must be affected with the authority of it, as the command of God; for holiness is obedience, and obedience respects the authority of the command. We must also see and understand the *reasonableness, equity, and advantage* of the command. Our service is a *reasonable* service; the ways of God are *equal*; and in the keeping of his commands there is *great reward*. And hence we love and delight in it as holy, just, and good, because the things it requires are upright, equal, easy and pleasant to the new nature, without any respect to the false ends before exposed. And we have a due regard to the PROMISE, 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 'our sufficiency is of God.' (2.) When we adore that grace which has provided help and relief for us. Seeing without the grace promised, we could never have attained the least degree of holiness, and seeing we could never deserve the least dram of that grace, how ought we to adore that infinite bounty which has freely provided this supply. (3.) When we *are faith* in prayer and expectation on the promise for supplies of grace for all holy obedience. And, (4.) When we have a special regard to it in particular temptations and particular duties; when on such occasions we do not satisfy ourselves with a respect to the promise in general, but exercise faith on it in particular for aid and assistance.

S. To come yet nearer to our principal design; I say it is the *Holy Ghost* who is the *immediate peculiar sanctifier* of all believers, and the author of all their holiness. I suppose I need not insist upon the confirmation of this assertion; I have before proved that he is the immediate dispenser of all divine grace; besides, it is such an avowed principle in general, that 'the Holy Ghost is the sanctifier of all God's elect,' that as it is not questioned, so it need not be further proved.



## C H A P. II.

## SANCTIFICATION A PROGRESSIVE WORK.

*Sanctification described—is progressive—The way and means whereby holiness is increased; especially by faith and love, whose exercise is constantly required, as also those graces whose experience is occasional—The growth of holiness expressed by that of plants, in an insensible manner—The work of grace admirable — Objections against the progressive nature of holiness removed.*

**H**AVING considered several things relating to sanctification in general, I shall in the next place give a description of it, and then explain it more particularly: not that I intend to comprise every thing that belongs to the subject, but rather to set up some *way-marks* that may guide our future inquiries into the nature and glory of it.

*Sanctification is an immediate work of the Spirit of God on the souls of believers, purifying 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 to God, according to the tenor 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. Our apostle expresses it more briefly yet,— ‘ He that is in Christ Jesus, is a new creature\* .’* I shall take up the first general description, and in the consideration of it’s parts give some account of the *true nature* and effects of this work, especially wherein it is opposed or called in question.

It was before proved to be the work of the Spirit of God, a real, internal, powerful work, in and on the souls  
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\* 2 Cor. v. 17.

of believers ; and it differs from regeneration, chiefly on account of the manner of it's being wrought. The work of regeneration is *instantaneous*, consisting in one single creating act ; hence it is not capable of degrees ; no one is more or less regenerate than another : but sanctification is *progressive*, and admits of degrees ; one may be more sanctified than another, who is yet truly sanctified ; it is begun at once, and carried on gradually. This observation we shall explain and confirm.

Increase and growth in holiness is frequently in the Scripture enjoined on us, and promised to us. So speaks the apostle Peter, (2 *epist.* iii. 18.) ' Fall not,'—be not cast down, ' from your own steadfastness ; but grow, or increase, in grace.' It is not enough that we do not decay in our spiritual condition, but an endeavour after an improvement, an increase, a thriving in grace, that is, in holiness, is required of us. And this is much commended in the *Thessalonians*, (2 *epist.* i. 3.) namely, the ' exceeding growth of their faith, and abounding of their love.' This is called ' increasing with the increase of God,' *Col.* ii. 19. or that increase in holiness which God requires, accepts, and approves.

The work of holiness in it's beginning is but like the seed cast into the earth ; being cherished and nourished, it is in it's nature to take root, to spring up, and to bring forth fruit. It is thus with the seed of God, the principle of 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 produces fruit : and both these, the first *planting* and the *increase*, are equally of the Spirit ; he who begins this ' good work, performs it to the day of Christ \* : ' and this he does two ways.

*First* ; By strengthening and increasing those graces we have received and exercised. There are some graces, whose exercise does not depend on any outward occasions, but are absolutely necessary, and that in their actual exercise,

\* *Phil.* i. 6.

cise, to the least degree of the life of God ; such are *faith* and *love*. These graces are capable of degrees, and therefore of increase. We read of *little* and *great* faith, *weak* and *strong* faith ; both true, and the same in substance, but differing in degrees. There is also *fervent love*, and that which is comparatively *cold*. These graces, then, are gradually increased in the work of sanctification. So the disciples prayed our Saviour to ‘ increase their faith \* ;’—to add to it’s light, confirm it’s assent, multiply it’s acts, and make it strong against all assaults ; that it might work more effectually in difficult duties of obedience, such as that of frequent forgiveness of offending brethren. And the apostle prays for the Ephesians, ‘ that they may be rooted and grounded in love † ;’ that is, that by the increase of their love, they may be more established in all the duties of it. Now the Holy Spirit strengthens these graces ;

1. By *exciting* them to frequent actings. They grow and thrive by exercise. And the Spirit of God excites them, by frequently and seasonably presenting their proper objects ; particularly in the preaching of the word, and other ordinances of worship. God in Christ, the promises of the covenant, and other proper objects of faith and love being proposed to us, these graces are drawn out into exercise. This is one principle advantage we derive from the dispensation of the word ; and we are greatly mistaken if we think that we have no benefit from the word, beyond what we retain in our memories (though we should labour for that too) ; our chief advantage is in this, that faith, love, and other graces are *excited* to their proper exercise ; without this they would decay and wither, but thus they are kept alive. And thus the Holy Spirit ‘ takes the things of Christ, and shews them to us,’ and ‘ brings to remembrance’ what he has spoken ‡. Herein lies the secret profiting and thriving of believers under the Gospel, which perhaps they are not sensible of themselves.

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\* Luke xvii. 5. † Chap. iii. 17. ‡ John. xvi. 14. | xiv. 26.

By this means many thousand acts of faith and love are drawn forth; those graces themselves are strengthened; and consequently holiness is increased. He does it *really* and internally. All the graces are called ‘the fruits of the Spirit \*’; he brings them forth from the stock that he has 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 †;’ for ‘in us, that is, in our flesh,’ (and of ourselves we are but flesh) ‘there dwelleth no good.’ Wherefore the Spirit dwelling in believers, effectually excites their graces to frequent exercise, and so increases and strengthens them. And therefore we ought to be exceedingly careful that we *grieve* not this good Spirit, and so provoke him to with-hold his gracious assistance from us.

2. The Holy Spirit carries on the work of sanctification by supplying believers with *experiences* of the truth, reality, and excellency of the things believed. Experience is the food of all grace, which it grows and thrives upon. Every *taste* that faith obtains of divine love and grace, adds to it’s measure and stature. Hence God expostulates with the Church, as to the weakness of her faith, after so much experience of his power and faithfulness: ‘Hast thou not heard, hast thou not known? —How then sayest thou that God has forsaken thee †?’ And our apostle affirms, that the consolations he had experimentally received from God, enabled him to discharge his duty towards others in trouble §. For herein ‘we prove,’ or really approve of, as being satisfied in, ‘the good and acceptable, and perfect will of God ||.’ I may say, that he who knows not how faith is strengthened, by *special experiences* of the reality and power of things believed on the soul, never partook of them. How often does David encourage his own faith and others, from his former experiences! which were also pleaded by Christ himself, to the same purpose, in his great distress \*\*. Now it is the Holy

\* Gal. v. 22. † Phil. i. 13. ‡ Isa. xl. 27, 28. § 2 Cor. vii. 4.

|| Rom. xii. 2. \*\* Psalm xxii. 9, 10.

ly Ghost who gives us all our spiritual experiences ; it is his work and office to administer consolation, as the great Comforter of the Church ; and he administers it, by giving to believers a spiritual, sensible experience of the reality and power of the things believed. Other means of spiritual consolation I know not ; and I am sure this never fails. Give the soul a taste of the love and grace of God in Christ Jesus, and be it's condition what it may, it cannot refuse to be comforted : and hereby he ' sheds abroad the love of God in our hearts,' by which all graces are cherished and increased.

3. He doth it by working *immediately* an actual *increase* of these graces in us ; as he first creates them, so he increases them. Hereby the ' feeble become as David \* : ' those whose graces were weak, whose faith was infirm, and whose love was languid, become, by the supplies of the Spirit, strong and vigorous. To this purpose promises are multiplied in Scripture, which in our constant supplications we principally respect †.

*Secondly* ; There are graces whose exercise is more *occasional* ;—it is not necessary that they should be always in actual exercise, as faith and love are to be. With respect to these, holiness is increased by the addition of one to another, till we are brought on several *occasions* to the practice of them all. And the wise providence of God renders our relations, afflictions, temptations, mercies, enjoyments, and all occurrences subservient to this end. This is given us in charge, *2 Pet. 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.' To this end are the promises given, and a divine nature imparted. But will that suffice, or is nothing more required of us to that end ? Yes, saith the apostle, use your utmost diligence to add the exercise of all graces

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\* Zech. xii. 8. † Eph. iii. 16, 17. Col. i. 10. Isa. xl. 29.  
Psalm cxxxviii. 8.

one to another, as occasion requires. And this *addition* of one grace to another, is from the Holy Ghost, for he so orders our affairs and conditions, that the exercise of these graces shall become necessary. All the afflictions of the Church have this design; hence the apostle James says, ‘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 it’s perfect work, that you may be perfect and entire, wanting nothing\*.’ All our trials are under the direction of Christ, by his Spirit; and they are to this end, that faith may be exercised, patience employed, and one grace added to another. In this state of things, he effectually *reminds us of our duty*, and what graces ought to be exercised. We may dispute whether it be better to *act faith*, or to despond; to exercise patience under continued trials, or irregularly to seek deliverance: then he causes us ‘to hear a word behind us, saying, this is the way, walk in it, when we turn to the right hand, and when we turn to the left†.’ When we are at a loss, and know not what to do, and are ready perhaps to ‘consult with flesh and blood,’ he speaks effectually to us, saying, No, that is not your way, but this is, namely, to act faith, patience, and submission to God. Now all this increase of holiness, is the work of the Spirit, who not only bestows in regeneration a nature capable of growth, but affords actual supplies for it’s increase. It depends wholly on continual influences from God. ‘I the Lord water it every moment ‡;’ and the Spirit is this water. God the Father takes upon him the care of his *vineyard*; ‘I the Lord do keep it night and day.’ The Lord Christ is the head, fountain, and treasury of all supplies: and the Spirit is the efficient cause, communicating them to us from him. Hence it is that any grace is kept alive one moment, that it is ever acted in a single duty, or that it ever receives the least increase. With respect to all these, our apostle says, ‘I live, yet not I, but Christ liveth

\* James i. 2,—4.

† Isa. xxx. 21.

‡ Isa. xxvii. 3.

liveth in me \* .’ Spiritual life, and living by it in all the acts of it, are immediately from Christ.

There is no man, who has any true grace, but the Spirit, by his care over it, and supplies of it, is able to preserve it, to extricate it from difficulties, to free it from opposition, and to increase it to it’s full measure and perfection. Wherefore, ‘ let the hands that hang down be lifted up, and the feeble knees be strengthened :’ we have to do with him who ‘ will not break the bruised reed, nor quench the smoking flax.’ And on the other hand, no one has received such a measure of grace, nor exercised it in such a manner, that he can preserve it one moment, or act it in one instance, without the constant supplies of the Spirit, for ‘ without him we can do nothing.’ Wherefore God has so ordered the dispensation of his love and grace to believers, that all of them living on the supplies of his Spirit, can have no cause on the one hand to faint or despond, nor occasion on the other to glory in themselves : there is ground of faith given to all, and occasion of presumption administered to none † .

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\* Gal. ii. 20.

† But it will be said, that if not only the beginning, but the increase, and every act of sanctification, be from the Spirit of God, then why need we take any pains, or use our own endeavours to grow in grace ?

This objection we must expect to meet 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 the Scripture declares, and experience proves, because they cannot comprehend it by their *carnal reason*. Let the apostle answer this objection for once, 2 *Pet.* i. 3. ‘ His divine power hath given to us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue ; whereby are given to us exceeding great and precious promises, that by these ye might be partakers of a divine nature, &c.’ Now if all things pertaining to godliness be given us by the power of God ;—if we receive a *divine nature*, by virtue of which our corruptions are subdued ; then what need of our endeavours ? All is done in us, it seems ; we may leave it to God, while we are negligent, secure, and at ease. Nay, saith the apostle, this is not the use that the grace of God is to be put to. The consideration of this, is the principal motive to diligence for the increase  
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I shall close the discourse on this subject with some consideration 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. *Isa. 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.' We may illustrate this instructive similitude by a few observations.

(1.) These trees and plants have the *principle* of their growth in themselves. They do not grow immediately from external adventitious aid, but from their own seminal virtue and radical moisture. It is no otherwise in the progress of holiness; it has a root, a seed, a principle of growth in the soul. All grace is *immortal* seed, and contains in it a living growing principle\*. That which has not in itself a life and power of growth, is not grace. And therefore whatever duties men perform, as directed by natural light, or urged by convictions from the word, if they proceed not from a principle of spiritual life in the heart, they are not *fruits* of holiness.

(2.) A tree or plant must be *watered* from above, or it will not thrive by virtue of its own *seminal* power; if a drought come, it will wither or decay. Wherefore God ascribes this growth to his own watering: 'I will be as the dew,' and 'I will pour *water*,' is the special cause of

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\* John iv. 14.

of holiness: for so he adds immediately, *ver. 5.* (*και αυτο τωτο δε*) but also for this cause, or because of the gracious operations of the divine power in us, *giving all diligence, add, &c.* These objectors, and our apostle, were very differently minded in these matters; what they make a discouragement to diligence, he makes the greatest motive to it.



it: and this God does by the actual supplies of the Spirit.

(3.) The growth of trees and plants is secret and *imperceptible*, and discerned only in the effects and consequences of it; the most watchful eye can discern little of it's motion; and so it is in the *progress* of holiness. It is not immediately discernable either by those in whom it is, or by others who observe it, except by it's fruits and effects. Some indeed, especially at times, do evidently thrive and grow, springing up like the 'willows by the water-courses;' though their growth in itself is indiscernable, yet it is plain they have grown. Such we ought all to be. And as some affirm that the growth of *plants* is by sudden gusts and motions, (which may sometimes be discerned in the opening 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, bounty. Again, there are trees and plants that have a 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*.

From what has been said, it is evident, that sanctification is a *progressive* work. It is not compleated in us at once, as regeneration is, nor does it cease under any attainments. A river, continually fed by a living fountain, may as soon end it's streams before it come to the ocean, as a stop be put to the course of grace, before it issue in glory. For 'the path of the just is as the shining light, that shineth more and more unto the perfect day\*:'—the morning light may be clouded for a time, yet fails not till it arrive at perfection; and thus it is with their path who are led by the Spirit. And as the wisdom, patience, and power of the Spirit herein are *unutterable*, so they are  
constantly

\* Prov. iv. 18.

constantly *admired* by those who are interested in them \*. Who is there, who has made any diligent observation of his own heart, and what have been the workings of grace in him, to bring him to his present stature and measure, who does not admire the watchful care and powerful operations of the Spirit of God therein? The principle of holiness, as in us, is weak and infirm, because it is in us; this he preserves and cherishes, that it shall not be overpowered by corruptions and temptations. Among all the glorious works of God, next to that of redemption by Jesus Christ, my soul most admires 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 whereby it is opposed. Many breaches are made on the course of our obedience, by the incursions of actual sins; these he cures and makes up, healing our backslidings, and repairing our decays. He loses much of the comfort of a spiritual life, who does not diligently observe the means of its preservation: 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 of this, both from Scripture and experience. And there is nothing from which they may more distinctly learn it, than the workings of their minds in prayer. It is 'the Spirit of grace and *supplication*,' who enables believers to pray; and as such, he copies out and expresses what he works in them, as the Spirit of *sanctification*: and if we wisely consider his working *in* our hearts by *prayer*, we may understand much of his working *upon* our hearts by *grace*. Now how does the Holy Spirit teach us to pray? It is, (1.) By giving us a *spiritual insight* into the promises of God, and the grace of the covenant, whereby we know what to ask. (2.) By acquainting us with our wants, and giving us such a deep sense of them, as we cannot bear without relief. (3.) By stirring up desires in the *new creature* for its own preservation, increase, and

\* Psalm lxxvi. 8, 9. | xxxi. 17.

improvement. Answerable to these things, is his whole work of sanctification; for it is his effectual communication of the grace and mercy prepared in the promises of the covenant, through Jesus Christ; hereby he supplies our spiritual wants, and sets the new creature in life and vigour. Thus are our prayers an *extract* or copy of the Spirit's work, given us by himself. Now what is it that you chiefly labour about in prayer? Is it not, that the 'body of sin' in you may be weakened, subdued, and at length destroyed? Is it not that all the graces of the Spirit may be daily renewed, increased, and strengthened? And what is all this, but that holiness may be gradually progressive in your souls, till it come to perfection?

It may be said by some, that they neither find in themselves, nor observe in others, that the work of sanctification is constantly progressive; they have found grace more vigorous in former days than of late. Hence the complaints among many of their *leanness*, *deadness*, and *barrenness*; 'O that it were with us as in our former days, in the days of our youth!'

I shall so far consider and remove this *objection*, as that the truth we have asserted may not suffer from it, nor those remain discouraged who do not come up to a full compliance with it. Observe then,

(1.) What grace in it's own nature tends to, and what is the Spirit's ordinary procedure in sanctification, is one thing; but what may fall out by indisposition, irregularity, or any other obstruction in the subjects of this work, is another. Under the first consideration, the work is *thriving* and *progressive*; in the latter, the rule is liable to exceptions. A child, who has a good constitution and proper food, will grow and thrive; but one who has inward obstructions and diseases, or falls and bruises, may be weak and thriftless. When we are regenerate, we are as *new-born babes*; and generally, if we have the 'sincere milk of the word,' we shall 'grow thereby:' but if we give way to temptations, corruptions, negligence, or conformity

formity to the world, is it any wonder that we are lifeless and thriftless? It suffices to confirm the truth asserted, that if the work of sanctification be not gradually carried on in every one where it is begun, it is generally from his own sinful negligence, indulgence to carnal lusts, or love of this present evil world.

(2.) It is one thing to have holiness really thriving in any soul, another for that soul to know it; and these may be separated. But before I name the reasons hereof, I must premise a necessary caution, which is, that as this *rule* is proposed for the relief of such as are at a loss about their condition, those persons have no concern in it, who may at any time, if they please, find how it is with them: for if they indulge 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; or *formality* to eat out the life of their duties;—I have nothing to offer to them, to manifest that holiness *may thrive* though they discern it not: for undoubtedly it does not, but 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, lest their end should be darkness and sorrow for ever more. But as to those who walk with God humbly and sincerely, several reasons may be given, to shew that holiness may be thriving in them, and yet be undiscerned by themselves.

For it being the subject of so many gospel-promises, it is a proper object of faith, or a thing to be believed. The promises are God's explanation of the covenant, and 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, we may and ought to believe that they are fulfilled to us, though we are not continually *sensible* thereof. Again, it is our *duty* to grow in holiness; and what God requires of us, we are to believe that he will help us in, and does so, whatever be our present apprehension.

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 in a more *safe* condition, than he who through the vigorous working of spiritual affections is most *sensible* of it. For it is certain that such a one does not wilfully obstruct the growth of holiness; nor is he in danger of a vain elation of mind, and carelessness thereon, as others may be; for when we live by faith, and not at all by sense, we shall 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.

One reason of this difficulty is, that the work itself is *secret* and *mysterious*, as we said before. 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 it's degrees, in them who yet perceive it not. And hence, as it is in the growth of plants and trees, though we plainly perceive that the thriving ones have grown, yet we cannot discern their growing. And as the apostle tells us, that as the 'outward man perisheth, so the inward man is renewed day by day \*.' The perishing of the outward man, is by those natural decays whereby it continually tends to death and dissolution; yet those decays are sometimes almost insensible; unless some violent disease befall us, we rather know that *we are* enfeebled by age and infirmity, than perceive *when* or *how*. So is the inward man renewed by grace. It is by such secret ways and means that it's growth or decay is with difficulty perceived. And yet he, who is negligent in this inquiry, walks at *all peradventures* with God; knows not whereabouts he is in his way, whether he be nearer or further off from his journey's end than before. Write that man a *fruitless* and a *thriftless*.

\* 2. Cor. iv. 16.

*lest* christian, who calls not himself to an account about his increase or decay in grace. David knew this work to be of such importance, that he would not trust to himself or to common assistance for the discharge of it, but earnestly desires that God would undertake it for him, *Pj.* cxxxix. 23, 24.

Again, *Perplexing temptations* or strong corruptions may so disturb the soul for a season, that it may not be able to form a right judgment of it's progress. A ship at sea may be so tossed by a storm, that the most skilful mariners may be unable to discern whether they make any way, while, perhaps, they are carried on with success and speed. In such cases grace is engaged chiefly in opposition to it's enemy, and so it's thriving in other respects is not discernable. If it be asked, How may we know that grace thrives in *opposition* to corruptions and temptations? I say, that as great winds sometimes contribute to the *fruit-bearing* of trees, so do corruptions and temptations to the fruitfulness of grace. The wind comes with violence on the tree, ruffles it's boughs, beats off it's buds, shakes it's root, and threatens to destroy the whole: but by this means the earth is loosed about it, and the tree gets deeper rooted, which renders it more fruitful, though it bring not forth fruit visibly till a good while after. In the assaults of temptation and corruption the soul is wofully ruffled, it's leaves of profession blasted, and it's beginnings of fruit-bearing much retarded; but in the mean time it secretly casts out it's roots of humility, self-abasement and mourning, in constant labouring of faith and love after that grace whereby holiness really increases, and way is made for future visible fruitfulness. For,

God, who in infinite wisdom manages the whole life of grace by his Spirit, so turns the streams, or changes the operations of it, that we cannot easily trace his paths. The work of grace, perhaps, has greatly evidenced itself in the *affections*; hence persons experience great readiness  
to,

to, and great delight in holy duties ; for affections are generally vigorous in the youth of profession : but the Lord may see good to turn the streams of grace into another channel. He sees that the exercise of *humility, godly sorrow, diligent confitling* with temptations, are more needful : he will therefore so order his dispensations towards them, by afflictions, temptations, or occasions of life, that they shall have new work to do, and their grace be turned into a new exercise. Hereon, it may be, they find not the same sensible vigour in their affections, nor the same delight in spiritual duties as formerly. And hence they are ready to conclude that grace is decayed, but yet the real work of sanctification is thriving and effectually carried on.

(3.) It is admitted that there are in many persons great decays in grace and holiness, and that for a long season. This the Scripture abundantly testifies, and the experience of our day sufficiently confirms. Shall we say then that there is no real holiness where such decays are found ? God forbid : but we must examine how this comes to pass, seeing it is so contrary to the gradual progress of holiness, which we have asserted. Observe then,

That these decays are *occasional* and *preter-natural*. They are *diseases* in our spiritual state, which it must not be measured by. Are you dead and cold in duties, backward to good works, careless of your hearts, addicted to the world ? These things belong not to the *state of sanctification*, but are enemies to it, sicknesses and diseases in your spiritual constitution.

And though our growth in holiness be a work of the Holy Spirit, as the efficient cause of it, yet it is our own work also in a way of *duty*. He has prescribed to us what he expects from us, that the work may be regularly carried on to perfection, the omission of which will obstruct it's progress. For if we allow, approve, or indulge any actings of sin, especially when known and grown frequent, there will be an universal decay. A disease in any vital part of the body, weakens not that part alone,

alone, but vitiates the whole constitution; so any particular lust indulged, vitiates the whole spiritual health, and weakens the soul in all the duties of obedience.

Besides, there are some things required of us, that holiness may thrive; such are the constant use of means and ordinances appointed to that end; a due observance of commanded duties in their season; with a readiness for the exercise of every special grace in its proper circumstances: now if we neglect these things, attending neither to means nor duties, nor to the exercise of grace, we are not to wonder if we find ourselves decaying, yea, 'ready to die.'

Having vindicated this assertion, I shall add a short improvement of it.

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 increase it more and more, then is our diligence still to be continued to the same end and purpose. It is required that we give 'all diligence' to the increase of grace, 2 *Pet.* i. and that we 'abound in all diligence,' 2 *Cor.* viii. 7. and not only so, but that we shew 'the same diligence even to the end,' *Heb.* vi. 11. If we grow slack, or give over as to our duty, the work of sanctification will not be carried on in a way of *grace*. There are three grounds on which some neglect this duty.

1. A presumption that they are *already perfect*. This some pretend to in a proud and foolish conceit, destructive of the whole nature and duty of evangelical holiness, which on our part consists in our willing compliance with the work of grace gradually carried on to the measure appointed for us. If this be already attained, there is an end of all *evangelical obedience*, and men return again to the law to 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, and the way to it is by a continual  
*following*



*following after, pressing towards, reaching out,*—a constant progress by our utmost diligence.

2. A foolish supposition, that being in a state of grace, we need not now be so solicitous about exact holiness as we formerly were, when in suspense respecting our condition. But if this persuasion *prevails* in any person, and *influences* him, he has cause deeply to question whether he has yet any grace at all. ‘This persuasion is not of him who hath called us.’ There is not a more effectual engine in the hand of Satan to keep us off from holiness, nor can any thought arise in the human heart more opposite to the nature of grace; for which reason the apostle rejects it with detestation, *Rom. vi. 1, 2.*

3. Weariness and despondency arising from opposition; some find so much difficulty in, and opposition to holiness, from corruptions, temptations, and the affairs of the world, that they are ready to faint and give it up. But the Scripture so abounds with encouragements to such persons, that we need not here insist upon them.

## C H A P. III.

## BELIEVERS THE ONLY OBJECT OF SANCTIFICATION, AND SUBJECT OF HOLINESS.

*That believers are the only subject of sanctification, proved and confirmed—Mistakes about holiness, both notional and practical, discovered—The proper seat or subject of holiness in believers.*

**T**HAT which we are next to inquire into, is the *personal subject* of this work of sanctification, or what sort of persons are made holy. Now these are *all believers*, and *believers only*. All who unfeignedly believe in God through Jesus Christ, are sanctified, and no other. It is for them, and them only, that our Saviour prays for this grace, *John xvii. 17.* ‘Sanctify them by thy truth:’ and it is also his promise to them, *John vii. 38, 39.* ‘He that believeth on me, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive.’

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‘On this supposition, that the Spirit of sanctification is given only to *believers*, it may be inquired, How men become such? For if we have not the Spirit till after we believe, then faith is *of ourselves*, and is the condition of our receiving him. I answer:—The Holy Spirit is said to be promised and received for different ends. In one sense, he is promised to *believers*; in another, he is promised to make men believers. He is promised, as to the work of *regeneration*, to the *elect*; as to the work of *justification*, to the *regenerate*; as to the work of *consolation*, to the *sanctified*; and as to *gifts* for edification, to *professors* at large, according to his sovereign will and pleasure.

It may be asked, May a person who is unregenerate pray for the Spirit of regeneration to effect that work in him? For as he is promised only to the elect, such a person not knowing his election, seems to have no ground to found his request upon. *Answer*; Election being the secret purpose of God, and known to us only by its effects, can be no qualification

1. ' Without faith it is impossible to please God, *Heb. xi. 6.* Now *holiness*, wherever it is, pleases God; and therefore without faith it is impossible we should have any interest in it. All that pleases God in us, is our holiness, or some part of it, and it principally consists in an opposition to all that displeases him. That which he *commands* pleases him, and all that which he *forbids* displeases him; and our holiness consists in a compliance with the one, and an opposition to the other. Wherefore that any others but believers should have any thing that really belongs to this holiness, the apostle declares it to be impossible.

2. 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 to the *faith that is in him.*

3. Faith is the *instrumental cause* of our sanctification. ' God purifies 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, for to ' the unclean all things are unclean.' All the obedience that is accepted of God, is ' the obedience of faith;' thence it springs, and thereby it is animated. So it is expressed, *1 Pet. i. 21.* ' You who by Christ do believe in God, and have purified your souls in obeying the truth, through the Spirit.'

4. All

cation pleadable on our part. Again; Persons convinced of sin, may and ought to pray that God by his Spirit would deliver them from that condition. Such indeed cannot plead any *special promise*, as made to them, but they may plead for the grace and mercy of God in Christ, as proposed to sinners indefinitely. Besides, persons under such convictions have often the *seeds* of regeneration in them, and then, as they ought, so they will continue their prayers for the increase of it.

4. All grace is originally intrusted in and with Jesus Christ. The image of God being lost in Adam, whatever was prepared for the renovation of it, was treasured up in him, as the second Adam. It pleased the Father that in him all fulness should dwell, that of his fulness we might receive grace for grace; and we receive nothing from him, but by virtue of relation to him, or union with him: 'As the branch cannot bear fruit of itself, except it abide in the vine; no more can we, except we abide in him.' Now our being and abiding in Christ, is by faith; without which we can derive nothing from him, and consequently never be partakers of holiness in the least degree. It is therefore undeniably evident, that *believers only* are sanctified and holy.

And hence we may detect many pernicious mistakes about this matter, both *notional* and *practical*. For there are some who would carry holiness beyond the *bounds* of a *special relation* to Christ, or 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 to those heathens, who endeavoured after it according to the light of nature. And what need then is there of Jesus Christ? I commend moral virtues as much as any man ought to do, and am sure there is no grace where they are not; yet to make any thing to be our holiness that is not derived from Christ, I know not what I more abhor. Such an imagination dethrones Christ from his glory, and overthrows the Gospel.

Others proceed much further. They have notions of *good* and *evil*, by the light of nature; these are improved by convictions from the law, and produce great effects. For where the soul is once effectually convinced of sin, righteousness and judgment, it cannot but seek deliverance from the one, and the attainment of the other, that so it may be well with it at the last day. These convictions are still more improved, according to the means of knowledge men enjoy, or the errors and superstitions they embrace.

embrace. From the latter proceed *penances, vows, uncommanded abstinences*, and other painful duties. Where the light received is in general according to truth, it will engage men to a reformation of life, a multiplication of duties, abstinence from sin, and a zealous profession of religion in one way or another. Such persons may have *good hopes* that they are holy, may appear to the world to be so, be accepted in the Church of God as such, and yet be utter strangers to 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.

Wherefore let them wisely consider these things, who have any conviction of the necessity of holiness. It may be they have laboured hard in duties that *materially* belong to it; many things they have *done*, and many things *forborn*, on account of it; and it may be, think that for all the world they would not be found among *unholy persons* at the last day. This may be the condition of many young persons, who have lately engaged in the ways of religion upon their convictions: it may be so with others, who for many years have followed after righteousness in a way of duty. But it is observable, that the duties of obedience seldom prove more easy and pleasant to such persons than they did at first, but rather more burdensome every day. Besides, they never arrive to a *satisfaction* in what they do; something still is wanting; and hence they often become apostates. But what is worse still, all they have done, or can do on this bottom, will come to no account, but perish with them at the great day. Would we prevent these fatal evils; would we have a real, thriving, everlasting holiness; let our first business be to secure a relation to Jesus Christ, without which it can never be attained.

And this may obviate the calumnies which are cast by some on the doctrine of free justification, through the imputation of the righteousness of Christ. For with a  
shame-

nameless impudence they clamour on all those who assert it, as maintaining that salvation is attained through a mere *external imputation* of righteousness, while those so saved are *unclean* and *unholy*, or negligent of the duties of righteousness and obedience. For the frontless impudence of this calumny is sufficiently evident from hence, that as we assert *sanctification* and *holiness* to be peculiar to believing justified persons, so we affirm that all such persons are *infallibly sanctified* and made holy.

All believers, and only believers, being sanctified, *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* of actions that we plead for, but that which has a *real existence*, and a *constant residence* in us. Now this subject of sanctification is the *whole person* of a believer. It is not any one faculty of the soul, or part of the body that is sanctified, but the whole soul and body, or the *intire nature* of every believer: and this must be demonstrated.

1. Our intire nature was originally created in the image of God; our *whole souls* in the rectitude of all their faculties and powers, bore this image. The *body* also, not as to its 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.

2. By the entrance of sin, this image of God was utterly defaced and lost. It did not depart from any one power, part, or faculty of our souls, but from our whole nature. Accordingly, the Scripture describes the depravity of our natures distinctly, in all the *powers* of it; in our minds, wills, and affections. The original *first actions* of these faculties, in our *thoughts* and *imaginations*, are evil\*. Hence, all the *outward* actions of persons in this

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state

\* Gen. vi. 5.

state are evil; are 'unfruitful works of darkness.' The body also has a partnership in all this obliquity and sin; the 'members of the body are servants to uncleanness and iniquity\*.'

This being the state of our whole nature, sanctification, in which it's *reparation* consists, must equally respect the whole.

1. Hence it is called the *new man*, *Eph. iv. 24.* 'Put on the new man, which after God is created in righteousness and holiness.' As the principle of sin is called the old man, because it possesses all the active powers of the whole man, so this principle of holiness is called the new man, because it possesses the whole person, with respect to it's proper operations and ends.

2. The *heart*, in Scripture, is taken for the *whole* soul, and all it's faculties. Now this is not only affected with the work of sanctification, but consists in this, that thereby a *new heart* is given to us, according to the promise of the covenant.

3. There is special 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, improved, and carried on to it's proper end in our sanctification.

4. We need go no further for the proof hereof, than to that prayer of the apostle for the *Thessalonians*, which we insisted on at the beginning of this discourse; 'The God of peace himself sanctify you (*ολοτελεις*) *throughout*; that is, in your whole natures or persons, in all that you are and do, that you may be 'clean every whit †;' and he distributes our whole natures into the two essential parts of SOUL and BODY; and in the former he considers, (1.) the *spirit*; (2.) the soul: by the *spirit*, the *mind*, or intellectual faculty is understood; and by the *soul*, the *affections*, as is generally acknowledged. These therefore the  
apostle

\* Rom. vi. 19. | iii. 12,--15. † John xiii. 10.

apostle prays may be *sanctified* and *preserved* holy ‘through-out,’ or entirely. 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*. The body became a subject of the depravity of our nature, by concomitance and participation, and is considered as one entire principle with the soul, of communicating original defilement from parents to children. Besides, it is now subject, by this corruption of it’s constitution, to many disorderly motions, that are incentives and provocations to sin. Hence sin is said to ‘reign in our mortal bodies, and our members to be servants to unrighteousness\*.’ Moreover, by it’s participation in the defilement and punishment of sin, the *body* is disposed and made obnoxious to 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 though our souls are the *first proper subject* of the 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 ‘our bodies are members of Christ †,’ and 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 hence ‘our bodies are the temple of the Holy Ghost, which is in us ‡;’ and the ‘temple of God is holy;’ (though I confess this rather belongs to the holiness of peculiar dedication to God). And hereby the members of the body become instruments and ‘servants of righteousness to holiness §;’ fit to be employed in duties of holiness, as being made *clean*, and *sanctified* to God. And hereby are they disposed and pre-

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pared

\* Rom. vi. 12, 19.

† 1 Cor. vi. 15.

‡ 1 Cor. iii. 16.

§ Rom. vi. 19.



pared for a blessed resurrection at the last day, which shall be wrought by the Spirit of Christ, who dwelt in them, and sanctified them in this life\*.

Our whole persons, therefore, are the subjects of this work. Now whether all this belongs to that *moral virtue* which some would substitute in the room of *Gospel Holiness*, they may do well to consider, who are the patrons of that cause. And moreover, let men beware that they deceive not themselves with a *partial* work in conviction only, or change of affections also, instead of this evangelical sanctification. It is often and truly said, that men may have their minds enlightened, their affections moved, and their lives much changed, and yet come short of real holiness. The best trial of this work, is by its *universality*, with respect to its subject. If any thing remain un sanctified in us, sin may there erect its throne, and maintain its sovereignty. But where this work is real, however imperfect as to its degree, yet it possesses the whole person, and leaves not the least hold to sin, wherein it does not continually combat and conflict with it.

