THE
SPIRITUAL LIFE
AND
IN-BEING OF CHRIST IN ALL BELIEVERS.
IN
FIVE SERMONS,
PREACHED AT STEPNEY,
AND OTHER PLACES.
A. D. 1648.
I thought good to give thee notice, that these Sermons were taken from the author's mouth when he preached them. A word spoken is soon forgotten, but what is written remains, and may do you, your children, and children's children good; and this is the intent and desire of the author. When you view this mite of his, you may see something of Christ in it; let it be your care to see what you can find of Christ in yourselves: "Know ye not that Jesus Christ is in you, except ye be reprobates?" This work adviseth you, not to rest upon notions, for then you do no other than feed your precious souls with fancies, which is as unfitting, and more dangerous food for your souls, than the husks were for the prodigal's body: it is a real Christ, not a notional Christ, must satisfy your souls. We all know there is store of gold in the Indies, but we are never the richer for it unless we have it in possession; neither is it our hearing of Christ, nor our knowing there is a Christ, but our having of Christ in possession that benefits our souls. Hast thou a proud heart? read this book, and it will teach thee humility. Hast thou a despairing heart? read this book, and it will teach thee to believe. Hast thou a legal heart? read this book, it will teach thee to be evangelical. Hast thou a secure heart? read this book, it will teach thee to be watchful. Hast thou a froward heart? read this book, it will teach thee to be meek. If thou wouldst come to Christ with a budget of duties upon thy shoulders, old Adam's proud principle, then thou must not look here, for he labours to empty thee of thy own righteousness, and send thee naked to Jesus Christ, who came "not to call the righteous, but sinners to repentance." If thou lookest for quaint speculations, and eloquent expressions of human wisdom, which administer as little comfort to the pastor as edification to the people; in truth here is nothing to please fantastical ears with whimsies, it was neither spoken nor written for any such intent: the words were spoken for edification, and were, by the desire of friends, written for the same intent. If, then, thou lovest plain dealing, and to benefit thy soul, read, and this book will teach thee to leave the success to God: when Paul hath planted, and Apollos hath watered, it is God must give the increase. Art thou a sinner? here is mercy for thee, here is Christ for thee. Art thou a drunkard? here is water of life for thee, which if thou drinkest thou shalt never thirst again. Art thou covetous? here is riches for thee, spiritual riches, durable riches that will not fade. Art thou profane? read this, and it will teach thee to be holy. Art thou a saint? here is comfort for thee, even the Holy Spirit, the Comforter. Art thou in darkness? here is light for thee, "Jesus Christ the true light, that lightens every one that comes into the world:" he shall be ten times more constant to thy soul than the sun in the firmament. Art thou weak in parts: weak in faith? weak in grace? read this book, and if the Lord be pleased to speak to thy soul, here is strength for thee, even the mighty God. Art thou poor? here is Christ, and "the earth is his and the fulness thereof:" it is laid up in his hand for thee, it is the purchase of his blood, he hath bought it for thee, it is thy own, and he doth but keep it for thee, thou mayest go boldly to him for it; though thou art loth to borrow, and ashamed to
beg, yet thou mayest go boldly for thy own. This book, courteous reader, will teach thee to depend on God, to wait on Christ for all. He feeds the young ravens, he tends the sparrows, he clothes the lillies, therefore be sure he will not let his children want, whatsoever storms be without. Keep Christ, and thou shalt have peace, yea, the Prince of Peace within; then thou shalt have peace when all the world is in trouble, then thou shalt be kept safe in the hour of temptation, which shall come to try all those that live upon the face of the earth. Prepare a place for the Lord Jesus Christ in thy heart, and he will provide a mansion for thee in his Father's house, where thou shalt sin no more, and sorrow no more, but God shall wipe away all tears from thy eyes. Always remember, thou hast here no abiding place, but seest one to come. This, courteous reader, is the course and aim of the author in this treatise for thy benefit, he spends his spirits that thou mayest be happy, that thou mayest grow up from strength to strength, until thou comest to be a perfect man in Jesus Christ; and this, also, is the earnest desire and prayer of him to Almighty God, for thee, who is, and shall always remain, thine to love and serve in the gospel,

WILLIAM GREENHILL.
THE SPIRITUAL LIFE.

SERMON I.

"Nevertheless I live, yet not I, but Christ liveth in me."

Gal. ii. 20.

In this epistle, the apostle Paul does industriously prove, that a man is justified by faith in Christ alone, and not by the works of the law. Which he plainly affirms at the 16th verse, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." But if a man be not justified by the works of the law, then a man may live as he lists, may cease from working. Not so, says the apostle, for so "we ourselves should be found sinners, and Christ would be made the minister of sin, which God forbid," verse 17. "Yea, and I should build again the things which I have destroyed, and make myself a transgressor;" verse 18. "But I through the law, am dead unto the law, that I might live unto God," verse the 19th.

But if a man be justified by faith alone, and so by the death of Christ, then a man is crucified with Christ; and if a man be crucified, or if you be crucified with Christ, how then do you live? Yes, says he at the 20th verse, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me."

"Nevertheless," or, now I live; "I live," that is, a spiritual life. There is a natural life, and there is a spiritual life. He does not here speak of the natural life, when he says, "Nevertheless I live;" because he adds, "yet not I, but Christ liveth in me;" that is, spiritually. And when he says, "I live," he speaks it in the person of every believer; not in his own person, but he personates a believer all along.
"I through the law, am dead to the law, that I might live to God:" I a believer; and I am crucified with Christ. I a believer. And, "Nevertheless I live." All along he does personate a believer, and does not speak in his own person, but in the person of a believer. And he says here, "Nevertheless I live." He had said before, that "we are justified by faith alone, and not by the works of the law;" and that a believer was crucified with Christ. Now, says he, this doctrine that I have preached unto you, is no way opposite unto our spiritual life, or unto our holiness; yet, now I live, or "nevertheless I live." From whence then you may observe these two things.

First, That every true believer, every godly, gracious man, is a living man, lives a spiritual life, is in the state of life. Secondly, That our justification by faith alone, and our being crucified with Christ; is no enemy, but a friend unto this spiritual life. "Nevertheless I live."

First of all. Every godly, gracious man, is a living man, is in the state of life, lives a spiritual life.

And this ye have most expressly, in that with chapter of John, at the 40th verse: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." But, though he shall have everlasting life hereafter, it may be he hath not this life for the present. Look therefore what he says at the 47th verse, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." It is not said, he shall have everlasting life, but he hath everlasting life; everlasting life is begun in him already. And that ye may be the more sure of it, he gives you a double verily, "Verily, verily I say unto ye, he that believeth on me hath everlasting life." But how can this be? Nay, how should it be otherwise? for a man's life is as his meat is; and says our Saviour, "I am the bread of life," at the 48th verse. Then at the 54th verse, "Whosoever eateth my flesh, and drinketh my blood, hath eternal life. For my flesh (at the 55th verse) is meat indeed, and my blood is drink indeed; he that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." So that ye see, this
chapter is full of it, here is a cloud of witnesses. I say, therefore, That every godly, gracious man, is a living man, and fives another life from the life of the world, a spiritual life, and is in the state of spiritual life.

I. For the opening of this truth unto ye, we must first of all inquire, What this spiritual life is? Take therefore this description of it: It is that supernatural perfection of soul, whereby a man being united unto Christ, by the Spirit, is able to act, move, and work towards God as his utmost end.

1. It is a supernatural perfection. There is some perfection in every life. Life is the greatest good and perfection, death is the greatest evil. Therefore when the Lord threatened Adam, to punish him for eating the forbidden fruit, he says, "The day thou eatest thereof, thou shalt die the death," Gen. ii. 17. Death is the greatest evil, and so life is the greatest good and perfection. And this the devil knew full well, when he said, "Skin for skin, and all that a man hath will he give for his life," Job ii. 4. So that life is a perfection. But I say, this spiritual life, it is the supernatural perfection of the soul. And therefore in the ivth chapter of the Ephesians, and the 18th verse, this life of the saints, the very life of the saints is called, the life of God. It is a supernatural perfection of the soul therefore.

2. As it is a supernatural perfection of soul, so it rises from our union with Christ, by the Spirit. A man is united to God by faith, and by the Spirit: and as our outward life does arise from the union between the soul and the body; and though the body be never so fair or full, yet if it be not united to the soul, it is but a dead carcase: so our spiritual life, it doth arise from our union with Christ; and though a man have never so many moral virtues, and his conversation be never so fair, yet if not united to Christ by the Spirit, he is but a dead man, spiritually a dead man. And therefore saith the apostle here in the text, "Nevertheless I live, yet not I, but Christ liveth in me."

3. As it arises from our union with Christ, by the Spirit; so, I say, it is that supernatural perfection, whereby a man is able to act, and move, and work towards God as his utmost and last end. And therefore says the apostle in the former verse, "I through the law, am dead unto the law, that I may
live to God;” to God, as my last and my utmost end. And when a man is able to act, and move, and work towards God, as his last and utmost end, then he is said to live spiritually. So that when ye have this description of our spiritual life, I repeat it again, it is that supernatural perfection of soul, whereby a man being united unto Christ, by the Spirit, is able to act, and move, and work towards God, as his utmost end.

II. Whereby may it appear, that every godly, gracious man, is thus a living man, made partaker of this spiritual life, so as to be able to act, and move, and work towards God as his utmost end?

I will take but the three ordinary lives that are in the world. The vegetative life, the life of plants and herbs. The sensitive life, the life of beasts. And the rational life, the life of man. And I will shew ye, that the essential properties of all these lives, are in a spiritual way in the godly; and then the argument will lie thus: if the essential properties of all these lives be in a spiritual way in every godly man; then certainly, every godly, gracious man, is a living man, and in the state of life; living another life from the life of the world.

1. Take the life of plants and herbs, or of flowers, and what is the essential property of the vegetative life? It is to grow; no sooner hath a thing the vegetative life, but it does grow. All plants, and herbs, and flowers, they grow, and trees they grow, because they have this vegetative life. And so the saints do, they grow in grace. It is said of them in the lxxxivth Psalm, “They go from strength to strength.” It is an Hebraism, and it notes augmentation; from to, notes augmentation. And the like Hebraisms ye have in the New Testament. In Rom. i. 27. “For therein is the righteousness of God revealed, from faith to faith.” It notes the augmentation of faith. And so in 2 Cor. iii. 18, “But 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 notes an augmentation of glory. And so, “They go from strength to strength.” That is, they grow in strength; it notes, an augmentation of their strength. But suppose they do want the means, and want the ordinances; do they grow then? Yes. It is that which is said in the same Psalm;
“Though they walk through the valley of Baca, and be in a dry place, where no water is; yet they go on from strength to strength.” And, “we all with open face beholding as in glass, the mirror of the Lord, are changed from glory to glory.” Not some, but all; all believers, and all the godly, they do grow in grace. And this ye know, is the difference between a painted child, and a living child; take a living child, and though he be but little, and very weak, yet he grows bigger. But now, a child that is painted upon a wall, a painted child grows not: and if a man come to ye and say, What is the reason that this child does not grow? two or three years ago he was as big as now he is? you will easily answer, Because he is but a painted child, he is not a living child; if he were a living child he would grow. Now the saints and people of God, they grow in grace, and therefore they are living children: they are living children, and therefore they grow in grace.

2. What is the essential property of the sensitive life, of the life of beasts, of the life of birds? for they live another life than the life of trees, and flowers, and herbs; what is the essential property of that kind of life? The essential property of that kind of life is, To be sensible of good or evil suitable unto it. And so the saints and people of God are: they are sensible also, they are not past feeling, as it is said of wicked men, but they are sensible of things suitable to them. Indeed, they have not the sense and feeling of things as they would, or do desire: but there are three things which the saints and people of God are all sensible of. They are sensible of their sins; especially if they be committed against their knowledge. They are sensible of the hidings of God’s face from them. And they are sensible of the church’s miseries.

They are very sensible of their sins: and therefore Paul cries out, “O wretched man that I am! I find a law in my members; O wretched man that I am!” Rom. vii. 23, 24. Ye read in other places of his epistles, he says, “He will rejoice concerning his afflictions and infirmities,” 2 Cor. xii. 10. He tells us how he was stoned, and how he was imprisoned, scourged, whipped; and in all that, he does not cry out “O wretched man that I am! But now, finding the law in his members, he is more sensible of that than of any afflic-
tion; here now he cries out, "O wretched man that I am, who shall deliver!"

And as for the hiding of God's face: the people of God are the most sensible of that too. For ye know what David said, "As a sword in my bones, while they said unto me, Where is now thy God?" Psalm xlii. 10. The Lord had hid his face from him. Oh, says he, this is a sword in my bones, while men say unto me, Where is now thy God? And so our Lord and Saviour Christ, when he was upon the cross, he cries out, "My God, my God, why hast thou forsaken me?" Matt. vii. 46. He does not cry out unto his apostles and disciples, Why have you forsaken me? They all left him, and yet he did not say, O Thomas, O Peter, O Matthew, oh, all my disciples and apostles, why have you forsaken me? And the sun had withdrawn his light; and he does not say, Why hast thou forsaken me? He felt many pains, being pierced through, nailed unto the cross; and yet he does not cry out and say, Oh, what pains and torments do I feel! but, as sensible of this more than of all his outward torment, he cries out, "My God, my God, why hast thou forsaken me?" And as it is with the Head, so it is with the members.

And, as unto the miseries of the churches. Ye know how it was with Jeremiah; "Oh, that my head were a fountain of tears, that I could weep day and night for the slain of my people," Jer. ix. 1. Thus, I say, a godly man, though he have not the sense and feeling of his sin, and of other things as he would have, yet these three things he is especially sensible of: sensible of his own sin, especially that committed against knowledge; the hiding of God's face from him; and the miseries of the churches. Surely, therefore, he is alive, he hath this essential property of this life in a spiritual way, and therefore he is alive, and in the state of life.

3. Take now the third life, the life of reason, the rational life, the life of man. And what is the essential property of that life? It is to understand, to know, and to reflect upon a man's own actions, whether they be good or evil. A beast does many actions, but a beast hath not power to reflect upon his own action, to consider whether it be good or evil when he hath done the action. Herein a man is distinct from a beast. A beast understands not, knows not, is not able to reflect upon his own action, and to consider whether it be
good or evil when he hath done it. But, now, a man that hath this rational life, is; and the more of man in a man, the more he is able to reflect upon his own action. Look, I pray, into the xlvth chapter of Isaiah, and there ye shall find this to be the essential property of a man: at the 8th verse, "Remember this, and shew yourselves men." Wherein? "Bring it again to mind, O ye transgressors." Reflect upon your own action, and consider what ye have done, and thus ye will shew yourselves to be men, to have the life of men in you. And upon this account, when as the prodigal bethought himself, then he is said to return unto himself. Now every godly, gracious man hath this power, to reflect upon his own action. And therefore converting Ephraim is brought in thus, "smiting himself upon his thigh," saying, "Oh, what have I done?" Jer. xxxi. 19. And in that of the Epistle to the Corinthians, it is said, "Know ye not, how that Christ is in you, unless ye be reprobates," 2 Cor. xiii. 5. That is, unless ye be reprobates, ye may know that Christ is in you. A reprobate, indeed, does not reflect upon his own action; but as a beast he goes on: he prays, may be, and does not reflect upon his prayer when he hath done; he hears the word, and does not reflect upon his hearing when he hath done; he sins against God, and does not reflect upon his own action and sin, smiting himself upon his thigh, saying, Oh, what have I done? But, now, every godly, gracious man does thus reflect upon his own action, and is able to do it. So then, take the argument in the whole, and it lies thus: If a godly, gracious man, have all the essential properties of those three lives, in a spiritual way and manner; then certainly he is in the state of life, and does live a spiritual life. Now, as ye have heard, every godly, gracious man, hath all the essential properties of all these three lives, in a spiritual way and manner, and therefore, certainly he does live a spiritual life, he is in the state of life.

III. But how may it appear that others are not in this state of life? that a wicked man is not in this state of life? that a wicked man is a dead man, spiritually dead? that the godly, and the godly only are made partakers of this spiritual life, and that others are not?

I answer, Our Lord and Saviour does speak expressly, "Ye will not come to me that ye may have life," John v. 40.

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But look into the iiird chapter of John, and the 36th verse, and ye shall find these words: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Shall not see life; mark those words, he shall not come within the view or sight of life, or of the good things of life. He does not barely say, He shall not live: no, but he shall not see life, he shall not see the good things of life. So that plainly, then, he that believeth not is a dead man, spiritually a dead man, and lives not this spiritual life.

But all motion comes from life: can a man act, move and work and not be alive? Even wicked men, they pray, and they hear, and they read, and they meditate, and they act, and move and work towards God, and they do many good things, and have many moral virtues; and can all this be, and yet no life in them?

I answer, Yes: for ye know a watch, or a jack, or a clock, they all move, and act, and work, and yet they have no life. Though a wicked man may act, and move, and work towards God, yet, notwithstanding, that motion does but arise from the natural perfection that is left in him by the fall. Take a civil man, and though he have many moral virtues, what is there in him that lies beyond the reach of nature, with the dye of gospel education. But, now, this spiritual life, it is a supernatural perfection. Indeed, it is said of hypocrites, they have a name to live: aye, but they are dead; they are accounted living, but they live not. Why? Because they are not united unto Christ by the Spirit, which is the other property of the spiritual life. This spiritual life, I say, it is the supernatural perfection of the soul, whereby a man is able to act, and move, and work towards God as his utmost end. Now there is no wicked man that is able to move towards God as his utmost end: for, as the schools well speak, wicked men, they do use what they should enjoy, that is God: and they do enjoy what they should use, that is the world. What wicked man is there in all the world, that is able to move and work towards God as his last and his utmost end? There is a two-fold end: there is an hither end and a remote end; a hithermost end and a remote or one's utmost end. A wicked man, indeed, he may have God as the hither end of his action, but himself is at the utmost end. Look, I pray, into the second of Samuel, the iiird chapter, at the 17th and 18th verses, and there you
shall read to this purpose: "Abner had communication with the elders of Israel, saying, Ye sought for David, in times past, to be king over you; now then do it, for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel." Here, now, he had God in his eye, and the fulfilling of the Lord's promise; here is one end why he would bring about the kingdom to David: "For the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel." But now look a little higher, and you shall see what his utmost end was in bringing about the kingdom to David: he falls out with the son of Saul: and Saul's son comes to him, and says, "Wherefore hast thou gone in unto my father's concubine?" verse 7. Whereupon Abner was very angry; at the 8th verse, "Then was Abner very wrath for the words of Ishboseth, and said, Am I a dog's head, which against Judah doth shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman? so do God to Abner, and more also, except, as the Lord hath sworn to David, even so do I to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel." Mark, here was self; he would be revenged of him. Indeed, he set God at the hither end of the action, but it was self that was at the utmost end of the action. And so it is with a wicked man; though he may have God at the hither end of his action, yet himself is at the utmost end of his action. It is not so with a godly, gracious man; but though self may be at the hither end of his action, God is the utmost end: and if you ask him, Neighbour, friend, why do you thus pray, and hear, and read, and meditate? Oh, says he, that my poor soul may be comforted; for I am one that am of a troubled spirit. Well, but why would you be comforted? I would therefore be comforted, that I might serve God the better. Here his own comfort is at the beginning of the action, but God is at the utmost end. Take a wicked man, I say, and though he doth act, and move, and work towards God, yet he wants a supernatural perfection, he is not united to Christ by the Spirit, he does not act, and move towards God as his utmost end. But, now, every godly, gracious man doth, and therefore he,
and he alone is the living man, that hath this spiritual life, that is in this state of life.

