

OF THE APPLICATION OF REDEMPTION.

TITUS III. 5.—*He saved us,—by the renewing of the Holy Ghost.*

HAVING taken a view of our glorious Redeemer, in his person, incarnation, offices, and his twofold state of humiliation and exaltation, let us now proceed to consider the application of that redemption which he purchased for us by his obedience and death.

If we cast our eyes backward to the preceding words, we find, (1.) Our wretched natural state, ver. 3. 'For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.' This is a dreadful picture of the depravity and misery of human nature; in which not only Pagans, who lived without God in the world, but Jews the peculiar people of God, of which nation was Paul, were deeply involved. (2.) Redemption purchased for us by Jesus Christ, which is the way in which the love of God to man appeared. And this redemption is as extensive as the wretched condition of man. As all mankind, both Jews and Gentiles, are by nature in a state of wretchedness, so redemption was purchased by Christ for both, and both are warranted to come to Christ for it; though none but the elect among both will obtain it. And in the text we have the application of that redemption, *He saved us, &c.* In which we have,

1. Sinful creatures made partakers of Christ's redemption. *He saved us.* He speaks of himself and other saints yet in the world, whom he says God has saved, saved by virtue of Christ's death, from sin and wrath, put them into a state of, and given them a right to, eternal complete salvation.

2. How they are made partakers of this redemption.—Where we may observe, (1.) The impulsive cause: 'not according to our good works,' these were not the moving causes of our salvation; but 'his own mercy:' the same mercy that moved him to send our Redeemer, moved him to apply the redemption purchased by him. (2.) The way and manner of accomplishing it: *By the renewing of the Holy Ghost.* The Holy Spirit makes the application of that redemption, regenerating us, whereof baptism is the sign, and so renewing and making us new creatures. Thus, Christ made the salve for our sore, by his obedience and death, and the Spirit applies it. Hence we have a proper answer to that.

Quest. 'How are we made partakers of the redemption purchased by Christ?'

Doct. *Ans.* 'We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.'

In handling this subject, I shall,

I. Consider the purchase of this redemption.

II. The application of it.

III. Apply the subject in some practical uses.

I. As to the purchase of redemption or salvation spoken of in the text, five things are to be considered.

I. What the redemption is. 1. It is a deliverance by payment of a price, 1 Pet. i. 18. 'Ye were not redeemed with corruptible things,' &c. Sinners were the lawful captives of justice, Isa. xlix. 24. 'Shall the lawful captive be delivered?' And without shedding of blood there is no remission. This redemption consists of two parts. (1.) Deliverance from evil. (2.) Restoration to the good lost. (1.) Deliverance from sin, the chief evil, Matth. i. 21. 'He shall save his people from their sins.' This is the house of bondage which our Redeemer finds all his people in, where they are in chains held fast to their drudgery. He came to deliver them and set them free from this slavery, Rom. vi. 6, 7. 'Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin.' (2.) Deliverance from wrath, 1 Thess. i. ult.—'Jesus which delivered us from the wrath to come.' The wages of sin being death, even eternal destruction of the sinner in hell, all mankind were liable unto it: but now a ransom is paid, whereby there is purchased to sinners freedom from wrath, the taking off the sentence of death lying on them, whereby they were bound to everlasting misery.

2. Redemption includes in it a restoration to the good lost or a possession of all that happiness and all those blessings which men forfeited by the primitive transgression, which may all be summed up in eternal life, begun in every believer in this world, and perfected in the world of glory.

3. Who purchased this redemption. Even Jesus Christ, the Son, of God in our nature, 1 Thess. i. ult. forecited. He took on him our nature, and became our near kinsman, that he might redeem the slaves and the captives, and redeem to them their mortgaged inheritance. For he made a full redemption, not only buying sinners from under the curse, but withal purchasing for them the blessing they had forfeited. This was a work too great for any lower person: rivers of oil would not have done it; the stock of angels could not have answered this strait of mankind. But God 'laid help upon one that is mighty,' Psal. lxxxix. 19.