*Lastly*; Hence men may see how vainly they excuse themselves in their sins, from their constitutions; for true sanctification reaches to the body. It is true, grace does not so change the natural constitution, as to make him, who was sickly, healthy and strong; nor to make him who was melancholy, to be sanguine, or the like. But consider these things *morally*, and as the whole person is a principle of moral operations, and so it works that alteration on the whole person, as to cure *morally sinful distempers*, as of passion and intemperancies, which men were before more than ordinarily inclined to by their tempers and constitutions. Indeed, from the efficacy of it on our whole persons, is the principal discovery of its truth and reality. Let none therefore pretend that grace does not change men's *constitutions*, in order to palliate their disorderly passions before men, and to keep them from being  
humbled

\* Rom. viii. 10. Phil. iii. 20. 2 Cor. iv. 14, &c.

humbled for them before God: for though it does not this *naturally*, yet it does it *morally*; so that the constitution itself shall be no more such a *foetus*, and incentive to disorderly passions, as before. If grace has not cured that passion, pride, wrath, intemperance, which men's constitutions peculiarly incline to, I know not for my part what it has done, nor what a number of outward duties signify. The grace of Christ causes 'the wolf to dwell with the lamb, and the leopard to lie down with the kid:' it will change the most savage natures into meekness, gentleness, and kindness; examples of which have been multiplied in the world.

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C H A P. IV.

THE DEFILEMENT OF SIN, WHEREIN IT  
CONSISTS; WITH ITS PURIFICATION.

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*Purification the first proper notion of sanctification—Institution of baptism confirming the same apprehension—The nature of that spiritual defilement which there is in sin; how, and why, called filth and pollution—We cannot purge ourselves from it; nor could it be done by the law; nor by any inventions of men.*

WE now proceed to a further explication of the description of SANCTIFICATION before given. And the first thing we ascribe to the Spirit of God herein is, *the purification of our natures from the pollution of sin.* To be *unclean*, 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 who is holy. And this purification is ascribed,

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1. To the *Spirit of God*, who is the principal efficient of the whole. To this purpose is that promise, *Ezek. xxxvi. 25.* ‘I will sprinkle clean water upon you, and you shall be clean;’ and in *Iſa. iv. 4.* ‘When the Lord shall have washed away the filth of the daughter of Zion, by the Spirit of judgment, and the Spirit of burning.’ Fire and water were the means whereby all things were *typically* cleansed in the law, and the Holy Spirit, as the efficient cause of all *spiritual cleansing*, is compared to them both.

2. The application of the *blood of Christ* to our souls for our sanctification by the Holy Ghost, is said to be for our cleansing, *Eph. v. 26, 27.* ‘Christ loved the Church and gave himself for it, that he might sanctify and cleanse it’—‘That he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works,’ *Titus ii. 14.* ‘The blood of Jesus Christ purgeth our consciences from dead works to serve the living God,’ *Heb. ix. 14.*

3. Where sanctification is enjoined 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,’ *Jer. iv. 14.* ‘Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit,’ *2 Cor. vii. 1.*

4. Answerable to these *promises* and *precepts*, and in confirmation of them, we have the ordinance of *baptism*, the outward means of our initiation into Christ and the profession of the Gospel; the great representation of the inward washing of regeneration\*. Now this expresses the outward putting away the *filth of the flesh* by external washing with material water; and that which answers to it, is the *inward purifying* of our souls and consciences by the grace of the Spirit; that is, the ‘putting off the body of the sins of the flesh,’† which contains the whole defilement of sin. Wherefore in the explication of this first branch of our sanctification, we shall shew, (1.) That there

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\* Titus iii. 5.    † Col. ii. 11.

is a spiritual defilement in sin ; (2.) Wherein it consists ; and, (3.) How it is removed.

The first need not be insisted on. In the whole representation made to us in the Scripture of the nature of sin, nothing is so much inculcated as it's being filthy, abominable, full of defilement and pollution ; it is the abominable thing which God hates and detests, and is compared to blood, wounds, sores, leprosy, scum, and loathsome diseases.

Besides, there is no notion of sin, of which believers have a more sensible *experience*. They find *that* in sin which fills them with shame, self-abhorrence, and deep abasement of soul. They discern in it, or in themselves on account of it, an unsuitableness to the holiness of God, and an unfitness for communion with him. Nothing do they more earnestly seek in prayer than a cleansing from it by the blood of Christ ; nor are any promises more precious to them, than those of purification from it.

*Secondly* ; The *nature* of this defilement must be considered. By some it is reckoned to *guilt* : hence sin was said to be *purged by sacrifices*, when it's guilt was expiated : but the Scripture intends also such an *internal inherent defilement* as is removed only by *actual sanctification*. There are also some sins which have a *peculiar pollution* in them, and which are called *uncleanness* in a peculiar manner.' 'Flee fornication,' saith the apostle : 'every sin that a man doth is without the body ; but he that committeth fornication, sinneth against his own body \*.' But it is the uncleanness of all sin, and not the sin of uncleanness, which we intend.

The pollution of sin is that property of it whereby it is directly opposed to the *holiness of God* ; hence he is said to be of 'purer eyes than to behold iniquity ;' and hence that pathetic dehortation, 'O do not this abominable thing which my soul hateth !' That consideration of sin which ingenerates shame, is taken chiefly from the holiness of God ; hence persons are said to blush, to be ashamed, to be

\* 1 Cor. vi. 18.

be filled with confusion of face, to be vile, to be abased in their own sight, under a sense of this filth of sin.

The holiness of God is the infinite perfection and rectitude of his nature; and this holiness he exerts in all he does, particularly in his *Law*, which is therefore holy, because it represents his own holiness; and hence whatever is contrary to it, is contrary to his holiness. It follows then, that

This defilement and pollution of sin is that pravity, disorder, and shameful crookedness that is in it, with respect to the holiness of God, as expressed in the law.

Sin is either original or actual. Original sin is the habitual inconformity of our natures to 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 then consists in its *inconformity* to the rule. Now this rule may be considered, (1.) As it expresses the *authority of God* in its precepts and sanction. Hence *guilt* follows every sin, and this produces *fear*, which is the first expression of a sense of guilt: so Adam expressed it on his sin: 'I heard thy voice and was afraid.' (2.) The law expresses the *holiness of God*. Hence there is in sin a peculiar *inconformity to the holiness of God*; which is the spot, the stain, the filth of it. And this is inseparably attended with *shame*; so Adam expressed his sense of the filth of his sin; he was filled with shame. This is the order of these things. God, who is the object of our obedience or sin, is the supreme law-giver. On his law he has impressed his authority and his holiness. Sin, with respect to his authority, is attended with *guilt*; and this in the conscience of the sinner produces *fear*. As it respects the holiness of God, it is attended with *filth* or uncleanness, and this produces *shame*. This then is the pollution of sin, which is purged in our sanctification.

And herein there is a *real filthiness*, but *spiritual*; which is compared with and opposed to things materially and carnally

earnally 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 to God, his law and holiness. And as men are taught the guilt of sin by their own fear, so are they taught the filth of sin by their own shame. To instruct us herein is one end both of the Law and the Gospel. 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 it's remedy. By the same law, and by the institution of various ordinances for *purification*; as also by determining various *ceremonial* defilements, he made known the nature of *filth*, and it's remedy. To what end were so many meats and drinks, so many natural diseases, so many external *fortuitous* accidents, as *touching the dead* and the like, made religiously unclean by the law? It was to teach us the spiritual defilement of sin. And to the same end, together with a demonstration of the remedy thereof, were the ordinances of purification instituted; which, as they were outward, purged outward uncleanness: but internal and spiritual things were taught and prefigured thereby\*. Yea, so inseparable is this filth from sin, and shame from filth, that wherever there is a sense of sin, there is a sense of this filth with shame. The very heathens were not free from a sense of this pollution; and thence proceeded all their lustrations and purgations, by washings, sacrifices, and mysterious ceremonies. It remains now that we inquire into the reasons why sin is such a defilement of our natures, and so inseparably attended with *shame*. And to this purpose we may observe,

(1.) That the spiritual *beauty* of the soul consists in it's conformity to God. Grace gives beauty. Hence Christ is said to be 'fairer than the children of men,' and that because 'grace was poured into his lips †;' and when the Church is adorned with his graces, he affirms her to be  
fair

\* Heb. ix, 23, &c. † Ps. xlv, 2.

‘fair and comely \*.’ 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. Sin, therefore, which is contrary thereto, has a deformity in it, or brings spots, stains, and wrinkles on the soul; and this is the *filth* and pollution of it.

(2.) Holiness is the *honour* of our souls. It makes them truly noble. For all honour consists in an accession to him who is the only spring and absolute possessor of all that is so: Now this we have alone by holiness, or that image of God in which we were created. And, therefore, sin, which is contrary to it, is base, vile, and unworthy. It is the only base thing in nature. Hence it is said of some great sinners, that they had ‘debased themselves to hell †.’ And unless men are absolutely hardened, they are in their own consciences sensible of this *baseness* of sin. When men’s eyes are opened to see their nakedness, they see that in sin which is so vile, base, and filthy, that like persons who have some loathsome disease, they cannot bear the sight of their own sores. Yea, no tongue can express the sense which a believing soul has of the uncleanness of sin, with respect to the holiness of God.

Now this shameful defilement of sin, is either *habitual*, or *actual*. (1.) That which is *habitual* in all the faculties of our souls by nature; they are all shamefully depraved; hence by nature we are wholly *unclean*. (2.) That which is *actual* in all the actings of our polluted faculties. For be any sin of what nature it may, there is pollution in it. Hence the apostle advises to cleanse ourselves from all ‘pollutions of flesh and spirit ‡;’ 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. And so far as this disorder mixes itself with the best of our duties, it renders both us  
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\* Song i. 5. | vi. 4. | vii. 6. Eph. v. 27. † Isa. lvii. 9.

‡ 2 Cor. vii. 1.

and them unclean. 'We are all as an unclean thing, and all our righteousnesses are as filthy rags \*.'

This uncleanness, as it is *habitual*, is *equal* in all men as they are born into the world; but with respect to actual sins, it has various degrees and aggravations. The *greater* a sin is, from its nature or circumstances, the greater is the defilement of it; hence no sin is expressed under such terms of filthiness as *idolatry*, which is the greatest of sins †. Or, there is an aggravation of it when the *whole person* is defiled, as it is in the case of fornication. And 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 ‡.'

In this whole discourse I have but briefly touched upon this consideration of sin, which the Scripture so frequently inculcates. For as all the first institutions of divine worship therein recorded had some respect hereto, so the last rejection of obstinate sinners mentioned in it is, 'let him that is filthy be filthy still §.' And in order to improve this view of sin for the discovery of the nature of holiness, we may yet observe these three things;

(1.) Where this uncleanness remains *unpurged*, there neither is nor can be any true holiness; for it is universally opposed to it; it is our unholiness. I acknowledge that it is not perfectly taken away from any person in this world, and those who are truly sanctified are deeply sensible of the remains of it; but there is an initial, real, sincere purging of it, which belongs to the essence of holiness, begun and carried on, though not absolutely perfected in this life.

(2.) Unless this uncleanness be washed away, we can never come to the enjoyment of God. Nothing 'that defileth shall enter into the New Jerusalem ||.' To suppose that an unpurified sinner can be brought to the blessed enjoyment of God, is to overthrow both the Law and the Gospel, and to say that Christ died in vain. It is

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\* Isa, lxiv. 6. † Ezek, xvi. 36, 37. ‡ 2 Pet. ii. 22. § Rev. xxii. 11.  
|| Rev. xxi. 27.



therefore of the same importance with the everlasting salvation of our souls, to have them purged from sin.

(3.) We are unable of ourselves, without the special assistance of the Holy Spirit, to free ourselves from this pollution. It is true, it is frequently prescribed to us as our *duty*. We are commanded to wash ourselves, to cleanse ourselves from sin, and the like; but these expressions do not imply a power in ourselves to perform what is so required; but they teach us, that whatever God works in us in a *way of grace*, he prescribes to us in a *way of duty*; and though he do it *in us*, yet he also doth it *by us*; so that the same work is an act of *his Spirit*, and of *our wills* as actuated thereby. We are not able by any endeavours of our own, to cleanse ourselves from this defilement. ‘If I wash myself with snow-water,’ saith Job, ‘and make my hands ever so clean, yet shalt thou plunge me in the ditch, and my own clothes shall make me to be abhorred \*.’ Means may be used whereby an appearance of 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 †.’ 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 the tears of repentance; but repentance, as prescribed in the Scripture, is of another nature, and assigned to another end: men’s tears are but ‘soap and nitre,’ which will not produce the effect intended. The institutions of the law were of themselves insufficient for this purpose; they purified the unclean legally, and as to the flesh ‡; of themselves they could go no further, only they signified that whereby sin was really cleansed. The real stain is too deep to be removed by any outward ordinances, and therefore God, as it were rejecting them all, promised to open another fountain for that purpose, *Zech. xiii. 1*. Wherefore,

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\* Job ix. 29. † Jer. ii. 22. ‡ Heb. ix. 13.

There is great emptiness and vanity in all those reliefs which the *papal Church* have invented. Sensible they are of the stain of sin, but ignorant of the only remedy thereof. And as in the work of justification they submit not to the righteousness of God; so in the work of sanctification, being ignorant of the work of the Spirit of grace, and efficacy of the blood of Christ, they go about to set up their own *imagination*s. Thus they would have the whole uncleanness of our natures to be washed away by *baptism*; and having thus shifted themselves of the filth of original sin, as easily as a man may change his cloaths when they are foul, they have found out many ways whereby the defilement of actual sins may be purged. There is the *sprinkling of holy water*, *confession to a priest*, *penances*, &c. &c. that are supposed to be wonderfully efficacious. And indeed, the *art of confession* is the greatest invention to accommodate the inclinations of the flesh, that ever the world was acquainted with: For as nothing is so suited to the carnal interests of the priests, nor so secure's them veneration in the midst of their loose 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, it is such an expeditious method of exoneration to deposit them wholly and safely with a priest, that nothing equal to it could have been invented. But, after all, they cannot be perfectly satisfied in their consciences; their sores will sometimes break through all these sorry coverings, and their sins yet fill them with shame and fear: wherefore they betake themselves to their *sheet-anchor* in this storm, in the relief which they have provided in another world: this is in their *Purgatory*, to which they must trust at last for cancelling all their *odd scores*, and purging away that filth of sin which they have been unwilling to part with in this world: But as this whole business of purgatory is a groundless fable; an invention set up in competition with the sanctification of the Spirit, and the blood of Christ; so it is as great an encouragement to unholiness and a continuance in sin, as

ever was found out, or can be made use of. Wherefore setting aside such vain imaginations, we shall inquire into the true causes of our purification.

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C H A P. V.

THE FILTH OF SIN PURGED BY THE SPIRIT  
AND BLOOD OF CHRIST.

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*Purification from sin, how effected—The work of the Spirit therein—Efficacy of the blood of Christ's sacrifice to that purpose—how it cleanses—how applied by the Spirit—Faith the instrumental cause of purification—The use of afflictions for the same end.*

THE purification of believers from the defilement of sin, is assigned in Scripture to various causes.—To the HOLY SPIRIT, as the *efficient* cause;—to the BLOOD OF CHRIST, as the *procuring* cause;—and, to FAITH and AFFLICTION, as the *instrumental* causes.

I. That we are purified by the SPIRIT OF GOD, has been already proved, and is evident from the nature of his work in our regeneration: for as the spring of all the pollution of sin lies in the depravity of the faculties of our natures, he renews them again by his grace. As far then as our minds, our hearts, our affections are renewed by the Holy Ghost, so far are we cleansed from our habitual pollution. The more we have of saving light in our minds, of heavenly love in our affections, of a readiness to 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 defiling; the *new creature*, the principle of grace implanted in the soul by the Holy Ghost, is *pure* and purifying, clean and holy.

The Holy Ghost also purifies us, by *strengthening* our souls by his grace to all holy duties, and against all *actual* sins. By actual sins our natural pollution is increased; but this is prevented by the gracious actings of the Spirit, so that he preserves the soul free from defilements, or pure and holy, according to the tenor of the new covenant. But it may be asked, How is the soul freed from those defilements it had contracted before this work upon it, or those which it has contracted since; for there is no man who is not more or less defiled with sin while in the body? And if we are thus defiled, how shall we be cleansed? The answer, 'God is just to forgive us our sins, and to cleanse us from all unrighteousness.' But by what means is this accomplished? 'The blood of Jesus Christ his Son cleanseth us from all sin,' 1 *John* i. 7, &c.

II. It is therefore the BLOOD OF CHRIST, which is the *meritorious procuring* cause of our purification, by a special application of it to our souls by the Holy Ghost. And there is not any truth belonging to the mystery of the Gospel which is more plainly asserted. 'He hath washed us from our sins in his own blood \*.' 'He gave himself for his Church, that he might wash and cleanse it †.' And this the faith and experience of all believers confirms; for they are not imaginations of their own, but what, being built on the truth and promises of God, yield sensible spiritual relief and refreshment to their souls. This they believe, this they pray for, and find the fruits and effects of it in themselves.

By the 'blood of Christ,' is intended, the blood of his sacrifice; with the power and efficacy of it. And the blood of a sacrifice may be considered either as it was offered to God to make atonement, or as it was sprinkled on other things for their cleansing. Part of the blood in every propitiatory sacrifice, was to be *sprinkled* round about the altar; and that of the great sacrifice of expiation seven

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\* *Rev.* i. 5. † *Eph.* v. 26.

times before the mercy-seat\*. And so the blood of Christ's sacrifice is to be considered, both as he offered it to God to make atonement for sin, and as it is sprinkled by the Spirit on the consciences of believers, to purge them from dead works †. And hence it is called, with respect to our sanctification, the 'blood of sprinkling †;' for we have 'the sanctification of the Spirit unto obedience, through the sprinkling of the blood of Jesus.'

The blood of Christ, in his sacrifice, is still of the same force and efficacy as it was in that hour wherein it was shed. The blood of other sacrifices was always to be used *immediately* upon its effusion; for if it were cold and congealed, it was of no use, to be offered or sprinkled †. 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 warm, having the same Spirit of life and sanctification still moving in it. Hence our way of approach to God thereby, is said to be (*ζωσα και προσβαινω*) always 'living\*\*,' and yet always as 'newly slain.' Every one therefore, who at any time has an actual interest in the blood of Christ, as sacrificed, has as real a purification from the defilement of sin, as he had *typically* who stood by the priest, and had blood or water sprinkled upon him. For the Holy Ghost diligently declares, that whatever was done legally or typically, by any of the sacrifices of old, for the expiation or purification of sin, was all done really and spiritually by that one sacrifice and sprinkling of the blood of Christ. Thereby is the gradual carrying on of our sanctification habitually effected, which was signified by the continual *daily sacrifice*. From thence is special cleansing virtue communicated to us, by the ordinances of the Gospel, as is expressly affirmed, *Eph. v. 25*. denoted by the *doubling* of the daily sacrifices 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 to him we have con-

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\* Lev. i. 11. | xvi. 14. † Heb. ix. 12,—14. † 1 Pet. i. 2

‡ Lev. xvii. 11,   \*\* Heb. x. 20,

tinual recourse, on all occasions of our spiritual defilements whatever. Thus his blood, as to it's purifying virtue, answers to, and accomplishes all the legal institutions, especially that of the ashes of the 'red heifer,' *Num. 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 thereto, was to be cut off from the people, *ver. 20.* And it is no otherwise with respect to 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 application thereto, shall perish in his uncleanness, and that eternally.

We may further inquire, How does the blood of Christ thus cleanse us from our sins? and, How do we come to be interested therein? As to the first, it must be observed, that this uncleanness is not corporeal, but spiritual. It is the inconformity of sin to the holiness of God, whence it is loathsome to him, and attended with shame in us. Now wherever there is an interest obtained in the purifying virtue of the blood of Christ, it takes away all *loathsomeness* in the sight of God, (not from sin, but from the sinner) so that he shall be as one absolutely washed and purified before him\*. It also takes away *shame* out of the conscience, and gives the soul boldness in the presence of God †.

As to the way in which we become interested in the blood of Christ, we observe,

1. It is the Holy Spirit, who discovers to us the *pollution of sin*, and our defilement by it. Something indeed of this kind will be wrought by the power of *natural conscience*, awakened and excited by outward means of conviction; but this 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-abhorrence and abasement, is the work of the Holy Spirit. In a sense hereof the Publican stood at a distance,

\* *Isa. i, 16, 18. Psa. li, 7. Eph. v, 25, &c.* † *Heb. x, 19, &c.*

distance, 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 to him.’

2. The Holy Spirit proposes, {declares, and presents to us the only *true remedy*, the only means of purification. What false ways have been invented to this purpose, has been already declared; and every man 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 near us, yet we cannot see it till the Holy Ghost open our eyes, as he did the eyes of Hagar: he it is who shews it to us, and leads us to it. It is an eminent part of his office and work to ‘glorify the Son;’ and this he does by shewing such things unto us\*. 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.

3. It is he who worketh *faith* in us, whereby we receive Christ himself, and are actually interested in this, and in all the benefits of his mediation. 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 pollution in every sin, and is not freed from the shame of it without a particular application to the blood of Christ. It comes by faith to this fountain, as the sick man to the pool of healing waters, and waits for a season to be cleansed in it. So David, on the defilement he had contracted by his great sins, cries to God, ‘Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow †.’ He alludes to the purging of the *leprous* person, the ordinance whereof is instituted, *Levit. xiv. 5. &c.* or to 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. 9.* for both  
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\* John xvi. 14. † Psalm li. 7.

these purifications were made by the sprinkling of blood or water with hyssop\*. It is plain, I say, that he alludes to these institutions; but it is as plain they are not the things which he intends. For there was not in the law any purging with hyssop for persons guilty of such sins as he lay under. And therefore he professes, in the close of the Psalm, that ‘sacrifice and offering God would not accept,’ in his case: it was therefore that which was signified by those institutions which he applied to; namely, 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 †. In like manner do all believers make an *actual application* to the blood of Christ for cleansing them from their sins; before which they have a conscience of sin, that is, condemning them for sin, and filling them with shame and fear ‡.

This application consists in 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 purification. ‘Look unto me,’ saith he, ‘and be ye saved§;’ which respects the whole work of our salvation, and all the means thereof. Our way of coming to our interest therein, is by *looking to him*; for ‘as the serpent was lifted up in the wilderness, so was he in his sacrifice on the cross lifted up||,’ and so in the Gospel is he represented to us\*\*.

Now the means, whereby they were healed in the wilderness, was by *looking* to the serpent that was lifted up: herein faith first acts itself, by a spiritual view of the blood of Christ, as proposed 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 *relies* on his blood, for the real effecting of that great end for which it is proposed to us. For God sets him forth, as to be a propitiation through faith in his blood as offered; so to be our sanctification through faith in his blood as sprinkled.

(3.) Faith

\* Heb. ix. 14. † Acts xiii. 39. ‡ Heb. x. 1—3. § Isa. xlv. 22.  
 || John iii. 14. \*\* Gal. iii. 1.



(3.) Faith works herein by *fervent prayer*, with respect to 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 to it's own mercy. And this we are directed to, *Heb. iv. 15, 16.* (4.) An *acquiescence* in the *truth* and *faithfulness* of God, for cleansing by the blood of Christ; whence we are freed from 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 to our souls and consciences, whereby we are freed from *shame*, and have boldness towards God. For the whole work of applying the benefits of Christ's mediation to believers, is properly his. And these are the things that believers aim at, in all their fervent prayers for the purifying their souls by the sprinkling and washing of the blood of Christ; the persuasion of which gives them peace and holy boldness in the presence of God, without which they have nothing but *shame* and confusion of face in a sense of their own pollutions.

III. FAITH is the *instrumental cause* of our purification — 'Purifying their hearts by faith,' *Acts xv. 9.* The two un-failing evidences of sincere faith are, that *within*, it purifies the heart; and *without*, it works by love. These are the touch-stone whereon faith may and ought to be tried. We 'purify our souls in obeying the truth, through the Spirit\*.' That is, by *believing*, which is our original obedience to the truth; and hereby our souls are purified. Unbelievers and unclean are the same †; 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 to the image of God, and so freed from our original defilement ‡. (2.) It is by faith, that we receive the purifying virtue and influences of the blood of Christ, as before mentioned. Faith is the grace whereby we constantly adhere to Christ §. And if the woman who touch-

\* 1 Pet. i. 22. † Titus i. 15. ‡ Col. iii. 10. John xvii. 3.  
§ Deut. iv. 4. Josh. xxiii. 8. Acts xi. 23.

ed his garment in faith, obtained virtue from him to heal her issue of blood, shall not those, who cleave to him continually, derive virtue from him for the healing of their spiritual defilements. (3.) It is by the working of faith *principally*, that those lusts, which are defiling, are gradually mortified and subdued. Faith derives supplies of the Spirit, and grace to that end, from Jesus Christ, as being the means of our abiding in him, on which alone these supplies depend\*. (4.) Faith takes in all the *motives* which are proposed to us, to stir up our utmost endeavours for preventing the defilements of sin; such as the participation of the excellent promises of God at present †, and the future enjoyment of God in glory ‡.

IV. Purification from sin is likewise ascribed to AFFLICTIONS. Hence they are called *God's furnace*, and his *fining-pot* §, whereby he takes away our dross. They are also called *fire*, that tries the ways and works of men, consuming their hay and stubble, and purifying their gold and silver ||. And this they do by an efficacy communicated to them by the Spirit of God; for by the cross of Christ, they were cut off from the curse of the first covenant, to which all their evils belonged, and implanted into the covenant of grace. The tree of the cross being cast into the waters of affliction, has rendered them wholesome and medicinal. Christ being the head of the covenant, all the afflictions of his members are originally his\*\*, and they all tend to increase our conformity to him in holiness. And they work together for this blessed end in several ways. (1.) They bear some tokens of God's displeasure against sin, by which believers are led to a fresh view of it's vileness: for though afflictions are an effect of love, yet it is of love mixed with care to obviate and prevent distempers: whatever else they are, they are always *chastisements*; and correction respects faults. And it is our safest course, in every affliction, to lodge the adequate

\* John xv. 3, 4, 5. † 2 Cor. vii. 1. ‡ 1 John iii. 1. § Isa. xxxi. 9. lxviii. 10. || 1 Cor. iii. 13. \*\* Isa. lxiii. 9.

quate cause of it in our deserts\*. Now a view of *sin*, under suffering, makes men to loathe and abhor themselves, and be ashamed of it. This is the first step towards purification, for it puts us upon seeking after a remedy. (2.) Afflictions take off the beauty and allurements of all *created good things*, by which the affections are solicited to embrace and cleave to them inordinately. God designs by affliction to wither all the flowers of this world, by discovering their 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, in themselves sinful, or rendered so by our excess towards them, while we are under the command of loving God with all our hearts. (3.) Afflictions take off the *edge* of those affections whereby the corrupt lusts of the mind and flesh operate. They curb those vigorous affections which were always ready 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. (4.) By these God excites 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 special *season* for the peculiar exercise of all grace; for the soul can no otherwise support or relieve itself. It is taken off from other comforts, every *sweet* thing being made *bitter* to it: it must therefore live by, and in some sense upon, faith, love, and delight in God.

And thus we have taken a view of the first part of our sanctification, which I have the more largely insisted upon, because it is utterly neglected by those who would have holiness consist merely in the practice of *moral virtue*. What I have said may perhaps be deemed *enthusiastic*, tho' there is no reason why it should, but, only because it is taken

\* As the word is used in  
lxxxix. 3c. &c.

as God directs, *Psalms*

ken from Scripture. But where men hate the *practice* of holiness, it is in vain to teach them the *nature* of it.

But we must not pass over these things without some reflections upon ourselves, and some consideration of our concern in them.

*First*; We may from hence take a view of our own state and condition by nature. It is useful for us all to look back into it; and it is necessary for those who are in it, to be fully acquainted with it. There is a *spiritual leprosy* spread over all our nature, which renders us *loathsome* to God, and puts us in a state of *separation* from him, as those of old, who were *legally unclean*, were separated from the congregation, and from all the pledges of God's gracious presence\*. Whatever men do of themselves, to be quit of this defilement, only hides, but cannot remove it. Adam cured neither his nakedness nor the *shame* of it, by his *fig-leaves*. Some have no other covering of their spiritual filth, but outward ornaments of the flesh, which increase it, and rather proclaim than hide it. The greatest filth in the world is covered with the greatest gaiety †. Whatever we do of ourselves is a *covering*, not a *cleansing*. And if we die in this condition, unwashed, uncleaned, unpurified, it is impossible that ever we should be admitted into the blessed presence of the holy God ‡. 'Let no man deceive you then with vain words. It is not doing a few good works, it is not an outward profession of religion, that will give you 'access with boldness' to God. Shame will cover you when it will be too late. Unless you are *renewed* by the Spirit of God, and in the blood of Christ, you shall not inherit the kingdom of God §: you will be a horrid spectacle to saints and angels, to yourselves, and to one another, when the shame of your nakedness shall be made to appear ||. If therefore you would not perish as base defiled creatures, when your pride, and your wealth, and your beauty, and your ornaments, and your duties,

A a

will

\* Num. v. 2. † See Isa. iii. 16, 17. ‡ Rev. xxi. 27. § 1 Cor. vi. 9, — 11. || Isa. lxvi. 24.

will stand you in no stead ;—look out betimes for that only way of purification which God has ordained. But if you love your defilements, if you are proud of your pollutions, if you satisfy yourselves with your outward ornaments,—there is no remedy, you must perish for ever.

Seeing this is the condition of all by nature, if any shall inquire what they must do to be cleansed, I shall endeavour to direct them to the ‘ fountain set open for sin and uncleanness.’

1. Labour after an acquaintance with it, in it’s nature and effects. Though the Scripture abounds in the declaration of it, yet men in general take little notice of it. Perhaps they are somewhat affected with the *guilt* of sin, but not at all with it’s *filth* ; so that they can escape the *righteousness* of God, which they have provoked, they do not regard their unlikeness to his *holiness*, whereby they are polluted. Those who would be cleansed from this pollution, must first know it ; and though we cannot do this aright without the Spirit of God, yet several duties are required of us : as, (1.) *To search the Scriptures.* This is the glass wherein every man ought to contemplate himself ; and he who will not from hence learn his natural deformity, shall live *polluted*, and die *accursed*. (2.) He who has received the testimony of Scripture concerning his corrupted state, if he will take pains to *examine* himself thereby, will have a further view of it. Multitudes learn from what they read and hear, that they are polluted by nature, and they cannot deny it, but yet really find no such thing in themselves. But when men will bring their souls to the glass of the perfect law, and consider how it is with themselves ; how vain their imaginations, how disorderly their affections, how perverse all the actions of their minds ; they will be ready to cry with the leprous man, ‘ *Unclean ! unclean !*’ (3.) Prayer for light and direction herein, is the duty of all. For a man to know himself, was of old esteemed the highest attainment of human wisdom. Some men *will* not inquire into themselves,

selves, and some men *dare* not, and others neglect it from mere *sloth*. But he who 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 treachery of his heart, he is to *pray* fervently that God, by the supernatural light of his Spirit, would guide and assist him in his search after the defilement of his nature. Without this, he will never make any great or useful discoveries.

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. No man, who has read the Scriptures, can be ignorant how frequently God calls on men to be *ashamed* and *confounded* on account of their sins. There is a *legal* shame, the production of a legal conviction of sin; such was that in Adam, immediately after his fall; a shame accompanied with dread and terror. And 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\*. But it is shame in the first sense that I here intend, as antecedent to the first purification of our natures.

3. Let such persons be fully assured, that they can never purify themselves. According to men's convictions of the defilements of sin, will be their endeavours after purification. But here many fall into great mistakes. Their own sorrow, and repentance, and tears of contrition, and amendment of life, must do this work for them. But though these things are good in themselves, they are frequently abused, and turned into effectual means of keeping men from Christ. For legal repentance, being trusted to, will infallibly keep the soul from that evangelical repentance which alone God accepts. And mere reformation of life rested in, proves opposite to endeavours for the renovation of our natures. But let these duties be

\* This is fully expressed by the prophet, *Isak. xvi. 60, &c.*

performed in what manner you please, they are utterly insufficient to cleanse us. Nor will any seek for that which is effectual to this purpose, till they are fully convinced hereof. Let sinners therefore hear and know, whether they will believe it or not, that as by nature they are wholly defiled, so they have no power to cleanse themselves.

4. It is therefore their duty to *acquaint themselves* with that only remedy which God has appointed, and which he makes effectual. One great end of divine revelation, from the foundation of the world, was to direct men to the way of cleansing: and one principal means which Satan has always used to keep men in their apostacy from God, was by supplying them with innumerable ways of purification, suited to the imaginations of their dark and superstitious minds. And it should excite great diligence in this inquiry, that God has laid great weight on this matter; as is evident from the institutions, promises, and precepts, both of the Law and Gospel. Besides, the difficulty of attaining the knowledge of it is to be considered. It is a part of the mystery of the Gospel, which carnal reason esteemeth foolishness. It is not easily admitted, that we can no otherwise be cleansed from our sins, but by the sprinkling of that blood which was shed so long ago. This doctrine persons are therefore obliged to inquire after, that being satisfied with it's truth, their minds may be taken off from those vain medicines and remedies, which their own hearts, and others blind devotions, would suggest.

5. But now the great inquiry is, How a sinful defiled soul may come to have an interest in the purifying virtue of the blood of Christ? I answer; The purifying virtue of the blood of Christ, with the administration of the Spirit for the effectual application of it to our souls and consciences, is proposed and exhibited in the promises of the covenant\*. And the only way to become a partaker of the good things presented in the promises, is by *faith*.

So

\* 2 Pet. i. 4.

So Abraham received the promises, and so must we. Now this is not from *their* being *proposed* to us, but from *our believing* of that which is proposed\*. The whole use, benefit, and advantage of the promises, depends absolutely on our 'mixing them with faith;' that is, trusting to, and resting on his divine power and veracity, believing that the things promised to us shall be accomplished; which is the means, by God's appointment, whereby we shall be really made partakers of them. This then, is the *only way* to obtain an interest in the cleansing virtue of the blood of Christ. God has given this power and efficacy to it by the covenant. In the promise of the Gospel it is proposed and tendered to 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.

6. *Faith* in this case will exert itself by  *fervent prayer*. When David, by his dreadful fall, felt his need of a new universal purification, how earnest is he in his supplications that God would again 'purge and cleanse him †.' 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 in any supplication than in this; and hereby doth Christ communicate of the purging efficacy of his blood unto us.

*Secondly*; Hence also instruction may be taken for those who are freed from the general pollution of nature, by 'the washing of regeneration, and renewing of the Holy Ghost;' of whom the apostle says, 'Such were some of you, but ye are washed ‡.' Several duties are incumbent on such persons: As,

(1.) Continual *self-abasement* in the remembrance of that woeful condition from whence they have been delivered. This consideration greatly influences the minds of believers to humility, and hides pride from them. For what should creatures of such a base and defiled extraction have to boast of? God calls his people to self-abasement,

A a 3 ment,

\* Rom. iv, 19, &c. | x, 6, &c.    † Psalm li.    ‡ 1 Cor. vi, 11:



ment, 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 who offered the first-fruits of old; '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 of plenty and peace \*? And when David on his great sin and his repentance took in all humbling considerations, here he fixes the head of them, 'Behold I was shapen in iniquity, and in sin did my mother conceive me †.' So our apostle frequently calls the saints to remembrance of their former condition ‡; and therewith the minds of all true believers are greatly affected. When they consider what was their former state, universally leprous and polluted, with what remainders of it still abide, it casts them on the earth, and causes them to lay their mouths in the dust. Hence proceed their deep humiliations of themselves in their confessions and supplications. It is true, such confessions are derided and scorned by some, and their shame and self-abasement is reputed either as false and hypocritical, or that it contains such things for which men ought to be *hanged*; such prodigious impudence in proclaiming a senselessness of the holiness of God, and of the vile-ness of sin, have we lived to see and hear of.