Is all a civil man's civility nothing? and are all moral virtues nothing? Are all these then good for nothing? I answer, Yes, they are in themselves good, and they are good for something, but they are not good to make a man spiritually alive. If a man come and offer you a brass sixpence, or a brass shilling; and you say, No, it will not go: and if he reply, and say to ye, But though it be brass, is it good for nothing? you will say, Yes, it is good for something, brass is good for something, but it is not good for money, it will not go for pay, it will not pay your debt, it is is not sufficient to fetch you out of prison; it will not make you alive, it is not good for this. So now say I: Do ye ask whether these be good for nothing? I say, Yes, they are good, all moral virtues are in themselves good; but they are not good for to pay your debt, they are not good to make you alive, they can never make you spiritually alive; it is only grace, and union with Jesus Christ by the Spirit, that must make a man alive, spiritually alive; and this only the saints and people of God have; and therefore they only are the living men, every child of God is a living man, and none else.

If this be so, what abundance of comfort is here, unto all the saints and people of God. He only lives, comparatively, that lives this spiritual life: the saints and people of God they are alive. Doest thou therefore believe? Art thou united to Jesus Christ by the Spirit? Then thou art alive, and in the state of life, made partaker of this spiritual life. And dost thou know what it is to be made partaker of this spiritual life? dost thou know what a life it is that now thou livest? It is a life better and beyond the life that thou shouldest have lived in the state of innocency; for as the second Adam is more excellent than the first Adam was; "The first man, Adam, was made a living soul, but the second Adam was made a quickening spirit," 1 Cor. xv. 45; so that life that comes from Christ the second Adam, is better and beyond that life that you should have had from the first Adam in the state of innocency.

Of all lives, this spiritual life, that now I am speaking of, is the most pleasant life. In the xxxvith Psalm, says the
Psalmist concerning the godly, at the 8th verse, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Now, as Austin doth well observe upon that place, The river hath many waves, one following upon another: and so are the pleasures of the saints, the spiritual pleasures; one wave, one pleasure following upon another; and it is a deep river. Oh! but a river may be dry. Nay it cannot be dry if it be maintained with a fountain, and with springs. Now see what follows, at the 9th verse, "They shall satisfy themselves of the river of thy pleasures: why? "for with thee is the fountain of life." So that, if a man do but enjoy God in Christ, and be united unto Christ by the Spirit, he hath this life, which shall be as a river of pleasures maintained with a fountain. Yea, this life it shall know no end. Your lives now, they run into death: but this life, this spiritual life, it shall know no end. The apostle argues unto the Romans, that they should die no more, because they had communion with Christ in his death: and therefore, says he, "In that he died once, he shall die no more," Rom. vi. 10. And so, you having communion with Christ in his death, you shall die no more: once alive spiritually, and ye shall die no more. Who can go to heaven and pull Christ out of heaven? In the iind chapter of Paul unto the Ephesians, the 5th verse, says the apostle there, "Even when we were dead in trespasses and sins, hath he quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Jesus Christ." Here is sitting together in heavenly places with Christ Jesus; and we are raised up in Christ. So then, if once ye have this spiritual life in Christ, ye shall never die again spiritually.

And this life, that now I am speaking of, it is of all other lives, the most communicative life. A man does communicate life unto his child; but his child is not able presently, as soon as it is born, to communicate life unto another child. One beast does communicate life unto another; the sheep communicates life unto the lamb: but the lamb as soon as it is brought forth is not able to communicate life to another, and get another. And so, the herb communicates life to another, but not presently as soon as it is an herb. But now, no sooner does a man partake of this spiritual life, but
he is presently able to communicate life unto another: "When thou art converted strengthen thy brethren," Luke xxii. 32. No sooner was Paul made alive by another, but he presently goes and communicates this life unto his brethren.

And let me tell you or one thing more: though your sins have been very great while you were in the state of death, before you were made partakers of this spiritual life: yet when ye once come to partake of this spiritual life, the Lord will look upon all your former sin under another consideration, a mollifying consideration. "This my son was dead, (says the father of the prodigal,) and is now alive," Luke xv. 24: that is all. He does not say, This was a whoremonger, or this was a rioter, or this was a spendthrift; and now he is returned and come home to me for meat: no, but in mollifying terms, only thus, "This my son was dead, and is now alive."

And ye know what is said of David, David committed a great sin in the murder of Uriah: and yet says the Lord concerning David, "He turned not aside to the right hand or to the left, save only in the matter of Uriah," 1 Kings xv. 5. He does not say, Save only in the murder of Uriah; but in a mollifying term, he says only so, save only in the matter of Uriah: a mollifying term: why? because that David had repented of the sin, and now the Lord does not look upon it, but under this mollifying term; save only in the matter; not in the murder of Uriah, but in the matter of Uriah. And so, if thou do repent, and turn unto the Lord thy God, though thy sins have been very great in the state of thy death, yet if once ye come to be made partaker of this spiritual life, the Lord will look upon all thy former sins under other terms, and mollifying considerations: He will not say, Here is this poor wretch, that now I do look upon as a drunkard, or a swearer; but he will say thus; This my son was dead, but is now alive: this my daughter was dead, and is now alive. Thus the Lord will look upon your former evils, if once ye come to be made partakers of this spiritual life. Oh, therefore, what a blessed condition are the saints and people of God in, that are made partakers of this same spiritual life. I remember it is written of a certain martyr in the primitive times, a woman; when she was brought before the enemies of the gospel, they put divers questions to her, and she ans-
wered all their questions with one answer, which was this: *Christiana sum, I am a christian.* When they said unto her, Woman, art thou married or no? I am a christian, says she. What parents hast thou, woman? I am a christian, says she. Woman, where dost thou live? I am a christian, says she. She answered all their questions with this, I am a christian. And so, methinks a man may answer all objections that are made unto him with this: I am alive in Christ. But, thou hast a dead estate, much of it is lost at sea, or land. Well, but I am alive in Christ. But hast thou not a dead husband, or a dead wife, or a dead child? I am alive in Christ. But, is not thy name dead, and buried under reproaches? I am alive in Christ. A poor soul may answer all with this; I am alive in Christ. Oh, what a blessed thing is it, for a man to be made partaker of this spiritual life! This is the condition of all the saints. Art thou therefore alive, and made partaker of this spiritual life? blessed art thou from the Lord, and thou shalt be blessed to all eternity.

I am afraid that I have not this spiritual life; for my heart is dead, and cold and stiff: and dead men, they are cold and stiff, very stiff: and truly so it is with me; my heart is cold, and dead, and stiff, and therefore I fear I am free among the dead, and not free among the living.

I answer, Have ye not heard, that there is a deadness which is opposite to liveliness, as well as a death that is opposite to life? And were thine heart dead, with a death opposite to life, thou couldst not feel it. And I appeal to thee; if that thy soul be alive in opposition to death; hast thou not more cause to be thankful, that thy soul is alive in opposition to death, than to be discouraged, that thy soul is dead in opposition to liveliness?

But there is a difference, ye know, between the coldness of a living man, and the coldness of a dead man. Take a dead man, and if he be cold, it is not all your fires will put warmth into him, or your *Aqua-vite*, or your chafing or rubbing of him, or your warm beds that will make him warm. But now take a man that is cold, and living; and if ye chafe him, or bring him to the fire, or lay him in a good warm bed; he recovers his warmth again. And so it is with a godly heart though cold, yet bring it unto the ordinance,
either publicly, or privately, and it recovers its warmth again: and hath it not been even so with some of you?

It is true, a dead man is stiff. But have you found yourselves in a way of sin, an evil way; and are you so stiff therein, as ye will not be put out of your way, no, not by admonition? then ye are stiff indeed. There are two men that are out of the way, suppose, the traveller, and the thief: the traveller is out of his way: and if you come to him and say, Sir, you are much out of your way: he hearkens to ye, and he thanks ye, and he returns into his way again. But if ye come to a thief and say, Sir, you are out of your way; he laughs, and scorns, and comes not into the way. So, there are some indeed, that are out of their way; and if you do come to them and tell them, that they are out of their way; they will bless and praise the Lord for your admonition, and labour to return into their way again. But some there are, that if you tell them, that they are out of their way, they will rather scorn and jeer at it: What have you to do to meddle with me? what have you to do to meddle with my ways? meddle with your own matters. These men are stiff, they are stiff indeed; why? because they are dead: they are stiff in the way of their sin, and they will not be stirred out, no, not by admonition, why? because they are dead. But I appeal to ye, whether is it thus with ye or no? Do not ye say rather, I praise the Lord, though sometimes, yea many times, I am out of the way, and in the way of sin; yet I can rejoice in an admonition, and bless the Lord for an admonition: yea, this I can speak, though my heart be sometimes very cold, yet I have found heat, and warmth recovered again, either under a public, or under a private ordinance: well then, be of good comfort, thou art not dead; though thou mayest be asleep, yet thou mayest be among the living.

I am afraid that I am not alive spiritually, that I am not made partaker of this spiritual life, because I do not grow in grace; and this is the difference between a living child and a dead child: the dead painted child grows not, but the living child grows; and the Lord knows I do not grow in grace, and therefore I fear that I am but the painted child of God, and I am not the living child.

I answer, If this were true, it were ill: for growth, indeed,
is a sign of life. But whoever you are that make this objection, and lie under this fear: give me leave to propound to ye two or three questions.

Do ye not grow more out of love with your own righteousness, and with your own duties, as to the resting on them? The stronger a man grows in grace, the more he grows into Christ; and so, the more he grows off from himself and his own righteousness.

Do ye not find, that ye are less subject to be offended now than heretofore ye were? When a man is in the state of nature, and in spiritual death, then he is apt to be offended against all actions, and against the good way of God, and the people of God; this is your godliness, these are your professors, and they are all so: very apt to be offended. When a man is converted, and turned to God; while he is weak in grace, he is apt to stumble, and to be offended; but the stronger he grows in grace, the less he will be offended.

Whether do ye not grow more off from the youthful things that godly men look unto? I say, the things that the youthfulness of godliness is taken much with? Ye know that youth is taken with many things that the state of man is not. A child, a little child is taken with babies, and with rattles, and with toys; and when it grows bigger to eight, nine, or ten years old, it is taken with other things; and as the child grows into a man, so he grows off from those childish and youthful things. There are some things that the youth of godliness is taken withal; as, taken much with expressions in prayer, and duty, and hearing the word; and taken much with the sense and feeling of God's love; this is good, and they cannot live without it. But when a man grows into more strength of grace, then he grows off from these things that the youth of godliness is taken withal, and he is more able to live without them; heretofore he could not live without such an expression in duty, and he could not live by faith alone: but now, when once he grows to a man in grace, he is more grown off from that which the youth of godliness is taken withal. Now upon all these things, I appeal to ye. Whoever ye are that makes this objection, and say, Ye cannot grow in grace, and therefore afraid that ye are but the painted child of God, and not the living child of God: whe-
ther do ye not find, that ye are more grown off from those things that the youth of godliness is taken with? Whether do ye not find, that ye are less subject to be offended now, than you were heretofore? And are you not more grown off from your own righteousness? Yes, I must needs say this, through the Lord's goodness and mercy to me, though I am not grown in grace as I desire, yet I am more grown off from my own righteousness than I was heretofore: and I am not so subject to be offended at the good ways of God and the people of God, as heretofore: and, I praise God I can live off from those things that the youth of godliness is taken withal: well, be of good comfort, thou art grown, and thou art not the painted child, but, for aught I know, thou mayest be the living child, dear and precious with the Lord thy Father.

But there is one thing yet sticks with me, and makes me afraid that I am yet dead in my sins and trespasses, and that I am not made partaker of this spiritual life, and that is this; I am alive to the world: can a man live unto God and to the world too? when I go into the world and upon my worldly occasions, then I am very lively; but when I come to duty, then I am dead, and my heart dead, and therefore I am afraid that I am not alive to God, and made partaker of this spiritual life.

I answer, This, if true, is very ill: for I find in that xiiiith of Matthew, the parable of the seed, that there are three false grounds, unto one true ground; three unsound hearts to one sound, that live under the gospel and the preaching of the word; and that ground that goes the furthest and yet falls short of the truth, is the ground that received the word; the thorny ground, and the thorns choked it: it is the worldly professor. Three to one false; and the worldly professor goes the furthest, such a one as is choked in duty with the world.

But yet notwithstanding, let me tell ye this: Every man is not alive to the world, or a worldly man, that does use the things of the world, or that is active, and cheerful in the way of his calling: for the things of the world, they are the materials of our grace, that our grace works upon while we are here below.

Yea, let me tell you further, and I pray observe it warily,
Possibly a man may see a greater beauty in the things of the world, after conversion, than ever he saw before. As now, in the case of the law. While a man is in the state of nature, then he is under the law; but when a man is converted and drawn to Christ, then he is free from the law: and then when he is freed from the law, he sees a greater excellency in the law, than ever he saw before conversion; for then says he, Now I see that the commandment is holy, just and good. Indeed, as to the point of justification, he sees a greater emptiness in the law than ever he did before; but as to the point of rule of life, he sees a greater beauty in the law than ever he did before. So Paul did, as ye read in the viith of the Romans. So in this case: though as to the point of satisfaction, a man after he is converted sees less in the creature than ever he did before; yet as to the point of Christ’s purchase, looking upon the creature as the purchase of Jesus Christ, Christ hath purchased these for me, he sees a greater beauty in them now than ever before; for, says he, Christ hath purchased these, and all these are mine in Christ, and Christ hath paid for me; Christ is mine, and I am Christ’s, and these are mine, and all is Christ’s. Though as to the matter of satisfaction, his soul cannot be satisfied, he sees less in the world than ever he did before; yet as to the matter of Christ’s purchase, a man after his conversion may see a greater beauty in the things of the world than ever he did before.

Only here, I remember the story of Anselmo: walking abroad in the fields, he saw a shepherd’s boy that had taken a bird, and having tied a stone unto the leg of the bird, the bird offered to fly and mount up, but still the stone at her heel pulled the bird back again; whereupon Anselmo falls a weeping: Thus, saith he within himself, it is with men, they sometimes offer to mount up to God in good purpose, but then they have some earthly business at their heel, and that makes them fall down again; they purpose and purpose, and offer and offer to mount up to God, but there is a stone at the heel, some earthly business at the heel, and so they fall down to the earth again. So if it be with you now, if you have a stone at your heel, a calling at your heel, an employment at your heel, an earthly business at your heel; yet every day you are mourning and lamenting over it, and
saying, Oh! what a clog have I at my heel, what a stone have I at my heel! Oh, Lord, when shall I come to heaven, that I may be freed from this clog at my heel? I say, if you mourn and lament over this clog that you have at your heel, it rather argues that you are alive than dead; and therefore take in all the comfort that hath been spoken concerning this truth: the saints and people of God, are in a most comfortable state upon this account.

But you will say unto me, Is there nothing in this doctrine but comfort? Is there no duty that this doctrine calls for at our hands? Suppose now that I be alive, spiritually alive; that indeed I am not the painted child, but I am the living child of God, and made partaker of this spiritual life; what is my duty now that does flow from hence?

I answer, Surely you will be thankful for your life. If your outward and momentary life were given you for a prey, you would be thankful: and will ye not be thankful for this life, this spiritual life, this pleasant life, this eternal life, that never shall be taken from you?

But there are three things I will propound to you in particular.

1. If we be alive indeed, and made partakers of this spiritual life, why then should we not live at an higher rate than the world do, which have none of this life? The beast lives at an higher rate than the plant or the herb does; why? because it hath an higher life than the plant or herb hath. Man, as man, lives at an higher rate than the beast does; why? because man, as man, hath an higher life than the beast hath. And if a man have this spiritual life, he hath a life that is higher than the men of the world’s life is: and therefore, if we be alive, and made partaker of this spiritual life, why should we not live at an higher rate? why should I not say to my own soul thus, and speak it often, Oh, my soul, wherein dost thou live at an higher rate than civil men do? thou hast a higher life, thou sayest, why dost thou not then live at an higher rate?

2. If we be alive indeed, and made partakers of this spiritual life, why should our hearts run after the things of the world, so as to feed on them as our meat, to be satisfied with them? Every life lives upon some meat that maintains it, and is suitable to it. The herb hath one kind of life, and it
hath a meat that suits to it. The beasts have another life, and they have a meat that does suit to that life. Man hath another life, different from the beast, and therefore he hath a meat that doth suit to his life. Now this spiritual life, it is another kind of life than the natural life of man is, and therefore it must have a meat that does suit with it, meat that the world knows not of. Says our Saviour, "I have meat to eat that you know not of," John iv. 32. This life of grace, it is a hidden life; and therefore the meat thereof that it lives upon, it is an hidden meat. Then, if you are alive indeed, and have this spiritual life, why do you live upon these outward things, and why should our hearts run out after these outward things, so as to live upon them, and make them, as it were, our meat, for the satisfaction of our souls, to live upon?

3. If we be alive indeed, and made partakers of this spiritual life, why is our communion and fellowship together no more living? Why no more living fellowship and communion? Why is our conference no more warm and living? A living coal warms, ye know. There is this difference between a living coal and a dead coal: take a dead coal, and though it be never so great or small, it sullies and blacks, more or less, but it warms not. But take your living coal, which hath fire in it, and though it be never so great or small it does warm in proportion, more or less it warms. And if we be as living coals, why then is our conference and communion together no more warming? When ye go into wicked and ungodly company, there ye meet with dead coals, and there ye are sullied and dirtied and blacked by them. I say, If ye indeed be living coals, why is your conference no more warm and living? Oh, what sad times are we now fallen into. Heretofore, some four or six or ten years ago, ye should not come into a christian's company, but you should have some heart-warming conference, that you should bless God for many years after. As it is said of Junius, he came into a poor countryman's house, and he spake so feelingly of Christ, that he thought it was not knowledge only that would serve a man's turn, and thereupon he thought of his own condition, and was turned to God. And we read of the martyrs in the primitive times, when they met together, they would speak much of the kingdom, the kingdom, the
kingdom of heaven; insomuch, as their accusers, their en-
mies, and persecutors, charged them, that they aimed at the
empire and the kingdom; whereas they were speaking of a
heavenly kingdom, and not of an earthly kingdom. But, I
say, they were always speaking of the kingdom, the king-
dom. And so heretofore, in former times, when christians
did meet together, then they would speak of the kingdom,
and something that would warm their hearts together, that
they might be the better all the year after. But now, when
we are met together, either our speech is about news, or
some dispute in point of religion, or some other thing; yea,
thought it be upon the Lord's day. But if you be living
coals, where is your living conference, and your heart-warm-
ing communion? Certainly, if you be alive in Christ indeed,
and made partaker of this spiritual life, you will live at a
higher rate than the men of the world do.