4. What was the ransom paid. All that Christ did and suffered for sinners comes under the name of the *ransom*. For he himself was the ransom, 1 Tim. ii. 6. 'Who gave himself a ransom for all.' He did not give gold, money, or lands, for us; for such mean things could not have been accepted: but he gave himself for us: 'Who gave himself for me,' says Paul, Gal. ii. 20. He gave body for body, soul for soul, bare our sins in his own body, and made his soul an offering for sin. And as our ransom,

(1.) He obeyed, gave punctual perfect obedience unto all the commands of the law, and so fulfilled all righteousness. Whereas we were born sinners, he was born holy; whereas we lived sinners, keeping none of the commands, he lived sinless, and kept them all. So that the law had all its demands of obedience from him.

(2.) He suffered and bare what the law threatened; and so satisfied justice in the room of sinners. Both these we have, Gal. iv. 4, 5. 'When the fulness of time was come God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons,' Phil. ii. 8. 'Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' Hence, when the scripture attributes our redemption to his blood, Eph. i. 7. 1 Pet. i. 18, 19. it is not to be understood exclusively of his obedience and other sufferings, but of his bloody death, which was the completing of the ransom; John xix. 30. Jesus cried, 'It is finished:' and therefore his blood is named, as supposing the other parts of his obedience and sufferings; as if one should say, that a man is delivered from prison, by one's paying the utmost farthing for him.

5. For whom this redemption was purchased. The ransom paid was sufficient for the redemption of all mankind; but the elect only were actually redeemed; it was designed for them only, John x. 15. 'I lay down my life for the sheep.' Chap. xvii. 9. 'I pray not for the world, but for them which thou hast given me.' It is certain that many perish, and that satisfaction is exacted of themselves for their own debt; so that if Christ died for them, he so far died in vain, Gal. ii. 21. as I have formerly shewn at large.

II. As to the application of this redemption, consider,

1. What this application is. It is the actual interesting us in it, investing us in the possession of it, and making it effectual to us for the ends for which it was purchased; and therefore the text calls it a *saving us*. So the immediate consequent of this application is twofold.

1st. Deliverance from sin and the wrath of God, Rom. vi. 18.

‘ Being made free from sin.’ Chap. viii. 1. ‘ There is therefore now no condemnation to them which are in Christ Jesus.’ The chains of guilt binding over the sinner to God’s wrath are broken off: the cords are loosed, and thrown away from the prisoner; he is freed from the slavery and reigning power of lusts, and so brought out of Satan’s prison.

2dly, Restoration to peace with, and the favour of God, and to a right and title to heaven, and, in a word, being entitled to all the benefits of Christ’s purchase, and actually enjoying them in our own persons. This is the effectual application of it to us, even as a salve applied heals the sore.

2. The necessity of this application. It is so necessary that none can have saving benefit by it until it be applied, John i. 12. In contemplation of the purchased redemption, the lives of the elect are spared, and they have means of grace given them, till they be brought in to Christ. But still in the mean time they are in a state of wrath, their sins are unpardoned, and they are without actual right to the inheritance of the saints. As a remedy cannot recover a man unless it be applied; so men must die eternally, notwithstanding the death of Christ, unless his redemption be applied to them in particular, for their recovery.

3. Who applies this redemption. It is the office of the Holy Spirit to apply it. The Father sent our Redeemer: the Son purchased our redemption; and the Holy Ghost applies it, as says the text. Our Lord Jesus is the royal Bridegroom; who offers himself and all his benefits unto sinners, upon their marriage with him; it is the Holy Spirit that gains the sinner’s consent, and so brings the soul to Christ, whereby it has interest in his purchase. Now,

1st. The outward means the Spirit makes use of for this end is the ministry of the word, 1 Cor. iii. 5. This is suited to the nature of rational creatures, wherein their sin, danger, and need of Christ, his ability and willingness to save are laid before them, and they are invited and persuaded to accept of the Redeemer, who thereby comes to their prison doors, offering them liberty; and to their bedsides, offering healing. And faith comes by hearing.