(2.) That *initial deliverance* which believers have from their original pollution, is a cause of everlasting thankfulness. When Christ cleansed the *ten lepers*, he manifests how much it was their duty to return to him with their thankful acknowledgment, though *nine* of them failed therein. The consideration hereof influences 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 §.'

Again

\* Deut. xvi. 4, 5. † Ps. li. 5. ‡ Ephes. ii. 11, &c. 1 Cor. vi. 8, &c.  
§ Rev. i. 5, 6.

Again ; We have declared not only that there is an universal defilement in our natural frame, but that there is a *pollution* attending every actual sin : and hence believers may learn,

(1.) To *watch against sin*, and all the motions of it, however secret : thy all *defile* the conscience ; and it is an evidence of a gracious soul to be watchful against sin on this account.

(2.) To *walk humbly* before the Lord all our days. Notwithstanding our utmost watchfulness against sin, there is yet ‘no man that liveth and sinneth not.’ Those who pretend to perfection here, as they manifest their ignorance of God and themselves, so are they often left visibly 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 souls know, that more or less we are defiled in all we do. Who can express the motions of lust that are in the flesh, the irregular actings of our affections, the folly of the imaginations of our minds, with the vanity of our words ; all which are defiling ? I confess I know not that my soul abhors any eruption of men’s diabolical pride, like that whereby they reproach the deep humiliations of poor sinners in their confessions and supplications. Alas ! that our nature should be capable of such a contempt of the holiness of God, and so senseless of it’s own vileness, as not to tremble at the despising of the lowest abasements of poor sinners before the holy God !

(3.) We ought continually to endeavour after the *wasting* of sin in the *root* and principle of it. The principle of sin, however wounded and impaired, still abides in all believers : and it is the *root* of all sin in us, which tempts, entices, conceives and brings forth. And this has more or less strength, as it is more or less mortified by grace ; and according to it’s strength, so it abounds in bringing forth the defiling acts of sin. If, therefore, we would preserve ourselves from multiplying our defilements, it is this that we must set ourselves against. The  
tree

tree must be made good, if we expect good fruit; and the evil root must be digged up, or evil fruit will be produced.

(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 to purge them from dead works. We *desire* ourselves *every day*, and if we go not every day to the fountain, we shall quickly be all over leprous. Our consciences will be filled with *dead works*, so that we shall be unable to serve the living God. When a soul is filled with self-abasement under a sense of it's own defilements, applies to Christ continually for cleansing, with a fervency answerable to it's sense and convictions, it is then in it's proper course. I am persuaded no true believer in the world is a stranger to 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.

## C H A P. VI.

THE POSITIVE WORK OF THE SPIRIT IN THE  
SANCTIFICATION OF BELIEVERS.

*The nature of holiness, as inward, consisting in a supernatural habit or principle of grace—The nature and properties of a spiritual habit ;—that it inclines the soul to acts of holiness, universally, constantly, and permanently :—that it is accompanied with power ; in the mind, will and affections—giving readiness to, and facility in the performance of duties—Gospel grace distinct from morality, proved by many arguments, especially it's relation to the mediation of Christ.*

**W**E now proceed to the *positive* work of the Spirit in the sanctification of believers ; for he not only cleanses their natures and persons from the pollution of sin, but he communicates the great, permanent, positive effect of *holiness* to their souls, whereby he guides and assists them in all the acts and duties thereof. I shall comprise what belongs to this part of his work in the two following assertions :

I. *There is in the souls of believers a supernatural principle or habit of grace, wrought and preserved by the Spirit of God, whereby they are enabled to live unto God, and perform that obedience which he requires and accepts ; and this is essentially distinct from all natural habits, intellectual or moral, however acquired or improved.*

II. *There is an immediate work of the Holy Spirit required unto every act of holy obedience, whether internal or external.*

In the first of these assertions, four things are to be confirmed. 1. That there is such a *habit* or principle in believers. 2. That it *inclines* the soul to acts of holiness. 3. That

3. That it gives the soul *power* to live to God in holy obedience. 4. That it *differs* essentially from all other habits whatever.

And herein we shall take a view of the nature, glory, and beauty of holiness, as we are able ; for I confess it is but little of them that I can comprehend. It is a matter indeed often spoken of ; but the essence and true nature of it are much hidden from the eyes of all living. The sense of what the Scripture proposes, what I believe, and what I desire to experience, that I shall endeavour to declare.

1. It is a *gracious supernatural* HABIT, or a principle of spiritual life. I call it a HABIT, not as though it were absolutely of the same kind as *acquired habits*, but because it resembles them in it's effects. But it has much more conformity to a *natural instinct* than to an acquired habit. It is a virtue, a power, a principle of spiritual life and grace, wrought, created, infused into our souls, antecedent to, and the next cause of all acts of true holiness. It does not consist in any *single acts* of obedience, though good in their own nature ; for many such acts may be performed by unholy persons. Cain's sacrifice and Ahab's repentance were signal acts of obedience *materially* ; yet no acts of holiness *formally*, nor did either make or denominate them holy. Men may 'give all their goods to feed the poor, and yet be nothing.' Single acts may *evidence* holiness, as Abraham's offering his son, but they constitute none holy, nor will a *course of actions* make any one holy. Nor does it consist in an *habitual disposition* of mind to outward duties of piety or obedience. But this holiness is such an habit or principle as is antecedent to all acts of the same kind ; for every act of true holiness must have something *supernatural* in it from an internal principle of grace. This always abides in those who are truly 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 to all  
duties

duties of obedience, and by the influence hereof into their acts and duties they become holy, and no otherwise.

That there is such an habit in believers is evident from the Scriptures. God promised of old, to *circumcise the hearts* of his people—to give them a *new heart*, and a *new Spirit*—and to *write his law* in their hearts. It is more expressly revealed in the New Testament, *John* iii. 6. We are *born again* of the Spirit, and that which is born in this new birth is *spirit*. 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. It is also called a *new creature*—something that has the nature of a living creature; and a *divine nature*: now a nature is the principle of all operations: and this is that *habit* of grace or principle of holiness that we plead for.

Hereby we have *union with Jesus Christ*, the head of the Church, and become ‘members of his bones and of his flesh \*,’ as Eve was of Adam; she had the same nature with him, and that derived from him; so we are of him, partakers of the same divine nature; for he that is ‘joined to the Lord is one Spirit †.’ How excellent then is this grace! It is the same in kind with the holy nature of Christ, and makes us one with him. How great a privilege is it! What an honour and security to the soul that has it! What duties are hence required; and how should we admire the grace and love of Christ through whose mediation we receive it! This is our life, but we cannot perfectly comprehend it, for it is ‘*hid with Christ in God †.*’

(1.) Hence we may learn, not to satisfy ourselves with any duties, or works of obedience, however good and useful in themselves, unless there be a vital principle of holiness in our hearts. A few honest actions, and a few useful duties, satisfy many that they are as holy as they need to be; but God rejects all such duties, however multiplied, if the heart be not before sanctified §. Legal con-  
victions,

\* Eph. v. 30. † 1 Cor. vi. 17. ‡ Col. iii. 3. § Isa. i. 11—16.

victions, afflictions, terrors of conscience, dictates of reason, may compel men to their observance; but all is lost; men do but labour in the fire about them, if the soul be not prepared with this principle of holiness.

Observe however, that as far as these duties of morality or piety are good in themselves, they ought to be approved and encouraged in all men. They may be defective in their principle, and misapplied as to their end; but yet we ought not to under-value the duties themselves, nor discourage the performance of them. The world is not in a condition to spare the *good* actions of *bad* men; and it is much to be wished that we could see more of the fruits of moral virtues, and duties of religious piety, among un sanctified persons than we do. But this we may and ought to do, we may tell them (as our Lord told the young man), '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 your labour will be lost, and come to no account at the last day.' The due assertion of grace never was, nor can be, an obstruction to any duty of obedience.

Observe again, That wherever there is this principle of holiness in the *heart*, there will be the effects of it in the *life*; for the great design of it is to enable us to comply with the grace or Gospel of God, which 'teacheth us to deny all ungodliness and worldly lusts, and to live soberly, and righteously, and godly in this present world\*.' If the tree be good, the fruit will be good also: and it is vile hypocrisy in any to pretend to inward sanctification, while their lives are *barren* in the fruits of righteousness.

(2.) Hence it appears why men propose and steer such various courses with respect to holiness. All who profess christianity agree that holiness is absolutely necessary, but when they should come to the *practice* of it, some take one false way, and some another. Hence some would have *moral virtue* to be their holiness, while others place it in *superstitious*

\* Titus ii. 11, 12.

*superstitious devotions.* Now all this arises from ignorance of the true nature of holiness on the one hand, and love of sin on the other. The nature of sanctification is, as we have proved, deep and mysterious, not to be understood without the aid of spiritual light; and what the world knoweth not in these things, it always hates. The love of sin also secretly influences the minds of many persons; they fear and abhor that universal change of soul, which tends to the extirpation of all sin; and hence they take up with morality, and superstitious devotions; any thing that will pacify a natural conscience, or procure the *reputation of religion.*

(3.) We may learn from hence, how great and excellent a work this of sanctification is, and that it is a greater matter to be truly and really holy, than most persons are aware of. It is so great a work, that it must be wrought by 'the God of peace *himself*;' by the blood of Christ; and by the influence of the Spirit: and it does not become divine and infinite wisdom to engage the power of such glorious causes and means, for the production of any common effect. Let us not therefore deceive ourselves with the shadow of holiness.

2. This principle or habit of holiness *INCLINES* and *disposes* the subject of it to acts of its own kind: as it has the *nature*, so it has the *properties* of an habit, of which this is the principal. It is directed to a certain end, and constantly inclines to actions which tend thereto.

It has a *certain end*: and this is, that we may live to God; we are made like God, that we may live to God. By nature we are 'alienated from this life of God;' but the first inseparable property of the renewed nature is, that it *inclines* and *disposes* the soul to the acts and duties of this life, so that it shall attend to them, not from mere conviction or external impression, but from an internal genuine principle; and as the bent and inclination of the carnal mind lies directly against spiritual things, so this new



principle tends always to actions spiritually good, according to the mind of God.

This disposition of heart is in the Scripture called by the names of *Fear, Love, Delight*, and of such other affections as express a constant inclination to their objects. Thus the Lord speaks of Israel, when they had solemnly engaged themselves to hear and do whatever he commanded; 'O that there were such an heart in them, that they would *fear me*\*.' And this is the intention of that promise of the covenant, 'I will give them one heart, that they may fear me †.' The 'new heart' is the new nature; the first effect of which is, the 'fear of God always,' or a new spiritual bent and inclination of soul to the will and commands of God. In like manner it is expressed by *Love*, which is the inclination of the soul to obedience to God, and communion with him, with delight and complacency.

It is moreover expressed by being '*spiritually minded, which is life and peace ‡*;' that is, the *bent and inclination* of the mind to spiritual things, is that whereby we live to God, and enjoy peace with him. By nature we favour only the things of the *flesh*, and 'mind earthly things;' but hereby we mind the things that are *above*, or 'set our affections on them §.' By virtue hereof David professeth, that his soul 'followed hard after God ||;' or inclined earnestly to all those ways whereby he might live to him, and come to the enjoyment of him. By the apostle Peter it is compared to our natural inclination to food; 'as new-born babes desire the sincere milk of the word, that you may grow thereby \*\*;' which is a constant unalterable inclination.

This therefore is what I intend. Every nature has its proper disposition and actions. The principle of holiness is such a nature; and wherever this principle is, it disposes the whole soul to acts of holiness, and that *universally—constantly—and permanently*.

(1.) *Uni-*

\* Deut. v. 29. † Jer. xxxi. 33. Ezek. xi. 19. ‡ Rom. viii. 6.  
§ Col. iii. 3. || Psal. lxxiii. 3. \*\* 1 Pet. ii. 2.

(1.) *Universally.* There is a disposition to all the duties of holiness without exception: there is a respect to all God's commands. Some may be more difficult, more contrary to our natural inclinations or secular interest than others; but if there be a gracious principle within, it will equally incline us to them all. Any other principle will give way to an habitual reserve of something contrary thereto. It will admit either of the omission of some duty, or the commission of some sin, or the retaining of some lust. Thus our Saviour tried the rich young man who boasted of his duties, with one that crossed his secular interests, and he gave up all. So Naaman, who vowed obedience to the God of Israel, would have a reserve to bow in the house of Rimmon, for the sake of his worldly interest. Believers themselves may be surprised into actual omission of duties, commission of sins, and a temporary indulgence of corrupt affections; but an *habitual reserve* for any thing sinful, is eternally inconsistent with this principle of *holiness*. Light and darkness, fire and water, may as soon be reconciled. And hereby it is distinguished from all other principles, from which men may perform any duties of obedience to God.

(2.) This principle disposes the believer unto duties of holiness *constantly*; he is in the fear of the Lord 'all the day long.' It is true, there are seasons in which we meet with great difficulties and obstructions from our lusts and temptations; and the actings of grace may be less vigorous at some times than at others; but still this holy disposition is in it's own nature, like a stream that flows from a living fountain, pressing forwards, notwithstanding the opposition that may divert it for a season. Natural men sometimes perform duties of obedience, from strong impressions excited by afflictions, dangers, or the like; but soon return to their own formality and course: like mariners who sometimes meet with vehement winds, which seem to drive them with violence directly to their port; but quickly after they have an *utter calm*, and not a breath of air

stirs to help them forward. Where this principle is, persons have a natural current which carries them on evenly and constantly; and though they may meet with tempests and cross winds, yet the stream, which is natural, works its way at length, and hold on its course through all impediments.

(3.) It is also *permanent*. It will never cease inclining the soul to acts of obedience, till it comes to the end of them all in the enjoyment of God. It is 'a well of water, springing up into everlasting life\*.' It springs up without *intermission*, because it is *living water*; and that *permanently*, never ceasing, till those in whom it is, are safely lodged in glory. This is expressly promised in the covenant; 'I will put my fear in their hearts, and they shall *not depart from me* †; ' they shall never do so, in whom is this fear, because it is permanent and endless. It is true, that on the fierce interpositions of temptations and violent lusts, the principle itself may seem to be *utterly stifled* for a season, (as in David's case) yet such is its immortal nature, such its relation to the faithfulness of God, and the mediation of Christ, that it shall never be intirely extinguished.

It must be admitted, that in those who are thus constantly disposed to all the acts of spiritual life, there are yet the remains of a contrary habitual principle; this the Scripture calls the *flesh*; *lust*; *the body of sin*; *the sin that dwelleth in us*. This the apostle plainly asserts, *Gal. v. 17*. 'The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.' Indeed, sin and grace cannot *bear rule* in the same heart, at the same time. By nature the flesh is wholly predominant, constantly inclining the soul to sin; but, upon the introduction of grace, this habit of sin is weakened and impaired, so that it shall not 'reign,' or 'lord it,' over us, by hurrying us into the pursuit of its uncontrollable

\* John iv. 14. † Jer. xxxii. 40.

trouable inclinations\*. But yet it is never entirely dispossessed and cast out of the soul in this life. There it will remain and work, seduce and tempt, more or less, according to it's remaining strength and advantages. Hence the principle of grace cannot perfectly incline the soul to the life of God, so that it should be sensible of no opposition. But this belongs to the principle of holiness inseparably and necessarily, that it inclines the soul *universally* to all acts of holy obedience. And these inclinations are predominant, and keep the soul pointed to holiness continually. And this free, genuine, unforced inclination of the mind to all that is good, with an inward labouring to break through all opposition, is the first fruit and most pregnant evidence of the renovation of our natures by the Holy Ghost.

3. There is POWER accompanying this habit of grace, as well as *propensity* or *inclination*. It does not merely *dispose* the soul to holy obedience, but enables it to the acts and duties of it. That by nature we are 'without strength' to perform any thing spiritually good, has been proved at large; but by the grace of regeneration and sanctification, a power and ability is given to us of living to God. 'They that wait upon the Lord, shall renew their strength †;' that is, for 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 ‡;' or, 'strengthened with might, by his Spirit, in the inner man §;' whereby we 'can do all things through Christ that strengtheneth us ||.' In our conversion to God, all things are given to us by his 'divine power, which pertain to life and godliness;'

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\* The reader may see this subject treated in a masterly manner, in Dr. Owen's Treatises—*On the remainder of indwelling sin*; and *On the mortification of sin in believers*.

† Isa. xl. 31.

‡ Col. i. 11.

§ Eph. iii. 16.

|| Phil. iv. 13.

liness \* ;'—every thing that is needful to enable us to a *holy life*. So God told our apostle, when he was ready to faint under his temptations, that ' his grace was sufficient for him †.' Believers are alive to God, alive to righteousness and holiness. They have a principle of spiritual life ; and where there is life, there is power in it's kind, and for it's end. We shall therefore inquire wherein this power consists ; what it is 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. The Holy Spirit, in the first communication of spiritual life, shines into our hearts, to give us the knowledge of God in Christ ; 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 the Lord 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 †.'

It is true, that all believers have not this ability in the same degree : some are very low in knowledge, and in comparison of others very ignorant ; and some are kept in that condition by their own negligence and sloth : but every one, who is truly sanctified, has light enough to understand the spiritual things of the Gospel in a spiritual manner ; the meanest believer has a spiritual insight into the things of God, so far as is necessary to his faith and obedience. For we have ' received the Spirit of God, that we may know the things that are freely given us of God §.' Only it is their duty continually to endeavour the improvement and enlargement of the light they have, in the use of means.

(2.) This

\* 2 Pet. i. 3.      † 2 Cor. xii. 9.      † 2 Cor. iii. 18.      See Eph. i, 17, 18.      § 1 Cor. ii. 12.

(2.) This power in the *will* consists in it's liberty, freedom, and ability to consent to, choose and embrace spiritual things. Believers have *free-will* to that which is spiritually good. For the will is now freed from that bondage and slavery to sin which it was under by nature, and being enlarged by light and love, willeth and chooseth freely the things of God. It is the *truth*, that is, faith in the Gospel, the doctrine of the truth, which is the mean of this freedom, and it is the Son of God by his Spirit who is the efficient cause of it; 'for if the Son make us free, then are we free indeed \*;' and otherwise we are not free, whatever men pretend.

(3.) The *affections*, which naturally are the principal servants and instruments of sin, are hereby engaged to God †.

Having thus shewn that there is a *power* of holy obedience in all who are sanctified, as well as a *propensity* to it, we shall consider the two principal properties of it, which are *readiness* and *facility*.

1. It gives *readiness*, by removing all those *incumbrances* which the mind is apt to be clogged with and hindered by, from sin, the world, spiritual sloth, and unbelief. Herein is the 'spirit ready, though the flesh be weak.)\* These incumbrances are in their full power in all unregenerate persons; whence they are 'unto every good work reprobate;' and they *partially* influence the minds of believers themselves: so the spouse states her case, *Song* v. 2, 3. By reason of her circumstances in the world, she found an *unreadiness* for communion with Christ; and this is no small part of the sin and trouble of real christians. But these hindrances are removed by this *spiritual power* of the principle of life and holiness in believers. The absolute prevailing power of them is broken by the first infusion of this principle, wherein it gives an *habitual* preparation of heart for all the duties of obedience; and by various degrees it frees believers from the remains  
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\* John viii. 32, 36. † Deut. xxx. 6. ‡ Mark xiv. 38.

of these incumbrances : for it weakens the *bent* of the soul to earthly things, so that they shall not possess the mind as formerly. It also gives an insight into the beauty, the excellence, and glory of holiness, and all duties of obedience, so as greatly to incline the mind to them. And it causes the affections to cleave to 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 things concur, there will be a readiness to obedience.

2. It gives *facility* in the performance of duties. Whatever men do from an *habit*, or from *nature*, they do with ease ; and the principle of grace is an infused habit, a new nature. I grant, there will be opposition from sin, Satan, and temptation, but still it is the nature of this principle to make the whole course of obedience easy to us. For, (1.) It introduces a *suitaleness* between our minds and our duties : the law is written in our hearts : hence the commands of Christ are not grievous ; they do not appear uncouth, unreasonable, burdensome, or any way unsuitable to the new nature. Hence ‘ all the ways of wisdom are pleasantness, and all her paths are peace.’ (2.) It keeps up the heart to a *frequency* of holy acts and duties ; and frequency gives facility. It puts the soul on reiterated acts of faith and love, or renewed holy thoughts and meditations. It is a spring continually bubbling up in daily exercises of prayer, reading, holy discourse ; or in acts of mercy, charity and bounty to men. The heart is thus so accustomed to the yoke of Christ, that it is natural and easy. And it will be found by experience, that the more we intermit any kind of duty, the more difficulty we find in it. (3.) It engages the *assistance* of Christ and his Spirit. It is the new creature which Christ careth for, and to which he continually affords the supplies of his Spirit for it’s assistance : and when the strength of Christ is engaged, then his yoke is *easy*, and his burden is *light*.

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Some perhaps will say, that they do not find this facility in their duties ; they feel a secret unwillingness in themselves, and great opposition from without ; whence they are ready to think, either that this principle of grace does not give such a facility, or that they were never made partakers of it.

I answer : (1.) Let these persons examine whence such obstructions arise. If they are from the *inward* inclinations of their souls, and unwillingness to bear the yoke of Christ, then is their condition to be lamented. But if they arise from principles, which, as far as they are *within* them, they abhor and long to be delivered from ; and as they are from *without*, are such as they look on as enemies whom they watch and strive against, then what they complain of is no more than all believers, in some degree, experience. (2.) Let them inquire whether they have been *constant* and *assiduous* in those duties which they find so difficult. The principle of grace first gives *constancy*, and then *facility*. If we are not *constant* in the acts of obedience, they will never be *easy* to us. (3.) The difficulty complained of, may proceed from *perplexing temptations* which weary, disquiet, and distract the mind. This may be, and frequently is so, but yet our assertion is not impeached. We only say, that set aside extraordinary occasions and sinful neglects, this principle of grace gives that *suitableness* to the mind to holy duties, that *constancy* in them, that *love* to them, which make them both easy and pleasant.

By these things we may inquire after the habit or principle of holiness in our own minds, that we be not deceived by false appearances.

(1.) Let us not think it sufficient to gospel-holiness, that we have *occasionally good purposes* of forsaking sin, and living to God. Afflictions, sense of guilt, and fear of death, usually produce this frame. Few are so stubbornly profligate as not, at one time or other, to project and promise an amendment of life : they will abstain  
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from their old sins for a time, and perform some duties from which they expect relief to their consciences; especially when the afflicting hand of God is upon them: and this produces that kind of goodness, which is 'like the morning cloud, or the early dew;' things that make a fair appearance, but quickly vanish. And though this is most remote from evangelical obedience, yet hereby multitudes delude themselves into eternal ruin.

(2.) And we may learn from hence, not to be imposed upon by *gifts*, however 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 a special manner, and therefore greatly to be esteemed. They are also frequently useful to the Church; and they put men on such duties as have a great shew and appearance of holiness. By their help alone men may *pray* and *preach*, and perform many duties, and so keep up an eminency in profession. But all this may be without any holiness at all, and then they are apt to deceive the mind. Let them be examined 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 far they come short of it.

Least of all can *mortality*, or a course of moral duties, when alone, maintain any pretence hereto. We have had attempts to prove, that there is no *specific* difference between common and saving grace; and others go further and say, that *mortality* is *grace*, and *grace* is *mortality*, and nothing else. To be a gracious *holy* man according to the Gospel, and to be a *moral* man, is all one. 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 mind, whether intellectual or moral, natural or acquired; as also from all that common grace and the effects of it, of which any persons not really sanctified may be

be partakers. The truth of this assertion is indeed sufficiently evident from our description of this *spiritual habit*, its nature and properties, but the difference asserted, is further manifested,

*First*; From the special *fountain* and *spring* of holiness, which is the *electing love* of God. ‘He hath chosen us in Christ before the foundation of the world, that we should be holy \*.’ God chooseth us from eternity, that we should be holy; that is, with a design to communicate holiness to us; it is therefore his special work, in pursuit of his special purpose. *That* is holiness, which God works in men by his Spirit, because he has chosen them, and nothing else is so. For he ‘chooseth us to salvation, through the sanctification of the Spirit †.’ Salvation is the end which God designs in his choosing us; and the means whereby we shall be brought to this salvation, is the sanctification of the Spirit. Whatever virtue and piety there may be in men, or whatever moral duties they may perform, if the power and principle of them be not a fruit of electing love, of the Spirit of sanctification given of God to this end, that we may attain the salvation to which we are chosen, they belong not to this holiness.

*Secondly*; The special *procuring cause* of this holiness is *the mediation of Christ*. Evangelical holiness is purchased for us by Jesus Christ; is promised to us on his account; is actually impetrated by his intercession; and is communicated to us by his Spirit: for he it is, who of God, ‘is made unto us sanctification ‡:’ and this he is on several accounts.

(1.) He is made unto us sanctification, with respect to his *priestly office*, because we are washed from our sins by his blood, in the oblation of it, and the application of it to our souls.

(2.) Because he prevails for the *actual sanctification* of our natures, in the communication of holiness to us, by his *intercession*. His prayer, *John xvii. 17.* is the blessed spring

\* Eph. i. 4. † 2 Thes. ii. 13. ‡ 1 Cor. i. 30.

spring of our holiness; 'sanctify them through thy truth, thy word is truth.' There is no grace wrought in us, bestowed on us, or preserved in us, but in answer to the intercession of Christ.

(3.) He is the *rule* and *measure* of holiness to us; the instrument of it, is his word and doctrine. The inbred dictates of the light and law of nature, are not the rule or measure of this holiness; much less the rules and maxims, partly right and partly wrong, which men deduce from them. Nor is the written law itself so. It is the rule of original holiness, but not the adequate rule of that holiness to which we are restored by Christ. Nor are both these together, the instrument of producing 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 doctrine of Christ, in the *preceptive part* of it, is so the rule of all our obedience and holiness, as that all it requires belongs to it, and nothing else but what it requires does so: and the formal reason of our holiness consists in conformity thereto, under this consideration, that it is the word and doctrine of Christ. Nothing belongs to holiness *materially*, but what the Gospel requires; and nothing is so *formally*, but what we do, *because* the Gospel requires it. And it is the *instrument* of it, because God makes use of it as the external means of communicating it to us. Principles of natural light, with the guidance of an awakened conscience, direct to, and exact the performance of many material duties of obedience. The written law requires all duties of original obedience. But there are some duties of *evangelical holiness* which the law knows nothing of: such are, the mortification of sin, godly sorrow, daily cleansing of our hearts and minds, communion with God by Christ, with faith and love towards him. For though these things may be contained in the law *radically*, as it requires universal obedience to God, yet they are not so *formally*. And it is not used to beget faith and holiness in us: This is the effect of the Gospel only. This is 'the power of God to salvation;'

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by the preaching of this it is that 'faith cometh;' by the hearing of this we 'receive the Spirit;' and all the external obedience required of us is, that 'our conversation be such as becometh the Gospel.'

(4.) He is so, as he is the *exemplary cause* of our holiness. The design of God in our sanctification is, that 'we may be conformed to the image of his Son\*.' He is proposed to us 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 *example* which in all things we ought to conform to.

Examples are universally allowed to be the most effectual ways of instruction, and, if seasonably proposed, secretly solicit the mind to imitation. But when to this power, which they have *naturally* and *morally*, things are peculiarly *instituted of God* to be our examples, their force and efficacy is increased. Now these both concur in the example of holiness given us in the person of Christ.

Jesus Christ is not only a perfect pattern of holiness, but he is the *only* one; there is no other compleat example of it. The boasted examples of the heathens are full of flaws, and the best examples of the saints have their spots and imperfections; but in this our great exemplar, as there was not the least variableness from the perfection of holiness, so were all his graces and all his duties, so absolute and compleat, that we can aim no higher, nor propose to ourselves any other pattern.

Jesus Christ is *appointed* for this purpose. One end why God sent his Son, was, that he might set us an example *in our own nature*, of that renovation of his image in us, of that return to him from sin, of that holy obedience which he requires of us. The *angelical* nature was not suited to this purpose, for what examples could angels have set us of patience in afflictions, or quietness in sufferings, seeing their nature is incapable of such things. Neither could we have had an example that was perfect in

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\* Rom, viii, 29.

our own nature, but only in him who was holy, harmless, undefiled, and separate from sinners.

The example of Christ has a *peculiar efficacy* in it by way of  *motive*, beyond all other instituted examples. We are often called upon to ‘*behold Christ,*’ and to ‘*look upon him\** ;’ and that, not only for the purpose of justification, but as the great pattern of holiness; so that by God’s appointment, our beholding him is a means of the growth and increase of holiness 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 as by the Spirit of the Lord.’ Besides, we are to consider, that whatever Christ as our example did, he did it, not for his own sake, but merely out of love to us; and this must needs influence and prevail on gracious souls to imitate him; to be as he was, to do as he did; seeing he was what he was, and did what he did, purely out of love to us, and for no other end.

In this respect, therefore, is the Lord Christ made *sanctification* to us. And certainly we are most of us much to blame, that we do not more abound in the use of this means to the end mentioned. Did we abide more constantly in the *contemplation* of the person of Christ, of the glory and beauty of his holiness, as our great *example*, we should be more transformed into his image and likeness. But many who are called christians, delight to talk of, and do much admire the virtuous sayings and actions of the *heathens*; and are ready to make them the object of their imitation, while they have no thoughts of the grace that was in our Lord Jesus Christ, nor endeavour after conformity thereto. And the reason is, because the virtue they seek, is of the same kind with that which was in the heathens, and not of that grace which was in Christ Jesus.

And we should always consider, how we ought to act *faith* on Christ, with respect to this end. Let none be guilty *practically* of what some are falsely charged with as to

*doctrine.*

\* *Isa.* xlv. 20. *Zech.* xii. 10.

*doctrine.* Let none divide in the work of faith, and exercise themselves in only 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 for us, as he made atonement for our sins. For this end he is *first* and *principally* proposed to us; but this is not all. He is also proposed to us as our *pattern* and example. 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, and what he did; how in all instances of duties and trials he carried himself, till an image or *idea* of his perfect holiness is implanted in our minds, and we are made like him thereby.

(5.) That which principally distinguishes *evangelical holiness*, with respect to Christ, from all other *natural* or *moral* habits or duties is, that from him as our head, the principle of spiritual life is derived; and by union with him, constant supplies of grace are received. On the proof hereof, the whole difference about *grace* and *morality* depends. For if that which men call *morality* be so derived from 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.

Whatever grace God bestows on any persons, is in, by and through Jesus Christ, as the mediator between God and man. God himself is the absolute, infinite fountain of all grace and holiness. He is the God of all grace,—the author, possessor, and bestower of it. From his own fulness he communicates to his creatures, either by the way of nature, or by the way of grace. In our first creation, God implanted his image in us: and had we continued in that state, the same would have been communicated by *natural propagation*. But since the fall and entrance of sin,

it is not communicated by way of nature. If it were, there would be no necessity that every one who is born, should be *born again*, as our Saviour affirms that there is\*, 'That which is born of the flesh, is flesh,' and nothing else.

Now 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. In the *old creation*, all things were made by him; and he upholds all things by the word of his power. And so it is in the *new creation*, both in the raising, and in the support of the whole.

God doth work real, effectual, sanctifying grace 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 has been so fully confirmed in our discourses on regeneration and sanctification, that it must not be here again insisted on.

Whatever is wrought in believers by the Spirit of Christ, is by virtue of their union to the person of Christ. By him we are *united* to Christ, that is, to his *person*. 'For he that is joined unto the Lord is one spirit †.' And by virtue of that union, the Spirit communicates all grace to us from Christ, for the edification, preservation, and further sanctification of the whole mystical body, making every member of it 'meet for the inheritance of the saints in light.' The Lord Jesus is *the Head of his Church*, in a double sense; for he is the *political Head*, in a way of rule and government; and he is the *spiritual Head*, as to all vital influences of grace to his members. They all receive from him grace for holiness and obedience, without which they would be withered and dead members: but he has told us, that 'because he liveth, we shall live also †.'

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\* John iii. 3. † 1 Cor. xii. 13.

‡ The whole of what we assert is plainly proposed in sundry instructive allusions, the principal of which is that of the vine and the branches, *John xv. 1,—5*. The same is taught under the similitude of the olive-tree,

We have already proved,—That the immediate efficient cause of all gospel-holiness, is the Spirit of God.—That it is also a fruit and effect of the covenant of grace :—And that herein consists the image of God, into which we are to be renewed. And from what has been thus briefly discoursed, we may take a prospect of that horrible mixture of ignorance and impudence with which some contend, that the practice of *moral-virtue* is all the holiness required of us in the Gospel.

The *expression* itself is foreign to the Scripture, not once used by the Holy Ghost to denote the obedience required of us by the covenant of grace. But some men seem to abhor speaking of spiritual things in words which the Holy Ghost teacheth : we have a *new way* of teaching them. Sprung up among some, who being ignorant of the whole mystery of the Gospel, would debase all it's glorious truths into the most dry, barren, sapless, philosophical notions and terms, that ever obtained among the heathens 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. Many seem to mean no more by it but that honesty and integrity of life which was found among some of the heathens. And indeed, I wish we could see more of it among some that are called christians. For many things they did were *materially* good, and useful to mankind. But let it be supposed to be never so exact, I deny it to be the holiness required of us in the Gospel, because it has none of those qualifications which we have proved to be essential to it.

Some describe *morality*, as being of the same extent with the law of *nature*, as rectified and declared to us in the Scripture. Religion, say they, before the entrance of sin, and

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tree, Rom. xi. and the living-stone, &c. 1 Pet. ii. 4, 5. and by particular testimonies in many places ; of which, see John i. 15. Eph. iv. 7. Gal. ii. 9.



under the Gospel, is one and the same. But is there no *alteration* made in religion by the *interposition* of the person of Christ to be incarnate, and his mediation? No augmentation of the object of faith? No alteration in the principles, aids, assistances, and whole nature of our obedience to God? The whole mystery of godliness must be renounced, if we give way to such imaginations.

If it be said, that by this *moral virtue* they intend no exclusion of Jesus Christ, but include a respect to him; I ask then, Whether they design by it such an habit of mind, and such acts proceeding from it, as have the properties before described, as to their causes, effects, and relation to Christ. Is this moral virtue what God has *chosen* us to from eternity? Is it what he works in us, in 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 and enabling us to live to God; and produced in us by the effectual operation of the Holy Ghost? Is it that which is purchased for us by Jesus Christ, and the increase of which he continues to intercede for? Is it the image of God in us, and does our conformity to Christ consist in it? If it be so, then the whole contest is, whether the Holy Ghost 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 it may and doth consist without them; 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*.

## C H A P. VII.

## OF THE ACTS AND DUTIES OF HOLINESS.

*The positive duties of holiness—internal only, or external also—  
The effectual operation of the Holy Spirit to every act of ho-  
liness, proved to be necessary, by various arguments.*

**I**N the beginning of the former chapter, we laid down two assertions: 1. *That there is in the souls of believers a supernatural principle or habit of grace, whereby they are enabled to live to God, and perform that obedience which he requires and accepts: and that this is essentially distinct from all other habits whatever.* We proceed now to the second assertion, namely,

II. *That there is an immediate work of the Holy Spirit required unto every act of holy obedience, whether internal or external.*

All the acts and duties of gospel-obedience may be referred to two heads: 1. Such as have the will of God in *positive commands* for their object. 2. Such as respect *divine prohibitions*.

The acts and duties of the first sort are either *internal only*; or *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 *external only*, and not sanctified by internal actings of grace. Two persons may perform the same commanded duty, and in the same *outward* manner; yet it may be the duty of *evangelical holiness* in the one, and not in the other; as it was with Abel and Cain.