Is there nothing in all this doctrine, concerning those that
are dead in sins, and not made alive; hath this doctrine no-	hing to say to them?

Yes, it hath very much to say to them, only I am loth to
be the messenger of death to any one of your souls? But,
if this doctrine be true, that every godly man is a living
man, and in the state of life, and none else: How many
poor dead souls may this doctrine find in congregations! It
is said, that when the Egyptians found their first-born dead
in their families, there was a great cry through Egypt, a great
cry in every family. And were men as sensible of their souls
as they are of their bodies, oh, what a great cry might there
be in divers of your families! One crying out, and saying,
Oh, Lord, I have a dead child, whose soul is dead: another,
Oh, Lord, I have a dead servant in my family: another, Oh,
Lord, I have a dead wife in my family, whose soul is dead:
another, I have a dead husband, a dead friend. I say, were
men and women as sensible of their souls as they are of their
bodies, what crying, what a great cry this morning might
there be found in this congregation! But I choose rather to
exhort ye in the name of the Lord, for to get this same spi-
ritual life that now I have been speaking of; above all get-
ting to get this spiritual life. Ye see into what sad times you
are fallen. Who knows how long he shall live? Who knows
how long he shall be the owner of his estate, liberty, or life?
The kingdom is full of blood; and there is a blood-thirsty disposition that runs through the kingdom: and if you and I have our lives taken from us, and we have not a better life, what a sad condition shall we be in. Wherefore I beseech ye in the Lord, labour to get another life, this spiritual life, that shall never be taken from you; and the Lord give you hearts to do it.

But you will say, How should that be done?

I answer, Come unto Jesus Christ: whatever thou beest, man or woman, now come unto Jesus Christ. Says the Lord Christ, "They will not come unto me that they may have life," John v. 40. There are three things that keep men from coming to Christ: one thing is, men's negligence; men think they can repent afterward, and they may have Christ afterward, and so for the present they neglect coming to Jesus Christ. Sometimes, nay always, unbelief keeps men off from coming to Jesus Christ. For as faith brings Christ and the soul together, so unbelief keeps a man from coming to Jesus Christ. And another thing is, unwillingness to part with all for Jesus Christ. The young man ye have read of in the gospel, went away sorrowful when Christ said to him, Go and sell all, to come to Christ: so he did not come to Christ upon that account. And so, when we come to men and women, and say, You must come to Christ, and leave all your former company; Nay, say they, I can have Christ better cheap, upon better terms; and I cannot leave my company, and my merry meetings: and so they come not to Christ. But I beseech you in the Lord, come unto Jesus Christ; oh, whatever thou hast been, come unto Jesus Christ that you may have life.

I know many will say, I have been long dead in my trespasses and sins, and I fear there is no hope of life for me.

Now mark what I say to that, and so I will end all. There are three mentioned in the gospel whom Christ raised from the dead. One a maid that lay in her father's house, and Christ came in and took her by the hand, and said unto her, Arise. Another was a young man, that was carried out of his father's house, and was laid out upon the hearse; and Christ came, and said unto him, Arise. And the third was Lazarus, that had been four days dead, and stank again; and Christ speaks to Lazarus, and he comes forth. And these
three, says Austin, shows those that Christ will raise up from the dead again. The first, the maid that lay in her father's house, notes that sort of sinners that commit secret sins, and never come abroad, never come into act. The second, the son that was carried out of his father's house, and laid upon the hearse, notes that sort of sinners that sin openly; swearers and drunkards, whose sins are abroad. And the third, that of Lazarus, notes that sort of sinner that hath lien so long in the grave that he even smells again. Now I pray further observe this, that when Christ came to raise Lazarus, then Christ prayed, but he did not pray when he raised the other two; and he groaned over him; he did not groan over the maid, nor over the young man, but he groaned over Lazarus, to shew the difficulty of raising a poor sinner from the dead that hath lien long in his sin. And therefore, if there be ever a poor soul here that is dead in his sins; oh, go to Christ while thou art young, and fall down before him and say, Oh, Lord, I have a dead heart of mine own, oh, let me have life from thee. But whether thou be young or old, here is yet hope; Lazarus raised as well as the young maid, and young man; Lazarus, that lay, till he stank again in the grave; and therefore, yet there is hope though thou hast lien long. Wherefore in the name of the Lord, I beseech you all, come unto Jesus Christ this morning, If there be ever a poor dead soul in this congregation, as may be some there is, some drunkard crept in, some swearer, some unclean wanton: well, if there be ever a dead soul in this congregation, now go to Christ that thou mayest have life: and I say to thee, Awake thou that sleepest, and stand up from the dead and the Lord Jesus give us life.

SERMON II.

"Nevertheless I live, yet not I, but Christ liveth in me."

Gal. ii. 20.

Ye heard the last day, that two things especially, are observable from these words:
First. That every godly, gracious man, is a living man,
is in the state of life, lives a spiritual life. And this I have spoken to.

Secondly. That our justification by faith alone, is no enemy, but a real friend unto this our spiritual life.

Nevertheless, ξυρετ and now I live; but now I live. As if he should say, I never did live before; but now, being justified by faith alone, and having the experience of this great truth, now I live. At the 16th verse, he had said, "That a man is not justified by the works of the law, but by the faith of Jesus Christ;" whereupon it was, or might be objected: if a man be not justified by the works of the law, then is he free from the law, then he is dead unto the law, then a man may live as he lists? Nay, not so, says the apostle at the the 19th verse, "For I through the law, am dead to the law, that I might live to God:" quite contrary, "That I might live to God, I am dead to the law." Yea, "and though I am crucified with Christ, yet now I live," and I never did live till now; but now I live: this very principle of justification by faith alone, is the fountain and original of all my spiritual life. And thus indeed you shall find: for if you look into those three epistles of Paul to the Romans, the Galatians, and the Hebrews; ye shall find that the apostle does give this as the rise unto all his exhortations unto holiness of life: in the latter end of the epistle to the Romans, the apostle does exhort unto holy practices, and to a godly conversation: but in the beginning, he does state, and prove this doctrine, of justification by faith alone. So in this epistle to the Galatians; so in the epistle to the Hebrews: as if the only rise of all our holiness, and godly conversation were this, our free-justification through the blood of Christ, by faith alone.

For the opening, and clearing of this great truth; I shall spend a little time in the explication of the terms.

First. Justification by faith alone.

Secondly. I shall labour to demonstrate this truth unto you, that justification by faith alone, is the fountain and original of all our holiness and spiritual life.

Thirdly. Answer to some objections.

Fourthly. Labour to shew ye, what there is in this free justification by faith alone, that may, can, or doth advance our holiness.

Y
First. What is meant by this justification by faith alone?
I answer, that I may be understood by the meanest. By this justification I mean, That act of God’s grace, whereby through the imputations of our sins to Christ, and Christ’s righteousness unto us, God the Father doth pronounce us righteous in his sight. This is justification. And this is done by the righteousness, and the blood of Christ only, as the material and meritorious cause, it is done only by faith as the instrumental cause, so we are said to be justified by faith alone. Yet not so, as that a man is justified by faith which hath no works; for all justifying faith is full of works: but these works do not come into our justification: as now, a man’s servants, they have him to bed. Servants have their master and mistress to bed; tend upon them to bed; but they do not go into the bed with them: they are with them again in the morning, they bring them water and necessary things, but they do not come to bed to them. Now, says, Luther, justification is that bed, where Christ and a believing soul lies: and though good works, duties, and prayers tend upon Christ, and wherever there is faith, there are these; yet this bed of justification is kept free, and entire, and only for the righteousness of Jesus Christ; and they come not to bed, they come not into this work. Or if you will thus: ye know, that when an Israelite was stung in the wilderness, by a fiery biting serpent, he was then to look upon the brazen serpent; and by the beholding of the brazen serpent he was cured; the looking of his eyes cured him. He had other members, there were the arms, and the legs, and other members that did accompany the eyes; but though there were other members that did accompany the eyes, it was the seeing of the eyes that did cure the person. And so, though works do accompany faith; and there is no saving justifying faith, but works accompany it; yet it is only the beholding of this brazen serpent by the eye of faith, that does cure the soul as to the point of justification. When Abraham went up into the mountain to offer up his son, he spake to his servants to stay below, “Stay you here till I come again, at the foot and bottom of this hill,” Gen. xxii. 5: and so they did. Servants he had, but they stayed below. And so when a man goes up into this hill of justification, this high mountain, he takes only his faith with him,
and he says unto all his works, and unto all his duties, stay you below at the bottom of the hill; and there they attend. So that faith, justifying faith, though it hath always works, yet they come not into this matter of of justification. It is faith alone that justifies. This by way of explication.

Secondly. But you will say, How may it appear now, that this free-justification of a poor sinner by faith alone, is the original of all our holiness and spiritual life?

Thus, it appears by contraries: contraries, have contrary consequences. If the law, and justification thereby, be no friend, but a real enemy unto all our grace and holiness, then justification by faith alone is a friend to it: but now take the law, and you shall find that justification thereby, is no friend, but a real enemy unto all our holiness, and the power of godliness. What greater enemies had the world ever to the power of godliness, than the Jews were? and they sought to establish their own righteousness, and to be justified by the law. And now-a-days, what more bitter and more fell enemy unto the power of godliness, than a moral, civil man? Why? Because though he do not understand himself, yet he doth secretly seek his acceptance with God, by his own doing, and good meaning. A man can never live to God, that lives to himself: so long as a man seeks justification by his own doing and working, he lives in himself. Therefore says the apostle, "I desire not to be found in mine own righteousness," Phil. iii. 9: to be found in it. Hope is the spring of action. The ploughman ploughs in hope, and he sows in hope; hope is the spring of action. Now if a man seeks to be justified by the law, or the works of the law, there is no hope; for all works are imperfect: and if no hope, says the soul, why should I work? as good never a whit, as never the better. That cannot be the principle of our grace and holiness, which can neither convert a man, nor mortify his sins, nor quicken one to what is good, nor comfort, or free him from temptation. Now I pray, what is it that converts a soul to Christ? is it the law, or the preaching of the law? Nay, says our Saviour, "I will send the Comforter, and he shall convince the world of sin," John xvii. 9. But where do I receive the Spirit? Says the apostle in the next chapter, the iiird of the Galatians, "O ye foolish Galatians this would I know of ye, Received ye the Spirit by
the preaching of the law, or by the hearing of faith?" Not by the preaching of the law. And as for mortification of sin: can the law do that? Nay, says the apostle in the viiith of the Romans, "The law is weak: what the law could not do, being weak, God sent his own Son, to condemn sin in the flesh." So that the law cannot mortify sin, the law cannot do it. And as for our quickening unto what is good; can the law do that? Nay, says the apostle, "The law is a dead letter; and the law is the ministration of death;" and can that which is a dead letter, and the ministration of death, quicken us unto what is good? certainly it cannot. And as for our temptations, and freedom from them; does the law do that? Ye know the apostle triumphs, "Who shall lay any thing to the charge of God's elect?" And who shall lay any thing to my charge? shall the anger, and wrath of God? shall Satan, or mine own conscience? I will not be much afflicted, says he: why? for it is God that justifies. He does not say, for it is Moses that justifies: but it is Christ that died, and God justifies, not Moses. Samson, ye know, found an honey-comb in the body of a dead lion; not in hives at home, or trees abroad; but he found an honey-comb in the body of the dead lion. So does a poor tempted soul find all the honey-combs of comfort, in the body of the dead Lion of the tribe of Judah, not in his own hive. I have read of a certain man that was much in prayer, fasting and reading; and the devil came unto him and told him, Friend, why dost thou pray so much, and read so much, and fast so much? it is all to no purpose, for thou shalt go to hell at the last, thou shalt never go to heaven: says he, As for that, I leave that to God; it is not my question, whether I shall go to heaven, or hell: but my question is, how shall I serve God, and live to God? Had he now sought justification in a way of works, and by the law; he could have ever been able to have answered to this temptation? Ye may see what the apostle says in the viith chapter of his epistle to the Romans; he gives you a similitude thus: as a woman; so is the soul of every man: so long as a woman is married unto one man, she brings forth children unto him, and not unto any other, but is dead unto all others: but when that man dies, she is free to marry; and she marries another, and she brings forth children unto him. Now says the apostle, at the 4th verse,
"wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him, who is raised from the dead, that we should bring forth fruit unto God." So that, so long as a man is married to the law, he can never bring forth fruit unto God. Now then, thus lies the reason: if that the law, and justification thereby, be no friend but a real enemy unto all our holiness: then contraries having contrary consequences, justification by faith alone, is a friend, and no enemy unto our spiritual life and holiness.

This also will appear, if ye consider the parallel between the first and second Adam. Christ is our second Adam. Now, says the apostle, in the vth of the Romans, "As by the sin of one, death came upon all men to condemnation: so by the righteousness of one, life comes unto many." Well, but how came condemnation upon all men by the sin of one? The first Adam, he was a common person, he did stand for all mankind; when he sinned, all mankind sinned: and therefore as soon as any one is born, the sin of Adam being imputed to him judicially; that imputation is the original of all the unholiness that is among the children of men. So our Lord and Saviour Jesus Christ, being our second Adam, he is a common person, stands in the room of all the elect; he was obedient, not for himself, but for them: *Christus non meruit sibi.* Obeyed not for himself: and he died not for himself, but for them, righteous for them. When therefore, a man is born into the other world, is regenerate by faith? then all that righteousness of Christ, the second Adam, is imputed to him.

And this imputation of his righteousness by faith, is the original of all that holiness that is in our lives, thus: as all the unholiness, and wickedness that is in the world, does flow from the imputation of the first Adam's sin: so all that grace and holiness that is in the world, does flow from the imputation of the second Adam's righteousness. Now by faith alone, this righteousness is imputed, and does become ours, and therefore, justification by faith alone, is the principle and original of all our grace and holiness.

If free remission of sin, and the sense thereof, be the cause of our holiness: then justification by faith alone must needs be a friend unto it. For these two, free remission of
sin, and justification by faith alone, go together, and are ordi-
narily taken for one. And therefore in the iiiid of the Romans,
the apostle having said at the 24th verse, "Being justified freely
by his grace;" he says at the 28th verse, "That a man is
justified by faith:" and saying that a man is justified by
faith, he says, That a man is justified freely by grace; these
are put together. Now free remission of sin, and the sense
thereof is the cause of all our holiness. Ye know what the
apostle says, "The grace of God hath appeared unto all
men, teaching us to deny ungodliness, and worldly lusts, and
to live righteously and soberly in this present world," Titus ii.
11, 12. All holiness comes from thence, the apparition of
grace, free remission of sin. And ye know what it is that
doth hatch the chicken; it is not the fire that doth hatch the
chicken, nor is it the cold water that does hatch the chicken; but
laying of the eggs under the warm feathers of the living hen.
Come to a man or woman that hath many eggs, that are yet
not chickens, within a month or two, these are all become
living chickens: say you, how comes it to pass, that all
these are now living chickens? What! did you lay these
eggs unto the fire? No, for then they would have been
roasted. What, did you lay these eggs in the cold water?
No, then they would have rotted; but I laid them under the
warm wings of the living hen, and so they are become chick-
ens. So you come to a living soul, a living heart, and you
say, Friend, how came you to be thus enlivened, and quick-
ened? a month or two ago, I heard you complaining of your
dead heart, Oh, my heart is dead: but how came you to be
thus enlivened, and to be thus quickened? Did you go and
lay your heart against the fire of the law? No, that would
have scorched me, and tormented me. What, did you go and
lay your heart in the cold world? No, that would have
rotted me. How then? Truly, after all my fears, and after
all my doubtings, I went and laid my cold heart under the
warm wings of divine love, and so it came to pass that I am
thus enlivened, and I am thus quickened, as you see this day,
for the which I bless the Lord for ever. Three things there
are that do make up a gracious conversation: repentance
for sin past; mortification of sin present; and the obedi-
ence of faith, or obedience.

Now as for repentance: look, I pray, at what is said in the
viith chapter of Luke, and see what is the cause of that: you read there a story of a great sinner, that became a great penitent, at the 37th verse, "Behold a woman in the city which was a great sinner; and she came and stood behind Jesus (at the 38th verse) weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head." "She wept much;" why? "for" says the text at the latter end of the chapter, "she loved much." But why did she love much? She loved much, because much was forgiven her. So, then, remission is the cause of repentance. And have ye not so much expressly in that xvith chapter of Eze- kiel, and the last verse: "I will establish my covenant with thee, that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done." So that this shame and repentance comes from pacification. And as for this matter, Luther had so great a sight into it, that, says he, Before I was justified by faith alone, and saw into this matter of free remission, I looked upon that word, re¬pent, as a terrible word, I did even hate that word, and I wished that there had been no such word in all the book of God; but after once that word, justicia, was opened, the righteousness of faith; and after once I understood this doc¬trine of free remission, and justification by faith alone, then I loved repentance.

As for the mortification of sin: ye know what the apostle says, "Let not sin reign in your mortal bodies, or have do¬minion over you:" why? "for ye are not under the law, but under grace," Rom. vi, 12, 14. So, then, it is being under grace that does mortify sin.

And as for the matter of obedience: ye know what the Psalmist says, "There is mercy with thee, O Lord, that thou mayest be feared," Psalm cxxx, 4. That is, that thou mayest be served, that thou mayest be obeyed. So that obedience, also, comes from the sight of mercy and of free remission.

Now, if free remission, and the sense thereof, be the cause of our holiness; then, surely, justification by faith alone can be no enemy, but must needs be a real friend unto all our spiritual life.

Thirdly. But by way of objection, it will be said, this doc¬trine of free remission and justification by faith alone, seems to
carry somewhat with it that is opposite unto grace and holiness; for the more a man is bound unto the law, and takes himself to be so, the more obedient he will be to the law: but now, a man never takes himself more to be bound under the law, than when he seeks to be justified by the works of the law, and so he will be most obedient.