2dly, There is a powerful operation of the Spirit on all the faculties of the soul that accompanies it, 1 Thess. i. 5, 6. ‘ Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.’ Hereby the prison-doors are made to fly open, and the fetters to fly off, like Sampson’s green withs from the devil’s

captive. A new light is let into the mind, the soul is made willing to be made the Lord's only, wholly, and for ever, Psal. cx. 3. Phil. ii. 13. The conscience is quickened, the affections are spiritualized, and the whole soul is affected, so as with heart and good will to embrace Christ. And this is the proper work of the Lord's Spirit. Who else can do it? who can take of Christ's and give to poor sinners, but the Spirit of Christ? John xvi. 26.

4. Whom does he apply it to. He applies it to those, and those only, for whom it was purchased; that is, to the elect, Acts xiii. 48. 'As many as were ordained unto eternal life, believed.' The Holy Spirit knows the deep things of God, was privy to the counsel of peace that passed betwixt the Father and the Son from eternity: the book of life is open to him, and agreeable thereto he manages his application. Such as fall away may have slight touches of the enlightening Spirit, but they never had the spirit of sanctification resting on them for this application.

The bargain betwixt Christ and an elect soul may get many backsets; sometimes it may seem to be going fair on, and sometimes to be broken off, without hope of ever coming to again: but he will never let it blow up for altogether, but will pursue it till it be an effectual match. We may say of the Spirit in this case as Naomi did to Ruth, 'The man will not be in rest, until he have finished the thing,' Ruth iii. ult.

5. *Lastly*, Whether this application be completed at once or not. It is certain, that a whole Christ, with all his benefits, is at once made over to the sinner. But as certain it is, that there are many of these benefits which they are not presently put in possession of. And therefore the complete application comes not until the last day, which therefore is called our redemption-day, Eph. iv. 30. Rom. viii. 23. Hence the Spirit is still at work in believers carrying on this work, and will never leave it, till he have perfectly united them with him, and taken away every thing that occasions distance.

APPLICATION.

USE. I. Of information. This lets us see,

1. We are poor miserable creatures without Christ, Rev. iii. 17. That we need to be saved, speaks us to be lost; that we need to be redeemed, speaks us to be in bondage. O, sinner! know that while thou art out of Christ, thou art not a free man. Nay, (1.) Thou art a prisoner of justice; for thou hast broken the law, and thou art taken and bound as in a prison and canst not escape, Isa. lxi. 1. (2.) Thou art Satan's captive, ib. Satan made war against heaven,

and engaging with innocent Adam, took him captive, and all of us in his loins; and behold thou art born and livest in captivity. (3.) Thou art the slave of sin, 2 Pet. ii. 19. Thou canst do nothing but sin, and go the round from one sin to another; for that is the only work which Satan's captives get leave to work, Rom. vi. 20.

2. See the need ye have of the application of Christ's redemption. Ye need to have an interest in Christ, to have Christ applied to your souls, as much as ever a poor captive needs the applying of a ransom, or the sick man of a remedy; without which the former must die in the pit, and the latter of his disease, without remedy. The ransom may be paid, and the remedy provided; but if they be not applied, it is all one to the captive and sick, as if there had been no ransom nor remedy.

3. See the happiness of the saints who are converted by the Spirit. Christ and all his purchase is theirs, 1 Cor. iii. 22, 23. We may say of them as of the prodigal, they were lost, but now found; dead, but now alive; prisoners, but now at liberty, &c. Their guilt is now removed, the power of sin in them is broken, and the indwelling power thereof shall be taken away. Heaven is theirs, the mortgaged inheritance is bought back, and they are in-fest in it.

4. The Holy Spirit is a divine person, not a divine attribute; for it is his office to apply Christ's redemption to sinners, which cannot agree but to a person. He is the third person in the Godhead, to whom we owe the same faith, worship, and obedience, as to the Father and the Son. And therefore it is a more justifiable way of speaking of the Spirit to speak of the Spirit as a person, *he*, than as of a thing, *it*.