(1.) By the duties of holiness that are *internal only*, I intend all acts of faith, love, hope, fear, and delight, that have God for their immediate object, but are not exerted in any external duties; and in these our spiritual life chiefly

chiefly consists: and from these we may take the best measure of our spiritual health. We may abound in outward duties, and yet be much alienated from the life of God: Yea, sometimes men endeavour to supply that defect, by a multitude of such duties; and so have 'a name to live, while they are dead \*.'

(2.) Duties that are *external* also, are distinguished with respect to their *object* and *end*. God himself is the *object* and *end* of some of them, as of prayer and praise; and of this nature are all those which belong to *the first table*. Others have MEN in their various capacities and relations as their *object*, but God as their *end*.

Now all these acts and duties, whether internal only, or external also; whether their proper object be God, ourselves, or others, so far as they are *acts of holiness*, proceed from a peculiar operation of the Holy Spirit in us. And to make our intention the more evident, we may distinctly observe,

(1.) That there is in all believers an habitual disposition to the performance of all holy duties.

(2.) That no believer can *of himself* actually exert this principle in any one instance of any duty, internal or external, towards God or men, so that it shall be an act of holiness, or a duty accepted with God. Therefore,

(3.) That which 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.*

As it is in our *natural lives* with respect to God's *providence*, so it is in our *spiritual lives* with respect to his *grace*. He has, in the works of nature, endowed us with a *vital principle*, by which we have a fitness, readiness, and habitual power for all *vital actions*; yet so, as without the concurrence of God in his *energetical providence* we can do nothing: for in him 'we live, and move, and have our being,

\* Isa. i. 11—15.

being\*.' 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.

It is so as to our *spiritual life*. We are furnished with a principle of it, disposing and enabling us to live to God. He who has not this principle is spiritually dead, and can do nothing at all that is spiritually good. The inquiry is, what believers themselves, who have this principle of life, who are habitually sanctified, can do as to actual duties, by virtue thereof. And I say, they can no more do any thing *spiritually* good, without the particular concurrence of the grace of God, than a man can *naturally* act, move, or do any thing in an absolute independence on God, his power and providence. This analogy between the works of *providence* and *grace* is expressed, *Eph. ii. 10.* 'We are his workmanship, created in Christ Jesus unto good works,' &c. When God had produced all things out of nothing by his creating power, he did not leave them to their own *powers*; but he sustains and preserves them in the principles of their beings and operations. Without an incessant emanation of divine power, the whole fabric of nature would dissolve into confusion and nothing. Thus also it is in the *new creation*. 'We are the workmanship of God;' formed and fashioned for himself, and fitted for good works, which he has appointed as the way of our living to him. This new creature he supports and preserves; for without his continual *influential power* it would perish and come to nothing. But this is not all. He effectually concurs to every single duty, by new supplies of actual grace. This we shall confirm.

*First*; The Scripture declares that *we ourselves* cannot, by virtue of *any strength or power* we have received, *do any thing*. So our Saviour tells the apostles, when they were sanctified believers, 'without me ye can do nothing †.' (*χωρίς μου*) *Without me, or so separated from me, as a*  
branch

\* Acts xvii. 28. † John xv. 5.

*branch* may be from a vine. Unless believers have *uninterrupted influences* of grace, and spiritually vital nourishment from Christ, 'they can do nothing;' that is, nothing which appertains to *fruit-bearing*. 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 are all external duties of obedience. Wherefore, our Lord being judge, believers themselves cannot, without new actual supplies of grace, do any thing spiritually good.

Our apostle confirms the same truth, 2 *Cor.* iii. 4, 5. 'And such trust have we through Christ to God-ward; 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 declares that he was acting, namely, *trust in God* through Christ in the discharge of his ministry, and for the success of it. But he had no sooner expressed it, than he seems to be jealous lest he should appear to have assumed something to himself; and therefore he adds a *caution* against any such apprehension, and renounces any such power or sufficiency in himself. 'Not that we are sufficient of ourselves.' I assume no such thing to myself, I ascribe no such thing to any other. And he excludes such a sufficiency with respect not only to eminent acts and duties, but even to a *good thought*, or whatever may tend to a spiritual duty. For it is the *beginning of duties* which the apostle expresses by *thinking*, our thoughts being the first thing that belongs to our actions. We cannot conceive, we cannot engage in the *beginning* of any duty by our own sufficiency. But 'our sufficiency is of God;' that is, we have it by actual supplies of grace, as necessary to every duty. And how God communicates this sufficiency, and how we receive it, the apostle declares, *chap.* ix. *verse* 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, so as to enable us to abound in good works, or duties of holiness. These are  
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the effects of grace, and must be wrought in us by the Holy Ghost, who is the immediate author of all divine operations.

*Secondly* ; All *actings of grace*, all *good duties*, are actually ascribed to the Spirit of God. The particular testimonies to this purpose in Scripture, are so multiplied, that we can mention only a few by way of instance, and which may be reduced to three heads.

(1.) There are many texts wherein we are said to be *led, guided, acted* 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 in these expressions, but the actings of the Holy Spirit on our souls, in a compliance with which, as acting when we are actuated by him, our obedience to God according to the Gospel consists, *Gal. v. 16.* ‘*Walk in the Spirit.*’ To walk in the Spirit, is to walk in obedience to God according to the supplies of grace which the Spirit administers to us ; for so, it is added, ‘we shall not fulfil the lusts of the flesh.’ So we are said to be ‘*led by the Spirit,*’ *verse 18.* being actuated by him, and not by the vitious principles of our corrupt 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 us to the production 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 we are commanded not to neglect his motions in us, but comply with them in a way of diligence and duty ; see *verse 14, 15.* So we are enjoined to attend to 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.

(2.) 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 are wrought and produced in us  
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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. So in another place he adds an *universal affirmative*, comprehending all instances of particular graces, and their exercise, *Ephes. v. 9.* ‘The fruit of the Spirit is in all *goodness*, and *righteousness* and *truth*.’ To these three heads, all *actings* of grace, all duties of obedience, all parts of holiness, may be reduced \*.

(3.) Particular *graces* and their exercise, are assigned to his influences, *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 expect in this world or hereafter, is by the righteousness of *faith*. ‘This we do not *of ourselves*, but *through the Spirit*. ‘We worship God in the Spirit †.’ ‘We love the brethren in the Spirit ‡.’ We ‘*purify our souls* in obeying the truth through the Spirit, unto unfeigned love of the brethren §.’

*Thirdly*; There are direct testimonies to 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 pertain to our *obedience* and *salvation*, as is evident from the connexion of the words with *verse 12.* ‘Work out your salvation with fear and trembling.’ Two things are necessary to this end. *Power* for such operations; and the *actual exercise* of that power. The whole work of grace consists in the *internal* acts of our wills, and *external* operations in suitable duties. This therefore is incumbent on us, to stir up and exercise the grace we have received in and to 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

\* See also *Phil. i. 19.* *Ezek. xxxvi. 27* | *xi. 19, 20.* *Jer. xxxii. 39, 40.* † *Phil. iii. 3.* ‡ *Col. i. 8.* § *1 Pet. i. 22.* See *Eph. i. 17.* *Acts xix. 31.* *Rom. v. 5.* *Rom. viii. 15, 22, 26.* † *Thes. i. 6.* *Rom. xiv. 17.* | *xv. 13, 16.*

way of duty. Every act of our *wills*, so far as it is holy, is the act of the Spirit of God *efficiently*; he worketh in us *to-will*, or the very act of willing. The apostle says, 1 Cor. xv. 10. 'I laboured abundantly, yet not I, but the grace of God which was with me.' He was obliged to declare his great labour and pains in preaching the Gospel; but lest any one should think he ascribed something to himself, he immediately adds—'yet, *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.

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## C H A P. VIII.

### MORTIFICATION OF SIN, THE NATURE AND CAUSES OF IT.

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*Mortification of sin, the second part of sanctification:—what the name signifies:—the nature of it explained—Indwelling sin the object of mortification—Contrariety between sin and grace—The Holy Spirit the author and cause of mortification in us:—the manner in which he effects it—Means and duties necessary:—directed to by the Holy Ghost:—how to be managed.—Important influence of the death of Christ, as applied by the Spirit, to the mortification of sin.*

**T**HE duties of holiness, we have observed, are of two kinds. (1.) Such as have the will of God in positive commands for their object. And, (2.) Such as respect divine prohibitions. The *first*, which we have just insisted on, concerns the improvement and practice of the *principle of grace*, with which all believers are endued. The *second*, which we now propose, respects the weakening, impairing,



and destroying the *contrary principle of sin* in it's root and fruits. And as the Spirit is every where said to *sanctify us*, we ourselves are constantly commanded to *mortify* our sins. For *sanctification* expressees grace given and received in general; *mortification*, grace improved and acted to a certain end. And there are two things to be considered: (1.) The *nature* of the duty itself. (2.) The *manner* in which it is wrought in us by the Holy Ghost; which last, I principally intend.

It is well known, that this duty is frequently prescribed to us. *Col. iii. 5.* 'Mortify therefore your members that are on the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.' By our *members*, we are to understand, not the parts or members of our natural bodies, as though they were to be destroyed, but our *carnal affections*; some of the fruits of which are mentioned, as fornication, &c. And these are 'on the earth;' that is, they are earthly and sensual. They are called *our members*, because the whole principle of *sin*, and course of sin, proceeding from it, are called 'the body of sin;' with respect to which, particular lusts are termed 'members.' These affections and lusts are used as naturally and readily by the *old man*, or depraved nature, as the body uses it's members: and, which adds efficacy to the allusion, by them it draws the very members of the body into a compliance with it, and service of it; against which we are cautioned by the apostle, *Rom. vi. 12.* 'Let not sin reign in your mortal bodies, (that is, our *natural* bodies) that ye should obey it in the lusts thereof:' which exhortation he pursues, *verse 19.* 'As ye have yielded your members servants unto uncleanness and to iniquity, even so now yield your members servants to righteousness.'

And concerning this great duty, we may consider three things: 1. The *name* of it; 2. The *nature* of it; 3. The *way* and *means* whereby it is effected.

*First*; The *name* of it, which is to *mortify*. Two words in the original are used for this purpose. The first, (*νεκρωσαστε*) Col. iii. 5. which signifies to *mortify, destroy, or extinguish* all that force and vigour of corrupt nature, which inclines to *earthly carnal things* \*. It signifies a continued act, in taking away the power of any thing, till it comes to be *dead*, to some certain ends and purposes. There is another word to the same purpose, (*σκαρτερο* Rom. viii. 13.) which also signifies, 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, through the Spirit, do *mortify* the deeds of the body, ye shall live.’

The same duty, with relation to the death of Christ, as it’s 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.’ This expression may intimate, that sin is mortified gradually, as a man dies on the cross; but it chiefly intends, the relation of this 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 we always ‘bear about in the body the dying of our Lord Jesus Christ;’—representing the *manner*, and expressing the *efficacy* of it †.

*Secondly*; We shall consider the *nature* of this duty: and we may observe,

1. Mortification of sin is a duty *always* incumbent on us, in the whole course of our obedience. No man under

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\* *Νεκρωσαστε* is *eneco, morte mactō*, to *kill, or destroy* by death. But yet this word is used by our apostle not absolutely to *destroy, or kill*, so as that which is mortified should no more have a being, but that it should be rendered useless. So Rom. iv. 19. Heb. xi. 12.

† 2 Cor. iv. 10.

heaven can say, at any time, on any pretence, that he is exempted from it. And he who ceases from this duty, lets go all endeavours after holiness. As for those, who pretend to *absolute perfection*, they are of all persons living the most impudent; nor do they ever open their mouths in this matter without giving themselves the lie. For,

2. This duty being *always* incumbent on us, argues undeniably the continuance of that *principle of sin* which is to be *mortified*. This the Scripture calls the ‘sin that dwelleth in us;’—‘the evil that is present with us;’—‘the law of the members,’ and the like; and to this are ascribed the properties and actings of folly, deceit, tempting, seducing, rebelling, warring, and captivating.

3. *Indwelling sin*, which is the object of this duty of mortification, includes, (1.) The *root or principle* of sin, which by nature possesses all our faculties, and inclines us to all evil: this is called the *old man*, in opposition to the new man, which after God is created in righteousness and true holiness. (2.) There is the *inclination, actual disposition, and operation* of this principle, which is called the ‘body of sin;’—‘the affections and lusts of the flesh;’—‘the deceitful lusts,’ &c. (3.) There are the *effects and fruits* of these things, which are actual sins, whereby we ‘serve sin:’ and these are either *internal*, in the imaginations of the heart, which are evil continually; or *external*, in actual sins; such as are enumerated by our apostle, *Gal. v. 19, &c. Col. iii. 5*. All these together, make up the complete object of this duty of mortification.

4. This *principle, its operations, and effects*, are directly opposed to the principle, operations, and fruits of holiness, as wrought in us by the Spirit of God. (1.) They are opposed in their *principle*; for ‘the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other\*.’ These adverse principles maintain that conflict in the souls of believers, which is so well delineated in the seventh chapter of Romans. (2.)  
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\* Gal. v. 17.

They are opposed in their *actings*. The lusting or desires of the flesh, and the desires of the spirit; walking after the flesh, and walking after the spirit; living after the flesh, and living after the spirit, are all opposed to each other. This is the opposition between the body of sin, and the life of grace, mentioned *Rom. viii. 1, 4, 5.*—‘Who walk, not after the flesh, but after the spirit:’—‘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 body, ye shall live,’ *ver. 12, 13.* By ‘walking after the flesh,’ I understand, not merely the commission of actual sins, but a compliance with the principle of sin; allowing it a supremacy in the heart; a disposition to act according to its motions and desires in our walk and conversation. To ‘walk after the spirit,’ consists in our being given up to the rule and conduct, or walking according to the dispositions and inclinations of the *spirit*;—that which is born of the Spirit of God, namely, the *principle* of grace implanted in us by him. And, (3.) They are opposed in their external *fruits* and *effects*. For as *actual sins*, adultery, fornication, and the like, are mentioned by the apostle among the works of the flesh, *Gal. v. 19—24.* so among the fruits of the spirit, he insists on *habitual graces*, as love, joy, and peace.

5: There being this universal contention between grace and sin, mortification consists in a constant *taking part* with grace. For the residence of these contrary principles being *in*, and their actings being *by* the same faculties of the soul, as the one is strengthened and improved, the other must of necessity be weakened and decay. The mortification of sin therefore must consist in these three things: (1.) In *cherishing* the principle of grace, by all the ways and means which God has appointed; without which, all the attempts of men to subdue their sins will be labour in vain. (2.) In *frequent actings* of the principle of grace, in all the duties of holy obedience; for where the inclinations and motions of the soul are kept in constant and vigorous exercise, the contrary motions of the flesh are defeated. (3.)

(3.) In a due *application* of the principle and actings of grace, by way of opposition to the principle and actings of sin. As the whole of grace is opposed to the whole of sin, so there is no particular lust, but there is a particular grace, ready to make effectual opposition to it. In this consists the mystery of *mortification*; through ignorance of which, many foolish ways have been invented, opposing external, bodily force, to an inward, moral, depraved principle.

6. This great duty is called, *mortification, killing, or putting to death*. (1.) Because sin, having a powerful and constant inclination, and working actually towards all evil, is said to *live*; or to have a *life* of it's own; therefore the opposition that is made to it, for it's ruin and destruction, is called *mortification* or *killing*. (2.) Because of the *violence* that is necessary in this contest. Other duties to which we are called, may be performed in a more easy and gentle manner. Though we must wrestle with principalities and powers in our conflict with temptations, yet in this conflict which we have with ourselves, which is wholly within us, there is more of fighting, wounding, captivating, and crying out for help: there is a deeper 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 to. (3.) Because the end designed in this duty is *destruction*, as it is in all killing. Sin, as we observed, has a life; a life by which it rules and reigns in all natural men. By the entrance of grace into the soul, it loses it's dominion, but not it's being; it's rule, but not it's life. But the design of this duty is, the utter ruin, destruction and gradual annihilation of all the remains of this cursed life of sin; it is, to leave sin neither being, life, nor operation.

From hence it is evident, that the mortification of sin is a *gradual* work. We must be exercised in it every day, and in every duty. Sin will not die, unless it be constantly weakened. Spare it, and it will heal it's wounds, and recover it's strength. We must continually watch against

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the operations of this principle of sin: in our duties, in our calling, in conversation, in retirement, in our straits, in our enjoyments, and in all that we do. If we are negligent on any occasion, we shall suffer by it; every mistake, every neglect is perilous.

It may be justly feared, that the nature of this duty is mistaken by many. Some look upon it as an easy task. But is it for nothing that the Holy Spirit expresses it by *mortification*, or *killing*? Certainly this intimates a violent contest. Every thing will do it's utmost to preserve it's life. Let no man think to *kill sin* with a few gentle strokes. He, who has once smitten a serpent, if he follow not his blow till it be slain, may repent that ever he began the quarrel; and so will he who undertakes to deal with sin, if he pursue it not constantly to death; sin will revive, and the man must die. Again, the principle of sin is *in us*, and is called *our selves*. It cannot be killed without a sense of pain. It is compared to cutting off right hands, and plucking out right eyes. Lusts, that pretend to be useful and pleasant to the flesh, will not be mortified without sensible violence. It is also a fatal mistake, to make only some particular lusts, or actual sins, the object of this duty. Many persons will make head against particular sins, but in general with little success; sin gets ground upon them, and they groan under it's power; and the reason is, because they mistake the 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 it's branches. The first will miscarry; the latter will succeed.

*Thirdly*; We must consider the *way* and manner in which mortification of sin is effected. Now the Holy Spirit is the author of this work in us, so that though it is *our duty*, it is his grace whereby it is performed.

This is asserted, *Rom. viii. 13.* 'If ye through the Spirit do mortify the deeds of the body.' We are to mortify the  
flesh,

flesh, but of ourselves we cannot do it, it must be done in or by the *Spirit* \*. The proof of this, is the principal design of the apostle from the second verse of that chapter to the end of the thirteenth. That the power and reign of sin, it's interest and prevalence in the minds of believers, are weakened, impaired, and finally destroyed by the Holy Ghost; and that these things could not otherwise be effected, he both affirms and proves at large. This being sufficiently evident, it remains only that we shew the *manner* in which he produces this effect.

I. 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*. Those pollutions which render the souls of men unfit for his abode, consisting in *sin inherent* and it's effects, he removes and subdues, that he may dwell in them suitably to his *holiness*. And as this is the only *spring* of mortification in us, as it is a *grace*, so the consideration of it, is the principal motive to it as a *duty*. 'Know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God †?' And again, '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 are ye †.'

II. The *manner* of the actual operation of the Spirit in this work, or how he mortifies sin, or enables us to mortify it, is to be considered. It is the *vitious corrupt habit* of sin that is to be mortified, and this he doth,

1. By *implanting* in our minds a *contrary habit and principle*, with contrary dispositions and actings. Sin will not otherwise die, but by being *killed*; and as this is to be *gradually*

\* Whether we take the *Spirit* here for the person of the Holy Ghost, as the context seems to require, or for the gracious principle of spiritual life, that which is born of him, it is all one to our purpose: the work is taken from our own natural power, and resolved into the graces of the Spirit.

gradually done, it must be by warring and conflict. There must be something in us that is contrary to it, which, by constant opposition, gradually and insensibly works out it's ruin and destruction. As in a *chronical* distemper, the disease continually combats with the powers of nature, till it prevails to it's dissolution; so it is in this matter. The contrary principles are *flesh* and *spirit*; and their contrary actings are in *lusting* and *warring* against each other, *Gal. v. 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 cannot live if it's lusts be not fulfilled. And he gives a fuller account hereof, *verse 17.* 'For the flesh lusteth against the spirit, and the spirit against the flesh.' If the Spirit of God is here intended, yet he *lusteth not in us*, but by virtue of that spirit which is born of him. And the way of their mutual opposition is described at large in the following verses, by instancing in the contrary effects of one to the other. But the issue of the whole is, *verse 24.* 'They that are Christ's have crucified the flesh, with it's affections and lusts:' they have fastened it to that cross, where at length it must expire. 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, then let us act, work and improve it to the ruin and mortification of sin. Growing in grace, and thriving in holiness, is the great way of mortifying sin; for the more vigorous the principle of holiness is, the more weak and infirm will be that of sin. The more frequent and lively 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. This is the only way to ruin sin. Bring a man to the *law*, urge him with the purity of it's doctrine, the authority of it's commands, the severity of it's threatenings, and the dreadful consequences of it's transgression: Suppose him hereby convinced of the evil and danger of

sin,



fin, and of the necessity of it's mortification. Will he be able hereon to discharge his duty, so that fin may die, and his soul may live? The apostle assures us to the contrary, *Rom. vii. 7, 8, 9.* The whole effect of the law, as to indwelling fin, is only to irritate, provoke, and increase it's guilt. This therefore is the first way whereby the Holy Spirit enables us to mortify fin, namely, by cherishing the principle of holiness in our souls.

2. The Holy Ghost carries on this work by *actual supplies* and *assistances* of his grace. For the same divine aids are as necessary to this, as to any positive act or duty of holiness. So the apostle concludes his long account of the conflict between fin and grace, with that good word, 'I thank God, through Jesus Christ our Lord \*;' namely, who supplies me with gracious assistances against the power of fin. Temptation is successful only by fin; and it was with respect to a peculiar temptation, that Christ gave that answer to the apostle; 'My grace is sufficient for thee †.' The actual supply of the Spirit of Christ enables us to withstand our temptations, and subdue our corruptions. This is that (*ἐπιχορηγία τῆς πνευματικῆς*) '*additional supply* ‡ as occasion requires, beyond our daily provision; or (*χάρις ἡς ἐνκαιρῶν βοήθειαν*) *grace given in seasonably on our cry made for it* §. In the life of faith, the expectation and derivation of these supplies of grace, is one principal part of our duty. These things are not *empty notions*, as some imagine. If Christ be our head of *influence*; if he be *our life*; if our life be in him, and we have nothing but what we receive from him, then is this expectation and derivation of spiritual strength from him, the way we must take for the actual mortification of fin. We must diligently seek and wait for these supplies, in the ways and means whereby they are communicated; for though the Lord Christ gives them freely and bountifully, yet our *diligence in duty*, will give the measure of receiving them. If we are negligent in prayer, meditation, reading, hearing the word,

\* *Rom. vii. 25.* † *2 Cor. xii. 9.* ‡ *Phil. i. 19.* § *Heb. iv. 16.*

word, and other ordinances of divine worship, we have no ground to expect any great *supplies* to this end. We must also abound in the actual exercise of those graces which are most directly opposite to our peculiar corruptions; for sin and grace try their strength in particular instances. If therefore any are more than ordinarily subject to the power of any corruption, as passion, inordinate affections, love of the world, distrust of God; unless they are constant in the exercise of those graces which are *diametrically* opposed to them, they will continually suffer under the power of sin.

3. It is the Holy Spirit who *directs* us to, and *helps* us in *those duties*, which are appointed to be the *means* of mortifying sin.

(1.) It is necessary that we be well acquainted with the *nature, use, and end* of those duties. For want of this knowledge, all sorts of men have wandered after foolish imaginations about this work, either as to the *nature* of it, or the *means* of effecting it. For it being a grace and duty of the Gospel, it can only be learned from thence, and that by the teachings of the Spirit.

A general apprehension that *something of this kind* is necessary, arising from the observation of the disordered passions and wicked lives of most men, is suited even to the light of nature, and from thence was variously improved by the philosophers of old. To this purpose they gave many instructions about moderating and conquering the disorderly desires and passions of the mind. But while their discoveries of sin rose no higher than the *actual disorder* they found in the affections; while they knew nothing of the *depravity* of the mind itself; and had nothing to oppose to what they did discover, but *moral* considerations, and those in general notoriously influenced by vain glory and applause, they never attained to any thing of the same kind with the due mortification of sin.

If we take a view of the appearance of this duty among the Papists, we shall find it all disappointed; for being ignorant

ignorant of the only true way of effecting it, they have invented innumerable *false ones* of their own. Hence arose their austerities, disciplines, fastings, self-macerations, and the like. But when all was done, they found them insufficient; sin was not destroyed, nor conscience pacified. This made them betake themselves to *purgatory*. Here they hope all will be set right, when they are gone out of the world, from whence none come back to complain of their disappointment. These things are not said to condemn even *external severities*, in fasting, watching, and abstinence, in their proper place. Our nature is apt to run into extremes. Because we see the vanity of the Papists in placing mortification of sin, in an outward appearance of it, we are apt to think that all things of that nature are utterly needless, and cannot be subordinate to spiritual ends. But the truth is, I shall much suspect their *internal* mortification (pretend what they will), who always *pamper* the flesh, indulge their sensual appetite, conform to the world, and live in idleness and pleasure. Yea, it is high time that professors by joint consent should retrench that course of life, in fulness of diet, gaiety in dress, expence of time in vain conversation, which many are fallen into. But these outward austerities *of themselves*, I say, will never produce the effect designed. As to many of them, they are the contrivances and inventions of men, and were never appointed or blessed of God for any such purpose. Nor is there virtue or efficacy in the rest of them, but as they are subordinate to other *spiritual duties*. So Jerom gives us an honest instance in himself, telling us, that while he lived in his horrid wilderness in Judea, his mind would be in the sports and revels at Rome. And thus 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.

(2.) It is necessary that these duties be *rightly performed*; in faith, and to the glory of God. The duties particularly appointed to this end, are *prayer, meditation,*  
*watch-*

*watchfulness, abstinence, and wisdom, or circumspection with respect to temptations.*

It will not suffice that we are exercised in them in *general*, but we must apply them to this *particular case*, designing in and by them the mortification of sin: especially when it discovers itself to us in a peculiar manner. No man, who wisely considers himself, his condition, his occasions and temptations, can be wholly ignorant of his special corruptions. David probably had respect to this when he said, 'I was also upright before him, and I kept myself from *mine iniquity*\*.' Now he could not have done this, had he not known and kept a watch upon *his own iniquity*, or that sin which most easily beset him. On this discovery we are to apply these duties purposely for the ruin of the power of sin. And as they are *all* useful and necessary, so circumstances will direct *which of them* in particular is most necessary. Sometimes *prayer and meditation* claim this place, as when our danger arises solely from ourselves, our own perverse inclinations, disorderly affections, or unruly passions: sometimes *watchfulness and abstinence*, when sin takes occasion from temptations, and concerns in the world: sometimes *wisdom and circumspection*, when the avoidance of temptations and opportunities for sin, is particularly necessary.

All these duties *rightly improved*, work two ways towards the end designed. 1. *Morally*, as they procure assistance; and, 2. *Really*, by an immediate opposition to sin, whence assimilation to holiness arises.

(1.) These duties work *morally*. I shall instance only in *prayer*, with respect to sin and its power, which includes both *Complaint* and *Petition*.

The first work of prayer, with respect to sin and its prevalence, is *Complaint*: the soul 'pours out its complaint to God, and sheweth before him the trouble' it undergoes on account of it †. Thus David expresses himself,

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self,

\* Psalm xviii. 23. † Psalm cxlii. 2. See the title of Psalm cii.

self, *Psalms* lv. 2. 'Attend unto me, and hear me; I mourn in my complaint, and make a noise.' His prayer was a doleful lamentation. This part of prayer is indeed despised and scorned by profligate men, but it is acceptable with God; and therein, believers find ease and rest to their souls. For, let the world scoff as it pleases, what is more acceptable to God, than for his children, out of pure love to him and holiness, out of fervent desires to comply with his mind and will, and thereby to attain conformity to Jesus Christ, to come with their complaints to him, of the *distance* they are kept at from these things by the captivating power of sin; bewailing their frail condition, and humbly acknowledging all the evils they are liable to on account thereof? I say, these complaints of sin, these cryings out of its deceit and violence, are acceptable to God, and prevail with him to afford his aid and assistance. He owns believers as his children, and has the bowels 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? Will he not *avenge* them of that enemy, and that speedily\*? Men who think they have no other enemies, but such as oppose them in their secular interests, are strangers to these things. *Believers* look on *sin* as their greatest adversary, and know that they suffer more from it than from all the world. Permit them then to make their complaints of it to him who pities them, who will *relieve* and *avenge* them.

Prayer also includes *Petitions* to God for supplies of grace to conquer sin. I need not prove this: No man prays as he ought, but these petitions make a part of his prayer; especially when the mind is peculiarly engaged in the design of *destroying sin*. And these requests are wrought in us by the Holy Ghost, who therein 'maketh intercession for us according to the will of God,' and carries on this work of the mortification of sin; for his work it is.

(2.) This duty has a *real efficiency* to the same end; when rightly performed, it mightily prevails to the weak-  
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\* See Jer. xxxi. 18,—20.

ening and destruction of sin. For in and by *feruent prayer*, the habit, frame, and inclinations of the soul to universal holiness, with a detestation and abhorrence of all sin, are increased, cherished, and strengthened. Believers are never raised to a higher intension of spirit in the pursuit of holiness, nor are more conformed to it, than in prayer; and hence they often come from it 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.

4. The Holy Spirit carries on this work, by applying *the death of Christ* unto us for that end. And this also the world despises, because it does not understand it: but yet, in whomsoever the death of Christ is not the death of sin, he shall die in his sins. That the death of Christ has a special influence into the mortification of sin, without which it will not be mortified, is plainly testified in the Scripture. By his *cross*, that is, his *death* on the cross, 'We are crucified unto the world \*;' 'Our old man is crucified with him, that the body of sin might be destroyed †;' that is, sin is mortified by virtue of the death of Christ. By the *oblation* of his death, our sins are expiated as to their guilt; and by the *application* of it to us, they are subdued as to their power. For it is an interest in, and a participation of the benefits of his death, which we call the application of it unto us. Hereon we are said to be buried with him, and to rise with him, whereof our baptism is a pledge ‡. The old man is said to be crucified with Christ on two accounts:

(1.) Of *Conformity*. Christ is the head of the new creation. Whatever God designed for us therein, he first

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exem-

\* Gal. vi. 14. † Rom. vi. 6.

‡ Rom. vi. 3, 4. Not in an outward representation, 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.

exemplified in him; and we are ‘predestinated to be conformed to the image of his Son\*.’ The apostle instances this in his resurrection; ‘Christ the first-fruits, afterwards they that are Christ’s at his coming †.’ It is so in all things; all that is wrought in us, it is in resemblance and conformity to Christ. Particularly, we are by grace ‘planted in the likeness of his death ‡,’ being made ‘conformable to his death §,’ and so are ‘dead with Christ ||.’ Now this conformity is not in our *natural* death, for it is what we partake of in this life; but Christ died for our sin, which was the procuring cause of it, and he lived again by the power of God. A likeness to this God will work in all believers. There is by nature a life of sin in them. This life must be destroyed; sin must die in us, and we thereby become dead to sin. And as *he rose again*, so are we to be quickened to newness of life. The same Spirit who wrought these things in Christ, will, in the pursuit of his design, work that which answers to them in all his members.

(2.) In respect of *efficacy*: virtue goes from the death of Christ, for the destruction of sin. It was not designed to be a dead, passive, *inactive example*, but it is accompanied with a power conforming us to it’s own likeness. It is the ordinance of God to that end, which therefore he gives efficacy unto. It is by a ‘fellowship,’ or participation ‘in his sufferings,’ that we are made ‘conformable to his death.’ The death of Christ is designed to be the death of sin; let them who are dead in sin deride it while they please. If *Christ* had not died, sin had never died in any sinner to eternity.

If it be asked, *How is the death of Christ applied to us?* or, which is the same, *How do we apply ourselves to the death of Christ for this purpose?* I answer, we do it by *faith and love*.

(1.) By

\* Rom. viii. 29. † 1 Cor. xv. 23. ‡ Rom. vi. 5. § Phil. iii. 10.  
|| Col. ii. 20.

(i.) By *faith*. The way to derive virtue from Christ, is by *touching* 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\*. It was not her touching him *outwardly*, but her *faith* that derived virtue from him. For so our Saviour tells her in his answer, 'Daughter, be of good comfort, thy faith hath made thee whole.' But to what end was the *touching of his garment*? It was only a token of the particular application of the *healing* power of Christ to her soul, or of her *faith* in him in particular for that end. For at the same time many thronged upon him; yet none was benefited but the poor sick woman. A great *emblem* this, of *common profession* on the one hand, and of *special faith* on the other. Multitudes throng about Christ in a profession of faith and obedience, but no virtue goeth forth from him to *heal* them; but when any one, though poor, though seemingly at a distance, gets but the least touch of him by *special faith*, that soul is healed.

But how will *sin* be mortified hereby? I say, How were they healed in the wilderness, who looked to the *brazen serpent*? Was it not because that was an ordinance of God, which by his almighty power he made effectual to that purpose? The *death* of Christ being so as to the crucifying of sin, when it is looked on, or applied to by *faith*, shall not divine virtue and power go forth to that end? Besides, *faith* itself, as acted on the death of Christ, has a peculiar efficacy to the subduing of sin; for, beholding him thereby 'as in a glass, we are changed into the same image.' 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 by the exercise of *faith* principally. So it being acted with respect to his death, we have grace for the killing of sin, and thereby become *dead* with him, *crucified* with him,

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and



and *buried* with him. And those by whom this means of mortification is despised, must live under the power of sin, to whatever inventions they may look for deliverance. According as we abound herein, will be our success. Those who are careless and remiss in the exercise of faith, by *prayer* and meditation, will find that sin will keep it's ground, and maintain it's power; but those who are much conversant with the death of Christ, by holy actings of faith, will be implanted into the likeness of it, and experience the death of sin in them continually.

(2.) We do it by *love*. Christ as crucified is the great object of our love; for therein he is to sinners 'altogether lovely.' Hence one of the ancients cried out, 'My love is crucified, and why do I stay behind?' In the death of Christ, his unsearchable grace, his infinite condescension, his patient suffering, his victorious power, shine forth in the most conspicuous manner. Thus he is represented in and by the dispensation of the Gospel, 'evidently crucified before our eyes.' And thus he is beheld by the eye of faith, as the proper object of sincere love. The soul of the believer cleaves to Christ crucified, so as to be in some sense always present with him on the cross. And hence ensues *assimilation* or conformity. It is in the nature of love, to beget a likeness between the *mind* loving, and the *object* beloved: and so I am sure it is so in this matter. A mind filled with the love of Christ as crucified, will be changed into it's image and likeness, by the effectual mortification of sin.

5. The Holy Ghost carries on this work, by making constant discoveries to believers, and pressing upon them the *true nature*, and *certain end of sin*, on the one hand; and the *beauty, excellency, usefulness, and necessity of holiness*, on the other; with the concerns of God, Christ, the Gospel, and their own souls therein. Not that the rational consideration of these things is, *of itself*, sufficient for the mortification of sin; for there is an obstinacy and stubbornness in the heart, not conquerable by reasons or arguments: that conviction of *sin* and *righteousness*, which is  
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prevalent to this end, is wrought in us by the Holy Ghost\*. Though he makes use of our minds, understandings and consciences, and the best of our consideration in this matter, yet if he give not a peculiar efficacy to them, 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* for the mortification of sin, they shall hold good, and bind the soul to this duty, against all objections and temptations that would divert it.

And thus I have briefly delineated the work of the Spirit in the SANCTIFICATION of believers. Many things might have been more enlarged, but what has been said, I judge sufficient to my present purpose. What has been argued from Scripture and experience, is, I doubt not, sufficient to direct us in the practice of true *evangelical holiness*; and to prevail with all sober persons to reject that fulsome product of pride and ignorance, that all gospel-holiness consists in the practice of moral virtues.

\* John xvi. 8.