For answer, ye must know that the word law, in the New Testament, is taken two ways: either it is taken for the covenant of works, thus; If you keep the ten commandments perfectly, you will live for ever: this is the covenant of works: sometimes the law is taken for the ten commandments, the rule of man's life. In the first sense a christian is dead unto the law, and is freed from it; but in the second sense, a believer, a justified person, is more bound to the law, to observe it as a rule of life, than ever he was. Only, you must know, there is a twofold bond; there is the bond of love, and there is the bond of fear; as there is the law of love, and the law of fear. Love, and the bond of love, is stronger than fear and the bond of fear; for fear is servant to love, fear is the handmaid of love; for ye never fear the losing of any good thing but what ye first love. Fear is the servant to love, and therefore love is stronger than fear, and the bond of love stronger than the bond of fear. Now, though a justified person be not bound unto the law, with the bond of a servile fear, yet he is bound unto the law with the bond of love; and so he is more obedient, as the bond of love is stronger than the bond of fear. A man must needs be obedient unto Christ, that takes himself to be none of his own, but Christ's. Therefore says the apostle, "Glorify Christ with your body, because ye are bought with a price, and because ye are God's," 1 Cor. vi. 20. So long as a man seeks to be justified by works, and by the law, so long he looks upon himself as his own; but when a man sees that he is justified by faith alone, then he looks upon himself as Christ's; that he is not his own: and so he is more obedient unto Christ than ever he was before.

If this be such a principle of grace and holiness, how comes it to pass that men sin the more, as they hear more of this free remission, and justification of a poor sinner by faith alone? Oh, says one, God is merciful and gracious, and therefore I will now live as I list, and repent afterwards. If
this doctrine, this truth, and this grace of God, be the principle of all our holiness; how comes it to pass that men sin more hereby?

I answer, pray how comes it to pass, if that water doth cleanse, that it doth not cleanse the blackamoor? and if fire doth warm, how comes it to pass that it doth not put heat into the dead man? and if the sun do enlighten, how comes it to pass it doth not enlighten those that are blind? I may ask you the reason, likewise; but I will tell you the reason, the reason of this is, because men are contrary unto God; and all that doth make this use and application of the Lord's mercy and grace, they are contrary unto God, for God works good out of evil: now a wicked man being contrary unto God, he works evil out of good. God works the greatest good, grace, out of the greatest evil, sin: a wicked man, he works the greatest evil, sin, out of the greatest good, God's love and grace. Why? Because he is contrary to God. But, now, take this truth and this grace of God, as it is in itself, and so it is a very real friend unto all our grace and holiness.

Fourthly. You will say, then, What is there in this justification by faith alone, or free remission, that does advance our holiness? How comes it to pass? What is there in this, that hath such an influence upon our lives, to make us the more holy, the more heavenly?

1. The more a man does forsake any good thing of his own for Christ, the more Christ is engaged to give a man his good things. There is no losing in losing for Jesus Christ. What ye lose for Christ, ye shall gain by Christ: and the greater and sweeter any blessing is that ye lose for Christ, the greater blessing will Christ give unto ye in the room thereof. Now what nearer thing is there to a man than his own righteousness? In justification by faith alone, a man lays down all his own righteousness at the feet of Jesus Christ, and therefore Christ is engaged to give him a better righteousness, the righteousness of God.

2. God does never cause any man to pass under any relation, but he does write the law of that relation upon his heart. For example, If the Lord does cause a man to pass under the relation of a magistrate, God will write the law of that relation upon him, and give him ability to it. If God does cause
a man to pass under the relation of a minister, God will write
the law of that relation on him. If God does cause a man
to pass under the relation of a husband, or a father, God will
cause the law of that relation to be written upon his heart.
Now when a man is justified by faith alone, then he becomes
the son of God: "To as many as receive him, he gives power
to be called the sons of God; even to as many as believe on
his name," John i. 12. I say, when a man is justified by
faith alone, he becomes the son of God, he passes under that
relation; therefore then does the Lord write the law of that
relation of a son upon his heart, and thereby he is made
more son-like by his obedience.

3. The more a man does agree with God and the law, the
more fit he is to walk with God and observe the law. When
a man is justified by faith, then he is agreed with God: "Can
two walk together, unless they be agreed?" Amos iii. 3. Now
when a man is justified by faith, he is reconciled to God;
reconciled to the justice of God, reconciled to the anger of
God, reconciled to the law of God, the law is his friend. Now
before a man was justified, the anger of God was his enemy,
and the justice of God his enemy, and the law his enemy;
but now, being justified, he is reconciled to God: reconciled
to his anger, that is satisfied by Christ; reconciled to the law,
that is satisfied by Christ: thus he is made a friend to God,
he is agreed with God, and with the law, and so he can walk
with God, and so he is the more obedient.

4. But especially thus: As by works, and seeking justifi-
cation by works, a man is estated in the covenant of works;
so by faith, and seeking justification by faith alone, a man is
estated in the covenant of grace. When a man is estated in
the covenant of grace, God is engaged to give grace unto him,
to make him holy. For that, I pray, do but read what we
have in that xxxvith chapter of Ezekiel, at the 25th verse,
and so downwards: "Then will I sprinkle clean water upon
you, and ye shall be clean: from all your filthiness, and from
all your idols will I cleanse you. 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." First, I pray, mark here, that the
Lord does promise remission of sin, although it be never so great: "I will sprinkle clean water upon you, and wash ye from all your filthiness, and from all your idols will I cleanse you." But, says a poor doubting soul, though the Lord do thus wash, I am so foul, and so unclean, that I am afraid I shall never be cleansed. Yes, says the Lord, I will sprinkle clean water upon you, and ye shall be clean. But though I be clean, and cleansed from my guilt, and my sin pardoned; yet, notwithstanding, I have such a naughty, filthy heart, as I shall foul myself again. See what follows: "A new heart also will I give you, and a new spirit will I put within you." Oh, but my heart is so hard, like a stone, that I shall resist this mercy of God. Nay, says he, "And I will take away the stony heart out of your flesh:" I will take away the resistance, the stony heart out of your flesh. But though it be so, as long as my nature is unchanged I shall never do that which is right. Says God, I will change your nature for you; "I will take away the stony heart out of your flesh, and I will give you a heart of flesh." I will make such a change in you, that whereas before, naturally, ye were as hard as a stone, now I will make you as soft as flesh. But though the Lord doth thus change my nature, yet, notwithstanding, I shall never be able to order my conversation aright, I shall never be obedient. Mark what follows: "I will put my Spirit within you, and I will cause you to walk in my statutes:" I will make you obedient, says God. Oh, what streams of mercy are here! But, I pray, mind the fountain whence these flow; they all flow from this fountain of free remission. The first is, "I will sprinkle clean water upon you, and cleanse you from all your idols;" I will forgive you freely. Aye, but though this be set first, it may be this is not the cause of the rest; how shall it appear that this free remission is the cause of all our holiness? Then, I pray, look into the viith chapter of the epistle to the Hebrews, where this covenant of grace is repeated, at the 10th verse: "For this is the covenant that I will make with the house of Israel, saith the Lord, I will put my laws into their minds, and write them in their hearts: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Why? "For I will be merciful to their unrighteousness, and their
sins and their iniquities will I remember no more." So that remission is the cause of sanctification: I will thus and thus sanctify, says the Lord; "For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more:" this is the cause of all that. Now, I say, when a man is once estated in this covenant of grace, the Lord, ye see, is engaged then to make him holy. And as by works, and seeking justification by works, a man is estated in the covenant of works; so by faith, and seeking justification by faith alone, a man is estated in the covenant of grace; and so the Lord is engaged for to make him holy. So that thus you see, now, this free grace of God, justification of a poor sinner by faith alone, it is no enemy, but a real friend unto all our holiness and spiritual life. No wonder, therefore, that the apostle says, "And now I live."

By way of application. If these things be so, then here we see the reason why men are no more gracious, no more heavenly, no more holy, no more spiritual in their lives; because they think not of this, they study not this, they never had the true sense of this: even because they do not stand clear from their own duties, and their own doings, as to the great matter of justification and acceptance with God. Is the free remission of sin, and justification by faith alone, the fountain and original of all our holiness? Then why stand ye gazing upon your own duties? upon your own prayers and mourning? Would ye live? I know you would: "Skin for skin, and all that a man hath will he give for his life," Job ii. 4. But, would you live spiritually? would you live an eternal life, that life that never dies, that communicative life, that life that is better than you should have had in the state of innocency? Then do you stand clear from all your own doings and duties and workings, as to this great matter of your acceptance with God the Father. Do ye think that Jesus Christ will present a duty or a service unto God the Father, that steps into his room and place and office? What is the place and room of Christ? He is our Saviour, and the Mediator between God and man, that stands between God and man, for to cause acceptance with God the Father. If then you pray, hear, read, mourn, and think by all these to fetch in your acceptance with God the Father; do you not bring your duty into the room of Christ,
and into the place of Christ? And do ye think that the Lord Jesus Christ will ever present such a duty unto God the Father, as steps into his room and place? What a sad thing is it, for a man to draw his own works or his own doings into his acceptance or justification: for a man to turn aside to the covenant of works!

You will say, But when may a man be said for to draw his own works or duties into his acceptance with God the Father? Or, when may a man be said to turn aside to the covenant of works?

Even godly men do it too much. Abraham, though the father of the faithful, went in to Hagar, the type of the law. And so now the children of Abraham, believers, do too much go in to Hagar still, and to the law still. When a man cannot, dares not rely upon Jesus Christ, until he first sees his own duty, and his own prayer, and enlargement in duty; then he does this too much. When a man does measure all his acceptance with God the Father, by his own performance —If I be enlarged, then I am accepted; if I am straitened, now I am not accepted—then he does this too much. When a man will not come to Christ, until his heart be first quickened and warmed by some particular word; then he does this too much. But oh! you, you that are godly, labour I beseech ye in Christ, to stand clear from your own duties and doings. The more distinct knowledge ye have in this truth, and the more ye walk in the sense of it, the more spiritual and holy ye will be.

But, will some say, that I may take off some scruples and answer some cases of conscience; If these things be so, then do I fear that my obedience was never right, for truly I have even turned aside to a covenant of works, the Lord knows I have. I remember the time when I had legal breakings, and all my obedience hath flowed from thence. Is free remission, and justification by faith alone, the fountain and spring-head of all our obedience and holiness? then seeing that legal breakings have been the spring-head of all my obedience, then do I fear my obedience was never right. Oh! I fear that I have been wrong all this while, that I have been but an hypocrite all this while, and have deceived myself, and been under the law all this while.

Stay a little, you read in Scripture concerning Jacob and
Esau: it is said, "That the elder shall serve the younger," Gen. xxv. 23. That is, says Luther, in a spiritual way: the elder, the law, shall serve the younger the gospel: and the elder sin shall serve the younger grace. Now, have your former legal-breakings, made you more for to prize grace, and to prize Christ, and to prize free remission, and justification by faith alone? Here then, the elder does serve the younger. And what though legal-breakings were first, and were the elder in your heart, yet so long as the elder does serve the younger, thou hast no reason to be discouraged in this respect.

I fear that my obedience and my holiness is not right; because it so little, and so scant: free remission the fountain of all our holiness, that is a full fountain: and if my holiness were a stream from that fountain, it would be more full and more abundant: the Jews they knew little of this truth, justification by faith alone, and yet they were holy; David holy, and Moses holy, and Josiah holy: is this the fountain of all our grace, and of all our holiness, free remission and justification by faith alone? Then the more discovery there is of this, the more holy we should be: but alas, I find my holiness and my obedience so scant, and little, that I am afraid it can never come from so full a fountain as this is.

Beloved, there is nothing little between God and a gracious soul. There is nothing small that comes from God to you, because it comes from an infinite God: there is nothing small that goes from a gracious soul unto God again, because it comes from an infinite desire of pleasing God. It is one thing to be more in the shell, and another thing to be more in the kernel. Luther professes, that when he was a monk, as it seems by his writings he was fifteen years in a cloister, says he, When I was a monk, I was a great deal more holy then, according to the outward appearance, than I am now; then I prayed, and then I fasted, and then I macerated my body, and then I went meanly; but now I eat, and I drink, and I clothe myself as others do; and yet now one little prayer is more accepted with God than all my fifteen years prayers before: why? because says he, then I prayed in a way of works, and sought justification in a way of works; but now I have had a taste of this justification by faith alone,
and a little from thence is more pleasing unto the Lord, than all the fifteen years before.

But whoever you are that make this objection, give me leave to propound these two questions to you.

1. Whereas you say, it is little, and therefore you fear it cannot come from so full a fountain: dost thou stint, or limit thyself in thy obedience, or in thy holiness? A man that seeks to be justified, and saved by his working, he does stint and limit himself: I have enough, says he, for to bring me to heaven, and what need I more? a great many are very precise, and strict, but, I praise the Lord, I have enough for to bring me to heaven, and what need I more? So he stints and limits himself, And I have been weeping, and mourning enough for to get forgiveness, and the Lord now hath forgiven me, and what need I more? Thus he stints, and limits himself, because he is under the law, and under a covenant of works.

2. Though your obedience as you think is very little and very small: do you oppose those that have much do you oppose those that have the power of godliness, and those that have more than yourself? A man that seeks justification by works, he does oppose those men that have more holiness than himself. See I pray, how it was with the Jews in that ixth of the Romans, and 31st verse: "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness." Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone." They stumbled at Christ, they stumbled at christianity, they stumbled at the corner stone. And so now, moral and civil men, that seek acceptance, though they do not understand themselves, in a way of working; they oppose those that are more godly that have the power of godliness. But ye know, a spark of fire, though it be but a spark of fire, it will not oppose the flame; though it be not so great as the flame, yet it will not oppose the flame: it opposes the water, but it doth not oppose the flame of fire. And so if a man have grace, though it be but a spark of grace; yet notwithstanding, if it be in truth, it will not oppose a flame. But now civil and moral men, that walk in a way of works, and are under the law; oh, how do they oppose those that have the power of
godliness, that have more grace than themselves, that are in
a flame for Christ, them they oppose! Is it so with you
that make this objection? Oh no, I praise the Lord, your
soul will say, if it speak in truth; though I have but little,
the Lord knows I do not oppose them that have much: I
rejoice rather in those that have more than myself, yea, I
rejoice in those that have the power of godliness. And,
Lord, thou knowest I do not stint and limit myself; oh, I
can never be godly enough, and I can never repent enough,
and I can never mourn for my sins enough. Well, be of
good comfort, this may be no other stream, than what flows
from this blessed fountain, free remission, and justification
by faith alone.

But some will say, I fear that upon all this account, my
obedience and my holiness is not right; for I do not find the
visible characters of justification upon my sanctification.
Justification by faith alone is the fountain of all our holiness:
then if my obedience were right, it would taste of my justi-
fication and of free remission; if my holiness were right, it
would savour of free remission: but I do not find any visible
characters of justification upon my sanctification; I do not
find that my sanctification does relish or savour of free re-
mission, or justification by faith alone; and therefore I fear
all is naught, my obedience hath been naught and wrong all
this while.

For answer to this. Know ye not, beloved, that a man’s
justification may be hidden from sense, when sanctification
is in truth? Know ye not, that the life of grace is a hidden
life? not only hidden from the world, but hidden from one’s
own soul, many times.

But what are those visible characters of justification, which
are engraven upon a man’s sanctification, so that when a
man does see them, he may say, Surely hers is a sanctifica-
tion, that is no other than that which flows from free remis-
sion, and justification by faith alone?

When a man does mourn for his sin because it is par-
donied, does not this repentance savour of free remission?
When a man does obey the Lord, because God hath par-
donied and forgiven him; does not this sanctification then
savour of his justification and of free remission?

When there is a meeting of all graces, and one good work
and duty and grace is reconciled to another in a man's life; is there not then a taste and a savour of justification and free remission? When the Lord does justify a poor sinner, then all the attributes of God are reconciled to one another; justice is reconciled to mercy, and mercy is reconciled to justice; and all these reconciled attributes of the Lord, do meet upon the soul of a justified person: and accordingly, there is a meeting of all graces in the soul, and all good works and graces they are reconciled to one another. That whereas before a man was justified, they were at odds, at a distance one from another, and were inimititious one to another; now they are not. Whereas before a man was justified, he could not rejoice in God, but it hindered his mourning for sin; and he could not mourn for sin, but it hindered his faith, and he could not believe: his believing hindered his repentance. But now, when a man is justified and reconciled to the Lord, then all those works, duties and graces are reconciled to one another. Why? Because the attributes of God are reconciled unto one another, and all the attributes of God, they meet upon the heart of a justified person, and so there are the characters of his justification upon his sanctification here. And I appeal to ye, whoever you are that labour under this scruple, Is it not thus with thy soul in truth, do not you find it thus, that now you look upon the very justice of the Lord as your friend, the justice and righteousness of the Lord as your friend? That now ye are reconciled, as it were, to those duties, that therefore you looked upon as your enemies? That now you rest upon the Lord Christ that you may be obedient; and your very resting upon Christ, makes you obedient; your very beholding of Christ changes you from glory to glory? as the apostle speaks, 2 Cor. iii. 18. If you would speak in truth from your soul, you would say thus: Lord, thus it is with me; now I am reconciled to that duty that before was an enemy to me, and now these works, duties and graces are reconciled: for now, the more I can rejoice in God, the more I can mourn for sin; and the more I believe, the more I can repent. Heretofore, the more I believed the less I repented; my believing was my security: but now I see these works and duties are friends to one another, that now, the more I repent, the more I believe; and the more I believe,
the more I repent; all these works are reconciled in me. And Lord, thou that knowest all things, knowest, that therefore I grieve for my sins, because thou hast pardoned them; and therefore I desire to obey thee, because thou hast forgiven me. Well then, here are the visible characters of thy justification upon thy sanctification. And therefore be of good comfort notwithstanding this objection.

Only let me tell thee this, It may be thou hast not stood enough at a distance from thy own doings and duties, as to the matter of thy acceptance with God. But, would you be more spiritual and holy in your lives? labour more and more to stand at a distance from all your duties and doings, as to the great matter of your acceptance with God the Father.

But you will say, Suppose that I have not stood clear from my own doings as to the matter of my justification or acceptance with God the Father; what shall I do, that now I may stand clear in this matter, that so this fountain of free remission and justification by faith alone, may be opened upon my soul, and my spiritual life thereby may be more enlarged and increased?

Some things by way of answer to this, and so I have done.

1. Be ye humbled in the sight and presence of the Lord, that you have walked in that way, that you have tied Jesus Christ unto your conditions, and that you have made use of Christ only to eke out your performance, as to the matter of your acceptance.

2. Study much the transactions of things between God the Father and Jesus Christ; and then you will find, that Jesus Christ had satisfied God the Father before ever you came into the world: and therefore your souls when you think of this will say, How therefore can my work or my duty any way bring in satisfaction or acceptance with God the Father. Study, I say, the transactions between God the Father and Jesus Christ.