5. There is an absolute need of the Spirit's powerful working on our souls, in order to salvation. Redemption is purchased by Christ; but unless the Spirit apply it to us, we cannot have saving benefit by it. We cannot move towards the Lord in conversion, but as we are moved; for we are dead, and 'It is the Spirit that quickeneth,' John vi. 63. We are in darkness, it is the Spirit that enlightens. We are wayward, and will not turn, we must be made willing in a day of power. Therefore we have much need to seek the Spirit.

6. How just is the destruction of those that resist the Holy Ghost, whose office it is to apply Christ? If men will not have a remedy applied, they must die of their disease. If a captive will not have the ransom applied to him, he must die in the pit, since he refuses to be loosed. They that fight against the Spirit in stifling their convictions, sinning against light, their damnation is most just. They run a most dangerous risk.

7. What a glorious and great work is the work of man's salvation! At the making of man there was, as it were, a consultation of the Trinity, but the work was soon done, Gen. i. 26, 27. 'Let us make man in our image, after our likeness.—So God created man in his own image.' But at the recovery of man, all hands were set to work (so to speak). The Father acts his part in chusing a certain number of the lost race to be partakers of his glory, giving them unto his Son for a people, and him to them for a Redeemer. The Son takes on their nature, and redeems them with his blood, and purchases eternal salvation for them. The Holy Spirit applies that purchase unto them, renewing their natures, quickening them, and knitting them to Christ as the Head of vital influences. O! should we not admire this great and glorious work?

8. Let the Lord himself have the glory of the conversion of souls. If it be by the Spirit that redemption is applied, then it is the Spirit himself, and not man, that makes himself to differ from others. It is not that one uses his free-will better than another, but that the free Spirit looses the bands from off the will in one, and not in another.

9. *Lastly*, We may hence learn the nature of the sin unto death; which, because it does in a special manner run cross to the operation of the Spirit, tending to the application of Christ's redemption to a sinner, is called 'the sin against the Holy Ghost;' and may be thus described:

It is a rejecting, opposing, and blaspheming, of Christ and the way of salvation through him, after a man hath been clearly convinced of the truth, and tasted the goodness thereof, by the inward operation of the Holy Ghost, and that deliberately, and wilfully, and avowedly, out of malice and despite against Christ and his Holy Spirit. Here observe,

1. The object which this sin is conversant about. It strikes against the main part of the gospel, namely, Christ and the way of salvation by him. Hence they are said to 'crucify to themselves the Son of God afresh, and put him to an open shame,' Heb. vi. 6. Therefore, while one does not fly in the face of the way of salvation through Christ crucified, he cannot be thus guilty, though his sin be otherwise ever so heinous.

2. The actings of this forlorn sinner.

(1.) He rejects Christ, and the way of salvation through him. He will not be saved that way; he will rather run the risk of damnation than be obliged to Christ, or take him for his Saviour. Though he should die of his disease, he will not have Christ's redemption applied to him. If he has not professed that way in time

past, he downright refuses it for the time to come, Matth. xii. 24. Said the Pharisees to Christ, 'This fellow doth not cast out devils but by Beelzebub the prince of the devils;' intimating they would have no more to do with him then, but stand off from him, as one would from the prime agent of the prince of the devils. Or if they have professed that way, they renounce it, they 'fall away,' Heb. vi. 6. not partially, but totally, quite given up with that way of salvation. Hence no person that does not quite renounce and refuse to be saved by Christ, can be guilty of this sin.

(2.) He does not only reject it for himself, but opposes it for others, using all his endeavours to root out the gospel from the earth by word and deed, pleading against that way, and persécuting it, as he has opportunity. As did the Pharisees, and those mentioned Heb. vi. 6. They 'crucify the Son of God afresh, and put him to an open shame.' They would do it to him personally, and actually do it to him in his members. And so those who are not arrived at this height, cannot be guilty of this sin.

(3.) He not only rejects and opposes it, but blasphemes it, reproaches and rails against Christ, and the way of salvation through him. Hence it is called 'blasphemy,' Matt. xii. 31. and 'speaking against the Holy Ghost,' ver. 32. So that neither are they guilty of this sin, that do not reproach and rail against the way of religion.