## B O O K V.

## THE NECESSITY OF HOLINESS.

## C H A P. I.

*The necessity of holiness owned by all christians : Doctrines falsely charged with inconsistency with it.—The necessity of holiness proved from the nature of God—not his nature absolutely, but as he is in Christ—which is also an effectual motive to holiness.—The argument enforced, from the consideration of our conformity to God by holiness—our communion with him—and our everlasting enjoyment of him—from the preeminence of our natures and persons by this conformity—and our accesses to God thereby, in order to our eternal enjoyment of him—as it also renders us useful in the world.—Two sorts of graces, by whose exercise we grow into conformity with God ;—those that are assimilating, as faith and love ; and those which are declarative of that assimilation, as goodness, and truth.*

**I** Shall close this discourse with the consideration of the necessity of holiness, the reasons of that necessity, and the principal motives to it. And for our encouragement herein, this necessity is such as all sorts of christians allow, plead for, and pretend to. For, as the Gospel is eminently ‘ the truth, or doctrine which is according to godliness,’ or that which is suited to the attainment and practice of it, none can with modesty refuse the trial of their doctrines by their tendency thereto. But what is of that nature, or what is an hindrance to it, many are not yet agreed about. The Socinians contend, that the doctrine

of the satisfaction of Christ overthrows the necessity of a holy life. The Papists say the same concerning the imputation of Christ's righteousness. The same charge is laid by others against the doctrine of election, the efficacy of divine grace in the conversion of sinners, and the faithfulness of God in the preservation of believers in their state of grace to the end. On the other hand, the Scripture places the foundation of all true holiness in these things, so that without the faith and influence of them, it will not allow any thing to be so called.

*First* then ; The NATURE OF GOD as revealed to 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, indispensably require that we should be holy. The holiness of God's nature, is every where in Scripture made the fundamental reason of the necessity of holiness in us. Himself makes it the ground of his command for it: 'For I am the Lord your God, ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy \*.' And to shew the everlasting equity and force of this reason, it is transferred to the Gospel; '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, that unless they are holy, there can be no such intercourse between him and them, as ought to be between a *God* and his *people*. *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. To this purpose is that description given us of his nature, *Psa. 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 to that of the prophet; 'Thou art of purer eyes

\* *Levit. xi. 44. | xix. 2. | xx. 7.* † *1 Pet. i. 15, 16.*

eyes than to behold evil, and canst not look on iniquity \*; He is such a God, so pure, so holy, 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 †.’ And our apostle argues in the same manner; ‘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, in the consideration of the holiness of his nature, which, as a consuming fire, will devour what is unsuited to it, inconsistent with it. Hence, God strictly required that nothing unclean, or unholy, 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. He who resolves not to be holy, had best seek another God to worship; with *our* God he will never find acceptance. And therefore the heathens, who gave up themselves to all filthiness, fancied such gods to themselves as were *wicked* and *unclean*, that they might freely conform to them, and serve them with satisfaction. And God himself declares, that men of wicked and flagitious lives, have secret thoughts that he is not *holy*, but like themselves §; for if they had not, they must think either of leaving him or their sins.

But we must carefully observe, That 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 to holiness, but it is *the holiness of God as manifested and revealed to 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 your iniquities, nor spare.’ No argument can be rationally or usefully pleaded for the necessity of holiness, unless it contain in itself an *encouraging motive* to it. To declare it *necessary*, and at the same time.

\* Hab. i. 13. † Josh. xxiv. 19. ‡ Heb. xii. 28, 29. § Psa! l. 21.

time *impossible*, is not to promote it's interest. 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* \*. But it is the holiness of God, as he is *in Christ*, and as *in Christ* represented to us, that gives us both the *necessity* and *motive* to holiness. In him the glorious perfections of God appear more *conspicuous, resplendent, alluring and attractive*, than as absolutely considered. 'The light of the knowledge of the glory of God,' is given to us, 'in the face of Jesus Christ;' that is, clear manifestations of his glorious excellencies, which are not only *directive* to holiness, but also *effective* of it †. Particularly, the *fiery holiness of God* is so represented to us in Christ, that though it lose nothing of declaring the indispensable necessity of holiness in all that draw nigh to him, yet it is so tempered with goodness, grace, love, mercy, condescension, as may invite and encourage us to endeavour after a conformity to it.

Together with a representation of the holiness of God in Christ, there is a revelation made of *what holiness in us* he requires and will accept. Absolutely considered, he neither requires nor admits of any but what is *absolutely perfect*; and where there is any failing, the whole is condemned ‡. This therefore can only perplex and torture the soul of a sinner. But now as God is in Christ, through his mediation, he accepts of such an holiness as we are capable of, and which no man is discouraged from endeavouring to attain.

There is also, in and by Christ, a *spiritual power of grace* declared and administered, which shall work this holiness in us. From this fountain therefore we draw, not only the reasons of the necessity of holiness, but also prevalent motives to it.

We may now consider in what particular *instances* the force of this argument is conveyed to us, or what are the  
special

\* Job iv. 18. | xv. 15. † 2 Cor. iv. 6. | iii. 18. ‡ James ii. 10.

special reasons why we ought to be holy because God is so ; and they are three.

1. Because herein consists all that conformity to God which is our privilege, preeminence, glory and honour. We were originally created in the image of God ; herein consisted the blessedness of our first state. This we lost by the entrance of sin. And if there be not a way for us to acquire it again, 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. 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 does not endeavour after conformity to him : for such a man despises all the glory that God designed to himself in our creation.

2. The force of the argument arises from the respect it bears to our actual *intercourse* and *communion* with God. This we are called to, and this we must aim at in all our duties. If there be not in them a *real intercourse* between God and our souls, they are all but ‘uncertain beatings of the air.’ Now as God is holy, if we are not in our measure holy too, this cannot be. For God neither *accepts* of any duties from unholy persons, nor is he *glorified* by them ; and therefore as to these ends, he expressly rejects 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, seeing thou hatest instruction, and castest my words behind thee\*,’ seeing thou art *unholy*. To *pray* is a good duty ; but to them that are unclean God saith, ‘When ye spread forth your hands I will hide mine eyes from you, and when ye make many prayers, I will not hear †.’ And the like may be said of all other duties, if we are not holy, they are everlastingly lost, as to their proper ends. For there is no 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,

\* Psal. l. 16.      † Isa. i. 15, 16.

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 Jesus Christ\*.' Now who that considers this, unless he be infatuated, would for the love of any one sin, or out of conformity to the world, or any thing else whereby the essence and truth of holiness is impeached, utterly lose and forfeit all the benefit and fruit of all those duties in which, perhaps, he has abundantly laboured.

3. It arises from a respect to our future everlasting enjoyment of God. This is our utmost *end*, which, if we come short of, better ten thousand times we had never been : for without it, everlasting misery is unavoidable. Now, ' without holiness no man shall see the Lord :' only ' the pure in heart shall see God :' hereby alone are we made ' meet for the inheritance of the saints in light.' 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 afterwards be taken into that state of blessedness which consists in the enjoyment of God. No thought can be more reproachful to his glory, nor more inconsistent with the nature of things. For neither can such persons *enjoy* him, nor would God himself be a *reward* to them. They can have nothing whereby they should adhere to him as their *chief good*, nor can they see any thing in him that should give them rest and satisfaction : Nor can there be any *medium* whereby God should communicate himself to them. All unholy persons therefore who feed themselves with hopes of heaven, do it merely on false notions of God and happiness, whereby they deceive themselves. Heaven is a place where, as they *would not* be, so they *cannot* be ; in itself, it is neither desired by them, nor fit for them. There is therefore a manifold necessity of holiness, from the consideration of the *holy nature* of that God whom we serve and hope to enjoy.

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Hence.

\* 1 John i. 6, 7, 3.



Hence we may learn what an effectual means for the prejudice of true holiness they have invented, who build it on no other *bottom*, nor press it on any other *motive*, but that it is *meritorious* in the sight of God. For whether this be believed and complied with or not, true holiness is ruined, if no better reason be substituted in it's room. *Reject* this motive, and there is no need of it; which I am persuaded is the case with many, who being taught that good works are not *meritorious*, have concluded that they are *useless*. *Comply* with this motive, and you destroy the very nature of true holiness, and turn all the pretended duties of it into fruits of spiritual pride, and blind superstition. But we see the *necessity* of it with respect to God, has other foundations, suited to and consistent with the grace of the *Gospel*. There is no motive to it of any real efficacy, but perfectly agrees with the whole doctrine of the free grace of God by Jesus Christ; nor is there any that gives the least countenance to merit in ourselves, or that takes us off from an absolute universal dependence on Christ alone for life and salvation. Yet they are such, as render it as *necessary* for us to be holy, as to be justified. He who thinks to please and enjoy God without holiness, makes him an *unholy* God, putting the highest indignity imaginable upon him. God deliver poor sinners from this deceit. There is no remedy, you must leave *your sins*, or *your God*.

Hence also we 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* to holiness. The doctrine of *Christ's satisfaction*, say the Socinians, ruins all endeavours after an holy life: for when men believe that Christ has satisfied the justice of God for their sins, they will be careless about them, yea, live in them. But as this supposition transforms believers into *monsters* of ingratitude and folly, so it is built on this foundation, that if Christ take away the *guilt of sin*, there is no reason in the nature of things, nor in the Scripture, why we should be holy, or keep ourselves from the power and filth  
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of sin, or any way glorify God in the world; which is an inference weak, false and ridiculous. The Papists and others lay the same charge against the doctrine of *justification* through the imputation of the righteousness of Christ. And as 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 who believe it must consequently be negligent of holiness and good works. Now although I deny not that such men may find a great strength of *connexion* 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 this sacred truth is both *doctrinally* and *practically* the great constraining principle to holiness and fruitfulness in obedience, as shall in due time be proved. For the present I shall only say, that these objectors are wholly mistaken in our thoughts and apprehensions concerning the God whom we serve. God in Christ whom we worship, hath so revealed his own holiness to us, and what is necessary for us on account thereof, as that we know it to be a *foolish, wicked and blasphemous thing*, for any one to think to please him, or be accepted with him, or come to the enjoyment of him, without that holiness which he requireth, and from his own nature cannot but require. That the grace or mercy, or love of this God, who is *our* God, should encourage those who truly know him to sin, or countenance them in a neglect of holy obedience to him, is a *monstrous* imagination.

Moreover, from what has been said, we may all blame ourselves 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. 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 a few motives and directions, that herein we may be found 'perfecting holiness in the fear of the Lord.'

*First* ; In our *likeness to God*, consists the excellency and preeminence 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.

With reference to other things, this is the highest excellence that a created nature is capable of. Other things had external impressions of his greatness and goodness upon them ; man alone in this lower world was capable of the image of God in him. This gave us a preeminence above all other creatures, and hence a dominion over them ensued. By the loss of the image of God, our nature lost it's preeminence, and we are reduced into order among 'perishing beasts \*.' For notwithstanding some feeble relicks of this image are yet abiding with us, we have really, with respect to our proper end, 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, is the recovery of that preeminence and privilege of our nature, which we had foolishly lost. God having exalted our nature, by union with himself, in the person of his Son, requires of us to preserve it's dignity.

*Again* ; This is that which gives preeminence to the *persons* of some above others. 'The righteous is more excellent than his neighbour †.' It is seldom so on account of civil wisdom, wealth or power ; nothing can establish this general rule, but likeness to God. Hence such persons are called the 'faints in the earth, and the excellent ‡:' the more holy the more honourable. Wicked men are said to be vile § ;' and the righteous are said to be 'precious and valuable.' And hence it is, that there has often been an awe on the spirits of vile and outrageous sinners, from the appearances of God in holy persons. Wick-

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\* Psal. xlix. 12. † Prov. xii. 26. ‡ Psal. xvi. 3. § Psal. xii. 8.

ed men, exasperated by their secular interests, prejudices, and lusts, may oppose, revile, 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 they *were not*, even as they deal with God himself. Why then 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, all endeavours after any other excellency will at length appear.

*Secondly*; According to our *growth* and *improvement* in this likeness to God, are our *accesses* and *approaches* towards glory. We are drawing every day towards our natural end, and if we do not also 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 making nearer to it in *grace*. It is some representation of future glory, that therein we shall be (*ισαγγελος*) *like*, or *equal to the angels*\*: but that respects one *particular* only of that state: it is a far more excellent description of it, that we shall be 'like God; when he shall appear, we shall be like him; for we shall see him as he is †.' 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 they *now* abhor. But this will be our glory; 'to behold the face of God in righteousness, and to be satisfied with his likeness †.' How then shall we make approaches towards this glory *spiritually*, which may at least answer the approaches we make towards our end *naturally*? 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 §:—from one glorious degree of grace to another, till 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 compleat happiness, as perfect holiness. As therefore we would continually tend towards our rest and blessedness, as we would have assured pledges and foretastes of it in our own souls, this is the design which we ought to pursue. It is to be feared, that few of us know *how much of glory* may be in present grace, or how much of heaven may be attained in holiness on earth. Our duty 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 to God.

*Thirdly*; It is only from our conformity to God, that we can be truly useful in the world. God is good, and doth good; he is the great preserver and benefactor of the whole creation. They who are like God, and they only, are useful in the world. There may indeed be much 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, gets into all the good that is done by unholy persons, and brings ‘death into the pot;’ so that though it may be of some use in particulars, to individual persons, it is of none to the general good of the whole. He only who bears the likeness of God, 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 preeminence of our *nature* and *persons*, if we would make daily accessions towards glory and blessedness, if we would be of any real use in the world, our great endeavour ought to be, to grow up more and more into this likeness of God, which consists in our holiness.

It may be asked, What must we do, that we may grow up more and more into this likeness to God? I answer, that there are some graces of holiness that are effectually *assimulating*, and others that are *declarative*, or expressive of this likeness.

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Those of the *first* sort, are *faith* and *love*. *Faith* is a part of our holiness, as it is a grace of the sanctifying Spirit, and it is a *principle* of our holiness, as it purifies the heart. The glorious perfections of God, as we shewed before, shine forth in the face of Jesus Christ, and by faith we behold them; and the effect is, ‘we are changed into the same image, from glory to glory.’ This is the great mystery of growing in holiness.

*Love* has the same *tendency* and *efficacy*. He who would be like God, must love him; and he who loves God sincerely, will be like him. Every approach to God by ardent love and delight, is *transfiguring*. And it exerts itself by *contemplation—admiration—and delight in obedience*.

Love works by *contemplation*. It is in the nature of it to be meditating on the excellencies of God in Christ; yea, this is the *life* of it. An heart filled with the love of God, will night and day be exercised in thoughts of his glorious excellencies, rejoicing in them. ‘Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his *holiness* \*.’ And love will do the same, as to all his other perfections †. This will promote our likeness to him; our minds will be changed into the image of what we contemplate, and we shall endeavour, that our lives be conformed thereto.

Love works by *admiration* also. That is the voice of love, ‘How great is his goodness! how great is his beauty ‡!’ The soul, ravished as it were, with a view of the glorious excellencies of God in Christ, has no way to express it’s 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,

\* Psalm xxx. 4. † See Psalm lxxiii. throughout. ‡ Zech. ix. 17.

goodness, and mercy, all equally glorified in and towards the same things and persons, one glimpse whereof is not to be attained in the world without Christ; is that *beauty* of God which attracts the love of a believing soul, and fills it with holy admiration. And this is a most effectual furtherance of our conformity unto him.

Love gives *delight in obedience*. The instance of Jacob is well known; his seven years service seemed *short*, and so, *easy* to him, for the love he bare to Rachel. He did that with *delight*, which afterwards he would not undergo for the greatest wages. But we have a *greater* instance. Our Lord Jesus Christ says, concerning all the obedience required of him, ‘Thy law, O God, is in 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 men, rendered it all his *delight*. Hence follows *intension* and *frequency* in all the duties of it; and where these are, holiness will thrive, and consequently we shall do so in our conformity to God.

Again, There are graces which are *declarative* of this assimilation, or which *evidence* and manifest our likeness to God. I shall instance only in two of them.

The first is *goodness, kindness, benignity, love*; with readiness to *do good, to forgive, to relieve*, and this towards all men, on all occasions: and this is to be considered as opposed to *anger, envy, malice, revenge, forwardness, selfishness*; all which are directly opposite to the grace of holiness. And this, I fear, is not considered as it ought to be; for it is too common for men to plead highly for the imitation of God, and in almost all they do, give a full representation of the devil. Would we then be like our heavenly Father, would we represent him in and to the world, it must be by this frame of spirit, and suitable actions. Much of our holiness consists herein. Many dis-tempered passions must be subdued. Strong inclinations to comply with provocations must be corrected. Many  
duties

duties be constantly attended to, 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. When men live to themselves, and are satisfied because they do *no harm*, though they do *no good*;—are secure, selfish, angry, peevish; confine their kindness to their relations;—do little good but what they are pressed to;—esteem all lost that is done for the relief of others; and think it wise to be cautious, and disbelieve the necessities of men: in a word, that make SELF the end of their lives;—whatever their profession be, they very little represent or glorify God in the world. But on the contrary,—a man whose nature is 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 earth, since the human nature of Christ was removed from us.

This frame of heart is peculiarly requisite with respect to the saints of God. Even God himself exercises his kindness in a peculiar manner towards them. ‘He is the Saviour of all men, especially of them that believe\*.’ We are also commanded to ‘do good to all men, but especially to them who are of the household of faith †.’ We are to be conformed to God, not only as he is the God of nature, and good to all his works; but as he is our heavenly Father, and is good, kind, benign, in a special manner, to the whole family of his children, however differenced among themselves, or indeed unkind or provoking to him. I confess, when I see men apt to retain a sense of old differences, ready to receive impressions of new ones, incredulous of the sincerity of others who profess a readiness for love and peace, apt to take every thing in the worst sense, morose and severe towards this or that sort of believers, unwilling to help them, scarcely desiring their prosperity, or even their safety;—I cannot but look upon it as a very great *stain* to their profession, whatever  
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\* 1 Tim. iv. 10. † Gal. vi. 10.



else it be. And by this rule I would have my own ways examined.

*Truth* is another grace of the same nature and import. I mean, *truth and sincerity in words*. This is an effect of the 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; speak the truth in love.’ And the consideration hereof, is very necessary to all persons engaged in *trade*; and that both because of the disreputation cast thereon by the evil practices of many; and because failures in *truth*, are apt to insinuate themselves a thousand ways, when tradesmen 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* he hath made by his words. These things have the image of Satan upon them, and are most opposite to the God of truth. I must say, 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 to that first principal argument for the necessity of holiness, which we have proposed and insisted on.

## C H A P. II.

ETERNAL ELECTION A CAUSE OF, AND  
MOTIVE TO HOLINESS.

*Other arguments for the necessity of holiness, from God's eternal election.—The arguments from thence explained, improved, vindicated.*

**I**T is the eternal and immutable purpose of God, that all who are his in a peculiar manner,—all whom he designs to bring to glory, shall antecedently thereto be made holy. This purpose of his, God has declared to us, that we may take no wrong measures of our state and condition, nor build our hopes on sandy foundations. Whatever else we are, in parts, profession, moral honesty, usefulness, or reputation in the Church, if we are not personally, spiritually, evangelically holy, we have no interest in that decree of God, whereby any persons are designed to 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.’ God intends, as his *end* in the decree of election, our *eternal salvation*, ‘to the praise of the glory of his grace,’ *ver. 5, 6, 11.* and he chooses us that we should be *holy*, as the *indispensable means* of attaining that end. So *2 Thes. ii. 13.* ‘God hath chosen you from the beginning unto salvation, through sanctification of the Spirit.’

The force of this argument consists in these two things : (1.) That such is the nature of God's decree, that no person living, can ever attain the *end* of glory and happiness, without the *means* of grace and holiness. The same eter-  
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nal decree respects both ; he has ordained none to salvation, but through the sanctification of the Spirit.

(2.) It arises from hence, that we can have no *evidence* of our *interest* in God's decree of election, without holiness. 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 proposes it as that alone which will give security against apostacy in a time of great temptations\* : every thing else will fail, but what is a special fruit and effect of this decree. How then may we know our interest in this only security against final apostacy? 'Let every one that nameth the name of Christ, depart from iniquity.' There is no other way to come to an evidence thereof, but by a departure from all iniquity, by universal holiness. So we are directed to give 'all diligence to make our calling and election sure †.' It is eternally sure in itself, but it is our duty to make it sure to ourselves, and this is to be done only by finding in ourselves, and duly exercising that train of Gospel graces and duties which the apostle there enumerates ‡.

Some persons apprehend that these things are quite otherwise ; for they say, that a supposition of God's decree of personal election is a discouragement and obstruction to holiness ; and under this pretence chiefly, the doctrine is evil spoken of. 'For, say they, if God from eternity has chosen men to salvation, why need they be holy? They may live securely in their sins, and be sure not to fail of heaven at last ; for God's decree cannot be frustrated. 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.'

Now this objection must be removed, if not for the sake of those who make it as a *cavil* against the truth, yet of those

\* So our Saviour does *Matt.* xxiv. 24. † 2 *Pet.* i. 10.

‡ verse 5, 6, 7, 8, 9.

those who may feel the force of it as a *temptation*. I answer then, that

‘ This persuasion is not of him that calleth us :’—this way of arguing is not learned from the Scripture, for that fully declares the doctrine of God’s electing love—proposes it as the fountain of all holiness, and makes it a great motive thereto. Is it not safer then for us to adhere to, and quietly rest in the plain and clear *testimonies of Scripture*, confirmed by the *experience* of believers in general, than hearken to such proud and perverse *cavils* as would possess our minds with a dislike of God and his ways ?

Besides, we are not only obliged to believe all divine revelations, but also in the *way, order, and method* in which they are proposed to us. Observe then,

(1.) The decree of election *absolutely* considered, or without respect to 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, *elect*. This therefore can be neither argument nor objection, about any thing in which *faith* and *obedience* are concerned. For we know it not, we cannot know it, it is our sin to inquire into it. It may seem to some, like the tree of knowledge of good and evil to Eve—good for food, pleasant to the eyes, and much to be desired to make one wise, as all forbidden things seem to carnal minds ; but men gather no fruit from it but *death*. 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 elect, they are all unjust and unreasonable ; yea, contending with God, who has appointed another way for the discovery hereof, as we shall see afterwards.

(2.) God sends the Gospel to men in pursuit of his decree of election, and in order to its effectual accomplishment : 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 \*.’ So God beforehand commanded

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\* 2 Tim, ii, 10.

him to stay and preach at Corinth, because ‘ he had much people in that city \* ;’ namely, in his purpose of grace.

(3.) Wherever the Gospel comes, it proposes salvation by Jesus Christ to all who shall *believe, repent,* and yield, *obedience* to him. It plainly declares to men their duty, and as plainly proposes their reward. In this state of things, no man without the highest pride and unbelief, can oppose the secret decree of God to his known duty, and say—‘ I will neither repent, nor believe, nor obey, till I know whether I am elected or not, for all will depend upon that at last.’ If this be a man’s resolution, he may go about his other occasions, the Gospel has nothing to say or to offer to him.

(4.) The only way of God’s appointment, whereby we may come to know our election, is by the *fruits* of it in our own souls: nor is it lawful for us to inquire into 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: 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 they are obliged to comply with; and till this be done, no man is obliged to believe, that Christ died for him in particular. So it is in this matter of election: a man is obliged to believe the *doctrine* of it, because it is plainly revealed; but as for his own *personal election*, he cannot believe it any otherwise than as God reveals it by its *effects*. Nor can a man justly question or disbelieve his own election, till he be in such a condition wherein it is impossible that the effects of election should ever be wrought in him, (if such a condition there be in the world). For as a man, while he is *unholy*, can have no evidence that he is *elect*; so he can have none that he is *not elect*, while it is possible that  
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\* Acts xviii. 10. ||ii. 47. | xiii. 48.

ever he *may be holy*. Wherefore all the strength of this objection lies in the pride of men's minds, refusing to submit to the order and method of God in the dispensation of his *grace*, and his prescription of their duty : and there we must leave it.

To return. The doctrine of 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* \*.

1. The sovereign and adorable grace and love of God herein, is a most powerful motive to holiness ; for we have no way to express our thankfulness for it, but by our holy obedience. Let us therefore inquire what obligation this puts upon us, that God from all eternity, out of his mere sovereign grace, should first choose us to life and salvation by Jesus Christ, decreeing immutably to save us out of the perishing multitude of mankind, from whom we could not make ourselves in the least to differ ? What *impression* does this make on our souls ? What *conclusion* do we educe as to our practice ? Why saith one—' If God has thus chosen me, I may then live in sin as I please, all will be well in the end, which is all I need care for.' But this is the language of a *devil*, and not of a *man*. Suggestions like this may possibly be injected into a believer's mind—as what may not be so ? But he that shall embrace, and act *practically* according to this inference, is such a monster of impiety and presumptuous ingratitude, as hell itself cannot parallel. I shall use some boldness in this matter. He who is not sensible, that an apprehension of God's electing love, has a natural, immediate, and powerful influence upon the souls of believers, to the love of God and holy obedience, is utterly unacquainted with the whole nature and actings of faith. Is it possible to suppose, that believers can be such stupid, impious and ungrateful monsters, so devoid of holy ingenuity and filial affections towards God, as merely out of despite to him, to cast poi-

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\* See Ephes. i. 3—10. Rom. viii. 28—33.

son into the spring of all their own mercies? Many have I known complain, that they could not attain 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* to them, that it tended to ingenerate in them *looseness* of life, *unholiness*, or contempt of God.

Besides, in the Scripture it is always proposed for other ends, and God himself makes use of it as his principal argument to stir up the people to holy obedience, *Deut. vii. 6, &c.* 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 mercies, kindness, humbleness of mind, meekness,’ &c. These things become the elect of God, and are required of them on account of their interest in electing love and grace. Further to confirm this truth, I shall instance in some special *graces, duties, and parts* of holiness, which this consideration is suited to promote.

(1.) *Humility.* For what were we when he thus set his heart upon us, to choose us, and to do us good for ever?—Poor, lost, undone creatures, who lay perishing under the guilt of our apostacy from him. What did he see in us, to move him so to choose 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 continue in sin and rebellion against him, and that for ever. How should the thoughts hereof, keep our souls in all humility and self-abasement!

(2.) *Submission* to the sovereign will of God in the disposal of all our concerns. This is an eminent part of holiness, and peculiarly called for in this day. God has taken all pretences of security from the earth, by what some men *feel*, and others *fear*. Where then shall we betake ourselves for quietness and repose? It can only be obtained in a *resignation* of ourselves and all our concerns into the sovereign pleasure of God. And what greater mo-

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tive can we have thereto than this? The first act of divine sovereign pleasure concerning us was, the *choosing* us from all eternity to 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 *temporal 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 to 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* it is, not to trust all other things in the same hand, to be disposed of freely and absolutely?

(3.) *Love*, kindness, compassion, forbearance towards all the saints, however differenced among themselves, are made indispensably necessary to us, and pressed on us from the same consideration \*. For, if God have *chosen* them from all eternity, and made them the objects of his love and grace, should not we love them also? How dare we entertain unkind thoughts, or maintain animosities against any of them, whom God has eternally chosen to grace and glory? Such things too often happen, upon provocations, and clashing of secular interests; but they are all contrary to that influence which the consideration of God's electing love ought to have upon us. We ought to receive him whom God has received, and *because* God has received him †; we ought to choose and love all those, whoever they be, whom God has chosen and loved. '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 powerfully excite us to all acts of kindness, mercy, forbearance, and forgiveness.

(4.) *Contempt of the world* will proceed from hence. Did God set his heart upon *some* from eternity? Did he choose them to be his own *peculiar*? Doth he design to

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\* Col. iii. 12.

† Rom. xiv. 1, 3.



give them the greatest best fruits of his love? What then will he do for them? Will he make them all kings and emperors? Will he make them all rich and honourable? Or at least, will he keep them from all difficulties and trials, shame and reproach in the world? Alas! none of these things were 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 has chosen *his* unto. On the contrary, he has designed the generality of his elect to a poor, low, and afflicted condition in this world. Wherefore, let those who are poor and despised, learn to be satisfied with their state and condition: had God seen it good for you to have been otherwise, he would not have passed it by, when he was acting eternal love towards you. And let those who are rich, not set their hearts on *uncertain* riches. Do but think with yourselves, that these are not the things that God had any regard unto, when he chose us to grace and glory; and it will abate your cares about them, cool your love towards them, and take off your hearts from them; which is your holiness.

2. Electing love is a motive and encouragement to holiness, because of the *enabling supplies of grace* which we may thence expect by Jesus Christ. The difficulties we meet with in a course of holiness, are great and many. Here Satan, the world, and sin, put forth their utmost strength: the best are sometimes foiled, discouraged, and ready to give over. It requires a good spiritual courage, to take a prospect of the lions, serpents, and snares that lie in our way. But it is no small encouragement, that the fountain of electing grace will never fail us, but continually afford fresh supplies of spiritual strength and refreshment. Hence we may take 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  
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know not how needful this consideration is to a comfortable continuance therein.

3. It has the same tendency and effect in the *assurance* we have from thence, that notwithstanding all the opposition we meet with, *we shall not utterly and finally miscarry*; God's election will at last obtain\*.' His 'foundation standeth sure †:' his purpose, which is 'according unto election,' is unchangeable; and therefore the final perseverance and salvation of those concerned in it, are everlastingly secured ‡. And there is no greater encouragement to persist and grow in holiness, than what is administered by this assurance of a blessed *end* and *issue* of it.

Some think that this assurance tends only to carelessness and security in sin; and that to be always in fear and uncertainty, is the only means to make us watchful unto duties of holiness. It is true, were there no difference between faith and presumption, no difference between the spirit of bondage and the spirit of adoption, if no filial delight in God were given to believers,—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, while 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.

Suppose a man on his journey, knowing himself to be in his right way, and that going on therein, he shall certainly come to his journey's end, especially if he quicken his pace as occasion shall require;—will you say, that this is enough to make such a man careless and negligent, and that it would be much more to his advantage to be *lost* and *bewildered*, not knowing whither he goes, nor whether he shall

\* Rom. xi. 7. † 2 Tim. ii. 19. ‡ See Rom. viii. 28, to the end.

shall ever arrive at his journey's end? Common experience proves the contrary; as also how momentary and useless are those violent fits of endeavours, which proceed from uncertainty, both in things temporal and spiritual. In general, it is that person, who has a comfortable assurance of God's eternal electing love, and thence of the blessed end of his course, who goes on constantly and evenly in the ways of holiness, quickening his pace, and doubling his speed, as he has occasion from trials and opportunities\*.

It appears from hence, that the electing love of God, is a powerful constraining motive to *holiness*; and that which invincibly proves, the *necessity* of it to all who intend the eternal enjoyment of God. But it will be said, that if this be granted with respect to *believers*; yet, as to the *unconverted* or those who are *uncertain* about their state, nothing can be so *discouraging* as this doctrine of election:—'Can they make any other conclusion from it, but that, If they are *not* elected, all their endeavours are *vain*; If they *are* elected, then they are *needless*?' I answer:

(1.) We have already shewn, that this doctrine is revealed in the Scripture, principally to acquaint *believers* with their privilege, safety, and fountain of their comforts. Having therefore proved it's *usefulness* to them, I have discharged all that is absolutely needful to my present purpose. But I shall moreover shew, that it has it's proper benefit and advantage towards others also. For,

(2.) Suppose the doctrine of *personal election* be preached; two conclusions may possibly be drawn from it: *first*, That as this is a matter of great and eternal moment to our souls, and there is no way to secure our interest in it but by the possession of it's fruits and effects, which are faith and holiness; we will, we must use our utmost endeavours, by attaining *them*, to make our election sure. *Others* may conclude, that if those who shall be saved are:

chosen.

\* See Heb. vi, 10, to the end.

chosen thereto before the foundation of the world, then it is to no purpose to believe or obey, seeing all things must be as they were fore-ordained. Now I ask—Which of these conclusions is the *most rational*, and most suitable to the principles of sober *self-love*, and care of our immortal condition? Nothing is more certain, than that the *latter* resolution will be infallibly destructive, if pursued: 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 certain, than that he who sincerely and diligently pursues the ways of faith and obedience, (which are the fruits of election,) shall obtain in the end everlasting blessedness. This therefore on all accounts, and towards all sorts of persons, is an invincible argument for the necessity of holiness, and a prevailing motive thereto: 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 to all.

## C H A P. III.

HOLINESS NECESSARY FROM THE COM-  
MANDS OF GOD.

*Necessity of holiness proved, from the commands of God in the Law, and in the Gospel.*

**W**E have evinced the necessity of holiness from the *nature* and the *decrees* of God; our next argument shall be taken from his *commands*. It is needless to produce instances of God's commands that we should be holy, for it is the concurrent voice of the *Law* and *Gospel*.

Our inquiry must be, What *force* there is in this argument, or whence we conclude a necessity of holiness from the commands of God. To this end, the *nature* and *properties* of these commands must be considered; we are to get our minds and consciences affected with them, so as to endeavour after holiness on their account: for our holiness is *obedience*, and obedience respects a *command*. For men to pretend to holiness from a principle *within*, without respect to the commands of God in his *word*, is to make themselves their own God, and to despise obedience to him who is 'over all, God blessed for ever.' Then are we the servants of God, the disciples of Christ, when we do what is *commanded*, and *because* it is commanded.

But to make our way more clear and safe, we must premise, that God's commands for holiness may be considered two ways. 1. As they belong to the *covenant of works*. 2. As they belong to the *covenant of grace*. The same things as to the *matter* of them are required in both; but there is a great difference in the *manner* and *end* of these commands.

For, 1. The commands of God as under the *old covenant*, so require universal holiness in us, that upon the  
least

least failure, they allow of nothing else we do, but determine us transgressors of the whole law \*. The *end* required by them is, that they may be our righteousness before God, or that we may be justified thereby †.

2. It is otherwise on both these accounts with the commands of God for holiness under the *new covenant*, or in the Gospel; for, though God requires *universal holiness* in them, yet not in that *rigorous* way as by the law, so that if we fail in any thing, either as to matter or manner, all should be rejected. But he doth it with a mixture of *grace* and *mercy*, so that if there be an universal *sincerity*, in a respect to *all* his commands, he accepts of it, on account of the mediation of Christ. But yet there is no relaxation given us by the Gospel, as to any duty of holiness, nor any indulgence to the least sin; the obligation to universal holiness is equal to what it was under the Law, though a *relief* be provided where we come short of it, in *sincerity* on the one hand, and *mercy* on the other.

The commands of the Gospel do not require holiness to the same *end* as the commands of the Law did, namely, that thereby we may be justified in the sight of God; he has provided another righteousness for that end, which fully answers all that the Law requires, and whereby he has exalted more than ever, the honour of his own holiness and righteousness. Now this is no other than the righteousness of Christ imputed to us; for he is ‘the end of the law for righteousness to them that believe †.’ But God has appointed *other ends* to our holiness, and so to his *command* of it in the Gospel, consistent with the nature of that obedience which he will accept of us, and such as we may attain through the power of his grace.

I. The first thing to be considered in the command of God that we should be holy, is the AUTHORITY of it. It is indispensably necessary that we should be holy, on account of the *authority* of God's command. Authority, wherever it is just, carries with it an obligation to obedience:

\* James ii. 10.

† Rom. x. 5.

‡ Rom. x. 4.

ence: take this away, and you fill the world with disorder. If the authority of parents, masters, and magistrates, did not oblige children, servants and subjects to obedience, the world would fall into hellish confusion. God himself makes use of this argument, 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 \*?’ ‘If in all particular relations where there is any thing of *superiority*, which has the least *authority* in it, obedience is expected and exacted;—is it not due to *me*, who have all authority, of all sovereign relations in me towards you?’

There are two things which inforce the obligation,—*The right of commanding*, and *the power of executing* †; both comprised in that of the apostle James, *chap. iv. 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 Law-giver*; he who has an absolute power to prescribe to us what laws he pleases. The *command* of God proceeds from the absolute power of a sovereign Legislator; and where this is not complied with, the *whole authority of God*, and therein God himself, is *despised*. So God in many places calls sinning against his commands, the ‘despising of him †;’ the ‘despising of his name §;’ and the ‘despising of his commandment;’ and that in his saints themselves ||. Here then we *found* the necessity of holiness, on the command of God. This therefore are we to carry about with us wherever we go, and whatever we do, to keep our souls under the *power* of it, in all our duties, and on all occasions of sin. Were this written on the *hearts* of men, in their ways, trades, shops, affairs, families, studies, closets,—they would have ‘holiness to the Lord’ on their *breasts* and *foreheads* too.