3. Acquaint your soul much with the difference between the covenant of works and the covenant of grace. In the covenant of works, a man’s work is first accepted and then his person; but in the covenant of grace, a man’s person is first accepted, and then his work. And when you understand this, then you will say, Aye, if this be true, that a
man's person is first accepted, and then his work, how can my work any way fetch me in acceptance with God the Father? O my soul, for ever stand clear in this great matter of my acceptance in my duties.

4. Whenever your duties, your works and your graces are highest, then, and then especially, use thy soul to be beyond them, and say thus: Though now, I bless the Lord, my heart is thus and thus enlarged, yet I do not count upon my acceptance by reason of this enlargement. Though, I bless the Lord, I have now prayer, that before had none, yet I do not count my acceptance with God the Father by this prayer. When, I say, thy duty is highest, use thy soul to be beyond it.

5. When your duty, grace and holiness is lowest, then know that now ye have an opportunity to stand clear from your own duties and working, as to the matter of your acceptance and justification by faith alone. If I have a friend in my house, that lives in my house with me, whom I would not have privy unto a work or business, I shall take the opportunity to do the work when that friend is out of doors. Now, say I, he is abroad; if he were at home he would be prying over my shoulder, and he would have a finger in the business, and he would see it; but now he is abroad, now I will take the time to do it. My brethren, your duties, prayer and humiliation, they are all friends to your justification; but when prayer is out, and duty is out and abroad, and out of sight, and not at home: now take your time to be clear in the matter of resting upon Christ alone, and say, Now my prayer is gone, and duties gone, and all out of sight, O Lord! now I have an opportunity to rest upon Christ alone: had my prayer been at home, and duties at home, they would have been peering and prying into this work, but now they are all out of sight, now I will rest upon Christ and his righteousness alone. This is certain, that this justification by faith alone, and free remission of a poor sinner, it is the great fountain and principle of all our grace and holiness; and therefore, if you would be more gracious and more holy, I beseech you in the name of Christ study it much, and walk in the sense of it. And what is the reason that many professors are no more holy and humble, but waspish and peevish and harsh, and of a rugged dispo-
situation? but because they have not studied the gospel more, and free remission, and justification by faith alone, and they have not the sense of this upon their hearts. Poor souls, you want the experience of this. You think, some of you, there is no such way to be holy and gracious, as to have legal breakings, to have the law pressed upon you; but I do here tell you in the name of the Lord, and I lie not, that justification by faith alone, and free remission, is the principle of all our obedience and all our holiness. And when Paul came to this, and the sense of this, "Now I live," says he: and so wilt thou say, poor soul, when thou comest to the sense of this truth: I was dead before, but now I live; indeed I was down, and my heart dead, when I hung upon my own duties, but now I live. Now therefore, as you desire to live, and live spiritually, the Lord give you hearts to live in the sense and experience of this great truth; justification and free remission by faith alone.

SERMON III.

"Nevertheless I live, yet not I, but Christ liveth in me."

Gal. ii. 20.

The apostle Paul having spoken of our living to God in the former verse, of our spiritual life, in those words, "Yet now I live;" he proceeds unto the properties of this spiritual life, and those are three, First, It is a self-denying life: "Yet not I: I live, yet not I." Secondly, It is a Christ-advancing life: "But Christ liveth in me." Thirdly, It is the life of faith: "And the life which I live in the flesh, I live by the faith of the Son of God."

I begin with the first at this time, in those words, "Yet not I." The words hold forth a self-depression or self-annihilation. The words are spoken in the person of a believer. So that in all these I's; "I through the law," and "I am crucified," and "I live," Paul doth personate a believer, one that seeks justification by faith alone, according to the tenure of the gospel. And so the observation is this:

Every true believer that seeks justification by faith alone,
is an humble, self-denying person; denying himself in spiritual things.

The way of the gospel is a self-denying way. Though a believer, that seeks justification by faith alone, and not by the works of the law, does live a spiritual life, and so does act, move and work towards God; yet he cannot endure to write an I upon his own performance. "Yet not I." He will obey God, but he will not have an I to be written upon his obedience. He will pray to God, but he will not have an I to be written upon his performance. Yet not I: "I live, yet not I." Wherever the gospel comes in power, it does work this self-denying frame of soul and spirit. And thus it was with Paul, in regard of his own person, as ye read in the first of Corinthians, the xvth chapter, speaking with relation unto the other apostles, at the 10th verse, "I laboured more abundantly than they all; yet not I, but the grace of God which was with me." I laboured more abundantly than they all, yet not I. I have been a preacher of the gospel, and have been a means to convert many souls unto Jesus Christ; "yet not I, but the grace of God with me." I have comforted many afflicted souls; yet not I. I have been a means to plant many churches; yet not I, but the grace of God with me. He will not have his work defiled with self, or this I to be written upon what he doth. And so it is with every believer, more or less; this is the way, and this is the spirit of the gospel: where it comes in life, truth and power, thus it is.

For the clearing of this great truth unto you. First, I shall spend a little time in the explication, and shew ye what it is for a man to deny himself in spiritual things. Secondly, I shall labour to give you some demonstrations of the truth. Thirdly, Answer one objection. And, Fourthly, Shew ye what there is in the gospel, or the way of the gospel, that can work a man's heart to this frame.

First, If ye ask me, What is it for a man to deny himself in spiritual things?

I answer, Ye know that there is a threefold self mentioned by divines. A natural self; as a man's parts, wit, reason, will, affections and inclination, are called one's self. Then there is a sinful self; and so a man's corruption, lust, and sinful disposition is called one's self. And then there is a
religious self; and so a man's duties, graces, obedience, righteousness and holiness are called one's self. Now though a man is to deny all these, yet I am not at this time to speak of the common place of self-denial, this scripture does not lead me to it; but only of self-denial in spiritual things, denial of religious self. There is a great difference between a man's denying of his sinful and of his religious self. When a man does deny his sinful self for Christ, then he is wholly to leave and forsake his sin and that self. But when a man is to deny his religious self for Christ, he is not to leave and forsake his duty: only, in point of justification, he is to renounce all; and, in point of sanctification, he is to attribute the strength, the power, and the glory of all his graces and duties unto Jesus Christ, and to himself nothing: and when a man, in point of justification, does renounce all; and, in point of sanctification, does attribute the strength, the power, and the glory of all unto Jesus Christ, and unto himself nothing; then he denies himself in spiritual things.

For there is a twofold denial of one's self even in spiritual things. One that is opposed to self-seeking, and another that is opposed to self-advancing. When a man seeks himself, he makes himself his end: when a man does advance himself, he makes himself his end. Now though a man be to deny himself in opposition to all self-seeking, yet that is not the argument that lies here, it is not the argument of this scripture; but a man is called upon by this scripture, to deny himself in opposition to self-advancing: "I live; yet not I, but Christ liveth in me."

But yet again, that we may rightly understand things. Though every believer is to deny himself, in spiritual things, and so to depress himself; yet, notwithstanding, he is not to speak evil of the grace of God within him. For there are two things in every duty or service: there is something of God's, and something of a man's own; something of the Spirit of God, and something of a man's own. Now though a man may trample upon all his duties, and upon all his graces, as to the point of justification; yet as to the point of sanctification, he may not mis-call the graces of God in him, and his duties, saying, These are nothing but the fruits of hypocrisy: for then he should speak evil of the Spirit, whose works they are. A man tramples and treads upon the dirt,
but he will not trample upon money, upon gold and silver: why? because that is a precious metal, or hath the stamp or the image of the prince upon it. Now our own duties, our own righteousness and holiness, as to the matter of justification, they are nothing worth, and so we trample upon all; but as to the matter of sanctification, they have the image of Christ upon them, they are precious metal; and therefore for a man to say, This is hypocrisy, and all is nothing but hypocrisy; this is not self-denial: properly, self-denial in spiritual things is, as to the matter of justification, to renounce all; and as to the matter of sanctification, to attribute the strength, the power, and the glory of all unto Jesus Christ, and to one's self nothing: and when a man does attribute all the strength, the power, the glory of all to Jesus Christ, and to himself nothing; then he is said to deny himself in spiritual things. This by way of explication.

Secondly. But now, whereby may it appear that the gospel works this grace in the heart of man?

I. If the law, and the preaching of the law, cannot make a man to deny himself in spiritual things, then the gospel must do it; for this grace is to be obtained, and found somewhere, something must work. Now the law, and the preaching of the law, can never make a man to deny himself in spiritual things; but rather it will make a man to seek himself in spiritual things. For what is it to preach the law, but when I shall come from God, and tell ye, that if you do keep the ten commandments, and fail in nothing, ye shall be saved; but if ye fail in any one point, ye shall be damned, and lost for ever. This will not make a man to deny his own righteousness, but rather to seek himself his own salvation to avoid damnation, and seek himself, in spiritual things. But now, when I come to ye, and speak thus unto ye from the Lord, that if you do throw down all your own righteousness at the feet of Christ, and rest only upon him, ye shall be saved; this will make a man to deny all his own righteousness, and deny himself in spiritual things: and this is the gospel. And the gospel must needs do it. For what is the gospel, but the voice of Christ, the preachings and the sermons of Christ? Now look as it was with the first Adam; the first lesson that the first Adam did learn, practice and teach his posterity, was, to advance himself in spiritual
things. "The day that thou eatest (says Satan to him) thou shalt not die; but thine eyes shall be opened, and thou shalt be as God," Gen. iii. 5. Which he believed, and did eat, and so laboured to advance himself in spiritual things. The first lesson that ever he learned and taught his posterity, was to advance himself. So the second Adam; the first lesson that ever the second Adam, Christ, put in practice, was self-denial in spiritual things. For says the apostle, "He thought it no robbery to be equal with God, and yet humbled himself unto the form of a servant, and became of no reputation," Phil. ii. 6, 7. This was the first thing. Now, I say, the gospel is nothing else, but the voice of Christ, the sermons and preachings of Jesus Christ, the second Adam; and there, and there only is this lesson to be learned.

II. Every godly, gracious man, that lives under the gospel, is of a spirit and disposition contrary to the world. This is the disposition of the world, to write an I upon what they do. Ye know what that proud king said, Have not I built this great Babel, for the honour of my majesty, have not I built it? Dan. iv. 30. And ye know what the legal pharisee said, Lord, I thank thee, that I am not as other men; no extortioner, and the like: I fast, I pray, I give alms. Luke xviii. 11, 12. He writes an I upon what he does. Now the spirit of a believer is contrary; and though a believer say, I pray, yet he will bite that I in again, and he will say, yet not I, but the grace of God within me. He is of a disposition contrary unto that of the world, and therefore, cannot write an I upon what he does.

III. Every godly, gracious man, that liveth under the gospel, is very tender of trenching upon, or doing any thing contrary to God's prerogative, unto Christ's prerogative. This is the prerogative of God, of Christ, to write an I upon what he does. "I create the fruit of the lips, peace, peace, says God," Isa. lvii. 19. "I even I am he," Isa. xliii. 25. So in many places. "Go, (says our Saviour Christ) tell that fox, Herod, that I work to-day, and to-morrow," Luke xiii. 32. This is the great prerogative of God, and of Christ, for to write an I upon what they do. Now believers, they are very tender of doing any thing that may intrench upon God's prerogative, and therefore they cannot
write an I upon what they do, but deny themselves in spiritual things.

IV. The more truly any man does repent, the more sensible he is of his own unworthiness, and so the more self-denying in spiritual things. Ye know how it is with the prodigal in the parable, when he comes home, says he upon his return, "I will go unto my father, and I will say, I am not worthy to be called thy son, make me as one of thy hired servants," Luke xv. 18, 19. In my father's house there is bread, and I will go home, and be contented to be one of my father's hired servants. Before he went out no room in his father's house was good enough for him; but now upon his return, any room in his father's house is good enough. Before he went out, no diet, no meat and drink in his father's house would serve his turn, but away he goes: but now in his return, in my father's house there is bread enough, says he. And let me be as one of thy hired servants. Thus sensible of his own unworthiness, and with self-denial. Why? because now repentance had taken hold of his heart. Well, the more therefore a man does repent, the more sensible he is of his own unworthiness, and the more he will deny himself in spiritual things. But I pray what is it that does cause true repentance? Is it the gospel; or is it the law? Nay, not the law, but the gospel. Ye know what John said, ye know what our Saviour said, and ye know what the apostle said, for they all preach the same things, the same words, "Repent, for the kingdom of heaven is at hand." They do not say, Repent for the kingdom of hell is at hand; repent or ye shall be damned: but, repent, for the kingdom of grace, mercy, and of free-remission is at hand. So that it is the gospel that does work repentance, and therefore it is the gospel and the gospel only, that does make a man sensible of his own unworthiness, and to deny himself in spiritual things.

But it will be objected now, in the Third place, How say ye, that the gospel works this? for, have we not heard, and have we not read, that many moral men, heathen men, and divers papists, that have written much, and spoken much for humility and self-denial; yea, and have gone very far in the practice of it? How therefore, say ye, that this is only the work of the gospel; that this only is wrought
where the gospel comes in power in the heart of a believer, that seeks justification by faith alone?

For answer, I grant ye that the very heathen, papists and moral men, have spoken much, and written much, concerning humility and self-denial: and have seemed to go far in the practice of it. I have read of some papists, that have been so abstemious that they have gone up and down from one tavern to another, and from one feast to another; and when men have been eating and drinking liberally, they have sat down, abstaining from all meats and drinks, presenting themselves as patterns of self-denial in the point of appetite.

And indeed, we read of three degrees that the more moderate papists do make of self-denial and humility. The first degree, says Granatensis, and divers others, is, for a man to acknowledge, that all comes from God, and nothing from himself. The second degree of humility is, to acknowledge, that whatsoever a man hath from God, he hath it not from merit, but from grace, and mere mercy. The third degree of humility or self-denial is, for a man to be eagle-eyed, and quick-sighted, in beholding another man’s excellency; but mole-eyed, and not seeing his own excellency. Even thus far the papists. So that I grant, men may seem to go very far therein. But I speak of self-denial in spiritual things: and do we read of moral, heathen men and the like; that do deny themselves, it may be in words, but, I say, in practice, that do deny or have denied themselves in spiritual things?

Take a moral, civil man; and though he may seem to be very humble, and deny himself; yet he is proud of his humility. Says one philosopher, when he came unto Plato’s house, and saw his house lay very neat: I trample upon Plato’s pride, says he: but Plato answered again, Not without your own pride. But now, take a believer, and he doth not only deny himself, but is sensible of his own pride, when he is most humble, in that very thing wherein he is humble.

Again, take a moral, civil man; and though he may seem to be very humble, and to deny himself; yet it is but in this or that particular thing: but now a believer denies himself in all. “I count all things but dung and dross, (says the apostle) for Christ,” Phil. iii. 8.
Again, Take a moral, civil man; and though he seem to be very humble, and to deny himself; yet notwithstanding, it is but the artifice of his reason and his resolution. If I go on in such and such a way, says he, I shall be undone; and therefore I must deny myself of this company, and of this pleasure; and so by the strength of his reason and resolution, he does deny himself. But now, a believer, a christian, he denies himself in spiritual things, by the beholding of Jesus Christ.

Again, Take a moral, civil man, though he may seem to be humble, and deny himself; yet there is no mystery, no spiritual mystery in his self-denial: in gospel self-denial there is, the gospel does work mysteriously like itself, it is the great mystery. Take a christian, a believer, and I pray, do but observe a little, what a great mystery there is in all his humility and self-denial, wrought by the gospel. As thus:

He ever cries out, What shall I do to be saved, what shall I do to be saved? and yet he professes that he does not expect to be saved by doing. Here is a mystery.

Again, He counts himself less than the least of all God's mercies; and yet he thinks God hath done more for him, than if he had given him all the world. Here is a mystery.

Again, He prizes every duty and every gift and every grace, although it be never so small, prizes it above all the world; and yet he counts all but dung and dross in regard of Christ. Here is a mystery.

Again, He looks upon himself as the greatest sinner, and thinks of every one better than himself; and yet when he looks upon a drunkard, or a swearer, or the like, professes that he would not change his condition with him for all the world. He looks upon himself as the greatest sinner, and thinks of every one better than himself; and yet he says concerning such and such, he would not change his condition with them for all the world. What a mystery is this!

Again, He mourns under reproaches and the despisings of men, and yet he triumphs over them and is above them. Here is a mystery.

Again, He counts himself nothing, and all that ever he
does, nothing: and yet he praises the Lord for every little, and thinks that God hath done more for him, in giving him Christ, than if he had given him all the world. Here is a mystery.

Now, as for the seeming humility and self-denial that is in heathen or moral civil men, there is none of this mystery; but there is a spiritual mystery that runs along in the veins of all this gospel humility and self-denial.

But I speak of self-denial in spiritual things; and what moral, civil man, does deny himself in spiritual things? I remember one makes mention of a certain godly man, Dies Lusitanus, that was sorely tempted by Satan in his time. The man was much in duty, and Satan comes unto him and says, Why dost thou take thus much pains? thou dost fast and watch, but, O man, what is there that thou dost more than I do? Art thou no drunkard, or no adulterer? Says Satan, I never was drunk, nor I never committed adultery. What, dost thou watch? Says Satan, I never slept. Dost thou fast? Says Satan, I never ate any meat, or drank any beer or wine. What therefore, O man, says Satan, dost thou do more than I do? Yes, says he, Satan, I will tell thee what I do, I pray, and I serve the Lord, and walk humbly, and deny myself. True indeed then, says Satan, I confess herein thou dost go beyond me; for I am proud and I have exalted myself; and therefore that thou dost deny thyself, and walk humbly with thy God, herein indeed thou goest beyond me. And know, a christian does not only go beyond Satan, but he goes beyond moral, civil, legal men; and wherever the gospel comes in power, it works this disposition and frame of heart, there it is wrought indeed.

Fourthly, You will say, What is there in the gospel, or the way of the gospel, which lies in justification by faith alone, that can work a man's heart unto this frame and disposition?

I shall name three or four things of many.