Now, this is horrible guilt; yet I must tell you, that a man may do all this, reject, oppose, and blaspheme Christ, and the way of salvation through him, and yet not be guilty of the sin against the Holy Ghost, though indeed they are fearful advances in the way to it. For Paul did all this before his conversion, yet 'obtained mercy, because he did it ignorantly in unbelief.' See Matt. xii. 31. 'All manner of sin and blasphemy shall be forgiven unto men.' Therefore observe,

3. The qualifications of the party to whom this sin is incident. He is one that has been clearly convinced of the truth of the gospel, and has had a taste of the goodness of it by the inward operation of the Spirit. He plainly fights in this against his own conscience, and the witness of the Holy Spirit manifested unto him. Hence it is called 'speaking against the Holy Ghost,' Matt. xii. 32. not so much against his person, as against and over the belly of his enlightening operation, not in others, but in himself. This our Lord, who knows men's hearts, discovered concerning those Pharisees mentioned Matth. xii. And Heb. vi. 4, 5, 6. is plain to this purpose.

Hence those who remain under common ignorance of the truths

of the gospel, and have never had an enlightening work on them, wherein, by the inward operation of the Spirit on their souls, the gospel-way of salvation has been particularly manifested to them, both in the truth and goodness thereof; those, I say are not capable of this sin.

But for a man thus qualified to reject and blaspheme Christ, is horrible; and yet even this will not conclude a person under the guilt of this sin. For some of the saints were by Paul, when a persecutor, 'compelled to blaspheme,' no doubt against the clear light within their breasts, Acts xxvi. 10, 11. Yet their sins were pardoned, as all the sins of the saints are. And hence we may conclude, that the blasphemies which poor souls are driven into by the horrible injections of, tossings and harrassings they have from the devil, in his hour and power of darkness, cannot be the sin against the Holy Ghost, nor unpardonable. Therefore we must take in,

4. *Lastly*, The properties of these actings of this forlorn sinner. All this is done, Christ and the way of salvation are rejected, opposed, and blasphemed, by this sinner.

(1.) Deliberately and wilfully, Heb. x. 26. 'If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.' It is done out of choice, not unadvisedly, rashly, and in the hurry of a temptation, from fear or constraint. Therefore no sin of indeliberation, or weakness, or that one is hurried into against his will in any measure, or ere he is aware, can be this unpardonable sin, however heinous otherwise it may be. For so Peter denied Christ, and these saints aforesaid blasphemed.

(2.) Avowedly. This forlorn sinner comes to the light with his sin; he does not commit it secretly within his own breast, but openly in the view of the world. It is an overt speech, act, or deed; as is manifest from Matth. xii. 24. 'They said, this fellow casteth not out devils but by Beelzebub the prince of the devils;' ver. 32. 'Who-soever speaketh against the Holy Ghost, it shall not be forgiven him.' Heb. vi. 6. 'They put him to open shame.' Hence it is manifest, that no thought, how horrible soever, that passeth through the heart, which one is ashamed of, and sorrow for, and cannot avow, can be this sin; for that cannot be a 'putting Christ to open shame.' And,

(3.) Maliciously. He does not this of base fear, love to the world, or some such like motive; but out of pure malice against Christ his Spirit, and the way of salvation; Heb. vi. 6. They 'crucify him, and put him to an open shame.' And x. 29. 'Who hath trodden under foot the Son of God,—and hath done despite unto

the Spirit of grace.' He is one that is downright obstinate against the Lord, maliciously rejects the way of salvation, refuses contemptuously any benefit by Christ's blood, despitefully sets himself against the Spirit in his operations for application of Christ's redemption to him. In one word, he behaves like a desperate wounded man, who tears away the plaister from his wound, and throws it at the face of the surgeon who applied it, chusing rather to bleed to death, than be saved from death by him that made it, or applied it. This is the unpardonable sin, and the unpardonable sinner, whose case is absolutely hopeless.

Hence whatever your sin be, yet if you be grieved for it, and would be content to have mercy through Christ, or desire the application of his redemption, you are not guilty of this sin.