2. The apostle tells us, that as God in his commands is a sovereign Law-giver, so he ‘is able to kill and keep  
alive;’

\* Mal. i. 6. † Jus imperandi, et vis exequendi.

‡ Num. xi. 20. 1 Sam. ii. 30. § Mal. i. 6. || 2 Sam. xii. 10.

live ;' that is, his commanding authority is accompanied with a power, whereby he is able absolutely and eternally to *reward* the obedient, and to *punish* the disobedient. For, though I would not exclude other considerations, yet I think this of *eternal rewards* and *punishments* is principally intended.

But supposing it to respect *temporal* things also, it carries along with it the greater enforcement. God commands us to be *holy*: things are in such a state in the world, that if we would 'perfect holiness in the fear of God,' we shall meet with much opposition, and 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 sovereign Lord of life and death; he alone can *kill* in a way of punishment, and he alone can *keep alive* in a way of merciful preservation. This *power* of our Law-giver, the holy companions of Daniel committed themselves to, when by the terror of death they were commanded to forsake the way of holiness\*. And our Lord tells us, that he who 'would save his life,' namely, by a sinful neglect of the command, 'shall lose it.' This therefore is to be considered; the power of him who commands us to be holy is such, that he is able to carry us through all difficulties and dangers which we may incur on account of our being so. Be of good courage then, all ye that trust in the Lord; you may, you ought, without fear, to engage in the pursuit of universal holiness: he who requires it, 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, 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.'

But I suppose it is a power of *eternal rewards* and *punishments* that is principally intended. The *killing* here, that mentioned by our Saviour, and opposed to all *tempo*

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\* Dan. iii. 17, 18.



tal evil, and death itself, *Matt. x. 28.* 'Fear not them who can kill the body, but are not able to kill the soul; but rather fear him who 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 unavoidable efficacy to the command.

The minds of men are little influenced by the *rewards* and *punishments* of human laws, for they frequently prefer their present *satisfaction* in the transgression of the laws, before them: wicked men often do so with respect to the greatest temporal punishment, when they are greedily set on the satisfaction of their lusts. They have also a *secret apprehension* that the law-makers neither *will* nor *can* execute the penalties threatened. But things are quite otherwise with respect to the laws of God. The rewards and punishments being *eternal*, cannot be balanced by any consideration of this present world. Nor can there be any reserve on account of mutability, indifference, ignorance, impotence, or any other pretence, that they shall not be executed. The promise of eternal blessedness on the one hand, or the threatening of misery on the other, will certainly befall us, according as we shall be found *holy* or *unholy*. God commands us to be holy. But what if we are not so? Why, as sure as God is holy and powerful, we shall eternally perish. What if we comply with the command, and become holy? On the same ground of assurance, we shall be brought to everlasting felicity.

Some perhaps will say, that to yield obedience to God with respect to rewards and punishments, is *servile*, and becomes not the free spirit of the children of God. But this is a vain imagination. The bondage of our own spirits may make every thing we do *servile*: but a due respect to God's promises and threatenings, is a principal part of our *liberty*. It is therefore certainly our duty, if we would be found walking in a course of holy obedience, to keep a sense of the authority of God's command, constantly fixed on our minds. And we may apply this to *persons* and *occasions*.

(1.) As to *persons*. Let the *great* and *noble* especially, regard this, whose special temptation it is to be *lifted up*, to a forgetfulness or disregard of God's authority. The prophet distributes incorrigible sinners into two sorts, and gives the different grounds of their impenitency. The first are the *poor*; and it is their folly, stupidity, and sensual lusts, that keep them from observing the command. '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\*.' Such persons *we* abound with, who differ little from the beasts that perish, 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 applies; 'I will get me to the *great men*, and I will speak unto them, for they have known the way of the Lord, and the judgment of their God.' Great men, by reason of their *education* and other advantages, attain to a knowledge of the will of God, or at least may be thought to have done so. 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 field, who having broken their yokes and cords, run up and down the fields, treading down the corn, breaking up the fences, pushing with the horn, and trampling on all before them. Now this 'breaking of the yoke,' is the neglecting and despising the authority of God in the command. Seeing therefore that this is the special temptation of such persons, let all those who have the least sincere desire after holiness, watch diligently, to keep up a due sense of the authority of God on their minds. When you are in the *height* of your greatness, in the *fulness* of your enjoyments, in the most *urgent* of your avocations; when you are uppermost

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\* Jer. v. 3, 4.

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 to his authority, equally with the poorest creature on earth.

(2.) Let us all endeavour to carry a constant regard to the authority of God in his commands, into all those *occasions, seasons, places, societies*, wherein we are apt to be surpris'd into any sin, or neglect of duty. (1.) Carry this with you into your *secret retirements and enjoyments*. Neglect hereof is the 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 many have been surpris'd into *folly*, which has proved the beginning of a total apostacy. An awe from the *authority* of God in the command, upon the heart, will secure us equally in all places, and on all occasions. (2.) Let us carry it into our *businesses, trades, and callings*. Most men are very apt to be intent on *present* occasions, and having a certain end before them, habituate themselves to the ways of it's attainment. And while 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 expect that temptations will arise, call to mind the *greatness, power, and authority* of him, who hath commanded you in all things to be holy. (3.) Carry it with you into your *companies and societies*: For many have frequent occasions of engaging in such societies, wherein the least forgetfulness of the sovereign authority of God, will betray them into vanity and corrupt communication, till they *hear* with pleasure, and *do* with delight, such things whereby the Holy Spirit of God is grieved, their own consciences are defiled, and the honour of profession is cast to the ground.

II. The command of God, that we should be holy, is to be considered not only as a fruit of *authority* which we *must* submit to, but as a fruit of *infinite wisdom and goodness* also, which it is our *highest advantage* and interest to comply

ply with. And this introduces a peculiar necessity of holiness, from the consideration of what is *equal, reasonable, ingenuous*; the contrary of which would be *foolish, perverse, ungrateful*, every way unbecoming rational creatures. Where nothing can be discerned in commands but mere authority, they are looked on merely as respecting the good of them that command, and not at all theirs who 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 us to no other reason or motive of an obedience, yet he does not, nor ever did so. But as he proposes 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* to us; and that our compliance with them is our *present*, as well as it will be our *future happiness*. And that this is so, appears from all the considerations of it.

1. Look upon it *formally* as a *law prescribed* to us, and it is so, because the obedience it requires, is proportioned to the strength and power which we have to obey. The command, as we shewed before, may be considered either as it belonged to the *old* covenant or the *new*. In the *first* way, the strength of grace, which we had originally from God under the law of creation, was sufficient to enable us to all that holy obedience which was required; and our not doing so, was from *wilful rebellion*, and not from any impotency in us. And in the *latter* way, there is, by virtue of the covenant of grace, a supply of *spiritual strength* given in by the promise, enabling believers to answer the commands of 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 obedience 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 to life and godliness, through the knowledge of him that hath called us to glory and virtue,' 2 Pet. i. 3.

It is true, this grace or strength, is administered to them by certain ways and means, which if they neglect, they will come short of it. But in the careful, diligent use of those means, none shall ever fail of that ability which shall render the commands of the Gospel *easy* and not grievous to them. For Christ himself tells us, that ‘his yoke is easy, and his burden is light \*;’ and his holy apostle, that ‘his commands are not grievous †.’ But, if they should exceed all the strength which we either have, or he is pleased to give 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 to the end required in the Gospel, ‘through Christ that strengthened him.’

On the supply of this grace, which gives both *strength* for, and a constant inclination to holy obedience, the command for it becomes *equal* and *just, meet* and *easy* to be complied with. For none can refuse a compliance with it in any instance, but their so doing is contrary to that *disposition* and *inclination* of the *new nature* which God has implanted in them. 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 also to that which is in their own *inclination* and *disposition*, which in such cases hath a sensible *force* and *violence* put upon it, by the power of corruptions and temptations. Wherefore, though the command for holiness seem *grievous* to unregenerate persons, because it is against the habitual *bent* and *inclination* of their whole souls; yet it neither is, nor can be so to them who cannot *neglect* it, or act against it, without *crucifying* and offering violence to the *inclinations* of the new creature in them, which are their own. And by this consideration we may take in the *power* of the command upon our souls, which is too frequently disregarded. Let us on the proposal of it, consider what our hearts

hearts say to it, and we shall quickly discern how *equal* and *just* the command is. For I cannot persuade myself, that any believer can be so captivated under the power of temptation, but that, on the consideration of the command for obedience and holiness, if he will take counsel with his own soul, 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, ‘I must not do the evil to which temptation tends, for if I do, evil will ensue:’—but the *new nature* will say, ‘This good I would do, I delight in it, it is best for me, most suited to me:’ and so joins all the strength and interest it has in the soul, with the command\*.

Besides, *actual grace* for every holy act and duty, is administered to us according to the promise of the Gospel: So God told Paul, that his ‘grace was sufficient for him.’ And he ‘worketh in us to will and to do, of his own good pleasure.’ Now though this actual working grace be not in the power of men’s wills, but depends on the faithfulness of God in the administration of it, yet 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 to him, unto the whole of that obedience which is required of him.

How just and equal then is the command of holiness! How reasonable is it that we should comply with it, and how great is their sin and folly who neglect it! For not only the *authority*, but the *wisdom* and *goodness* of God in giving such a command, oblige us to holy obedience.

2. The command is equal, and so to be esteemed from the *matter* of it, or the things that it requires. Things they are that are neither great nor grievous, much less perverse, useless, or evil †. There is nothing in the holiness which the command requires, but what is *good* to him  
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\* See to this purpose, the arguing of the apostle Rom. vii. 20, &c.

† Micah vi. 6—8.

in whom it is, and *useful* to all about him. What they are, the apostle mentions in his exhortations to them, *Phil.* iv. 8. They are ‘things true, honest, just, pure, 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*: ‘These things are good and profitable unto men\*.’

It is therefore incumbent on us in the first place, to endeavour after holiness with respect to the *command* of God, and *because* of it. I know not what vain imaginations possess the minds of some, that they have no need of respect to 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 to the command would vitiate our obedience, rendering it *legal* and *servile*. But I hope, that darkness which hindered men from discerning the harmony there is between the *principle of grace* in us, and the *authority of the command* upon us, is much removed from all sincere professors. It is a respect to the command which gives the *formal nature* of obedience to what we do; and without a proper regard to it, there is nothing of *holiness* in us. Some would make the *light of nature* their rule; some look no further for their measure than what carries the reputation of *common honesty* among men: but he who 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 this may be effectual, let us consider;

(1.) How God has *multiplied his commands* to this purpose, to testify not only his infinite love and care towards us, but also our eternal concern in what he requires. He has given us not a single command, but ‘line upon line, line upon line, precept upon precept, precept upon precept.’ Almost every page of the Bible is filled with *com-*  
*mands.*

\* Titus iii. 8.

*mands, or instructions, or directions* for holiness; and there is not the least *particular duty* or instance of holiness, but it falls under some special command of God. Is it not then our duty always to consider these commands, to bind them to our hearts, and our hearts to them, that nothing may separate them? O that they might always dwell in our minds, to influence them to an inward, constant watch against the first disorders of our souls, that are unsuited to the inward holiness God requires; abide with us in our closets and all our occasions for our good.

(2.) We may do well to consider what *various enforcements* God is pleased to give to those multiplied commands. They are 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 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 those *engines* to fix the power of the command upon us. I shall instance only in those *peculiar promises* whereby God enforces his command for holiness.

It is not for nothing that it is said, 'Godliness hath the promise of the life that now is, and of that which is to come \*.' There is in all the promises a *special respect* to it; and it gives them in whom it is, a *special interest* in all the promises. This is as it were the *text* on which our Saviour preached his first sermon. For all the  *blessings* he pronounced, consist in giving particular instances of holiness, annexing a special promise to 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 to this qualification of *purity of heart*. So also it has the *promises of this life*, both in things temporal and spiritual. In things temporal we may select from many others, that  
special

\* 1 Tim. iv. 8.



special 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, is a *blessed man*. In what respect ? ‘ The Lord will deliver him in the time of trouble. The Lord will preserve 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 on the bed of languishing, and thou wilt make all his bed in his sickness \*.’ Many special promises in the most important concerns of this life, are given to the right discharge of this one duty : for ‘ Godliness hath the promise of this life.’ It is so with respect also to *spiritual things*. So the apostle Peter having repeated a long chain of graces, whose exercise he recommends to us, adds for an encouragement, ‘ If ye do these things ye shall never fall †.’ The promise of permanence in obedience, with an absolute preservation from all such fallings into sin as are inconsistent with the covenant of grace, is affixed to our diligence in holiness. And who knows not how the Scripture abounds in instances of this nature ? We conclude from hence, that together with the *command* of God requiring us to be holy, we should consider the *promises* with which it is accompanied, as an encouragement to the chearful performance of that obedience, which the command itself makes necessary.

Wherefore, the force of this argument is obvious to all. God has positively declared his *will*, interposing his *sovereign authority*, commanding us to be *holy*, and that on the penalty of his *utmost displeasure* ; and therewith he has given us redoubled assurance, that be we else what we will, without sincere holiness, he will neither own us, nor have any thing to do with us. Be our gifts, places, dignities, usefulness, profession, or duties what they will, unless we are sincerely holy, we are not, we cannot, we shall not be accepted with God.

And

\* Ps. xli, 1—3. † 2. Pet. i, 10.

And the Holy Ghost is careful to obviate a *deceit* in this matter, which he foresaw would put itself on the minds of men. For whereas the *foundation* of our salvation, the *hinge* on which the whole weight of it turns, 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 it 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.

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#### C H A P. IV.

### NECESSITY OF HOLINESS FROM GOD'S SENDING JESUS CHRIST.

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*The necessity of holiness proved from the design of God in sending Jesus Christ, with the ends of his mediation.*

WE have yet other arguments to plead to the same purpose; for one principal 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\*.’ The Son of God was manifested by his *incarnation* †, in order to the work he had to accomplish in our nature: and this was to destroy the *works* of the devil, of which the principal one was, the *infecting* of our natures and persons with a principle of sin and enmity  
against

\* 1 John iii. 8.

† 1 Tim. iii. 16.

against God ; and this is not done away but by the introduction of a principle of holiness. The image of God in us was defaced by sin : the renovation of it was a principal design of Christ in his coming. Unless this be done, there is no new creation, no restoration of all things, no one end of the mediation of Christ fully answered. But we shall consider this matter a little more distinctly.

The exercise of the mediation of Christ, is confined to the limits of his *three-fold office*. Whatever he does for the Church, he does it as a *priest*, or as a *king*, or as a *prophet*; and we may consider how each of these offices has an influence into holiness, and makes it *necessary* unto us.

*First*, For the *priestly office* of Christ. The proper acts of this office, which are *oblation* and *intercession*, immediately respect God himself ; for a priest is one who is appointed to deal with God in the behalf of others \* ; and therefore Christ does not by either of these sacerdotal acts immediately and efficiently work holiness in us. But the *effects* of these acts are of two sorts, *immediate* and *mediate*. (1.) *Immediate*, such as respect God himself ; as *atonement*, *reconciliation*, *satisfaction*. In these consists the first and fundamental end of the mediation of Christ, without a supposition of which, all other things are rendered useless : we can neither be sanctified nor saved by him, unless sin be first expiated, and God atoned. But, (2.) The *mediate effects* of Christ's sacerdotal acting respect us, namely, our *justification* and *sanctification*, for God effects holiness in all believers, by virtue of the *oblation* and *intercession* of Jesus Christ.

‘ 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 as a sacrifice to God ‡ ; and this he did, not only that he might redeem us from iniquity, from the guilt and punishment

\* Heb. v. 1. † Tit. ii. 14. ‡ Eph. v. 2.

ishment of our sins, but also that he might *purify us* to himself, *sanctify us*, or make us holy and fruitful, or zealous of *good works*. His blood 'purgeth our consciences from dead works, to *serve the living God* \*.' There is a 'purging of sin,' which consists in the legal expiation of it †, but this is by *real efficiency* in our sanctification. So where Christ is said to 'wash us from our sins in his own blood ‡,' namely, as shed and offered for us; it is not only the expiation of *guilt*, but the purification of *filth* that is intended. And as holiness is one special end for which he gave himself 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.

The *intercession* of Christ, which is his second sacerdotal act, hath also the same end, and is effectual to the same purpose. It is true, he intercedes with God for the pardon of sin by virtue of his oblation §; but this is not the whole design of it; he intercedes also for *grace*, and supplies of the Spirit, that we may be made and kept holy ||.

*Secondly*; As to the *prophetical office* of Christ; and there are two parts of it—the *revelation of God in his name, love, grace, goodness, and truth* in his promises, that we may *believe* in him \*\*; and the *revelation of God in his will and commands*, that we may *obey* him; and this may be considered two ways, 1. As he was peculiarly sent to the *house of Israel* ††; 2. With respect to the *whole Church* of all ages.

The *first*, which took up much of his personal ministry, consisted in the declaration, exposition, and vindication of the divine precepts, which had been given before; but which, through the carnality of the people to whom they were given, were but obscurely apprehended. He declared the *spirituality of the law*, with respect to the most

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secret

\* Heb. ix. 14. † Heb. i. 3. ‡ Rev. i. 5. § 1 John i. 1, 2.  
 || John xvii. 15, 17. \*\* John i. 2, 18. | xiii. 6. †† Rom. xv. 8.

secret frames of our hearts, and the least disorder and irregularity of our passions and affections. He declared *the true sense of it's commands*, vindicating them from the false glosses which then passed current in the Church\*. Thus he restored the law to it's *pristine crown*, as the Jews have a tradition that it should be done in the days of the Messiah.

The *second* part of this office, with respect to the Church of all ages (including the ministry of the apostles as inspired by him), consisted in *the revelation of those duties of holiness*, which though they had a general foundation in the law, could never have been known in their *special nature*, incumbent on and necessary to us, but by his teaching. Hence are they called *old* and *new* commandments in distinct senses. Such are *faith* in God through him, brotherly love, self-denial in taking up the cross, doing good for evil, and the like. Besides, he teacheth us all those *ordinances of worship* which belong to our holiness, and whereby it is promoted.

There are three things considerable in the doctrine of obedience that Christ teacheth.

1. *It is compleat and perfect.* It reaches the heart itself, with all it's most secret actings, and that in the first place. The practice of most men goes no further than outward acts, or at best to the moderation of affections; but he, in the first place, requires the renovation of our whole souls into the image of God.

It is a notable effect of the atheistical pride of men, that they betake themselves to other rules and directions, rather than to those of the Gospel, which are the teachings of Christ himself the great prophet. Some go to the *light of nature*, and the use of *right reason* (that is, *their own*), as their guide, and some add the documents of the philosophers. They think a saying of Epictetus, or Seneca, or Arrianus, being wittily suited to their fancies, to have more life and power in it, than the precepts and instructions

\* Matt. v. 21, &c.

tions of Christ in the Gospel. Such a contempt have men risen to of Jesus Christ the *wisdom* of God, and the great prophet of the Church, of whom God says, 'This is my beloved Son, *bear him.*'

Let us suppose if you please, for the sake of our *modern heathens* who would have it so, that all our obedience consists in *morality*; from whence or whom shall we *learn it*, or to whom shall we go for teaching? Certainly where the instruction 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. In all these respects we may say of Christ, '*Who teacheth like him?*' Then probably we shall be taught of God, when we are taught by him.

The precepts or duties themselves, which are given us by the light of nature, however improved by the reason of contemplative men, are *defective*. For they never reached to that in which the *life* of holiness consists, the renovation of our natures. Hence it is, that by all the documents of the philosophers, the nature of no individual person was ever renewed, whatever change was made in their conversation. Very few of the precepts of it are *certain*, so that we may take them for an infallible *rule*. Some general commands are indeed sufficiently clear, as that God is to be *loved*, that others are not to be *injured*, that every one's *right* is to be rendered to him. But go a little further, and you will find all the great moralists at endless disputes, about the *nature* of virtue, the *duties* of it, and the *rule* of their practice. In these disputes many of them consumed their lives, without any great endeavours to express their own notions in their conversations. And from the same reason I suppose it is, that our present *moralists* seem to care for nothing but the *name*, *virtue* itself is become a strange and uncouth thing.

But what is commanded by Jesus Christ, there is no room for the least hesitation whether it be an infallible rule to us or not. Every precept about the meanest duty, is e-

qually certain and declarative of the nature and necessity of that duty, as those of the greatest, and which have most evidence from the light of nature. There is no *obscurity* nor *partiality* in his precepts and directions; they are commensurate to universal obedience. I dare challenge the greatest and most learned *moralists* in the world, to give an instance of any one duty of morality, that I will not evince to be more plainly and clearly required by our Lord Christ in the Gospel, and pressed on us by far more effectual motives than any they are acquainted with. 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.

2. The *manner* of teaching, as to *power* and *efficacy*, is also considerable to this end: and concerning this also we may say, ‘Who teacheth like him?’ There was that eminence in his personal ministry, while he was on earth, as filled all men with admiration. Hence it is said, that ‘he taught with authority, and not as the Scribes\*’ and another while ‘they wondered at the gracious words which he uttered†’ and the very officers, that were sent to apprehend him for preaching, came away astonished, saying, ‘Never man spake like this man ‡.’ Yet this is not what I intend, but his continued and *present teaching* of the Church by his *Word* and *Spirit*. He gives that power and efficacy to it, as that by it’s effects every day it demonstrates itself to be from God. This the experiences, consciences, and lives of multitudes bear witness to continually. They do and will to eternity attest what power his word hath had to *enlighten* their minds, to *subdue* their lusts, to *renew* their hearts, to *relieve* and *comfort* them in their temptations and distresses, with the like effects of grace and power.

What is the *manner* of teaching by the *greatest moralist*, and what are the *effects* of it? Enticing words, elegance of speech, composed into snares for the affections, and delight to the fancy, are the grace, ornament and life of that

\* Matt. vii. 29. † Luke iv. 22. ‡ John vii. 46.

that kind of teaching. And hereof evanid satisfaction, temporary resolutions, and a few feeble endeavours after some change of life, are it's best effects. And so gentle is it's operation on the minds of men, that even the most profligate and obstinate sinners are delighted with it, as they are with the *preaching* of them who act in the same spirit, and from the same principles.

3. Whereas the last thing considerable in those, whose *instructions* we should choose 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 admire; and let them freely take their choice, so they will but ingenuously acknowledge what they do.

*Thirdly*; This is one great end of the *kingly power* of Christ; for as such he *subdues* our enemies, and preserves our souls from ruin. Those are our adversaries who fight against our *spiritual condition* and safety,—our *lusts*, our *sins*, and our *temptations*. These doth our Lord Christ subdue by his kingly power; quickening and strengthening in us, by his supplies of grace, the principles of holy obedience. In brief; the work of Christ as a king may be reduced to these heads:—To make his subjects free:—To preserve them in safety, delivering their souls from deceit and violence:—In giving them *prosperity*, and increasing their wealth:—In establishing assured peace for them:—In giving them love among themselves:—In placing the interest and welfare of his kingdom in all their affections:—In eternally rewarding their obedience. All these he doth, principally, by working grace and holiness in them, as might be easily demonstrated. I suppose none question 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 upon it. It remains that we *improve* these considerations, to the con-



firmation of our present argument concerning the *necessity of holiness*.

*First* ; It is evident from hence, how vain a thing it is, for persons continuing in an *unboly condition* to imagine, that they have any *interest* in Christ, or shall have any *benefit* by him. This is the great deceit whereby Satan ruins the generality of mankind who profess the christian religion. The Gospel openly declares a way of life and salvation by Jesus Christ. This is so far admitted by all who are called christians, that they will allow of no other way in competition with it ; for I speak not of profligate and hardened sinners, who disregard all future concerns ; but such as in general desire to escape the damnation of hell, and attain immortality and glory : and this they *profess* to do by Jesus Christ, as supposing that the things to this purpose mentioned in the Gospel, belong to them as well as to 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 Christ has done for us is conveyed to the souls of men ; without which we have no concern in them. If we expect to be saved by Christ, it must be by what he hath done, and does for us as a *priest*, a *prophet*, and a *king* : but one of the principal ends of what he does in all these, is, to make us *boly* ; and if this be not effected in us, we can have no eternal benefit by his mediation.

Hence the *miserable* condition of multitudes called christians, who live in sin, and yet hope to be saved by the Gospel, is greatly to be bewailed. For, (1.) They woe-fully deceive their own souls, crying ‘ peace, peace, when sudden destruction lies at the door.’ And, (2.) They cast the greatest dishonour possible on Christ and the Gospel. For as to the *open* enemies of Christ, who reject him as a *seducer*, and the Gospel as a *fable*, they are condemned already ; and none can think the worse of him or the Gospel, on account of their opposition ; but for those who profess to *own* them both, and yet continue to live and  
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walk in sin, they endeavour to represent Christ as 'a minister of sin,' as one who has procured indulgence for men to live in their lusts, and the Gospel as such a law or rule, as that men loving sin, and living in it, may be saved by them. This is that which has reflected all kind of dishonour on the *christian religion*, and put a stop to it's progress in the world. These are they of whom the 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, whose glory is in their shame, who mind earthly things.' How many does this character suit in these days! And whatever they think of themselves, they are the enemies of the cross of Christ, and trample under their feet the 'blood of the covenant.'

*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—expect salvation by him:—Which way will you apply yourselves to him? From which of his offices do you expect advantage?

Is it from his *sacerdotal*? Has 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? If you find not these effects of the blood-shedding of Christ on your souls and consciences, in vain will you expect those other of atonement and peace with God, of mercy, pardon, justification and salvation which you look for. The *priestly* office of  
Christ

Christ has it's *whole effect*, where it has *any effect*: despisers of it's fruits in *holiness*, shall never have the least interest in it's fruits in *righteousness*.

Is it from his *prophetical office* that you expect relief? Have you learned of him 'to deny all ungodliness and worldly lusts, 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 conversation among men? Above all, have you learned of him to purify your hearts by faith, to subdue your spiritual and fleshly lusts, to endeavour after an universal conformity to his image? Do you find his *doctrine* effectual to these ends, and are your hearts cast into the mold of it? If it be so, your interest in him by his prophetical office is secured unto you. But if you say, you hear his voice in his word, read and preached; you have learned many mysteries—have attained much light and knowledge, so that you can talk of doctrines, and perform many duties:—but cannot say, that the effects before mentioned 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.

Will you betake yourselves to the *kingly office* of Christ? You will 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 and 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 intrust all your temporal and eternal concerns to 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 still bear sway in 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 king-  
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dom of his, which is 'not of this world;'—deceive not yourselves any longer, Christ will be of no advantage to you.

This is the sum of our 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 produced, have no 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 his disciples, to avow an expectation of 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 to the christian religion, and unavoidably destructive to their own souls.

## C H A P. V.

NECESSITY OF HOLINESS FROM OUR CON-  
DITION IN THIS WORLD.

*Necessity of holiness further argued, from our own state and condition in this world, with what is required of us with respect to our giving glory to Jesus Christ.*

**A**NOTHER argument for the necessity of holiness, may be taken from the consideration of *ourselves*, and our *present state* and condition; for hereby alone the *vicious distemper* of our *natures* is or can be cured. That our nature is universally depraved by sin, I have sufficiently proved before. And I do not now consider it with respect to the disability of *living to God*, nor yet as to the *future* punishment which it renders us obnoxious to: but it is the *present misery* which is upon us by it, which I intend. For the *mind* of man being possessed with darkness, 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 it's 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 the light is as darkness \*.’ When Solomon set himself to search out the *causes* of all the vanity and vexation that is in the world, this was the sum of his discovery, ‘God made men upright, but they have found out many inventions †:’—that is, cast themselves into endless entanglements and confusions. What is *sin* in it's guilt, is *punishment* in it's power; yea, the greatest that men are liable to in this world. Hence God, for  
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\* Job x. 21, 22. † Eccl. vii. 29.

the guilt of some sins, penally gives men up to the power of other sins \*; and there is no greater misery nor slavery than to be under the power of sin.

This proves the original depravity of our nature, the whole *soul* is filled with darkness and disorder, being brought under the power of various lusts and passions, captivating the *mind* and *will* to their interests, in the vilest drudgeries of servitude and bondage. No sooner does the *mind* begin to act agreeably to the small remainders of light in it, than it is immediately controlled by impetuous lusts and affections, which *darken* it's directions, and *silence* it's 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, folly, instability, sensual irrational appetites, inordinate desires, disquieting passions, act continually in our depraved natures. How full is the *world* of disorder, confusion, oppression, rapine, uncleanness, and the like dreadful miseries! Alas, they are but an imperfect representation of the evils that are in the *minds* of men by nature; for as they all 'proceed from the heart §,' so the thousandth part of what is there conceived, is never brought forth and acted. Wicked men are like 'a troubled sea that cannot rest, whose waves cast up mire and dirt ||.' The heart is in continual motion, restless in it's *imagination*s, as the waters of the sea when it is stormy and troubled; and they are all 'evil, only evil continually \*\*,' casting up *mire* and *dirt*. And those who seem to have the greatest advantages above others,  
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\* Rom. i. 24, 26, 28. 2 Thes. ii. 11.

† I see good things, and I approve, — But still pursue the sins I love.

§ Matt. xv. 18, 19. || Isa. lvii. 20, 21. James iv. 1, 2. \*\* Gen. vi. 5.

in power and opportunity to satisfy their lusts, do but increase their own disquietude\* ; for as these things are *evil* in themselves; so they are *penal* to those in whom they 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.

Hence is the *life* of man full of vanity, trouble, disappointments, vexations, and endless self-dissatisfactions ; which some of the wiser heathens saw, complained of, and attempted in vain to relieve. All these things proceed from the depravity of our natures, and as, if they are not healed, they will assuredly issue in everlasting misery, so they are woeful and calamitous at present. True peace and tranquillity of mind are strangers to such souls. Alas ! what are the perishing profits and pleasures which this world can afford ? How unable is the mind to find out rest and peace in them. They quickly *satiare* and *suffocate* in their enjoyment, and lose their relish in their varieties, which only heightens present vanity, and makes provision for future vexation. We have therefore no greater *concern* in the world, than to inquire how this disorder may be *cured*, and a stop be put to this *fountain* of all abominations. What we intend, will be cleared in the following observations.

1. It is true, that some persons are naturally of a more *sedate* and *quiet temper* than others are ; they fall not into such excesses of outward sins as others do ; nay, their minds are not capable of such turbulent passions and affections as the most are possessed with. 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) ; and the less troublesome *waves* they have on the surface, the more *mire* and *dirt* oft-times they have at the bottom.

2. Education, convictions, afflictions, illuminations, hope of a righteousness of their own, love of reputation,  
association

\* Pf. lix. 14.

association with good men, resolutions for secular ends, with other means of the like kind, often put great restraints on 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 altered by them.

3. Notwithstanding all that may be effected by these means, the disease is uncured, the soul continues still in it's disorders and inward confusion. For our original order consisted in the *inclinations* of our minds, wills, and affections to regular actings towards God as their end and reward. While we continued in due order towards God, it was impossible we should be otherwise in ourselves: but being by sin fallen off from God, having lost our conformity to him, we fell into all the confusion and disorder before described. Wherefore,

4. The only cure of this condition is by *holiness*, by the renovation of the image of God in us. By this our souls are in some measure restored to their primitive order and rectitude; and without this, attempts for inward peace, real tranquillity of mind, with due order in the affections, will in vain be attempted. It is the *holy soul*, the *sanctified mind* alone, that is composed into an orderly tendency towards the enjoyment of God; and hence, to all persons not in love with sin and ruin, arises a cogent argument and motive to holiness.

But it may be objected hereto, that we admit there are remainders of sinful disorder in sanctified persons, that it occasions great conflicts and complaints, yea, that it works so powerfully as to make them captives to the law of sin. Therefore it does not appear that this *holiness* doth so cure the sinful distempers of our minds. On the other hand, men supposed to be yet under the power of sin and destitute of this renewing grace, seem to possess more inward peace and quiet of mind; they complain of no inward conflict, and find that satisfaction in their lusts and



pleasures, by which they relieve themselves against the troubles of life.

*Answer, 1.* As to the *peace* and *order* pretended to be in unsanctified persons, it is like that which is in *hell* and the kingdom of darkness. Satan is not divided against himself, nor is there such a disorder in his kingdom as to destroy it; but it has a consistency from the *common end* of all that is in it, which is an opposition to *God* and all that is *good*. Such peace and order there may be in an unsanctified mind: there being in it no *active principle* for *God* and that which is spiritually good, all works one way, and all it's troubled streams have the same course; but they all 'cast up mire and dirt' continually. There is no other peace than that by which Satan 'the strong man armed preserves his goods, till 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 it's faculties, acts uniformly *against God*, or for *self*, *sin*, and the *world*, without opposition or contradiction, he may find as much in *hell* when he comes there.

2. There is a difference between *confusion* and *rebellion*. Where there is *confusion* in a state, all rule or government is dissolved, and every thing is let loose to the utmost disorder and evil: but where the *rule* is *firm* and *stable*, there may be *rebellions* that disturb and damage some parts and places, but yet the *whole state* is not disordered thereby. So it is in the condition of a sanctified soul; there may be *rebellion* in it, but no *confusion*. Grace keeps the rule in the heart, so that there is peace to the *whole state* of the person, though lusts and corruptions rebel and war against it. But in the state of unsanctified persons, though there be no *rebellion*, yet there is nothing but *confusion*: and however men may be pleased with it for a season, yet it is nothing but *perfect disorder*, because it is a continual opposition to *God*.

3. The soul of a believer has such a *satisfaction* in this *conflict*, that it's peace is not ordinarily *disturbed*, and is  
never

never quite *overthrown* by it. Such a person knows sin to be his enemy, and knows the assistances prepared for him against its deceit and violence; and considering the *nature* and *end* of this contest, is satisfied with it. Yea, the greatest *hardships* to which sin can reduce a believer, only put him to the exercise of those graces and duties in which he receives great *spiritual satisfaction*: such are repentance, humiliation, godly sorrow, self-abasement and abhorrence, with fervent outcries for deliverance. Now though these things may seem to be *grievous*, yet the graces of the Spirit being acted in them, they are so suited to the nature of the new creature, that it finds secret *satisfaction* in them all. But the trouble others meet with on account of sin, is merely from the severe reflections of their consciences, as certain presages of everlasting misery.

4. A sanctified person is secured of success in this conflict, which preserves a blessed peace and order in his soul. Suppose the conflict be with any *particular lust* or *temptation*, we are assured, that persisting in the diligent use of appointed means, we shall not fail of actual success. And as to *general success* in the whole cause, namely, that sin shall not *utterly deface* the image of God in us, nor *finally ruin* our souls, we have the covenant-faithfulness of God for our security\*: wherefore, notwithstanding this opposition, there is *peace* and *order* preserved by the power of holiness in a sanctified soul.

But it will be further objected, that many professors, who pretend highly to sanctification and holiness, are yet peevish, morose, unquiet in their minds, among their relations, and in the world; yea, much outward vanity and disorder is observable in them: and where then is the advantage pretended, that should render *holiness* so indispensably necessary to us?

*Answer.* If there be any such, the more shame for them, and they must bear their own judgment; for these things are diametrically opposite to the work of holiness, and the

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fruits

\* Rom. vi. 14.

fruits of the Spirit\*. And therefore, I say, (1.) That many are esteemed holy who are not so. Though I will judge no man in *particular*, yet I had rather pass this judgment on any man, that he has *no grace*, than that, on the other hand, *grace* does 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 in the *apprehension* of those with whom they have to do; which was actually the case of David all his days, and of Hannah †. I would be far from giving countenance to the *sinful distempers* of any; but yet I doubt not, that the *infirmities* of many are represented by envy and hatred of *profession* to an undeserved advantage. (3.) Wherever there is the seed of grace and holiness, an entrance is made on the cure of all these sinful distempers; 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 as when a wandering impostor, who pretended to judge of men's 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.