I. The more a man does see the glory of God, the more humble he will be and deny himself, even in spiritual things. Ye may read how it was with Job, chap. ix. Ye do not read in all that book, that Job does any where in one chapter so much deny himself, as concerning his own righteousness, which he stood much upon to his friends, as in this ixth
chapter, verse 15, "Whom (speaking of God) though I were righteous, yet I would not answer, but I would make supplication to my Judge." Verse 16, "If I had called, and he had answered me, yet would I not believe that he had hearkened unto my voice." Then at the 20th verse, "If I justify myself, mine own mouth shall condemn me: if I say I am perfect it shall also prove me perverse." Verse the 21st, "Though I were perfect, yet would I not know my soul: I would despise myself." Then at the 30th verse, "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." But whence did all this self-denial in spiritual things proceed now? If you look into the former part of the chapter, ye shall see that Job had a great prospect of the glory of God: "I know it is so of a truth: but how should man be just with God? (verse the 2nd) If he will contend with him, he cannot answer him. God is wise in heart, and mighty in strength: (verse the 4th, then verse the 5th) which removeth the mountains, and they know not; which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it ariseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doth great things past finding out, yea, and wonders without number." And now having this prospect of the greatness and glory of the Lord, he denies his own righteousness; denies himself in spiritual things. And ye know how it was with the prophet Isaiah, in the ixth chapter and 5th verse: "Then said I, Woe is me, for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Woe is me, I am undone, a man of unclean lips. But stay, oh, thou blessed prophet, thou art a great, and hast been a great preacher, a gospel preacher; yea, thou art a prophet. Well, says he, yet, woe is me, for I am undone, I am a man of unclean lips. Why, what is the matter? At the latter end of the verse: "For mine eyes have seen the King, the Lord of hosts." And if ye look into the former verses of that chapter, ye shall find that it was a sight of Christ in his glory, as will more
fully appear, by comparing of that, and in the ivth chapter of the Revelation together, at your leisure. But where can a man see the glory of God but in the gospel? The gospel is called, the glorious gospel: there the glory of God is to be seen. With open face there, as in a glass, we behold the glory of the Lord.

II. The more I see Christ as an eminent, transcendent example of humility and self-denial, the more I learn to deny myself, even in spiritual things. Now the gospel holds forth Christ as the most eminent example of humility and self-denial; such an example as the sun never saw before, from first to last. At the first; "He thought it no robbery (says the apostle) to be equal with God: and yet he humbled himself, and took upon him the form of a servant," Phil. ii. 6, 7. And at the last; says he unto his Father, "Yet not my will, but thy will be done," Luke xxi. 42. And if ye look into the xiiiith chapter of John, ye shall find there, that our Lord and Saviour Jesus Christ, takes a towel and water, and falls down at the feet of his disciples, and washes their feet: verse the 4th, "He riseth from supper, and laid aside his garments, and took a towel, and girded himself; and after he had poured water into a basin, he began to wash his disciples' feet, and to wipe them with a towel. When the pharisee saw the woman coming unto Christ, and wash his feet, and wipe them with the hair of her head; he wondered, and said, Surely, if this had been a prophet, he would not have suffered a sinner to come so near to him." Did the pharisee wonder at this condescension, that Christ should humble himself so far as to suffer a poor woman to come so near him, as to wash his feet with her tears? Oh! what condescension is here, for ever to be wondered at, that the Lord Christ himself should bow down upon his knees, and wash the disciples' feet; that the great God of heaven and earth, the second Person, incarnate, should now come, fall down at the feet of sinners, Judas among them too, and wash his disciples' feet! When all power in heaven and earth was in his hands, that with those hands he should wash the feet of sinners!

But stay a little, it may be all power in heaven and earth was not then given into his hands. Yes, read for that purpose the 3rd verse, that goes before this story: "Jesus knowing that the Father had given all things into his hands, and
that he was come from God, and went to God; he riseth from supper, and laid aside his garments."

But though all power in heaven and earth was given into his hands, it may be he did not know it. Yes, says the text, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments, and took a towel, and girded himself: after that, he poured water into a basin, and began to wash the disciples' feet." Oh, what self-denial is here! Was there ever such self-denial as here? And this, this does the gospel hold forth unto ye, and only to be learned in the gospel.

III. The more I see myself a debtor unto Jesus Christ, for all my gifts and for all my graces; the more humble I shall be, and the more I shall deny myself in spiritual things. Ye know how it is with a man that owes for his clothes: possibly a man may wear brave and fine clothes; but he owes for them at such a shop. While he is abroad, he swaggers, and is proud of his clothes; but when he comes into the shop where he owes for them, and looks upon the book, and what he hath to pay, he strikes sail then, and is more modest, ashamed, and blushes. The gospel is the great shop from whence we have all our gifts, and all our graces: and when I come into the gospel, there I see how infinitely I am a debtor to free grace for all I have: and though I may be proud in spirit at another time, yet if I come into the gospel, and see what an infinite debtor to free grace I am, for all that ever I wear upon the back of my soul, then I think, Oh! what cause have I to be humble! Shall I be proud? Shall not I deny myself in spiritual things? I say, the gospel is the shop of all our gifts and all our graces.

IV. The saving, justifying faith, is an emptying grace: it brings Christ into the soul; and when Christ comes into the soul, all other things must out. As when a king or prince comes into a house, the master of the house goes out of his own lodging, and all must out, to make room for the prince: so when Christ comes into one's soul, then all goes out, all other things go out. It is in our believing on Jesus Christ, as on our believing on God the
Father. "Ye believe in God (says Christ) believe also in me," John xiv. 1. Look how ye believe in God the Father, so do ye believe in me. Now, as when a man does believe in God the Father for provision, for outward provision; as seeing an all-sufficiency in God to provide; then he sees an insufficiency in all the creatures to help, and never before. So, when a man comes to believe in Christ, when he sees that all-sufficiency that is in Christ to redeem and satisfy for him; then he sees an insufficiency in all his own duties and righteousness, and never till then. The truth is, a man cannot come to Christ, unless he do forsake all. As ye cannot come to this side of the water or river, unless you come from that side of the river. Now faith, it is nothing else but a coming to Jesus Christ: and therefore, wherever there is a true, saving, justifying faith, a man does deny himself in spiritual things: he cannot write an I upon his own performance, upon his own duties.

If so, if all these things be true: how hard a thing is it, for a man to believe; how few are there in the world that do believe indeed! True, saving, justifying faith, it makes a man abundant in the work of the Lord; it makes a man live a spiritual life: but then it takes away that I from him, he cannot write an I upon what he does, as formerly he hath done. It makes a man live a spiritual life: but it makes him also to deny that spiritual life.

There are four streams, that this spiritual life is divided into: the stream of performance, the stream of obedience, the stream of our sufferings, the stream of enjoyment. True saving faith and the gospel, makes a man to deny himself in all these.

As for our performance and obedience; ye know what the apostle says concerning himself, Thus and thus I was, and thus and thus I have lived: but now I count all things as dung and dross in regard of Christ.

As for our sufferings: I have read of some martyrs in the primitive times; that being in prison and ready to suffer; divers came to comfort them, and called them, Blessed martyrs, No, say they, we are not worthy of the name of martyrs: by no means, they would not bear it, that they should call them martyrs: they denied themselves in their sufferings.
As for our enjoyment: ye know what the apostle says, "I desire to be dissolved, and to be with Christ, which is best of all. Nevertheless, for your sakes," (says he) &c. Phil. i. 23. I am in a strait. And in another place, "I knew a man (says he) that was taken up into the third heaven, whether in the body, or out of the body I cannot say," 2 Cor. xii. 2. That was himself, but he would not own himself in it. And in another place he says, "That he could wish himself accursed for his brethren according to the flesh, that they might receive the gospel," Rom. ix. 3. Oh, what a self-denying frame of heart is here! But where is this self-denying frame of heart now to be found amongst us: how does this I, this same self, creep into all our speeches, and into all our doings? If it please the Lord to use a minister in his service: what a I-ing is there! I converted such a man, and I comforted such a man; and it was my ministry that did it: oh, what self is here! what a I-ing is here. So, if it please God to use a physician, for the curing of the outward man; it was my prescription, and it was my receipt, and I did it. And if a christian do but pray, or perform any duty; thus and thus I said, and these words I spake! did not I tell ye so? I told ye what would come to pass: oh, what a I-ing there is among people? how does self, this I and self creep into all our speeches, and into all our doings! But is this our faith, and is this the fruit of our faith? Every true believer, that seeks justification by faith alone, is an humble self-denying person; that denies himself in spiritual things. Then, how few are there that have true saving faith! Certainly, this saving, justifying faith, is another manner of thing than the world takes it to be.

But will some say, Upon this account, we hope we have all faith: for we can all say concerning our duties, and our performances, that they are nothing; my prayer is nothing, and my hearing is nothing, but Christ is all in all; yea, and we can say severally, all of us, as Paul does here, "I live, yet not I:" and therefore we all now hope, that we have faith indeed, for we are able thus to deny ourselves in spiritual things.

I wish it were so: that all were indeed able to deny them-
themselves in spiritual things. But give me leave a little, to speak something to ye by way of convincement.

Are there not some here, that cannot deny themselves in outward things? Some here, that cannot deny themselves in their appetite, their eating and their drinking for Jesus Christ? Some here that cannot deny themselves of their wicked company? Some here that cannot deny themselves of a frothy, vain jest or jeer at the people of God for Christ's sake? Are there not some here that cannot deny themselves in clothes, in their words, in an oath, for Christ? Are there not some here, that cannot deny themselves in their passions for Christ? froward, and they live frowardly in their families? Our Saviour says, "Learn of me, for I am meek and lowly," Matt. xi. 29. Meekness and humility go together: frowardness and pride therefore go together. Now, when you cannot deny yourselves in your passions, in your clothes, in your company, in a foolish word for Christ: dost thou think, that thou canst deny thyself, or dost deny thyself in thy duties, or in thy righteousness, or in thy spiritual things for Christ? Be not deceived.

Again. Are there not some here, that do seek themselves in spiritual things? Self-seeking, and self-advancing, as I have said, do differ, but the one is a sign of the other. A man can never deny himself, that seeks himself. I say, he cannot deny himself in spiritual things, that seeks himself in spiritual things. Now I pray consider it: when ye meet with any spiritual loss, whose account and head do ye set it down upon? Ye know how it is in trade, and merchandizing: some men trade for themselves; and some trade for others: if I trade for myself; when I meet with a loss, I set it down upon mine own account, and upon mine own head. If I trade for another; when I meet with a loss, I set it down upon his account, and upon his head. Now when you meet with spiritual losses; whose account do you set down your spiritual losses upon, upon whose head? Are there not many here, that set down their spiritual losses upon their own account? Indeed I have lost such an opportunity, and I have sinned so, and therefore shame will come unto me, vexation and trouble. What a dishonour is this unto Jesus Christ! Some indeed, when they meet with a spiritual loss, they set it down upon Christ's account; and they break
their hearts with the sense of this. Others, they set down all their spiritual losses upon their own heads, and their own accounts; what does this argue, but that they trade for themselves and not for Christ: they seek themselves, and therefore they do not deny themselves.

Are there not some, that do stint and limit themselves in the service of God? O my soul, thou hast enough for to bring thee to heaven already; and what needest thou more? Is not this for to seek one’s self in spiritual things, is not here abundance of self?

Again, Are there not some, that dare prescribe the Lord? If a general gives out an order to have a thing done so, and a common soldier comes and says, No, not so, but thus: does not this common soldier advance himself in prescribing the general? The Lord Christ hath said, that we may come unto him, and the first thing of all is, for to come unto him: but man says, No, unless I find my heart humbled first, and broken first, I will not go to Christ, I have no rule for it. This is to prescribe Christ, and this is to advance one’s self.

Again, Are there not some among us, that when they have been at duty in the company of others, have strange repetitions pass upon their hearts? When you pray all alone, you have no such repetitions; but when you have prayed, or been exercising in a company, doth not your heart run back sometimes and say Thus and thus I said, and this and this I did, and this expression I had? Hath there not been strange kind of repetitions, after you have performed duty in company? Is not here self, is not here the I?

Again, Are there not some, that never to this day were sensible of their pride in spiritual things? now I dare boldly say unto thee from the Lord, Thou hast not yet learned this lesson of self-denial in spiritual things, that went never humbled for thy pride in spiritual things. I repeat it again, I say, If thou wert never humbled for thy pride in spiritual things, to this day, the Lord knows, thou hast not learned this great lesson of self-denial in spiritual things. I say no more by way of convincement; only this: there is nothing that a professor is more apt to be proud of, than spiritual things. Before a man takes up a profession; possibly then
he is proud of his clothes; or he is proud of his friends; or he is proud of his fine house and the like, but after once a man comes to take up a profession, there is nothing that he is more apt to be proud of than his gifts, graces, and spiritual things. For, look where a man's excellency lies, there his pride grows. Now the excellency of a professor lies in spiritual things; and therefore there his pride grows, and there he is most apt to be proud. Yet let me tell ye, it is a more dangerous thing to be proud of a man's duties, and spiritual gifts, than to be proud of clothes, than to be proud of these outward things; for this pride of spiritual gifts, it is directly opposite to a man's justification. And the more secret and hidden any thing is, the more dangerous it is: and when sin and pride lies under duties, and spiritual things, then it is hidden indeed. The more bold a sin is, the greater it is; when a sin shall dare to come into the presence of God, then it is bold indeed: now pride in spiritual things comes more into the presence of God than pride of clothes and these outward things do, and therefore it is the bolder and the greater sin; and therefore, who would not take heed thereof! who would not labour for this self-denial, to be humble, and denying of one's self in spiritual things? Truly, the first step to humility, is, to see one's pride: and the first step to self-denial, is to be convinced of one's self-advancing.

But, will some poor soul say, that hears all this, I am convinced of mine own pride and selfishness in all my duties; I can do nothing but self gets in; I write an I upon all that I do; I cannot deny myself in spiritual things. I have heard of some, that have been so humble and self-denying, that they have been willing and contented to go to hell if God would have it so: but as for me, the Lord knows I am not contented so; I have a proud heart, and self creeps into all that I do, and therefore I fear that I have not this faith, therefore I fear that the gospel never came in power upon my soul to this day.

Though every true believer be an humble, self-denying person, and is made partaker of this gospel self-denial; yet know, there is something of self, some remains of self that still continues with the best, something still that will taste of the cask. Though the onion that is beaten in the mortar be
taken out of the mortar, yet the mortar will smell of it. A godly, gracious man, is sensible of his own pride and self-advancing in spiritual things, and will cry out and say, Oh, what a proud heart have I, a self-advancing heart have I! But show me that man that was ever so transformed, melted, changed into the mould of the gospel, but still some savour of self remains.

Whereas you say, that some are willing and contented to go to hell if God would have it so. I have heard it of some; yea, and that some ministers have put people upon this trial, as thus: Art thou contented to go to hell if God would have it so? I say, I have heard that even some ministers have put people upon such a trial as this is; but where is their commission, where hath any minister such a commission from the Lord, to put poor people upon such a trial as this is? Soul, art thou contented to go to hell if God would have it so? Let any minister shew me his commission to put a soul upon such a trial as this is. And where, soul, hast thou a commission to put thyself upon such a trial? No, we may have an eye to the recompense of reward; the Lord Christ himself had so, he had an eye himself unto the recompense of reward: and therefore, though thou canst not bring thy soul unto this height, yet there may be some humility, even gospel self-denial, that may lie under the leaf. This gospel humility and self-denial, it is, as I may so speak, the soul violet. The violet, ye know, it is a very sweet flower, but it lies very low, it hangs down its head, and it lies under other herbs, obscure herbs, as if it loved to be unseen, but it smells very sweetly; and if you would find out this sweet-smelling herb and violet, you must lift up other obscure leaves, and there you shall see it. So this humility and self-denial, it lies under other duties and under other exercises; and if you would see it, you must lift up other leaves. Though thou art not able to attain to that height as to say, thou wouldst be contented to go to hell if God would have it so; yet thou mayest have this sweet violet, though it lie under other herbs, yet thou mayest see it, and it may be smelled. Only this, if at any time self breaks out, if at any time thy soul begins to be advanced in regard of duty or spiritual things; I do here call upon you, fall down before the Lord, and humble thyself before him.
for the pride of thy heart concerning spiritual things, and
labour to get this self-denial in spiritual things. I am not
to speak of self-denial at large, but I call upon you from the
Lord to labour to get self-denial in spiritual things. And
take these two or three motives to it.

1. The more you deny yourself in spiritual things, the
more you shall be sure to keep them. Says Chrysostom,
The best treasury to keep any good work in is, forgetfulness
of that good work. Ye know, that if a man be to travel,
the way to keep himself and his money is, not to go to the
market-cross and there proclaim that he hath so much money
about him, or to carry with him in his journey; the only way
for a man to lose his money is to let it be known, and to
brag of it abroad. And truly what is the reason that so
many in these days of ours have made shipwreck? Some
heretofore have been very forward, had great gifts, great
parts; and now they are rotten, they have lost all. Why?
Because they were proud of them, and did not walk humbly
under them.

2. The more you do deny yourselves in spiritual things,
the more humble you will be in other things; and the more
humble you are, the more sweetly shall you live in your own
bosom, yea, towards and amongst others. Some possibly
complain of a froward spirit: oh, says one, I am of an
angry disposition; my husband, my children, my servants,
my wife or my friends, cannot meddle with me or touch me,
but I am ready to break out in distemper, anger and frow-
ardness; the Lord knows I have a very froward and peevish
heart of mine own. But what is the reason? Pride, pride
is the cause of frowardness. Ye see how it is with a bladder:
let a bladder be blown full of wind, and though you may
take it at the end, yet notwithstanding you cannot hold the
bladder in your hand, or the greatest hand in the town can-
ot hold the bladder. But take a pin and prick the bladder,
and the least child may hold it then. What is the reason
that men cannot be held, cannot be handled, cannot be
touched by their neighbours, friends, and those that are
about them, they cannot be grasped and walked with? but
because they are proud and swollen. Therefore get an hum-
ble and self-denying heart, and thou shalt walk more sweetly
with thine own soul and others that are about thee.
3. The more you deny yourselves in spiritual things, the more you shall be exalted in them. I say, the more you deny yourselves in spiritual things, the more those spiritual things shall grow, be exalted, the more increased. "Humble thyself (or yourselves, says the apostle) under the hand of the Lord, and he will exalt you in due time," 1 Pet. v. 6. And let me tell you this, that look what that is wherein you do humble yourselves before the Lord, therein the Lord will exalt you. Dost thou humble thyself before the Lord in regard of these outward things? there will the Lord exalt thee. Dost thou humble thyself before the Lord in regard of thy parts and thy gifts? there will the Lord exalt thee. Dost thou humble thyself before the Lord in regard of thine own graces, and thine own obedience, and thine own righteousness? therein will the Lord exalt thee. Ye know that John the Baptist said concerning Christ, "He must increase, but I must decrease," John iii. 30. And says John again concerning our Saviour Christ, "Whose shoe-latchet I am not worthy to unloose," John i. 27; or, whose shoes I am not worthy to carry. Mark how he humbles himself to Jesus Christ; and mark how Christ honours John: oh, says Christ, "There is not a greater among them that are born of women, than John the Baptist," Matt. xi. 11; Christ exalts him. And so says the Centurion, "Oh, Lord, I am not worthy that thou shouldest come under my roof," Matt. viii. 8. Mark how he humbles himself here before the Lord Christ; and mark what our Saviour says of him, "I tell you, I have not found such faith, no, not in Israel," verse 10. So that look where thou humblest thyself, there will the Lord exalt thee. Soul, dost thou desire therefore that the Lord would exalt thy graces, that thy gifts and graces should be increased? Humble thyself there, and learn to deny thyself in spiritual things, not only in regard of outward but in spiritual things, that you may say, "I live, yet not I."