And thus you may see how this sin becomes unpardonable, and how it is impossible to renew such again unto repentance; namely, that as the case of the sick man is desperate, who rejects the remedy, and sets himself maliciously against the physician; so that soul's case must be utterly hopeless, which maliciously, wilfully and avowedly, rejects, opposes, and blasphemes Christ the only sacrifice, and the Holy Ghost the only Sanctifier. For if one will by no means have Christ, he must needs perish, for there is no other sacrifice if they despitefully refuse his Spirit, there is no other Sanctifier. How then can they be pardoned, or brought to repentance? If one sin against the Father, as a Lawgiver, the satisfaction of the Son can take away that sin; if one sin against the Son, by unbelief or otherwise, the Holy Spirit can by his grace cure him of that; but if one will needs do despite to the Spirit of grace, and maliciously set himself against his application of Christ's redemption, there is no more hope; since there is not another person in the Godhead to cure this.

USE II. Of trial. Ye may try by this, whether ye be partakers of Christ's redemption or not, namely, if the Spirit has effectually applied it unto you. For there is no other way of partaking of it; and this never misgives. I shall give you the following marks of the Spirit's application.

Mark 1. Where the Spirit applies Christ's redemption, the wound is fully opened, and then Christ's redemption is fully applied, Luke vi. 48. 1 Cor. i. 30. Where the work is not carried through by the Spirit, either the soul's wound is so laid open that the sinner despairs, and there is no application of Christ, as in the case of Judas; or else it is not enough opened and laid out, sins of the heart, and particularly the sin of one's nature, are not so discovered, as to convince the soul of its utter impotency to good. Hence Christ is

not applied for sanctification, as well as for justification, and so not truly applied at all. But where the wound is laid open sufficiently, both in point of guilt, which the soul sees it can by no means remove, and in point of utter natural corruption, which the soul sees it cannot help; and withal the soul is brought to Christ both for righteousness and sanctification, to close with him, and depend on him for both; there the Spirit has applied Christ's redemption (1 Cor. i. 30.), laying the plaister to in the full breadth of the sore.

Mark 2. Where there is a begun delivery from the power of sin, the reign of it is broken, it has not the soul at its beck as before, Rom. vi. 14. It is true sin may prevail, because the power of it is not entirely broken, the application not being yet perfect. But the heart is habitually loosed from sin, longing to be rid of it, and endeavouring to be freed of the bonds, as the captive casting off his chains when he is coming forth of the prison, and Lazarus raised leaving his dead-clothes, Rom. vii. 24.

USE III. Of exhortation, in two branches.

First, Be deeply concerned for the application of Christ's redemption unto yourselves. Seek it, and be not satisfied without it. Make it your greatest care to be partakers of the redemption purchased by Christ. To press this, I offer the following motives.

Mot. 1. Consider what a great redemption it is, Heb. ii. 3. It is a redemption from the greatest evils, sin, and the wrath of God;—of the greatest benefits, peace with God, pardon, and eternal life;—performed by the greatest of persons, the Son of God; and could be performed by no lesser one, being above the reach of angels and men;—purchased by the paying of the greatest ransom, the blood of God.

Mot. 2. Some are made partakers of it. So says the text. The door of the treasure-house is opened to some, and they are brought in, and do partake of it. There have been before you, who have been dying of their wounds, as ye are now, and by the application of it they have been recovered, 1 Cor. vi. 11. Up then, and put in for a share in this glorious redemption.

Mot. 3. Ye need it as well as others, Eph. ii. 3. Are not ye as well as others naturally justice's prisoners, Satan's captives, and sin's slaves? Ye cannot deliver yourselves more than others could ye must perish in the pit, if ye be not partakers of this redemption. And ye are not able to bear the weight of wrath more than others. O let not your need prompt you on to it!

Mot. 4. It is in your offer this day. Our Lord is crying to you by the gospel, 'Turn ye to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee,' Zech.

ix. 12. The physician is come to your bed-sides, offering you his never-failing medicines. All the benefits of Christ's purchase are offered to you. They cost him dear, but he offers them freely, though the price of blood to him: Isa. lv. 1. 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price.'