I find there is no end of arguments which offer their service to the purpose in hand; I shall therefore wave many of great importance, and shut up this discourse with one that must not be omitted.

In our *holiness* consists the principal part of that *revenue of glory and honour*, which the Lord Christ requires and expects

\* Gal. v. 22. † 1 Sam. i. 6. 7.

expects from his disciples in this world. That he does require this of us, is out of question among us, though most who are called christians live as if they had no other design, than to cast shame and reproach 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\*. Our inquiry must be, how we may do so? and what he requires of us to that purpose?

Now the sum of all is, that we should *live holily* to him, and *suffer patiently* for him. The first, he expects at *all times* and in *all things*; the latter, on *particular occasions*. Where this revenue of glory is paid him, he repents not of his purchase, nor of the invaluable price he hath paid for us; yea, he says, 'The lines are fallen to me in pleasant places, I have a goodly heritage †.' Now among many others, we shall mention but *one way*, whereby we glorify Christ; whence also it will appear, how much we dishonour him when we come short of it.

The Lord Christ coming into the world as *Mediator*, accomplished a mighty work among 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 suffered. Concerning these there ever was, and now is, a great contest. Some have openly 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 Church of the *Jews*. Others allow them to pass with approbation, pretending to believe what is taught in the Gospel concerning them; but in *fact* and *practice*, deny any such power and efficacy, as is ascribed to them, and without which they are of no value; which is the way of *carnal gospellers*, and all *idolatrous, superstitious worshippers* among christians. In opposition hereto, the Lord Christ calls all his true disciples to glorify him, by giving their testimony to and against the world, that

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\* 1 Cor. vi. 19, 20. † Psal. xvi. 6.

his life was most holy, his doctrine most heavenly and pure, his death most efficacious and precious : now all this is no otherwise done, but by *obedience* to him in *holiness*, as it is *visible* and *fruitful*.

(1.) We are obliged to profess that the *life* of *Christ* is our example. No man can take upon him the holy name of *christian*, but the first thing he signifies thereby is, that he makes the life of *Christ* his pattern. How then may we yield a revenue of glory herein? How may we bear testimony to the holiness of his life, against the blasphemies and unbelief of the world? Can this be done otherwise than by *holiness* of heart and life, by *conformity* to *God* in our souls, and living to him 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 to *eternity*, and yet profess that the *life* of *Christ* is their *example*? 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 only 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*.

(2.) We can give him no glory, unless we bear testimony to his *doctrine*, that is *holy* and *heavenly*; and there is no way to do this but by *holy obedience*, expressing the *nature*, *end*, and *usefulness* of it\*. And indeed, the holy obedience of believers (as we have largely declared) is essentially distinct from any thing to which we are directed by the rules, principles, and light of nature. It is *spiritual*, *mysterious*, *heavenly*, filled with principles and actings of the same kind with those whereby our communion with *God* in everlasting glory shall be maintained. Now though the *life* of *evangelical holiness* be secret and hidden from the eyes of the world, in it's principle and chief actings, yet there are always such evident *apparent fruits* of it, as are sufficient for their conviction, that the

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\* Titus ii. 11, 12,

rule of it, which is the doctrine of Christ alone, is *holy*, *wise* and *heavenly*. And multitudes in all ages have been won over to the *obedience* of the Gospel, and *faith* in Christ Jesus, by the holy, fruitful, and useful *conversation* of such as have expressed the power and purity of his doctrine in this manner.

(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 rises to that height of pride and 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 to God, and shall be objects of his wrath for ever. However, the Lord Christ requires no more of his disciples in this matter, but to profess that ‘his blood cleanseth them from their sins,’ and evidence the truth of it by such ways and means as the Gospel has appointed to that end. If their testimony herein be not received, but be despised by the world, and so at present no apparent glory redound to him thereby, he is satisfied with it, as knowing that the day is coming wherein he will call over these things again, when the rejection of this *testimony* shall be an aggravation of condemnation to the unbelieving world.

I suppose the evidence of this *last argument* is sufficiently plain to all; it is briefly this: Without the holiness prescribed in the Gospel, we give nothing of that glory to Jesus Christ, which he indispensably requires. And if men will be so foolish as to expect the benefits of his mediation, namely, pardon of sin, salvation, and immortality, while they neglect and refuse to give him any revenue of glory for all he has 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 to him the glory that is his due.

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And let no man think this is done by mere words; it is effected only by the power of a holy conversation, 'shewing forth the praises of him who hath called us out of darkness into his marvellous light.' Nay more, if any one profess to be a disciple of Christ, to follow the example of his life, to obey his doctrine, to express the efficacy of his death, and yet continue in an *unholy life*; he is a *false traitor* to him, and gives his testimony on the side of the world against him. And indeed it is the flagitious lives of professed christians which have brought the life, doctrine and person of Christ into contempt. And I advise all, who read or hear these things, diligently to study the *Gospel*, that they may thence receive an evidence of the power, truth, and glory of Christ and his ways; for he who should take the *conversation* of men for his guide, will scarcely be able to determine which he should choose, 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 all manner of sin, and to enjoy life 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 to us, depends on our *holiness*, and on nothing else that we are, have, or do. If therefore we have any *love* to him, any spark of *gratitude* for his unspeakable grace, condescension and sufferings, with the eternal fruits of them; any desire of his glory and honour in the world; if we would not be found at the last day the most hateful traitors to his crown 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 to him, who is the first-born and image of the invisible God.

Μορῶ σοφῶ Θεῶ σωτηρίε δαξέεσθε.

A P P E N D I X:

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## A P P E N D I X.

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### THE WORK OF THE HOLY SPIRIT IN PRAYER.

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*The promise of the Holy Ghost as a Spirit of Prayer.*

**T**HE works of the Spirit of God towards believers are either *general* or *particular*; of the first sort are regeneration and sanctification; of the latter are various operations, which, though included in sanctification, require a distinct consideration; such for instance is, the *aid or assistance which he gives us in our prayers and supplications*. And it cannot be denied, that this is more frequently and expressly asserted in the Scripture than any other operation of his whatever.

We have a special promise to this purpose, *Zech. xii. 10.* ‘I will pour upon the house of David, and the inhabitants of Jerusalem, the Spirit of grace and supplications.’ A *plentiful and abundant effusion* of the *Holy Spirit* is undoubtedly intended. Those to whom he is promised are, ‘the house of David, and the inhabitants of Jerusalem;’ that is, the whole *spiritual Church of God*, as represented by the family of David, and the inhabitants of Jerusalem. He is called, ‘the Spirit of grace,’ with respect to the sovereign cause of his dispensation, which is the *mere grace* of God, without any regard to our deserts\*; and because he is the author, fountain, and efficient cause of all grace in

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\* Titus iii. 4, — 6.

us; and because those on whom he is poured out, have *grace and favour* with God, being ‘accepted in the beloved.’

He is, as thus poured out, ‘a Spirit of SUPPLICATIONS,’ that is, of *prayer for grace and mercy*; and he is so, (1.) By working *gracious inclinations* in us to this duty. We are naturally *wholly averse* from all intercourse with God; and there is still a *secret alienation* working in us from all duties of immediate communion with him: it is he alone who prepares, disposes, and inclines us to pray with delight and spiritual complacency. (2.) He is so, by giving an *ability* for prayer, communicating a gift to the minds of men, enabling them, profitably to themselves and others, to exercise all his graces in that special way of prayer.

We have an account of the accomplishment of this promise, *Gal. iv. 6.* ‘Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.’ The persons on whom he is bestowed, are *believers*; or those who *by faith* have obtained the privilege of *adoption*\*. He is called, ‘the Spirit of the Son,’ not only because he was in the first place *given to him*, and *by him given* to believers; but because he enables them to behave themselves suitably to their new relation; not as foreigners and strangers, nor as servants only, but as children and heirs of God. ‘For God hath not given us the spirit of fear, but of *power* and *love*, and of a *sound mind*†:’ Not a ‘spirit of bondage unto fear ‡,’ filling our minds with dread, so as to keep us at a distance from him; but a *spirit of power*, strengthening us to every duty of obedience §: and a *spirit of love*, working in us that love to God, and delight in him, which becomes children towards their heavenly Father: and a spirit of a *modest* ||, grave and sober mind. By the effectual working of the Holy Ghost, believers are enabled to cry ‘ABBA, FATHER.’

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\* John i. 12. † 2 Tim. i. 7. ‡ Rom. viii. 15. § 1 Tim. i. 12.

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The object of prayer is ‘God, even the Father\*.’ *Abba* is the Syriac or Chaldee name for the Father, then in common use among the Jews; and (*πατηρ*) *Father* was the same name among the Greeks or Gentiles; so that the common interest of Jews and Gentiles in this privilege may be intended; or rather, an holy boldness and intimate confidence of love is designed in the reduplication of the name †. And the Spirit assists us thus to cry, by *exciting* gracious affections, such as faith, love and delight; and by enabling us to *exercise* those graces and affections in prayer.

This two-fold testimony concerning the *promise* of the Holy Ghost as a spirit of supplication, and the *accomplishment* of it to believers under the New Testament, sufficiently proves, that *there is a peculiar work, or special gracious operation of the Holy Spirit in the prayers of God’s people, enabling them thereto.* We shall now proceed to declare *what is the work of the Holy Ghost in them to this end and purpose.*

*The work of the Spirit as to the MATTER of Prayer.*

**T**H E first thing we ascribe to the Spirit herein is, that he supplies the mind with a due comprehension of the *MATTER of Prayer*, or what ought to be prayed for; without which no man can pray as he ought. The testimony of the apostle is express to this purpose, *Rom. viii. 26.* ‘Likewise also the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groans that cannot be uttered.’

It is true that whatever we ought to pray for, is declared in the Scripture, and summarily comprised in the Lord’s prayer: but it is one thing to have this in

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\* Eph. ii. 18.

† The Jews have a saying in the *Babylonian Talmud*, that ‘servants and handmaids (bond-servants) do not call on such a one *Abba*, or *Imma*.’ *Abba* signifies not only *Father*, but *my Father*.

the *book*, another to have it in our *heart*; without which it cannot be to *us* the due matter of prayer. Without the assistance of the Spirit we neither know our own *wants*—nor the *supplies* of them that are expressed in the *promises* of God—nor the proper *end* for which we should seek those supplies.

1. The Spirit of God alone is able to give us an understanding of our WANTS.

(1.) The principal matter of our prayer has respect to *faith* and *unbelief*; the apostles prayed, ‘Lord increase our *faith* ;’ and the poor man in his distress; ‘Lord help thou my *unbelief*.’ To this end we must be convinced by the Spirit of the nature and guilt of unbelief, and of the nature and use of faith; for neither conscience nor the law will convince us of the evil of the one, nor instruct us in the nature of the other; and without both, we know not our greatest wants, or ‘what to pray for as we ought.’

(2.) The matter of our prayer respects the *depravity of our nature*; the darkness of our understandings; the perverseness of our wills; their reluctance to spiritual things; and the secret workings of our lusts, which keep the soul from a due conformity to the holiness of God. Believers have a special regard to these things in their confessions and supplications; and their great concerns with God in prayer are for mercy in their pardon, for grace in their removal, and the daily renovation of his image in their souls. Without a sense of these matters, I must profess, I know not how any man can pray; and this knowledge we have not of ourselves. Nature is *blind*, and cannot see them; it is *proud*, and will not own them; *stupid*, and is insensible of them.

(3.) As it is with respect to sin, so it is with respect to God and Christ, grace, holiness and spiritual privileges. The *inward sanctification* of all our faculties, with supplies of grace for this purpose, are what we want and pray for. But we have no spiritual *conceptions* of these things,  
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but what are given us by the Spirit of God; and without these, what are our *prayers*, or what do they signify? Without these men may *say on* to the world's end, without giving any glory to God, or gaining any advantage to their own souls.

(4.) With respect to *temporal concerns*, we know not of ourselves what to pray for. Whatever our sense may be of them, and our natural desires about them, yet how and when, under what conditions and limitations, with what frame of spirit, what submission to the will of God, they are to be made the matter of our prayers, we know not: 'For who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow \*?' In these also we need to be 'taught of God.'

2. The Spirit of God alone acquaints us with the grace and mercy prepared for our relief in the *promises of God*. What God has promised, we are to pray for, and nothing else. There is nothing that we can want, but God has promised it: and there is nothing that he has promised, which we do not want. It is therefore indispensably necessary that we should know what God has promised. He knows our wants infinitely better than we do ourselves; yea, we know nothing of them but what he is pleased to teach us; and from the promises we may learn them more certainly than by any other means. And this we affirm is by the Spirit of God, for the 'things of God knoweth no man but by the Spirit of God;' by him alone we 'know the things that are freely given unto us of God †,' namely, the grace, mercy, love, and kindness of the promises.

3. The Spirit of God alone directs believers to pray, or ask for any thing *to right and proper ends*. Men may lose all the benefit of their prayers by proposing to themselves improper ends, as the apostle James affirms of some; 'Ye ask and receive not, because ye ask amiss, to consume it on your lusts.' There is nothing so excellent

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\* Eccles. vi. 12. † 1 Cor. ii. 11.

in itself, so useful to us, so acceptable to God in the *matter of prayer*, but it may be vitiated, corrupted, and rendered vain, by an application of it to *false or mistaken ends*. And that in this case we are relieved by the Holy Ghost, is plain from the text under consideration; for 'helping our infirmities,' and teaching us 'what to pray for as we ought,' he maketh intercession for us 'according to the will of God,' *verse 27*. He doth it in us, and by us, or enables us so to do. He directs and enables us to make supplications 'according to the mind of God;' and herein God is said to 'know the mind of the Spirit;' that is, his end and design in the matter of his requests. This God knows, that is, approves and accepts.

The Spirit of God directs believers not only as to the *matter*, but as to the *end* of all their requests. He guides them therefore to design, (1.) That all the *success of their petitions* may have an immediate tendency to the glory of God. Without his special aid we should aim only at *self*; our own profit, ease and satisfaction.

(2.) He keeps them to this also, that the issue of all their supplications may be the *improvement of holiness* in them, their conformity to God, and nearer access to him. When these ends are not aimed at, the *matter* of prayer may be good, but our prayers themselves may be an abomination.

*The work of the Spirit as to the MANNER of Prayer.*

THE Holy Spirit having furnished the mind with the *matter* of prayer, works also a due *sense* and *valuation* of the things prayed for; for the *mind* may have light to discern those things, and yet the *will* and *affections* be dead unto them, or unconcerned in them. By virtue of a *perishing illumination*, a man may attain a *gift in prayer* which may edify others, and yet his own soul remain without benefit or improvement thereby. But when the Holy Spirit compleats his work in us, as 'a Spirit of grace and supplication,'

supplication,' he works on the will and affections to act obediently towards God in the matter of prayer: he fills believers with 'mourning and godly sorrow,' to be exercised in their prayers as the matter may require. And this is the fountain of that inexpressible *fergency* and *delight*, of those enlarged labourings of mind which they sometimes experience under his extraordinary influences. Hence he is said to MAKE INTERCESSION *for us with groanings which cannot be uttered*, Rom. viii. 26, 27. The word signifies an *additional interposition*, like that of an *advocate* for his *client*, pleading that in his case which he of himself is unable to do\*. We ourselves are said to *groan*, *verse 23*. that is, humbly, mournfully and earnestly to desire; and here the Spirit is said to 'intercede for us with groans,' which can be nothing but his working in us such an *inward labouring of heart*, such an holy supernatural desire for the things prayed for, as no words can fully express. It is added, 'He that searcheth the hearts knoweth what is the mind of the Spirit;'—that which is thus wrought in the hearts of believers, is *per-vicous* only to God the 'searcher of hearts.' This is the frame we ought to aim at in all our supplications, especially in trouble and temptation, when we are usually most sensible of our own infirmities. And if we come short of this, it is from our unbelief or negligence. I acknowledge that there *may be*, and that there *will be* more earnestness and intention of mind, and of our natural spirit therein, in this duty, at one time than another, as outward occasions excite them. So our Saviour in his *agony* prayed *more earnestly* than usual; not with an higher exercise of grace, but with a *greater vehemence* in the working of his natural faculties. Thus it may be with us at particular seasons; but yet we are always to endeavour after the same *aids of the Spirit*, the same *actings of grace*, in every duty of this kind.

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\* As he had before expressed his work in general by *συναντιλαμβανειν* which signifies his *concurrence*, his help by *working*, carrying us on in this duty beyond our own strength; so his *special acting* is here declared by *υπερβουχουειν*, an *additional interposition* like that of an advocate for his client.

The Holy Spirit also gives the soul a *filial, holy delight in God*, as the *object of prayer*; included in that description of prayer by the apostle, namely, that it is *crying Abba, Father*. And this comprehends,

1. A sight of God as on a *throne of grace*; under this consideration he is the proper object of all our addresses. ‘Let us come boldly to the throne of grace.’ It is an allusion to the *mercy-seat* upon the ark, which was a representation of Jesus Christ\*. God therefore on a ‘throne of grace,’ is God, as in readiness through Jesus Christ to dispense grace and mercy to suppliant sinners. Thus ‘the Lord waits that he may be gracious, and thus he is exalted that he may have mercy †.’ Without this we cannot draw nigh to him with delight, ‘as becometh children, crying *Abba, Father*. And it is the Spirit of God alone, who thus reveals God unto us, and enables us thus to discern him.

2. A sense of God’s *relation to us as a Father*, is necessary to this delight. We may use other titles and appellations of God, but as a *Father* he is the ultimate object of all evangelical worship, of all our prayers: so it is expressed in that holy and divine description of it, given us by the apostle, *Eph. ii. 18*. ‘Through Christ we have access by the Spirit to the Father.’ No tongue can express, no mind can reach the heavenly placidness and soul-satisfying sweetness which are intimated in these words. Without a due apprehension of God in this relation, no man can pray as he ought; and we can have no sense hereof but by the Holy Ghost, who ‘bears witness with our spirits, that we are the children of God ‡.’

3. *Boldness* in our approach to the throne of grace. ‘Having therefore boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart, in full assurance of faith §.’ Where there is a ‘spirit of bondage to fear,’ there can be no delight in approaching  
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\* Heb. iv. 16, | x. 19.    † Isa. xxx. 18.    ‡ Rom. viii. 16,

§ Heb. x. 19, 22.



to God; but this is removed by the ‘ Spirit of grace and supplication,’ who is also the ‘ Spirit of adoption,’ enabling us to cry, ‘ *Abba, Father.*’ And where the ‘ Spirit of the Lord is, there is *liberty* \* ;’ that is, an *enlarged liberty* and freedom of speech in prayer—a freedom to speak all that is to be spoken—a confidence that countenances men in a freedom of speech, according to the exigence of their condition or cause. I do not say that believers always have this liberty *in exercise*, or equally so; it may be impeded by temptations, spiritual indispositions, desersions, or our own negligence in stirring up the grace of God: but believers always have it in the *root* and *principle*, even all who have received the Spirit of adoption, and are ordinarily assisted in the use of it.

This liberty in prayer includes a *confidence of acceptance*, which is given to believers by the Holy Ghost; and this respects not the answer of every particular request, but consists in a holy persuasion that God is well pleased with their duties, accepts their persons, and delights in their approaches to his throne. They are not terrified with apprehensions that God will say to them, ‘ What have you to do, to take my name in your mouths?’ ‘ Will he,’ saith Job, ‘ plead against me with his great power? no, but he will put strength in me.’ Yea, they are assured, that the more they are with God, the better is their acceptance.

4. The Holy Spirit keeps the souls of believers *inient upon Jesus Christ*, as the only way and means of acceptance with God. This is the *fundamental direction* for prayer under the Gospel; we are now to *ask in his name*, which was not done expressly under the Old Testament. *By him* only, we have access to the Father. We enter into the holiest *through the new and living way* that he has consecrated for us; and where faith is not actually exercised to this purpose, all prayer is vain and unprofitable. To enable us hereto is the work of the Holy Ghost. This

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\* 2 Cor. iii. 17. Περρησια is as much as παρησια

is a genuine effect of his, as the ' Spirit of the Son.' And hereof believers have a refreshing experience in themselves. Nor doth any thing leave a better favour or relish on their souls, than when they have had their hearts and minds kept close in the exercise of faith in Christ, the mediator, in their prayers.

### IMPROVEMENT.

If we know these things, happy are we if we do them. There are two duties incumbent on us, which may be inferred from what has been said.

1. We ought continually to glorify God for this great privilege of ' the Spirit of grace and supplication ;' for this is the principal means of all our intercourse with God ; and without this, men wander in the dark, and know not how to deal with God. The whole work of faith is denominated from the duty of prayer, for it is said, ' whosoever shall call on the name of the Lord, shall be saved,' *Rom. x. 13.* No heart can conceive what treasures of mercy are contained in this great privilege, of having liberty and ability to approach to God at all times. This is the relief, the weapons, and the refuge of the Church, in all conditions.

It is matter of peculiar praise that this privilege is bestowed in a larger measure under the Gospel, than under the Law ; and he who has been under the law and it's bondage, but has now received the Spirit of adoption, knows the difference, and will be thankful. This privilege, which was of old confined to a few, is now communicated to great multitudes, even to all who ' in every place call on the name of Jesus Christ our Lord, both theirs and ours.' In every assembly of mount Zion throughout the world, prayers and supplications are offered to God, through the effectual working of the Spirit, *Mal. i.*

11. And in this lies all the glory of our worship ; take this away and all is contemptible, dead and carnal. E-  
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very *family apart* is enabled to pray in the Spirit. He is the same to believers all the world over, in their closets or their prisons. They have all, wherever they are, 'access by one Spirit unto the Father.' And for this enlargement of grace, God expects a revenue of glory.

2. It is our duty to *make use* of this gift of the Spirit. Have you an ability to *pray always* freely given you by the Holy Ghost, why do you not pray always, in private, in families, as occasions offer? Prayer is that singular duty, in which every *grace* is acted, every *sin* opposed, every *blessing* obtained; the whole of our obedience is concerned in it, and much of our present and future blessedness depend upon it. What difficulties and discouragements rise up against it, what aversion there is in corrupted nature to it, what distractions often attend it, are well known to the people of God. But to help us under our various infirmities; to give us freedom and confidence in coming to the throne; to enable us as children to cry, Abba, Father, the Holy Spirit is given to us. Who then can express the sin and folly of neglecting prayer? How does it grieve the Spirit, and injure our own souls? Can we go from day to day in the neglect of opportunities and occasions of prayer? How shall we answer this contempt of the Spirit's gracious aid. Do carnal persons habitually live without prayer? Alas! *they* know not *how to pray*; but for those who have received this gift of the Spirit, enabling them to pray, and making it pleasant to the inner man—how great an aggravation is it to their sin? I press this duty of prayer the more, because the temptations and dangers of the present day, particularly call for it. If we were to *talk less* and *pray more*, things would be better than they are in the world.

It is the duty of those who have received this gift, to *cherish it, to stir it up, and improve it*; it is freely bestowed, but it is carefully to be preserved. It is a *Gospel-talent* given to be traded with, and thereby increased. And this is to be done,

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(1.) By a constant *consideration and observation of ourselves*, our own hearts, and our spiritual state and condition. Our state in general, by reason of the depth and deceitfulness of our hearts, and the various changes in our frames, together with the temptations that assault us, will find us matter of examination all our days. To assist us in this, is a part of the work of the Spirit; and if we neglect our duty towards him herein, how can we expect that he should continue his aid unto us. He who prays without a due consideration of the beginnings of temptation, the deceitful actings of indwelling sin, the risings of particular corruptions, with the occasions that give them advantage, must pray at random, 'fighting uncertainly as one that beats the air;' but he who attends to this *self-search and judgment*, will have always in readiness the *due matter* of prayer, will be able to fill his mouth with arguments, and will thrive not only in the *gift*, but in the *power and life* of this duty.

(2.) *Constant searching of the Scripture.* This is the *glass* wherein we may take the best view of ourselves, because it represents both what we are, and what we ought to be; what we are in ourselves, and what we are by the grace of God; what are our frames, actions, and ways, and what is their defect in his sight. And a better instruction what to pray for, or how to pray, cannot be given us. And who is there, who almost at any time reading the Scripture with reverence of God, and subjection of conscience to him, has not had some particular matter of prayer or praise effectually suggested to him? And christians would find no small advantage by constantly turning what they read into prayer or praise; for hereby the instructions of the word would be more confirmed in their minds, and their hearts be more engaged in the practice of them.

(3.) *Meditation on the glorious excellencies of God.* The examples of prayer which we have in the Scripture, generally begin with some expressions of the *names or titles* of God; to which the remembrance of some *mighty acts* of  
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*his power* is usually added. God has revealed his *name* unto us for this very purpose, that we might call upon him by the name which he owns and takes to himself. Hereby *holy reverence* and *godly fear* are excited. We are encouraged to come with boldness to the *throne of grace*: It is a throne of *grace* that God in Christ is represented to us upon: but yet it is a *throne* still, whereon majesty and glory reside: and God is always to be considered by us as *on a throne*. Hereby also *faith* and *confidence* are excited; for prayer is our betaking ourselves to God as our *shield*, our *rock*, and our *reward*. Wherefore frequent meditation on the holy excellencies of the divine nature, must needs be a most useful preparation for prayer.

(4.) *Meditation on the mediation and intercession of Christ*. To this end he is proposed to us, as abiding continually in the discharge of his *priestly office*, Heb. iv. 15. | x. 19. And this is not only an encouragement to, and in, our supplications, but a means to increase and strengthen the grace and gift of prayer itself. For the mind is thereby made ready to exercise itself about the effectual interposition of the Lord Christ at the throne of grace in our behalf. This has a principal place in the prayers of all believers; and hereby we may try whether our faith be *evangelical* or not.

(5.) *Frequency in the exercise of this gift*, is the way to improve it. All habits are strengthened by *exercise*, and weakened by *disuse*. Some who had the gift of prayer in a good measure, so as to edify themselves and others, have, by a neglect of it in public and private (which is seldom without some secret or open enormities) so lost their ability, that they cannot open their mouth on any occasion in prayer. On the other hand, frequent exercise will increase it, by virtue of God's blessing on his own appointment. This is the eternal law concerning the dispensation of evangelical gifts, 'Unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away, even that which he hath,' *Matt. xxv. 29*.

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(6.) *Constant fervency of mind in this duty.* Men may multiply prayers, but if they are dull, dead, and formal in them, no spiritual advantage can be expected from them. *Fervency* and *intention* of mind, quicken and enlarge the faculties, and leave vigorous impressions on them. The whole soul is cast into the mold of the *matter of our prayers*, and is thereby prepared for fresh engagements about them.

It is our duty, then, to use this gift of prayer unto the ends for which it is freely bestowed on us. With respect to ourselves, it is a blessed means of exciting and quickening all the graces of the Spirit, particularly faith, love, and joy. It is also appointed of God to be exercised in societies, families, church-assemblies, and occasionally for the good of any; and the discharge of this duty is peculiarly incumbent on ministers of the Gospel, and masters of families. But let us take heed that this *gift* be not *alone*; for where the *gift* of prayer only is exercised, without the exercise of *grace* in the heart, it is at best but a *form of godliness*, and is consistent with all sorts of secret abominations.

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THE WORK OF THE SPIRIT, AS A COM-  
FORTER.

WHEN our Saviour left this world, he was very far from laying aside his care of his disciples. He has given us the highest assurance, that he continues the same care, love, and grace towards us, as when he laid down his life for us: But as there was a double work yet to be performed in our behalf, one toward God, and the other in us, he has taken a two-fold way of performing it. That toward God, he was to discharge himself, in his human nature, in heaven; the other, of which believers are the immediate object, is committed to the Holy Spirit. And the peculiar name whereby he is distinguished in this work is, The PARACLETE, which we translate, The COMFORTER. It was with respect to the sorrows of the disciples, that he was promised under this name\*; and his work is still, to support, cherish, relieve and comfort the Church, in all trials and distresses. And herein he manifests,

1. His infinite *condescension*. He is by nature over all, God blessed for ever. It is a condescension in the divine excellency, to concern itself in any creature whatever. God humbleth himself to behold the things that are done in heaven; how much more in submitting to the discharge of the office of Comforter, in the behalf of poor worms on earth.

2. His unspeakable *love*. The apostle prays for the presence of the Spirit with the *Corinthians*, under the name of the ‘God of love and peace †.’ And the communication of the whole love of God to us, is committed to the Spirit; for ‘the love of God is shed abroad in our hearts, by the Holy Ghost.’ And hence the same apostle distinct-

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\* John xiv. 18. | xvi. 7, 8.    † 2 Cor. xiii. 11.

ly mentions the 'love of the Spirit,' joining it with all the effects of the mediation of Christ, *Rom. xv. 30.* 'I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit,'—all that love which he *exercises* and *communicates* to you. It is of great use to us to consider, that there was infinite love in the susception of this office by the Spirit. And it is evident from the nature of the work itself; for the consolation of the afflicted is an immediate effect of love. There is not one drop of comfort or spiritual refreshment administered by the Holy Ghost, but what proceeds from his infinite love\*.

3. His almighty *power*. The apostle proposes this for the support of weak believers;—'Greater is he that is in you, than he that is in the world †.' That Holy Spirit who dwells in them, is greater and more powerful than Satan, who attempts their ruin. Who can declare the dejections, fears and discouragements that believers are obnoxious to? Nothing but omnipotence itself is suited to obviate them. If we take a view of the condition of the Church in itself, and in the world; how weak is the faith of most believers? How great their fears? How many their discouragements? How many are the temptations, calamities and persecutions with which they are exercised? It is evident then how necessary it was, that their consolation should be intrusted with him who possesses infinite power.

*Of the inhabitation of the Spirit.*

**T**HE first thing for which the Comforter is promised to believers, is, that he should dwell in them. This we ought firmly to believe, though we cannot fully conceive the manner of it. There are very many promises in the Old Testament, that God would give the Holy Spirit in and by virtue of the new covenant ‡. We are also directed to pray for the Holy Spirit, and are as-  
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\* *Isa. lxvi. 13. | lvii. 16—20.* † *1 John iv. 4.* ‡ *Ezek. xxxvi. 27. Isa. lix. 21. Prov. i. 23.*



ured that God will give him to them that ask of him in a due manner; and I suppose there is no petition in which believers are more earnest or frequent than in this. This inhabitation is that which Christ directed his disciples to expect in the promise of him. 'He dwelleth with you, and shall be in you,' *John* xiv. 17. So it is expressly affirmed of all them that are partakers of this promise, *Rom.* viii. 9. 'Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you,' *ver.* 11. 'If the Spirit of him that raised up Jesus from the dead dwell in you.'

This is the spring of his gracious operations in us: 'The water that Christ gives us, is *in us*, a well of water, springing up to everlasting life,' *John* iv. 14. The *water*, is the Holy Spirit; and this is, *in us*; it abides or dwells in those to whom it is given. It is a *well*, a *living fountain*, which cannot be spoken of any gracious habit whatever. All gracious habits are effects of the operation of the Spirit, but not the well itself. And as it is natural and easy for a spring to bubble up, and put forth refreshing streams; so it belongs to the consolation of believers, to know how easy it is to the Holy Spirit—how ready he is, on account of his gracious inhabitation, to carry on the work of grace, holiness, and sanctification in them.

This is the hidden spring and cause of that *inexpressible distance and difference* that there is between believers and the rest of the world. Our 'life is hid with Christ in God.' A blessed life believers have while here; *dead to the world*, and as *dead in the world*: a life that will issue in eternal glory: but nothing of this appears to the eyes of men. True, saith the apostle, for it is 'hid with Christ in God.' It is hid in its causes, nature, operations, and means of preservation. But by this hidden life, they are differenced from the perishing world: and if men will not allow that there is such a difference between them in this world, they will be forced to own it at the last day, when the sentences of 'Come, ye blessed,' and 'Go, ye cursed,' shall be

openly denounced. There is a difference in their *works*, which indeed ought to be far greater than it is; but there is a greater difference in *internal, habitual grace*, whereby the minds of believers are transformed initially into the image of God. But these things will not bear the weight of this inconceivable distance. It depends principally on the inhabitation of the Spirit. The great difference between the two houses that Solomon built, was, that God dwelt in the one, and he himself in the other. Though any two houses, as to their outward fabric, make the same appearance, yet if the king dwell in the one, and a robber in the other, the one may be a palace, and the other a den. On this inhabitation of the Spirit, therefore, all the privileges of believers, and all their superiority over the men of the world, depend.

*Of the Unction of the Spirit.*

**B**ELIEVERS are said to be *anointed*\*, or to have (το χρισμα) an UNCTION from the Holy One, 1 John ii. 20. and it is added, *ver. 27.* ‘The anointing which ye have received, abideth in you. And the same anointing teacheth you all things.’

To understand this we may observe, that all persons and things which were dedicated to God under the Old Testament, were anointed with material oil. Kings, priests, and prophets; the sanctuary, the altar, and all the utensils of divine worship were anointed. And all these were typical of what was to come; and had their first, proper, and full accomplishment in the person of Jesus Christ. And because he was to be the *Most Holy*, the spring and cause of all holiness in others, he had his name from hence: for MESSIAH in the Old Testament, and CHRIST in the New, are as much as the ANOINTED ONE. The unction of Christ consisted principally in the full communication of the Spirit unto him, not by measure, in all his graces and gifts.

Believers

\* 2 Cor. i. 21.

Believers have their unction immediately from Christ : — ‘ You have an unction from the Holy One \* ;’ and it consists in the communication of the Holy Spirit unto them. It is not the Spirit who anoints us ; but he is the unction wherewith we are anointed by the Holy One. And there are two effects ascribed to it. The first is *teaching*, with a saving, permanent knowledge of the truth thereby produced in our minds. — ‘ You have an unction — and you know all things ;’ — all the fundamental, essential truths of the Gospel ; all you need to know, that you may obey God truly, and be saved infallibly. Hence it is called, ‘ the anointing of our eyes with eye-salve that we may see † ;’ and so it answers to that unction of Christ by the Spirit, which made him ‘ of quick understanding in the fear of the Lord ‡ .’

To this also may be referred what is said of believers being made *kings* and *priests* § : for it is an allusion to anointing of such persons of old. Whatever was typical therein, was fully accomplished in the unction of Christ to his office, as the sovereign King, Priest and Prophet of the Church. Wherefore, by a participation in his unction, they are said to be made *kings* and *priests*, or a *royal priesthood* ; for they partake of the same Spirit wherewith he was anointed. Whereas therefore these titles denote the dignity of believers in their special relation to God, by this unction they are peculiarly dedicated and consecrated to him.

On this unction depends the *stability* of all believers. It is said to *abide* in them, which respects their permanency and establishment in the truth against all seducers ; nor will any thing else be sufficient for this purpose. Temptations may come as a storm, which will quickly drive men from their greatest fleshly confidences. Hence oftentimes those who are forwardest to say, though all men should forsake the truth, yet will not they ; are the for-

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\* So he is called, Acts iii. 14. Rev. iii. 7. Dan. ix. 24.

† Rev. iii. 18. ‡ Isa. xi. 3. § Rev. i. 5.

wardest upon trials so to do. Neither will men's skill, or disputing abilities, secure them from being inveigled with fair pretences, or entangled with the cunning sleights of them who lie in wait to deceive. Nor will the best defences of flesh and blood, stand firmly unshaken against powerful allurements on the one hand, and fierce persecutions on the other; but this unction the apostle assures believers will not fail, neither shall they fail because of it.

And to this end we may consider, (1.) The nature of the teaching which we have by this anointing:—‘*the anointing teacheth you.*’ It is not merely an external, doctrinal teaching; but an internal, effectual operation of the Holy Ghost. He employs indeed the outward means of instruction by the word, and teacheth nothing but what is revealed therein; but he gives us an ‘understanding, that we may know him that is true;’ and ‘opens our eyes, that we may clearly and spiritually see the wonderful things that are in the law.’ And there are no teachings like his. None so abiding, none so effectual. When spiritual things through this anointing are discovered in a spiritual manner, they take an immoveable possession of the minds of men. As God will destroy every *oppressing yoke* because of the anointing of Christ\*, so will he break every snare of seduction by the anointing of christians. So it is promised, that under the Gospel, wisdom and knowledge shall be the stability of the times †. Nothing will give stability in all seasons, but the wisdom and knowledge which are the effects of this teaching, when God gives us the Spirit of wisdom and revelation in the knowledge of him ‡.