But you will say, This is a hard thing; what may we do, that we may be able to deny ourselves in spiritual things?

Never perform any duty, but as often as thou canst, reflect upon thy performance, and observe the defects thereof. When ye write a letter, after ye have written it you read it over; or whatever ye write almost, if it be of any concernment, after ye have written it, then you read it over; and if ye find any
thing amiss, then ye blot it out, and when ye have done, ye take your sand-box and throw dust upon it; or ye go to the chimney, and take ashes and throw upon the paper. Will ye do thus for your letters that you write, and will ye not do thus for your duties and performances? When you have prayed, and performed duty, go, go and look it over, and there you will find many defects; many things to be blotted out, and many things to be put in; and when you have found the defects in your duty, throw dust upon it, and humble yourselves before the Lord.

If you would deny yourselves in spiritual things, observe much the in-comes of the Spirit of the Lord upon your soul; the way and manner of it, how suddenly, how unexpectedly, how freely the Lord by his Spirit breathes upon your soul. When your heart is dead, when your heart is hard, when you say, God is now gone, and will never return again; oh, what freedom once I had in prayer! but now my heart is hard, and I shall never be able to pray again: then comes the Spirit of God, and breathes upon your soul, and gives you prayer again. Now, if I would but observe the breathings of the Spirit of the Lord, how it comes upon me thus, when I am dead, when my heart is hard, when I say I shall never have prayer again; if I could but observe the freeness of the Spirit's breathing over my soul, and raising up my heart to duty again, should I be proud of duty, think you? Should I not rather say, Shall I be proud? I was dead, my heart hard, and had not the Spirit come and breathed upon my soul, I had never been able to pray again, but had been locked up for ever: and shall I be proud? Observe the in-comes of the Spirit; the way and manner of it: be much in this, and you will be able to deny yourselves in spiritual things.

Look much into the gospel; study much the gospel and the way of the gospel. The more you see an humble Christ, the more you will learn humility. Where shall you see an humble Christ but in the gospel? The more you see a self-denying Christ, the more you will learn self-denial. And where shall you read of a self-denying Christ but in the gospel? The more ye see the free and rich grace of God, the more you will deny yourselves in spiritual things. And where shall ye see the free-grace of God but in the gospel? The
more faith ye have, the more ye will deny yourselves in spiritual things. And where shall ye get faith but in the preaching of the gospel, and in studying of the gospel? This grace of humility and self-denial in spiritual things, grows only in the garden of the gospel, in the bed of the gospel. There is a field humility, and there is a common, or a field self-denial, as I may so speak. As ye see it is with your flowers and herbs: there is a garden thyme, and there is a field thyme; there is a garden rose, and there is a field rose; there is a garden honey-suckle, and there is a field honey-suckle: so there is a field self-denial, that grows among heathen and among moral people, that can deny themselves of this or that particular thing; their appetite, clothing, or now and then their company. And there is a gospel self-denial, a mysterious self-denial. But this self-denial in spiritual things, grows nowhere but in the garden of the gospel; there thou shalt see an humble Christ, and become humble; there thou shalt see a self-denying Christ, and become self-denying. Therefore study the gospel, and study the way of the gospel. You that have walked in a legal way, study the gospel, and the way of the gospel. I tell you, in the words of the apostle, “If the gospel be hid, it is hid to them that perish,” 2 Cor. iv. 3. If the gospel, and the way of the gospel be hid, it is hid to them that perish. And therefore go unto the Lord, and beseech him to open to you the way of the gospel; and in this gospel you shall be able to learn this self-denial, and be able to say, as here the apostle, “I live, yet not I, but Christ liveth in me.”

SERMON IV.

“Nevertheless I live, yet not I, but Christ liveth in me.”

Gal. ii. 20.

In these words ye have another property of our spiritual life; it is a Christ advancing life: “I live, yet not I, but Christ liveth in me.” The former words, “Yet not I,” hold forth a depression and annihilation of a man’s self in spiritual things. These words, “But Christ liveth in me,” hold
forth the advancings of Jesus Christ. He gives the power, strength and honour of all unto Jesus Christ, "But Christ liveth in me."

In the words there are these three things especially observable:

I. The presence of Christ with a believer: "Christ in me."

II. The efficacy of his presence: "He liveth in me."

III. The constancy of his effectual presence: he does not stay for a day or a night in me, but, "he liveth in me."

And accordingly there are three doctrines that these words afford.

I. Christ is in all believers. For he does personate a believer all along, when he says, I, as ye have heard; Christ is in each believer.

II. Christ liveth in all believers.

III. That Christ does live more in a believer than a believer doth himself: "Yet not I, but Christ liveth in me."

I shall speak only to the former.

Christ is in all believers. Christ is in each believer. Every saint and child of God hath Christ within him.

This truth was so commonly known in the apostle's time, that he says unto the Corinthians, "Know ye not, how that Christ is in ye, unless ye be reprobates?" 2 Cor. xiii. 5. That is, unless ye be reprobates, ye may know that Christ is in you. So our Saviour Christ himself, in that book of John, vi. 56., "He that eateth my flesh, and drinketh my blood, dwelleth (or abideth) in me, and I in him." And so often in the xivth, xvth and xvith chapters of John, Christ speaks to this purpose: "I in you, and you in me." So that the Scripture is full of this, Christ is in all believers, Christ is in each believer.

For the clearing of this great truth. We must first inquire, How Christ may be said to be in a believer.

And for that, ye must know, that as God is in the world, and the things of the world, several ways, so Christ is in believers.

1. God is in the world, and the things of the world, in regard of his power. He is in all the world, as we say a king is in all his kingdom, because his power extendeth to all his kingdom. And so God is in all the world because his power
extendeth to all the world. And thus Jesus Christ is in a believer. But this is not all.

2. God is in the world, and in the things of the world, by way of presence. "Whither shall I go from thy presence?" says the Psalmist. "If I go up into heaven, thou art there," &c. Psalm cxxxix. 7, 8. And thus also is Jesus Christ in the heart of a believer. But yet this is not all.

3. God is said to be in the world, and in the things of the world, in regard of his essence: essentially present unto all the world. For every attribute of God is like unto God; his attributes are all infinite; he is infinite in wisdom, justice, power and mercy: and so he is infinite in his essence, and therefore essentially present unto all the world. And thus, also, Christ is in the heart of a believer, as God. But yet this is not all.

4. God is said to be in the world, and the things of the world, by way of special manifestation. And so God was in the temple, not because his essence was more in the temple than in another place, but he was in the temple by way of manifestation of himself unto his people there. And thus, also, Jesus Christ is in the hearts of those that are believers, specially manifesting and revealing himself there unto them. But yet this is not all neither.

5. God is said to be in a creature by way of personal union, being personally united to him. As when the Deity, by the second Person, was united unto our nature, unto flesh: God was in Christ, "in whom the fulness of the Deity dwells bodily," says the apostle, Col. ii. 9. And thus, in a spiritual and mystical way and manner, Christ is in all believers by his Spirit, the third Person: not only the graces of Christ, but Christ himself, in and by his Spirit, is in the heart of a believer; I say, Christ by his Spirit. And therefore Chrysostom observes, Whereas it is said, in the viith of the Romans, and the 9th verse, that "if the Spirit of God dwell in ye;" at the 10th verse following, it is said, "If Christ be in you;" those two being made one, one being put for the other. Now I say, that Christ that is in a believer, is not the habit of grace only, which the saints have in their souls, but Christ himself by his Spirit. And therefore if ye look into that vth chapter to the Romans, ye shall find, that besides the grace of the Spirit, the Spirit itself is said to be
given unto us: verse 5, "Because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." Not only the grace of the Holy Ghost given unto us, and shed abroad in our hearts, but the Spirit itself which is given unto us. And so in that xvith chapter of John, where the Lord promises to send the Comforter. "He shall teach thee (says Christ); and he shall teach thee all things; and he will shew unto ye things to come," verse 13. But the habits of grace cannot teach a man, and shew him things to come. And what shall he teach? "Whatsoever he shall hear, that he shall speak," verse 13. This is the Comforter, this is the Spirit. Now the habits of grace do not thus speak and hear, and therefore, certainly, the Spirit of Christ is in the hearts of God's people, and in the hearts of believers; it is more than the bare habit of grace, the gifts and the graces of the Spirit. And to this purpose it is clearly spoken by the apostle, in the viith chapter of the epistle to the Romans, and the 11th verse, "But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." This Spirit cannot be meant habitual grace. For it is the Spirit of him that raised up Jesus from the dead, dwelleth in you. So that plainly, then, in a spiritual and mystical way, Christ is in each believer by his Spirit; and this Christ in a believer, is not the gifts and the graces of the Spirit, but Christ himself by his Spirit.

This I confess rises high; but herein I am not alone: divers school-men and fathers, and of our own divines, concurring with me. The Reverend Mr. Perkins, it was his speech, That the person of a believer, is united to the person of Christ. But I shall give you the words of an eminent preacher, that is now in heaven, as we have them in the works that he hath left. Says he, 'It hath been a great dispute among the school-men, whether a believer does receive the Holy Ghost itself, or only the gifts and graces of the Holy Ghost: but, says he, it is a question, where there needs be no question; and dispute, where there needs no dispute: for the Scripture is clear, that we do not only receive the gifts and the graces of the Holy Ghost, but the Holy Ghost itself, for are we not said to be, "The temple of the Holy Ghost?" 1 Cor. vi. 19.
and this sets out the abundant kindness and goodness of God: as, says he yet, it is more kindness to give a man fruit and the tree, than to give him barely the fruit: so it is abundantly more grace in God, to give a man the Holy Ghost itself, rather than to give him only the gifts and the graces of the Holy Ghost. And indeed, what greater comfort can there be than this? That believers are not only made partakers of the gifts and graces of the Holy Ghost, but of Christ himself, Christ really in all believers, by his Spirit.

You will say unto me, But how can this be; we have ordinarily understood it otherwise; and so we have heard it preached too, That Christ in a believer, is nothing else but the grace of Christ; and the Spirit in a believer, is nothing else but the gifts, graces, and the operations of the Spirit: and indeed, how can it be otherwise? For if Christ be really united unto each believer, really in a believer by his Spirit, and so made one with him; then a believer may say, I am Christ, and I am the Spirit; which is Montanism, and which is blasphemy: and therefore, how can this be, that Christ is really united to each believer by his Spirit, and really in a believer by his Spirit?

I confess this is very hard to understand: and when I consider the in-being of Christ in a believer, I remember that story that is written concerning Austin; That walking by the sea-side, he saw a boy take a mussel-shell, and go to the sea, carrying water with his mussel-shell into a ditch that was by, out of the sea into the small trench: he asked the boy, what he would do? Says he, I will empty all the sea into that ditch: and he smiled, and told him that he could not do it; says he, No more able are you, with the mussel-shell of your understanding, to carry out the ocean of the Trinity in a small tractate and discourse of your own. And what is your understanding, but as a little mussel-shell in regard of Christ, and the glory of the Trinity? Surely, we are not able with this little mussel-shell, for to carry out all the depth of this truth in a small discourse. But it is a great mystery. Are you able to tell me, how the child is formed in the mother's womb? Or are ye able to tell me, how the soul is united to the body? Who then can tell exactly, how Christ is united to the soul of a believer? It is a
great mystery, one of the great mysteries of the gospel. But because our Saviour hath said, “Unto you it is given to know the mysteries of the kingdom, and to others it is not,” Matt. xiii. 11; therefore we should all labour to understand it. And that ye may not be misled herein, as divers of late have been, into strange kind of blasphemous speeches, I shall give you these three or four propositions or distinction about it.

1. You must know, that though Christ be really united unto each believer, yet this union, or union is a voluntary act, and not a natural act, and so Christ may unite himself unto the soul, so far as it pleases himself: it is not a natural act, but a voluntary act; and being an act wherein he is free, he may unite himself unto the soul, so far as he pleases, and no farther. Now the Lord Jesus Christ, hath not united himself so far unto the soul of a believer, that a believer should say, I am Christ, and I am the Spirit: for, then a believer were to be worshipped as well as Christ, if he were Christ.

2. You must know this, That there is a great deal of difference, between joining unto another, by way of contact or touching; and joining unto another by way of composition. As for example, the sea and the land, they are joined together, they are united: but how? not by way of composition, but by way of contact; the sea touches the land, and the land touches the sea: yet the land cannot say, I am the sea; nor the sea cannot say, I am the land: why? because it is an union only by contact, by touching, and not by composition, one being compounded of the other. So the union that it is between Christ and a believer, is by way of spiritual contact; Christ touching the soul by his Spirit; and the soul touching Christ by faith. I say, it is an union by way of spiritual contact and touching, and not by composition; and therefore a believer cannot say, that I am Christ, and I am the Spirit.

3. You must know, there is a two-fold in-being. One whereby essences are applied unto each other; and another whereby essences are mixed together. I will make it as plain as I can, thus: ye see in a heap of stone, and wheat, they both make but one heap. and the stone may say, I am in this heap, and the wheat may say, I am in this heap? but the stone cannot say, I am the wheat; nor the wheat cannot say,
I am the stone: why? because though they be united and joined together in one heap, it is by way of application of one essence unto another, one being applied unto another. But now, take water and wine, and mingle them together, and there every part may say, I am water, and I am wine: why? because there is an union by way of mixture. Now there is a great union between Christ and a believing soul: yet a believing soul, though he be really united to Christ by the Spirit, cannot say, I am Christ, or I am the Spirit: why? because it is an union by way of application, and not by way of mixture, as wine and water mingled together: if it were an union by way of essences, then a believer might say, I am Christ, and I am the Spirit: but it is an union by way of application, a believer being applied to Christ, and Christ applied unto a believer.

4. You must know this, that there is a great deal of difference between the inbeing of a spiritual thing in a material, and the inbeing of one material or corporal thing in another. I shall make it as plain as I can, and it will be of concernment to you. Take a body, now, and let that be mixed with another, and each part may say, I am that which I am joined to: but take the spirit, or a spiritual being, and let that be mixed with a more material being; and then the material being cannot say, I am the spirit, and the spirit, I am the matter. As now ye see in the great union between the soul and the body; the soul is in every part of a man, *tota in toto*: the soul, says the philosopher, is wholly in every part; the whole soul of man being in every part of the body: yet, notwithstanding, the body cannot say, I am the soul, nor the soul cannot say, I am the body, because they are thus united together. Why? Because here is an union of a spiritual thing with a more material, which does keep the natures distinct. Or thus give me leave to express it to ye: iron and fire being joined together, your fire is in every part of the iron; and yet, notwithstanding, though the fire be in every part of the iron, the iron cannot say, I am the fire, nor the fire cannot say, I am the iron. Why? Because here is a more spiritual body in a more material body, and so the natures are kept distinct. Or if you will, yet further: ye see the light in the air; the light is more spiritual than the air, and the light is in every part of the air; yet, notwithstanding-
ing, the air cannot say, I am the light, nor the light cannot say, I am the air; but these two are kept distinct. Why? Because here is an union of that which is more spiritual, unto that which is more material. So I say here, though Christ be really united unto each believer, yet, notwithstanding, the soul of a believer is more material; though not in itself material, yet in respect of Christ, the soul is a gross nature in regard of the Spirit of Christ: and being thus therefore united, these natures are kept distinct; the Spirit of Christ is kept distinct from the nature of the soul, and the soul from the nature of the Spirit. And therefore the soul of a believer, though united really unto Christ by the Spirit, cannot say, I am the Spirit, or I am Christ.

But if we look, will some say, into the xviith chapter of John, our Lord and Saviour Christ seems to speak this way, at the 20th and 21st verses. "Neither pray I for these alone (says he), but for them also which shall believe on me through their word: that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." Here Christ prays that believers may be one with him, as he and the Father were one. But if Christ be really united to each believer by his Spirit, what difference is there between this union and the hypostatical union? The second Person was united unto our nature, to our flesh: and if now Christ be united unto a believer by his Spirit, which is the third Person, what is the difference between the hypostatical union and the union of a believer with Christ by the Spirit?

Much every way. For take a believer, and though Christ be united unto a believer really by his Spirit, yet notwithstanding, the believer is not said to be assumed, the Spirit doth not assume the heart of a believer, as the second Person did assume our flesh; and though we are united unto Christ by the Spirit, yet not said to be assumed by the Spirit.

Again, Though Christ be really united unto each believer, yet it is no personal union, as the hypostatical union is. A man is a person before he is united so unto Christ by the Spirit. But now Christ's soul and body, they were not a person before united unto the second Person: but the soul and body of Christ, and the second Person in the Trinity united together make up one person. I say that is a personal union, all making up but one person. But now a
believer, he is a person before his union with Christ by the Spirit; he is a person, a wicked person, but he is a person.

Again, The union that is between Christ and a believer, it is in respect of the other union, an accidental union, Christ united unto the soul by faith, by the intervening of grace and accidents. But now the second Person was united unto our nature, and unto our flesh, not by the intervening of any grace, or any accident, but there substance was united unto substance by the second Person. I say, it was not an union by the intervening of any grace: for though all graces were in Christ, yet the union of the second Person to our flesh, is not by the intervening of any grace, faith or the like: but now our union to Christ is by the intervening of grace, of faith, and so this union is but an accidental union in regard of that.

Again, Though Christ be united unto all believers by his Spirit; yet he is so far united unto a believer, as to make him a member of the body only: but the second Person was united unto our nature, and unto our flesh, to make Christ the Mediator. Indeed, if God were united to man so far as to make him Mediator between God and man, then he might say, I am God, and I am Christ: but, I say, this union being voluntary, he does so far unite himself unto the soul of a believer, as to make him a member of the body only, and not a Mediator. But when the second Person was united to our nature, the union was to make the Person a Mediator. And thus ye see, there is a great deal of difference between that hypostatical union, and this mystical union of a believer.

And whereas it is said in that xviith of John, that Christ prays that we may be one with him, as he is with the Father: "That they all may be one, as thou Father art in me, and I in thee; that they also may be one." I answer: This is an as of similitude, and not of equality: Christ prays unto the Father, that believers may be one with him; not by way of equality; that a believer should be equally one with Christ, as Christ is with the Father: for then Christ should pray, that a believer might be worshipped too, which he never did: and if that Christ here should pray, that a believer might be one with Christ, as Christ with the Father, in regard of equality; then Christ should pray that a believer should be one with him from eternity: for says he unto his Father in the beginning of the chapter, "Glorify me
with thyself, with the same glory which I had with thee before the world was." Christ was one with the Father before the world was. Therefore, if he should pray, that a believer might be one with him, in regard of equality, he should pray, that a believer might be one with him, in that respect: which were impossible. But he does not pray, that a believer might be one with him by way of equality, as he is one with the Father by way of equality, but similitude. And yet divers learned and reverend men, think the meaning of that place rather to be this, That they may be one among themselves: Christ prays, that they may be all one; that is: Lord, I pray, that they may love and agree together; he prays for union among themselves. But suppose it be taken the other way, that the Lord Jesus Christ here does pray, that believers may be one with him, as he is with the Father: that is, not in regard of equality, but in regard of similitude; that as Christ is one with the Father in a way suitable to him, so believers may be one with Christ in a way suitable unto them.