Mot. 5. You will have no saving benefit by it, if it be not applied to you, John viii. 24. What will it avail you, that Christ died for the sins of his people, if ye have no interest in his death? ye must die for your own sins, and bear your own burden for evermore. There is a physician indeed; but what will ye be the better, if ye do not employ him? What though ye get his directions in the gospel? If ye do not make use of the remedy, ye will die of your disease.

Mot. 6. Nay, it will be worse for you than if there had been no redemption purchased, Heb. ii. 3. 'How shall we escape if we neglect so great salvation?' Matth. xi. 24. 'It shall be more tolerable for the land of Sodom (says Christ to Capernaum) in the day of judgment, than for thee.' It will aggravate your condemnation, that there was a ransom paid, and it was in your power, but ye slighted it. O how fearful is the slight given to the price of blood, the blood of the Son of God! The Mediator's vengeance will pursue such. And, as a thousand worms, it will at last gnaw the consciences of those that slighted it.

Mot. 7. *Lastly*, It will not always be in your offer, Luke xiv. 24, 25. Behold, now is the day of salvation. The time comes when the market of free grace will be over, and if one would ever so fain have it, they shall not get it. Therefore delay not. Ye know not but it may be out of your reach to-morrow; for ye have no reason to boast of to-morrow, as ye know not what a day may bring forth.

2dly, As ever ye would have the redemption purchased by Christ applied to you, and would not mar that application,

1. Beware of that treatment of the Spirit, which has a tendency thereto, yea, and leads the way to the great transgression. And beware of,

1st. Resisting the Spirit, Acts vii. 51. but rather fall in with him in his operations. To stave off convictions, and guard against awakenings out of a state of sin, to sin against the light, and inward checks, and to go on obstinately in sin, in opposition to calls to repentance, is to resist the Spirit. And that is most dangerous, as dangerous as for the sick man to resist the physician that would apply healing plaisters to his sores, and so fight against his own welfare.

2dly, Quenching the Spirit, 1 Thess. v. 19. Sometimes this holy fire begins to burn, and ye may find the heat of it: O then take heed as one who is upon the point of cure, that ye do not mar it! Do not cast water on this fire to drown it out, by sinning against light, putting out your convictions out of your hearts and heads, by sinning with a strong hand, or filling up your thoughts with worldly business, drowning them by sinful pleasures, &c. Withdraw not fuel from this fire, by neglecting the motions and operations of the Spirit. Do not smother it, by not giving them vent in prayer, and supplication, and confession before God, or in consulting with his servants in cases wherein ye need particular direction. O, why will ye ruin yourselves, and judge yourselves unworthy of eternal life?

3dly, Grieving the Spirit, Eph. iv. 30. Even believers themselves have need of the Spirit for carrying on this work of application of Christ's redemption. And they are in hazard of retarding and interrupting it, by their grieving the Spirit by gross sins, which in a special manner defile the conscience, or by sins, though smaller in their nature, yet attended with great aggravations, or by not valuing and esteeming the Spirit's graces, comforts, influences, and ordinances. These things provoke the Spirit to withdraw; and so the application of the redemption is not advanced.

4thly, Vexing the Spirit, Isa. lxiii. 10. It is true, the Spirit of the Lord is not subject to passions; for these are inconsistent with the infinite happiness of God; and so he cannot properly be grieved or vexed, nor disturbed. But men are said to vex the Spirit, when they treat him so as would vex one capable of vexation. This is done by often falling into the same sins, Numb. xiv. 22. especially falling into them again after a person has been convinced of the evil of them, confessed, mourned for them, and resolved against them; and much more when, besides all this, they have smarted for them. This is the great trial of divine patience, a tempting of God, and puts men in great hazard of being given up of God, Numb. xiv. 27.