(2.) WHAT it is that he teacheth; and that is—‘*all things.*’ So was the promise, that the Spirit should ‘teach us all things,’ and ‘bring all things to our remembrance that Christ hath said unto us,’ and ‘guide us into all truth §.’ It is not ‘all things’ absolutely that is intended, for in this life we know but in part; ‘but all things,’ and

\* Isa. x. 27. † Isa. xxxiii. 6. ‡ Eph. i. 17, 18. § John xiv. 26. | xvi. 13.

and 'all truth,' with respect to the *end* of this promise and teaching, namely, the whole life of faith, with joy and consolation thereon, together with such a stability, as shall secure believers from all attempts to draw them into error.

(3.) This teaching is always accompanied with the *love* of that truth wherein we are instructed, and delight in obedience to what it requires; and this is the grand criterion of this unction. Without this, however sublime our notions, however accurate our expressions, yet, as to the power and benefit of religion, we are but as sounding brass and tinkling cymbals. But when this Holy Spirit, in and by his teaching, breathes into our hearts a divine love unto, and complacency in the things we are taught—when he enables us to taste how gracious the Lord is in them, rendering them sweeter to us than honey or the honey-comb—when he makes them our delight and joy, exciting and quickening the practical principles of our minds to a compliance with them in holy obedience, then have we that unction from the Holy One which will both sanctify and secure our souls unto the end.

I shall only add, that as we ascribe this anointing in a peculiar manner to the Spirit, as the Comforter of the Church, we may easily discern, wherein the consolation which we receive by it doth consist. For who can express that satisfaction, refreshment and joy, which the mind is possessed with, in those spiritual, effectual teachings, which give it a clear apprehension of saving truth in it's own nature and beauty, and enlarge the heart with love to it, and delight in it. It is true, that the greatest part of believers are sometimes at a loss with respect to their spiritual state, or so disordered by temptations, that they do not receive a refreshing sense of those comforts and joys which are inseparable from this anointing: but still it is, in itself, that spring from whence their secret refreshments and supports arise. And they are able to conceive, how their chief joys and comforts, under their heaviest troubles, are resolved  
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into their spiritual understanding of the mysteries of divine love and grace in Christ; with that ineffable complacency and satisfaction which they find in them, whereby their wills are engaged into an unconquerable constancy in their choice. And there is no small consolation in a due apprehension of that spiritual dignity which ensues hereon: for when they meet with the greatest trouble and contempt in this world, a sense of their acceptance with God, as being made kings and priests unto him, yields them a refreshment which the world knows nothing of, and which themselves are not able to express.

*The Spirit a Seal.*

**A**NOTHER effect of the Holy Ghost; as the Comforter of the Church, is, that by him believers are SEALED, 2 Cor. i. 21, 22. ‘He who anointed us is God, who hath also sealed us.’ And how this is done, the same apostle declares, Eph. i. 13. ‘In whom also after ye believed, ye were sealed with that Holy Spirit of promise.’ And chap. iv. 30. ‘Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.’ In the first place, it is expressly said, that we are sealed *with the Spirit*, whereby the Spirit *himself* is expressed as this seal, and not any of his operations; as he is also directly said himself to be the pledge of our inheritance. In the latter, the words are (ἐν ᾧ εσφραγισθητε) ‘*in whom* ;’—in and by the receiving of whom, ‘*ye are sealed.*’ Wherefore no special act of the Spirit, but only a special effect of his communication unto us, seems to be intended hereby.

The common exposition of this sealing is taken from the nature and use of sealing among men. The sum of which is this—sealing may be considered as a *natural* or *moral* action; that is, with respect to the act of it as an *act*; or with respect to its *use* and *end*. In the first way, it is the communication of the *character* or *image* that is on the seal, to the thing sealed. And so, the sealing of the Spirit should consist in the communication of his own image to the soul; and

and thus his sealing would be materially the same with our sanctification. The *end* and *use* of sealing among men is two-fold. (1.) To give security to the performance of deeds, wills, &c. And thus we may be said to be sealed, when the promises of God are confirmed to our souls, and we are secured of them by the Holy Ghost. But the truth is, this were to seal the promises of God, and not believers: but it is persons, and not promises, that are said to be sealed. (2.) It is for the preservation of that which is sealed. Thus things precious and valuable are sealed up, that they may be kept safe and inviolable. And so, it is that power which the Holy Ghost puts forth in the preservation of believers, which is intended: and in this respect they are said to be ‘sealed unto the day of redemption.’

These things are often enlarged upon, and what is commonly said to this purpose, is good and useful as to the substance of it; but I cannot fully acquiesce in this interpretation. For I am not satisfied, that there is such an allusion herein to the sealing among men, as is pretended. And if there be, as there are so many considerations of sealing, it will be hard to determine which is intended. And if you take in more than one, then various effects will be ascribed to the Holy Ghost under the term of sealing, and so we shall never know what is that one determinate act and privilege which is intended. Besides, all things usually assigned to this sealing, are *acts* or *effects* of the Holy Ghost upon us; whereas it is not said that the Holy Spirit *seals us*, but that we are sealed *with him*: he is God’s seal unto us.

As all our spiritual privileges are communicated to us by Christ, so they consist in our participation of that fulness of them which is in him. And as they proceed from our union with him, so their principal end is conformity to him. And in him, in whom all things are conspicuous, we may learn the nature of those things, which in lesser measure, and much darkness, we are made partakers of. So we  
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learn our *unction* in him. So we must inquire into the nature of *our* being sealed, in *his* sealing. For as it is said, that 'he who hath sealed us is God;' so of him it is emphatically said—'For HIM hath God the Father sealed,' *John vi. 27.* And if we can learn aright how *Christ* was sealed, we shall learn how *we* are sealed.

The sealing of Christ by the Father, is the communication of the Holy Spirit in all his fulness to him, authorizing him unto, and acting his divine power in all the acts and duties of his office, so as to evidence the presence of God with him, and approbation of him. For the Holy Spirit, by his powerful operations in him and by him, did evince and manifest, that he was called and appointed of God, owned by him, and accepted of him. Hence the sin of them who despised this seal of God, was unpardonable. For God neither will nor can give greater testimony to his approbation of any person, than by the great seal of his Spirit. And this was given to Christ in the fulness of it. He was 'declared to be the Son of God, with power 'according to the Spirit of holiness,' *Rom. i. 4.* and 'justified in the Spirit,' or by his power, evidencing that God was with him, *1 Tim. iii. 16.* Thus did God seal the head of the Church with the Holy Spirit; and thence we may best learn how the members are sealed.

God's sealing of believers, then, is his gracious communication of the Holy Ghost unto them, so to act his divine power in them, as to enable them unto all the duties of their holy calling, evidencing them to be accepted with him, both to themselves and others, and asserting their preservation to eternal salvation. The *effects* of this sealing are, gracious operations of the Spirit in and upon believers; but the sealing itself is, the communication of the Spirit unto them. Further to evidence the nature of this privilege, we may observe,

That when any persons are effectually called, they are brought into many new relations—to God himself as his children;



children ; to Jesus Christ as his members ; to saints and angels as the family of God : they are also called to many new works and duties which they knew nothing of before. In short, they are brought into a new world, erected by the new creation, and whatever way they turn themselves, they say, ‘ Old things are past away, behold all things are become new.’ In this state, how shall they behave themselves aright, and answer the holy station wherein they are placed ? This no man can do of himself, for who is sufficient for these things ?

In this state, then, God owns them, and gives them his Holy Spirit to fit them for their relations, to enable them unto their duties, to act their new principles, and every way to discharge the work they are called to—he gives them the Spirit of power—of love—and of a sound mind. And hereby doth God seal them. For,

Hereby he gives his testimony to them that they are his, owned by him, accepted with him, his sons or children ; which is his seal ; for if they were not such, he would never have given his Spirit to them. And herein consists the greatest testimony that God doth give, and the only seal that he doth set unto any in this world. This the apostle Peter proves, *Acts xv. 8, 9.* for on the debate of that question—Whether God accepted of those believers who did not observe the rites of Moses, he proves that he did, because he ‘ bare them witness ;’ and how did he do it ?—‘ By giving them the Holy Ghost,’ and that not by *miraculous* operations merely, but by his gracious operations—‘ *purifying their hearts by faith.*’

Hereby he gives believers assurance of their relation to him, of their interest in him, of his love and favour to them. It has been generally conceived that this sealing, is that which gives assurance to believers ; and so it does ; though the way whereby it does so, has not been rightly apprehended. And therefore none have been able to declare the special nature of that act of the Spirit, whereby he seals us, whence such assurance should ensue. But indeed,  
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it is not any act of the Spirit in us that is the ground of our assurance, but the communication of the Spirit unto us. This the apostle plainly testifies, 1 *John* iii. 24. ‘ Hereby we know that he abideth in us, by the Spirit which he hath given us;’ and again, *chap* iv. 13. ‘ Hereby know we that we dwell in God, and he in us, because he hath given us of his Spirit.’ This is the great evidence, the great ground of assurance which we have, that God has taken us into a near and dear relation to himself, because he has given us his Spirit; that great and heavenly gift which he will impart to no others. And indeed on this one hinge depends the whole case of that assurance which believers are capable of. If the Spirit of God dwell in us, we are his; ‘ but if any man have not the Spirit of Christ, he is none of his.’

Hereby God evidenceth them unto the world; he marks them for his own, so that the world cannot but take notice of them. Where God sets this seal, such effects will be produced as shall fall under the observation of the world. Though the world is blinded by prejudice, and under the power of a prevalent enmity against spiritual things, yet it cannot but discover what a change is made in those whom God thus sealeth, and how by the gifts and graces of the Spirit which they hate, they are differenced from other men. And this keeps up the enmity that is in the world between the seeds. For God’s sealing of believers shews his special acceptance of them, which fills the hearts of them who are acted with the spirit of *Cain*, with hatred and revenge. All other causes of difference are capable of a composition, but this about the seal of God, can never be composed. And it follows from hence, that those who are thus sealed, cannot but separate themselves from the most of the world, whereby it is still more evident to whom they belong.

Hereby God seals believers unto the day of redemption, or everlasting salvation: for the Spirit thus given unto them, is, as we have shewn already, to abide with them  
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for ever, as a 'well of water in them, springing up into everlasting life.'

*The Spirit an Earnest.*

THE Holy Spirit is said to be an *earnest*. It is not any act or work of the Spirit in us or upon us, but *he himself* is the earnest. This is expressed in every place where it is mentioned. 2 Cor. i. 22. *δους τῆς ἀρραβῶναις τοῦ πνεύματος*; 'the earnest of the Spirit';—that earnest which is the Spirit, or the Spirit as an earnest\*. And in Eph. i. 14. it is expressly said, that the Holy Spirit is the '*earnest of our inheritance*.' God gives us his Holy Spirit to dwell in us, and to abide with us, as an earnest of our future inheritance.

The general end of an earnest or pledge is alluded to in this name of the Spirit, which is, to give security of something that is future. God in his sovereign grace and bounty gives his Holy Spirit to believers; and withal lets them know, that it is with a design to give them much more in his appointed season, even their whole inheritance. How the Spirit is an *earnest* of that inheritance, may be briefly declared.

Christ himself in his own person is the heir of all things; so he was appointed of God †, and therefore the whole inheritance is absolutely his. Man by his sin had forfeited his right to all the ends of his creation, both on earth and in heaven. Death and hell were all that the human race were intitled to. But yet all the glorious things that God had provided were not to be cast away, an heir was to be provided for them. When man had lost his right, God did not so take the forfeiture, as to seize it all into the hands of justice, and destroy it; but he invested the whole inheritance in his Son. This inheritance, as to our interest in it, lay under a forfeiture; and as to us, it must be redeemed, before we can be made partakers of it. Wherefore the Lord Christ, who had

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\* So 2 Cor. v. 5.

† Heb. i. 2.

a right in his own person to the whole, was yet to redeem it from under the forfeiture, and purchase the possession of it for us; and thence it is called the *purchased possession*. And hereon he became the great TRUSTEE for the whole Church, and had their interest in this inheritance committed to him. No man therefore can have any right to it, but by virtue of an interest in Christ, and union with him.

The way in which we come to have an interest in Christ, and thereby a right to the inheritance, is by the participation of the Spirit of Christ\*: for it is by the Spirit of adoption, the Spirit of the Son, that we are made children. Now saith the apostle, ‘If we are children, then heirs, heirs of God, and joint heirs with Jesus Christ.’

Hence it is manifest, how this Holy Spirit becomes the earnest of our inheritance. For by him, that is, by the communication of him unto us, we are made joint heirs with Christ, which gives us our right and title, whereby our natures are, as it were, inserted into the conveyance of the great and full inheritance of grace and glory. And he is to be an earnest until, or unto, the redemption of the purchased possession. For after a man has obtained a firm title to an inheritance, it may be a long time before he can be admitted into the actual possession of it, and he may have many difficulties to conflict with in the meantime. So it is in this case. The earnest of the Spirit given unto us, whereby we become coheirs with Christ, whose Spirit we are partakers of, secures the title of the inheritance. But before we can come to the full possession of it, we have not only many spiritual trials to conflict with, but our bodies also are liable to death and corruption. Wherefore, whatever earnest we may enjoy, yet we cannot enter into the actual possession of the whole inheritance, until, not only our souls are delivered from all sin and temptations, but our bodies also are rescued out of the dust of the grave; and this is signally called—the ‘redemption of the body †.’

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\* Rom. viii. 14.—17.

† Rom. viii. 23.

In like manner we are said to receive ‘*The FIRST-FRUITS of the Spirit,*’ Rom. viii. 23. that is, the Spirit himself, as the beginning and pledge of future glory: The apostle is discoursing about the liberty of the whole creation from it’s present state of bondage; with respect to which he saith, that believers themselves having not yet obtained a full deliverance\*, do groan after it’s perfect accomplishment. But yet, saith he, we have the beginning of it, the first-fruits of it, in the communication of the Spirit unto us; ‘for where the Spirit of God is, there is liberty:’ and though we are not capable of the full and perfect estate of the liberty provided for the children of God, while we are in this world, conflicting with the remainders of sin, yet where the Spirit of God is, there we have the first-fruit of that fulness of our redemption, there is liberty in the real beginning of it, and assured consolation, because it shall be consummated in the appointed season.

These are some of the spiritual benefits and privileges which believers enjoy from the Holy Ghost as a Comforter. And we may observe, (1.) That all evangelical privileges which believers enjoy in this world, centre in the person of the Holy Spirit. He is the great promise that Christ made to his disciples, the great legacy which he has bequeathed to them. The grant made to him by the Father, when he had done all his will, was this of the Holy Spirit, to be communicated by him to the Church. This he received of the Father, as the complement of his reward, wherein he saw of the ‘travail of his soul, and was satisfied.’ This Spirit he now gives to believers; and no tongue can express the benefits which they receive thereby. Therein are they *anointed* and *sealed*; therein do they receive the *earnest* and *first-fruits* of immortality and glory. In a word, therein are they taken into a participation with Christ himself, in all his honour and glory. Hereby is their condition rendered honourable, safe, comfortable,

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and

\* Rom. viii. 23.

and the whole inheritance is unchangeably secured unto them. In this one privilege therefore of receiving the Spirit, are all others included. (2.) No one way, or thing, or similitude, can express or represent the greatness of this privilege. It is *anointing*, it is *sealing*, it is an *earnest* and *first-fruit*;—every thing whereby the love of God, and the blessed security of our condition, may be expressed or intimated to us. For what greater pledge can we have of the favour of God, what greater dignity can we enjoy, what greater assurance can we have of future glory, than that God hath given us his Holy Spirit? And, (3.) Hence also it is manifest how abundantly willing he is, that the heirs of promise should receive strong consolation in all their distresses, when they fly for refuge to the hope that is set before them.

### A P P L I C A T I O N.

**G**RIEVE *not the Holy Spirit*\*. Consider who he is, what he has done for you, how much you are concerned in his continuance with you; and remember, that he is a free, infinitely wise and holy agent in all that he doth; who came freely unto you, and can withdraw from you;—therefore grieve him not.

*Grief* is here ascribed to the Holy Spirit, not *properly*, but *metaphorically*, in order to give us such an apprehension of things as we are able to receive. What may justly grieve a good man, and what he will do when undeservedly grieved, represent to us what we are to understand of our own condition with respect to the Holy Ghost, when he is said to be grieved by us. And grief in the sense here intended, is a trouble of mind arising from an apprehension of unkindness not deserved, of disappointments not expected, on account of a near concern in those by whom we are grieved. Hence we may see, what it is we are warned

\* Eph. iv. 30.

warned of, when we are cautioned not to grieve the Holy Spirit. As,

1. There must be *unkindness* in what we do. Sin has various respects towards God, of guilt, filth, and the like. But *grieving* him denotes *unkindness*, or a defect of love, answerable to the testimonies we have received of his love to us. He is the Spirit of love, he is love. All his actings towards us and in us, are fruits of his love; and all our joys and consolations arise from a sense of the love of God, communicated in an endearing way of love unto our souls. This requires a return of love and delight in all duties of obedience on our part. When instead hereof, by our negligence and carelessness, or otherwise, we fall into those things which he abhors, he observes the unkindness and ingratitude which is therein, and is therefore said to be grieved by us.

2. *Disappointment* in expectation. Properly speaking, disappointment is utterly inconsistent with the prescience and omniscience of the Spirit of God. But we are disappointed, when things fall out contrary to expectations, and to the means we employed for their accomplishment. And when the means that God useth towards us, do not, by reason of our sins, produce the effect they are suited unto, God speaks of himself as disappointed\*. Now disappointment causeth grief. As when a father hath used all means for the education of a child, and expended much of his estate therein, if he through dissoluteness or idleness deceive his expectation, it fills him with grief. The Spirit of God hath done great things for us; and they all have a tendency to an increase in holiness, light and love. Where they have not a suitable effect, there is that disappointment which causes grief.

3. The concern of the Holy Spirit in us, concurs to his being grieved. For we are grieved by those in whom we are particularly concerned,—those whom we *love*, or to whom we are *related*. The miscarriages of others are passed over without any such trouble. Now the Holy

N n 3

Spirit

\* Isa, v. 24

Spirit has undertaken the office of a Comforter, and stands in that *relation* to us ; and his *love* towards us has been already declared. Hence he is so concerned in us, that he is said to be grieved with our sins, when he is not so at the sins of others, to whom he stands in no special relation.

Now we may be said to grieve the Spirit, (1.) When we are not influenced by his love and kindness, to answer his mind and will in all holy obedience, accompanied with joy, love and delight. This he deserves at our hands, this he expects from us ; but where it is neglected, when we attend to duties with an unwilling mind, or servile frame, we are said to grieve him.

(2.) When we lose the sense and impression of signal mercies received by him ; when we forget the grace, kindness and condescension of the Holy Spirit in his dwelling in us, and communicating the love and grace of God unto us, we may well be said to grieve him.

(3.) Some sins there are, which in a special manner, above others, do grieve the Holy Spirit. These our apostle discourseth of, 1 *Cor.* iii. 15—20. and by the connexion of the words, he seems to make corrupt communication, which always hath a tendency to corruption of conversation, to be a sin of this nature, *verse* 29, 30.

When any persons continue in those ways whereby he is grieved, he is said to be *vexed*. Thus it is said of some of old, *Isa.* lxiii. 10. ‘ They rebelled and *vexed* his Holy Spirit, therefore he was turned to be their enemy, and he fought against them.’ This is the progress of these things. If those whom we are concerned in, as children or other relations, fall into evil ways, we are at first grieved ; and this grief is attended with pity and compassion, with an earnest endeavour for their recovery : but if, notwithstanding all our endeavours, they persist in their froward ways, then we are *vexed* with them ; which includes an addition of anger and indignation to our former grief and sorrow.

Yet



Yet in this posture of things, we cease not to attempt their cure for a season, which if it succeed not, but they continue in their obstinacy, then we resolve to treat with them no more, but to leave them to themselves. And thus it is in the dealings of the Holy Spirit with us; and woe be to us, when he shall depart from us! So when the old world would not be brought to repentance by the dispensation of the Spirit of Christ in the preaching of Noah, 1 *Pet.* iii. 19, 20. God said, that his Spirit should give over, and not always 'contend with man,' *Gen.* vi. 3. Now the cessation of his operations comprises three things. (1.) A total removal of the means of grace, as to all the ways of revealing the mind of God\*, or as to the efficacy of the word, even where the outward dispensation of it is continued, so that 'hearing they shall hear, but not understand †.' For it is by the word that he strives with men. (2.) A forbearance of all chastisement, out of a gracious design to heal and recover them ‡. (3.) A giving them up to themselves, or leaving them to their own ways §.

The consideration of these things is incumbent upon us. It is our wisdom and duty to consider the ways and degrees of the Spirit's departure from provoking sinners, as well as those of his approach unto us, with love and grace. David on his sin feared nothing more than that God should 'take his Holy Spirit from him;' and this fear should influence us to the utmost watchfulness against sin. For though he should not utterly forsake us, which as to those who are true believers is contrary to the tenor, promise and grace of the new covenant; yet he may so withdraw his presence from us, as that we may spend the remainder of our days in darkness and sorrow. Let him therefore that standeth, take heed lest he fall.

Let us beware of the very entrances of the course described. Have there been any such evils in us, as have  
*grieved*

\* *Rev.* ii. 5.

† *Isa.* vi. 9. *John* xii. 40.

‡ *Isa.* i. 6.

§ *Rom.* i, 26, 28.

*grieved* the Spirit? as we love our souls, let us take care that we do not *vex* him by a continuance in them. Has he been grieved by our negligence as to duties, by our indulgence to any lust, or by our conformity to the world? let not our continuance therein make it his vexation. Remember, that while he is but grieved, he continues to supply us with all due means for our recovery. He will do so, when he is yet vexed; but with such a mixture of anger, as shall make us know that what we have done is an evil and a bitter thing. But have any proceeded further, and continued long to vex him; and have refused his instructions, when accompanied perhaps with sore afflictions, or inward distresses? let such souls rouse up themselves to lay hold on him, for he is ready to depart, it may be, for ever. And,

We may do well to consider the miserable condition of those who are thus utterly forsaken by him. When we see a man who has lived in a plentiful manner, brought to extreme want, seeking his bread in rags, from door to door; the spectacle is sad, though we know he brought this misery on himself, by profusion or debauchery:—But how sad it is to think of a man, who had once great light and conviction, made an amiable profession, was adorned with useful gifts, and held in estimation on this account;—now despoiled of all his ornaments, having lost light, and life, and gifts, and profession; and lying as a poor withered branch on the dunghill of the world! And the misery hereof will be increased, when we consider, that the Spirit of God is not only departed from him, but is become his enemy, and fights against him, whereby he is devoted to irrecoverable ruin.

T H E E N D.

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A

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 John Dixon, ditto  
 Miss S. Downer, London, 2 books  
 Mr. Nathan Downer, ditto  
 Drinkwater, Trowbridge  
 Rev. Dr. Duncan, Winbourn  
 Mr. R. Dunderell, Barniker  
 Rev. George Durant, London  
 Mr. Dupont, London, 2 books

E

Mr. East, Monkinsborough, Bucks,  
 4 books  
 Miss Eastman, London  
 Mrs. Eburne, Coventry  
 Mr. Eddowes, Shrewsbury  
 John Edmonds, Sheerness  
 James Edmondson, Billsborrow  
 Richard Edmondson, Lancaster  
 R. Edwards, Caermarthen

Mr. John Edwards, Trowbridge  
 Rev. Mr. Eldred, Everton  
 Mr. Elliot, Birmingham  
 John Ellis, Derby  
 Mrs. E. Ellison, Bristol  
 Mr. Thomas Eskrigge, Lancaster  
 Rev. J. Evans, Coventry, 7 books  
 Mr. John Evans, Chatham  
 Flavel Ewings, Kendal  
 John Exton, St. Michael's  
 Rev. John Eyre, Hackney

F

Mr. John Feltham, Honiton  
 J. Fenley, bookseller, Bristol,  
 6 books  
 Ferguson, London  
 W. Filby, London  
 Miles Filby, ditto  
 John Finister, ditto  
 Miss Hannah Fisher, Caldecote  
 Miss Dorothy Fisher, ditto  
 Mr. Francis Fisher, Lichfield  
 Robert Fletcher, Chester  
 David Ford, student at Homer-  
 ton  
 William Fowler, Bristol  
 Foxall, Walsall, 7 books  
 Robert Frally, Trowbridge  
 Thomas Fray, Manchester  
 Richard Freeman, London  
 Rev. Mr. Freer, 2 books  
 Mr. John Friar, Trowbridge  
 Rev. Mr. Fuller, Kettering  
 Mr. Joseph Fuller, Chatham

G

Rev. I. Gardner, Cambridge, 7 books  
 Mr. John Gaskell, Bank  
 Stephen George, Bristol  
 German, Nottingham  
 F. Gibbs, Towcester, 7 books  
 Mrs. Gibson, London  
 Mr. Thomas Gilbert, Chatham  
 John Gill, London  
 Archibald Girvers, Manchester  
 Joseph Gittins, Shrewsbury  
 Mrs. Glas, Staffordshire  
 Mr. George Glover, Bristol  
 Rev. John Goode, Potters-Pury  
 Mr. James Goode, Buckingham

- Rev. Mr. Goodrich, Stony-Stratford, 14 books  
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 C. Grant, Esq; London  
 Mr. Alexander Grant, ditto  
 John Grant, ditto  
 Rev. Samuel Greatheed, Newport-Pagnell, 6 books  
 Rev. Mr. Green, Nottingham  
 Mr. Green, ditto  
 T. Green, Atherstone, 7 books  
 Greening, Vauxhall  
 T. Greenhow, Stainton  
 John Greenhow, ditto  
 Robert Greenhow, Kendal  
 Richard Greenhow, ditto  
 Rev. Abraham Greenwood, Oakham, 7 books  
 Rev. Mr. Grimshaw, Forton, 7 books  
 Mr. C. Grove, jun. Evesham  
 Mrs. Susanna Grove, ditto

## H

- Mr. William Hadwen, Lancaster, 7 books  
 Halewood, Liverpool  
 John Hall, Manchester  
 Hammond, London, 7 books  
 Hampson, sen. Didsbury  
 Hampson, jun. ditto  
 E. Hanson, Birmingham  
 James Harding, Wilstone  
 Harris, London  
 George Harris, Bristol  
 Harris, Atherstone  
 Harrison, sen. Stoke  
 Harrison, jun. ditto  
 Joseph Harrison, Manchester  
 Thomas Harrison, Birmingham  
 J. Hartshorn, Griff  
 Rowland Hassel, Coventry  
 Thomas Hatch, Exeter  
 J. Hawkins, Birmingham  
 Mrs. Jane Hawkesworth, Bristol  
 Mr. Hawks, Walworth  
 Hear, Atherstone  
 R. Hedge, Northampton  
 Rev. Mr. Heighton, Roade  
 Rev. Mr. Hemington, Caldecote  
 Mr. Henman, London  
 Mr. Henshaw, Wem
- Mr. Heron, Liverpool  
 Rev. Thomas Hervey, Underbarrow, near Kendal  
 Mr. Romaine Hervey, ditto  
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 Mr. Francis Hewit, Welford  
 James Hewlet, Bristol  
 James Higgs, London  
 Rev. Rowland Hill, London, 2 books  
 Mr. George Hill, Evesham  
 John Hill, Derby  
 William Hill, Folehill  
 Archelaus Hodges, Bristol  
 Joseph Hodson, Chatham  
 George Hodson, Chester  
 T. Holland, Birmingham  
 Rev. John Hollingworth, Oakham, 7 books  
 Mr. G. Hollingworth, Huddersfield  
 J. Holloway, London  
 Rev. John Holmes, Ide, near Exeter, 3 books  
 Mr. Joseph Holmes, student at Homerton  
 John Hope, Manchester  
 Samuel Hope, ditto  
 William Hopkins, Bristol  
 John Houghton, Manchester  
 John Hubbert, London  
 Thomas Hudson, London  
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 Thomas Hughes, ditto  
 Robert Hugill, Sheerness  
 Rev. John Humphries, London  
 Mr. Hunter, London  
 R. Hunter, Birmingham  
 Samuel Hurd, Trowbridge  
 Daniel Hyle, Evesham

## J

- Rev. E. D. Jackson  
 Mr. John Jackson, Lancaster  
 J. Jackson, ditto  
 Miss Nancy Jackson, ditto  
 Mrs. Isabella Jackson, Liverpool  
 Mr. Jackson, ditto  
 Samuel Jackson, Bristol  
 Mrs. E. Jackson, ditto  
 Mrs. S. Jackson, London  
 Miss Eliz. James, Islington

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 W. Jameſon, Briſtol  
 J. Hidge, Newcastle, Staffordſh.  
 T. Imber, Briſtol  
 W. Johnſon, Leiceſter  
 Rev. Mr. Jones, Creaton, 7 books  
 Rev. Rice Jones, Kibworth  
 Mr. David Jones, London  
 Thomas Jones, Chatham  
 Thomas Jones, Cheſter  
 Rev. Torial Joſs, London  
 Mr. Henry Joule, Mancheſter  
 Hugh Joule, ditto  
 John Joule, ditto  
 Francis Joule, Stone  
 Mr. J. Joyce, Blackfordbury  
 Mrs. Elizabeth Joynes, Coventry  
 Mr. Ireland, London

K

Mr. John Keep, London  
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 Thomas King, Birmingham  
 George Kitchin, Elſwick  
 Knight, Leiceſter

L

Mr. Peter Lacon, Cleobury  
 Laire, Coventry  
 Rev. J. N. Lake, A. M. Walthamſtow  
 Mr. James Latham, Coventry  
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 Mr. John Lawſon, Sheerneſs  
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 Mr. Algar Lock, London  
 Lomas, Iſlington  
 W. Lomas, Derby

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 John Lonſdale, London  
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 Mr. Lownds, London  
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 Aaron Lucas, ditto  
 Lyon, London

M

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 Marſh, jun. London  
 Miſs Martin, Newcastle, Staffordſh.  
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 James Mathews, bookſeller, London, 50 books  
 D. Mathiſon, Mancheſter  
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 N. Merridew, Coventry  
 J. Meycock, London, 7 books  
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 Mr. J. Mitchell, Shrewsbury  
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 Morgan, Weſtbury  
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 Rev. Mr. Morris

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 S. Munn, Kettering  
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 Mr. Newham, London  
 Newham, Nottingham  
 Rev. Mr. Nicholson, Coddington,  
 7 books  
 Mr. Nicklin, Birmingham, 7 books  
 Nind, Overbury  
 Nixon, Newcastle, Staffordsh.  
 J. N. Bristol

## O

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 Owen, Coventry

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 Homerton  
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 John Piercy, ditto  
 Pilkington, Nottingham  
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 Ratcliff, Liverpool  
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 Robins, Bromley  
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 Mr. E. Robinson, London  
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 Miss Rowley, London  
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 Northampton, 25 books  
 T. R. 7 books

S

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 3 books  
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 Rev. Timothy Senier, Elswick, 7  
 books  
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 books  
 Rev. Joseph Scott, Hinckley  
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 Shepherd, jun. Pimlico  
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 Mr. Smith, bookseller, Sheffield,  
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 Simeon Smith, sen. Coventry  
 Joseph Smith, ditto  
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 Rev. Mr. Stanger, Eifel's Green  
 Mr. S. Staughton, Coventry  
 W. Staughton, student, Bristol  
 John Staughton, Coventry  
 Mrs. Jemima Steane, ditto  
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 W. Stevens, Trowbridge  
 T. Stevenson, London  
 Stiff, London, 7 books  
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 H. Stone, jun. London  
 Rev. John Sutcliff, Olney

T

Mr. Jasper Taylor, London  
 James Taylor, ditto  
 David Taylor, ditto  
 Joseph Taylor, Lichfield  
 Richard Taylor, Chester  
 Taylor, bookseller, Manchef-  
 ter, 7 books  
 G. Terry, bookseller, London  
 Mrs. Thompson, Walworth  
 Mr. R. Thornber, Landshill  
 H. Toogood, London, 7 books  
 R. Topping, Barniker  
 Townsend, Coventry  
 Richard Tranter, ditto  
 H. Tunstall, Rainford, near  
 Wigan, 7 books  
 Tunstall, Lichfield  
 Miss Tunstall, ditto  
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 Joseph Turnbull, London  
 Thomas Turner, Trowbridge  
 Thomas Turner, Coventry  
 W. Tutin, London  
 Twist, Atherstone, 3 books

V

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 George Viney, Chatham  
 John Unsworth, Manchester,  
 7 books

Mrs.

Mrs. Unwin, Nottingham  
 Rev. Mr. Underhill, Lichfield  
 Mr. George Vowel, student at Homerton  
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## W

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 John Walcot, Esq;  
 Mr. John Walker, Barniker  
 Mrs. C. Wallington, Coventry  
 Mr. Henry Walmsley, Lancaster  
 Gregory Warner, Chatham, 12 books  
 Joseph Waters, London  
 Thomas Waterman, student, at Homerton  
 G. Watkinson, Coventry, 2 books  
 Robert Weaver, Trowbridge  
 Thomas Wedgwood, Burslem  
 Ralph Wedgwood, ditto  
 Rev. John West, Carlton  
 Mr. William Westley, Birmingham  
 William Wheatley, London  
 Miss Whitaker, Bratton Farm  
 Mr. S. Witchurch, Bath  
 Rev. John Whitridge, Oswestry  
 Mr. R. Whittel, London  
 James Whitem, Coventry  
 J. Whittenbury, Manchester  
 Alderman Whitwell, Coventry  
 Samuel Whitwell, ditto  
 J. Wilcox, Chester, 2 books  
 John Wilkinson, Elswick  
 Miss M. Wilkinson, Manchester  
 Rev. Matthew Wilks, London  
 Mark Wilks, Norwich  
 Edward Williams, D. D. Birmingham, 7 books

Mr. Thomas Williams, London  
 Richard Williams, Shrewsbury  
 Mrs. Elizabeth Williams, Ellet  
 Mr. Charles Williamson, Chester, 7 books  
 Joseph Williamson, Manchester  
 John Willis, Kirkham  
 H. O. Wills, Bristol  
 Joseph Wills, London  
 Rev. Mr. Wilson, Stafford  
 Mr. Wilson, London  
 John Wilson, ditto  
 Thomas Wilson, ditto  
 Joseph Wilson, ditto  
 William Wilson, Nottingham  
 J. Wilson, ditto  
 W. Wilson, bookseller, ditto, 7 books  
 R. Wilson, Hanley  
 W. Wilson, Olney  
 Wilton, Liverpool  
 Rev. Cornelius Winter, Painswick, Gloucestershire, 3 books  
 Mr. Thomas Wood, Shrewsbury  
 Thomas Wood, Leicester  
 T. Wolfen, Birmingham  
 Wm. Wooles, Bristol, 7 books  
 T. Woolston, Adderbury  
 J. Woolston, Banbury  
 H. Worsick, Garstang  
 Rev. James Wraith, Wolverhampton, 14 books  
 Mr. James Wright, Stone  
 John Wynne, Shrewsbury  
 M. W. Bristol, 7 books

## Y

Mr. John Yates, Leicester  
 Miss Yeomans, Worcester, 7 books  
 Mr. Thomas York, Grange, Staff  
 William Young, Chatham

## O M I T T E D.

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 Cooke, ditto  
 Mr. Benjamin Smith, ditto  
 William Lea, ditto  
 Mrs. Athwell, ditto, 2 books  
 Mr. Fell, ditto, 3 books

Mr. William Sprigg, Birmingham  
 Cannon, ditto  
 Hood, ditto  
 Ashford, ditto  
 Dean, ditto  
 Harrold, West-Bromwich