Lastly, Blaspheming the Spirit in his operations. This is done by mocking at religion, or the work of the Spirit of the Lord, in others: A dangerous business, as these young blasphemers felt, 2 Kings ii. 23, 24. 'And Elisha went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head, Go up, thou bald-head. And he turned back, and looked on them, and cursed them in the name of the Lord: and there came forth two she-bears out of the wood, and tare forty and two children of them.' Or by fathering the operations of the Spirit in ourselves

or others, on some other cause, as when religion is counted folly, soul-exercise melancholy or distraction, and communion with God delusion. Thus the Spirit, as the Spirit of regeneration and of prayer, is often blasphemed.

2. As ever ye would have the redemption purchased by Christ applied to you, labour to get the Spirit; make it your business to get him to dwell in you, and work in you. Lay out yourselves to be his habitation. Consider,

Mot. 1. Ye are by nature without the Spirit, Jude, 19. therefore ye have need to seek him. The highest principle of acting in you is your own spirit, which is so corrupted that it can do nothing truly good, John xv. 5. And being without the Spirit, ye are without God in the world, and therefore without hope, while ye are so.

Mot. 2. Ye can have no saving benefit by Christ but by the Spirit. Ye can have no interest in Christ without him, Rom. viii. 9. and no access to God through Christ, but by him, Eph. ii. 18. While ye have not the Spirit, the redemption is indeed purchased, but, alas! it is not applied to you. Christ has died, but you have no interest in him, no saving benefit by him. There is a full treasure of grace in Christ, but, alas! ye want the key to open it. The bridegroom stands ready to receive you, but there is none to bring the bride to him, and she cannot go her alone.

Mot. 3. Without the Spirit ye are spiritually dead in sin, John vi. 63. When the soul is away, the body is dead; and when the Spirit is away, the soul is dead. The man cannot move in God's way, cannot perform one duty acceptably; for nothing is so but what is done in the Spirit, John iv. 24. Hence all ordinances and providences are lost on such an one; for he is like a dead tree, to which spring and winter are alike. Hence,

Mot. 4. Without the Spirit ye are undone for ever; without the Spirit, without Christ, Rom. viii. 9. without Christ, without God; and without God, without hope; therefore 'aliens from the commonwealth of Israel, and strangers from the covenants of promise,' Eph. ii. 12. The dead corpse may be kept a while; but when there are no hopes of the returning of the soul, it is buried in a grave: so without the Spirit ye may be kept a while, through God's patience; but the end will be, to be cast into the pit, and buried out of God's sight.

Mot. last. If ye get the Spirit, ye are made up for ever. For he is the leading benefit of Christ's purchase, which all the rest infallibly follow, Zech. xii. 10. When the Spirit comes, life comes, that shall never fail, John iv. 14. He will unite you to Christ, and then all is yours. He will enlighten, quicken, renew and sanctify you,

subdue your corruptions, give grace, actuate and increase it, change you from glory to glory, and raise up your bodies at the last day to glory, Rom. viii. 11.

I shall conclude all with a few directions.

1. Pray earnestly for the Spirit, Luke xi. 13. God has made a promise of the Spirit, and gives that as a ground of your prayer for him, Ezek. xxxvi. 27, 37. 'A new Spirit will I put within you.—I will yet for this be inquired of by the house of Israel, to do it for them.' And although God regard not prayer as performed by one without the Spirit, yet he regards it as a means and ordinance of his own appointment, whereby the Spirit is conveyed into the hearts of his elect.

2. Wait and look for the Spirit in all ordinances of his appointment, Isa. xxxii. ult. They that would have the wind blow upon them, go out into the open air; though they cannot raise it, they wait where it blows, John iii. 8. Especially the preaching of the gospel is to be attended diligently for this end, 2 Cor. iii. 8. The man that had lain many years at the pool, at length saw the time that the angel moved the waters.

3. *Lastly*, Give up yourselves to the Spirit, Jer. xxxi. 18. Lay yourselves down at his feet, to be enlightened, quickened, and sanctified by him. Open the door of your hearts to receive him. And when the least good motion is found kindled in your hearts, cherish it as a tender bud of heaven; nourish the spark, and it will increase into a flame.