But suppose then, you will say, that a believer is not one with Christ in this height of oneness; how may it appear, by way of scripture reason, that Christ is really united unto each believer, and that he is really in the soul of a believer by the Spirit; not only in regard of infused habits, habits of grace, grace inherent; but that Christ himself is really in a believer by his Spirit?

Ye know, that we are united to Christ by faith: and look what faith lays hold upon, that it brings into the soul: but now, faith does not lay hold upon the graces of Christ barely, but upon Christ himself, and therefore Christ himself by faith is brought into the soul, and is there really in the soul of a believer by his Spirit.

Christ is in a believer, as a believer is in Christ. Now a believer is not in Christ; that is, in his graces. When we say, that we are in Christ; we do not mean that we are in the graces of Christ, but a believer is in Christ himself, as in the common head. A believer is not in the graces of Christ only, but he is in Christ himself. So Christ is not in a believer only by his graces, but he is really there in the soul of a believer by his Spirit.

If the Lord Christ were not really in the soul of a believer by his Spirit, besides those habits of grace, actings and ope-
rations of the Spirit; then how would there be three that bare witness? The apostle tells us; "There are three that bear witness in heaven, and in our hearts, the Spirit, water and blood," 1 John v. 8. Water; what is that? That is sanctification; a man's sanctification does bear witness to him that he is the child of God, that is, water. But now, sanctification consists, either in the habit of grace, or in the acting of grace; if therefore the Spirit of Christ in a believer, were nothing else but grace, inherent grace, then it were all one with the testimony of water: but there are three that bear witness, there is the testimony of the Spirit, there is the testimony of blood, and there is the testimony of water: if by the Spirit we are to understand only, the grace of Christ, the habit of grace in the soul, then there would be but two that bear witness, namely, water and blood; because the other would be all one with water: water being meant only sanctification: but now there are three that do bear witness unto a soul that is in Christ, the Spirit and blood and water; and therefore Christ is really in a believer, Christ really united unto all believers by his Spirit.

What is the benefit of all this? For suppose that we grant this, That Christ in a believer is not only grace, and the habits of grace in the soul, but Christ himself is really in the soul of a believer by his Spirit: what profit, benefit, or comfort will come unto a believer more this way, than the other way?

Much every way: If Jesus Christ be really united to each believer by his Spirit, and really in him in this spiritual and mystical way; then a believer shall have more blessed and glorious communion with Christ than the other way. For union is the root of communion: the husband and the wife are first joined together, and united, and then they have communion with one another and fellowship in their goods and estate; union is the ground of communion; and the nearer the union, the greater the communion. Now if Christ should be only in a believer by the habit of grace, the union would not be so great: but if this be true, that Christ is really in a believer by his Spirit, Christ really united to each believer, here the union is dearer, and therefore the communion and fellowship that a believer shall have with Christ, a great deal more and more blessed.
If Christ be really united unto a believer, unto all believers by his Spirit, then his love must needs be infinite towards believers. If that his graces only were in them, he would love them; because thereby they should be made like unto him: but now, if his own Spirit be in a believer, then his love must needs be infinite unto a believer, and a believer’s love infinite to him again in his way. This is a great and glorious privilege.

If Christ be really in a believer, really united to each believer by his Spirit; then a believer, knowing this, may say, I have now somewhat more than any hypocrite can attain unto. Says a poor soul, many times, If I had but that grace that no hypocrite can attain unto, then my soul would he quiet within me; but now, as for gifts and graces, there is no hypocrite but may attain to them, or something that is like to them. What will ye instance in; will ye instance in faith? It is said of Simon Magus, Acts viii. 13, that he believed. Will ye instance in repentance? It is said of Judas, Matt. xxvii. 3, that he also repented; and, Heb. xii. 17, Esau that sought the birth-right with tears. Will ye instance in hearing of the word with joy? It is said, Matt. xiii. 20, so did the false ground. Will ye instance in the partakings of the heavenly gift and powers of the world to come? Men have a taste of these, and yet fall away. Heb. vi. 5, 6. Will ye instance in sanctification itself? It is said of certain wicked men, in the xth of the Hebrews, “That they trample upon the blood of Christ, wherewithal they are sanctified.” So that even a wicked man, in Scripture phrase, is said to be sanctified; one that falls away and comes to nought. But where do ye find, in all the Scripture, that the Lord Christ is said to be in an hypocrite? An hypocrite is said to repent, to believe, to receive the word with joy, and to be sanctified, in a large sense; but where do ye find, in all the Bible, of any hypocrite that Christ is said to be in him—really united unto an hypocrite? No, this is the great privilege of a believer only; “Christ in you the hope of glory,” Col. i. 27.

If Jesus Christ be really united unto each believer, by his Spirit, then a believer shall never die again—spiritually die again. I have read of a woman, that when her husband was dead, she would eat and drink the ashes of her husband; have his body burnt to ashes, and so eat and drink the ashes
of her husband: and being asked the reason, Because, says she, I mean to part with him no more; I have parted with him once already, when we were one, but now I will be made one with him in another way, and I will part no more with him. So, if Christ be in a believer, really in a believer, Christ really united unto each believer by his Spirit; then Christ and that believer shall never part again, that believer shall die no more; for the same Spirit that raised up Christ from the dead, dwelling in a believer, shall also raise up a poor believer, yea, though he fall into the grave of sin; he shall never die spiritually again upon this account.

If Christ be really united unto all believers by his Spirit, then they may come with boldness unto the throne of grace, and with unlimited expectations of mercy from God the Father, and from Christ Jesus. The nearer ye are unto any person, the more boldness ye have towards him, and the larger will your expectations be from him. If a man marry his servant; whilst she was his maid, she was not so bold, nor could expect so much from him: when she becomes the wife, then she is more bold, and can expect more, because now she is nearer. A child may have more boldness, and expect more from the father than the servant; and the servant that is within doors more than the servant that works in the field; but the wife, that is nearest, she is most bold, comes with most boldness into the presence of the man, and hath the largest expectations from him, because she is nearest to him. So the nearer that the soul of a believer does get unto God, the more boldness he may have when he comes to God, and the larger expectations of mercy from him. Now if Christ were in a believer only by the habit of grace, and Christ in the soul were nothing else but the habit of grace; here were yet a great distance from Christ: but now, if Jesus Christ be really united unto each believer by his Spirit, here is a close union indeed. And therefore, upon this account, every believer may come with boldness now, and with unlimited expectations of mercy from God the Father, being brought thus near, that Christ himself is really in the believer's soul. And what a glorious and blessed condition is every believer in now upon this account.

Here I would stand, admire, and call upon you all to admire the condescending, glorious, and unspeakable love of
Christ. It was an infinite love of Christ to condescend so far, as to come down into our nature when he was incarnate; but as if he were not near enough to us then, he comes down into the heart of a believer by his Spirit. When Christ was upon the earth, we were in him as in a common person; now Christ is in heaven, he is in us by his Spirit. What glorious, condescending love is here! If a father portion a child, set him up in a good trade, and the child decay through his own folly, the father will not portion him again; possibly he may help him, but he will not give him; ordinarily parents do not give so great a portion to help him up again, somewhat the parents will do, but not so much as at the first. The Lord of heaven, he puts a great portion into our hands at first, and we decayed, and broke; and behold, the Lord does not only give us as good a portion as we had at the first, but infinitely better; for now the Lord Christ is united unto each believer, now he comes and dwells in the soul of a believer by his Spirit. The Psalmist wondered and admired at the love of God to man: "O Lord (says the Psalmist) how excellent is thy name! Lord, what is man?" Psalm viii. 1, 4. Why? Lord, what is man that thou visitest him! He wondered at the love of God that would visit man. But behold a greater love than so, to visit poor man, for Christ is come down into the soul of a believer, he is come into him by his Spirit; not only come to visit him, but Christ really united unto each believer by his Spirit. What glorious and condescending love is here!

Upon this account, no wicked man should dare to oppose any of the children of God. Why? Because Christ is in them: Christ not only in his graces, but Christ really in all believers by his Spirit. And will a man dare to speak evil of him that is one with Christ; or to defile the temple of the Lord, and the dwelling-place of the Lord? "He that defiles the temple of the Lord, him will God destroy;" 1 Cor. iii. 17. Take heed what you do, if there be any opposers here.

What abundance of comfort is here unto all believers. Christ is in you of a truth; not only by the infusion of his grace, but Christ really in you by his Spirit. It is some comfort to a sickly man, that he hath a physician always in the house with him; and to a woman that is near her time
of travail, that the midwife is in the house with her. What comfort is it then unto a poor soul, that Christ is always in him, really in him by his Spirit. You that are believers, will not this content you? He is too covetous whom God cannot suffice. He hath all things, that hath him that hath all things. Now every believer hath Christ, Christ really in a believer by his Spirit; not notionally, not by the habit of grace only; but Christ is really united unto each believer by his Spirit. Here is comfort, comfort, comfort, unto all those that are believers.

But I fear that Christ is not in me, I do not find or perceive that Christ is in me, and therefore I can have none of the comfort of this doctrine. Were Christ really in me by the Spirit, Christ would be working in me; but I do not find these workings of Jesus Christ in me; and were the Spirit in me, (it is quick, lively and powerful,) I should do great things for God; but alas, I do nothing for him, and therefore I fear that the Lord Christ is not in me of a truth.

I grant, that where Christ comes into the soul, he does cause the soul to do great things for God, greater than it could do before. So it was with Zaccheus, so with the jailor, so with Paul, and so with divers others. But then ye must know, that a work is great or small according to the opposition that it does meet withal. Though a work or duty be small in itself, yet if it meet with great opposition and break through it, it is a great work. It was no great matter for the poor woman to give one or two mites into the treasury; but she having no more, and it being all her livelihood, it was a great matter. It is no great matter for a man to pray, and to pray constantly, and to frequent the ordinances; but when a poor creature shall meet with all opposition from his relations, then it may be a great matter to do this. It is no great matter, comparatively, for to stay one’s soul upon Jesus Christ; but in the time of temptation, when one’s soul is full of fears, and a man does look upon Christ as his enemy, then to cast himself into the arms of Christ, and to stay the soul upon Christ then, this is a greater work. So that the work is great, though small in itself, if it meet with great opposition and break through all.

But whosoever you are that make this objection, fearing that you are not in Christ, and so have not the comfort of
this doctrine; give me leave to propound three or four questions to you.

1. Who and what are those, and whose servants are they, that do come into and go out of your souls; are they not the retinue and the servants of Jesus Christ? Ye say, Such a man or a nobleman lives here, for his servants go in and out daily. And what words come out of your mouth, and what words go in at you ear; whose servants are they ordinarily? Are you ever better than when you are thinking or speaking of Jesus Christ, and hearing from Christ? Certainly, if his servants do most ordinarily come in and go out, the Master is within, Christ is within.

2. Do not ye find your souls in some measure naturalized unto the work of Christ? the things of Christ and the work of Christ in some measure naturalized unto your souls? Adam, ye know, was the first man, the father of us all; we were in him as our root, and he in us as his seed; and his works, they are naturalized to us. We being in him as in the root, and he being in us as in his seed, his works are naturalized to us. It is natural to see and to hear and to speak, it is natural for a man to sin. Sometimes ye have a wicked man hating of a godly, gracious man, and he can give you no reason for it: I cannot tell why, saith he, but my heart is against him. But I will tell ye why, and what the reason is: The old man is in him, the old Adam is in him, and the work of Adam is naturalized to a wicked man, and he can give you no reason, many times, why he does so, because the work is naturalized to him. So on the contrary, the Lord Jesus Christ is our second Adam, and believers being in him as in their root, and he in them as in his seed; his works also are naturalized unto a believer in a great measure; that a believer, sometimes, his heart does stand unto the good work of God, and he can give you no reason for it; why I should love this or that godly man, I can give you no reason, but so it is, my heart stands towards him. The reason is this, because that Christ the second Adam is within, and so his work and things are naturalized unto the soul; and, in some measure, is it not so with you?

3. Whoever you are that make this objection, Did ye ever find, perceive, or think that Christ is in you? It may be now ye are under some present fear, doubting; but were you
never persuaded of this in-being; did ye never think, or were ye never persuaded that Christ was in you? Yes, sometimes I have, and sometimes I have not again: sometimes I do think that Christ is in me of a truth, and sometimes I do not. Then look into the xivth chapter of John, ye shall see what our Saviour promises. "I will pray the Father (at the 16th verse) and he shall give you another Comforter." And what then? He describes him, in the 17th verse. And at the 20th, says he, "At that day ye shall know, that I am in my Father, and you in me; and I in you." "At that day." It may be for the present you cannot say that Christ is in you, you in him, and he in you; but did ye never think yet in all your life that Christ was in you? Yes, once or twice, or sometimes, I confess I did think that Christ was in me; and I was strongly persuaded too that Christ was in me; but now I have lost those persuasions. But how came ye to be so persuaded at that time that Christ was in you? Thus it was with me, my heart was dead, hard, and I could not pray; I thought that God and mercy was gone, that I should never see the face of God again: and all on a sudden, when my soul was in this condition, I know not how, but all on a sudden, a strange and unspeakable comfort came unto my soul, and my soul stood up as it were from the dead, and then I had this persuasion that Christ was in me. Well, soul, be of good comfort, this was Christ's time, that was Christ's time; and though now for the present thou canst not say that Christ is in thee, I tell thee from the Lord that time shall come again, and Christ will send the Comforter again, and then shalt thou know that thou art in the Father, and Christ is in thee, and thou art in Jesus Christ; for what he said unto those disciples, he said unto other of the disciples, Wait but a little, and though I be absent for a little time, I will send the Comforter, and then shall ye know. Although you do not know now, yet there is a time when the Comforter shall come, and then shalt thou know that Christ is in thee, and thou art in Jesus Christ.

4. Although for the present you do not find those workings of Christ in you, and those powerful operations of the Spirit, which should argue this same in-being; yet do ye not find some workings of grace in your soul, according unto the place, room and station that you have in the body of Christ?
The soul ye know it is in the body, yet the soul does not put out such power in one member, as it puts forth in another; the soul does not act in one member, as it does in another; it does not put forth so much strength in the little finger, or in the thumb, as it puts forth in the arm. The soul does not act in the eye, as it acts in the mouth; neither does it act in the tongue, as it acts in the ear. Should the eye say, I have no soul in me, because I cannot speak like the tongue? Should the tongue say, I have no soul in me, because I cannot see like the eye? Should the ear say, I have no soul in me, because I cannot speak like the tongue? No, but the soul that is in the body, it gives according to the station and place of every member that is in the body. So now the Lord Christ, he gives out unto all his body. He is by his Spirit in the hearts of believers, but he does not give unto every believer alike; one believer hath one place in the body of Christ, and another believer hath another place in the body of Christ. But now I say to thee, observe what place, room and station thou hast in the body of Christ, and then tell me whether, aye or no, do not ye find some workings of grace, in some measure, suitable unto the place, room and station that ye have in the body of Christ? Yes, surely I cannot deny this, but there are some workings in my soul, according to the room and station that I have in the body of Christ; and this I can say, that when the Comforter came, then I did know that Christ was in me; and I can say this also, through grace, in some measure, the work and things of Christ are naturalized to me. They are the servants and retinue of Christ that do come in and go out unto my soul. The Lord knows I am never better than when I am speaking of Jesus Christ, and hearing from Jesus Christ. If so, soul, be of good comfort, though thou hast feared that Christ is not in thee, go in peace, thy faith hath made thee whole, and the Lord Jesus Christ is in thy soul: the Lord Christ that is thus really united unto each believer by his Spirit, is really in thy soul and in thy heart.

Suppose it be so, that the Lord Christ be in my soul indeed, What is my duty now that does flow from hence?

I answer, I am not able to tell ye what your duty is that does flow from hence, it is so great and so large; but in two or three words thus:
If Christ be in you of a truth: then why should the world be in you in its strength and power? I say, if Christ be in you of a truth, why should you meddle, either in regard of your soul and body, with any thing that may be unsavoury or distasteful to Jesus Christ? If a man have a guest in his house that he prizes highly; will he bring swine into his chamber; this were as much as to bid him begone. And if Christ be in you, and in you of a truth, will ye bring swine unto him; will ye bring lusts; will ye bring the world? You are the temples of the Holy Ghost; therefore why should ye not take heed of defiling these temples; what manner of men and women should we be in all holy conversation, if Christ be in us of a truth?

If Christ be in you of a truth, why then should ye not be contented with your condition whatever it be, yea, thankful for it, yea in some proportion thankful? I say, contented, thankful, and thankful in proportion. I know, a man that is made partaker of this great mercy, this in-being of Christ in the soul, can never be thankful in proportion unto the mercy received; but he may be thankful in proportion unto other mercies. You will be thankful to a man that gives you an hundred pounds; you will be more thankful to him that gives you a thousand pounds; you will be more thankful to him that gives you a thousand pounds a year: it may be you will say to him that gives you a thousand pounds, I can never be thankful enough to you: but yet you will be more thankful to him that gives you a thousand pounds a year. So here you can never be thankful enough in proportion to the mercy received, but you may be thankful in proportion to other mercies received. If the Lord had given you the whole world for your portion, you would have been thankful: now in that he hath given you his Son, and that Jesus Christ is really united unto you by his Spirit, and Christ really in your soul; he hath done more for you, than if he had given you all the whole world. And will ye be thankful for these outward things and not for this in-being of Christ in your souls? And yet, how many are there, that are sometimes blessing God, and shewing some kind of thankfulness for outward things; but as for this in-being of Christ in the soul, that they are strangers to, and the Lord knows they were never thankful for that, so much as for out-
ward things. But if Christ be in you of a truth; why should you not be contented with your condition whatever it be, yea, thankful for it, yea, thankful in proportion.

If Christ be in you of a truth, then why should you not venture upon any work or service for God, although it do lie beyond you, and beyond your strength, and expect large and great things from him? You say, sometimes, you would do such or such a thing for God; but you have no strength to do it. But if Christ be in you of a truth, and really united unto your soul, then surely you shall have strength enough, and you may expect large and great things from him. Therefore, venture upon work and service for God; yea, although they do lie beyond your present strength, be not unwilling thereunto, but expect great things from God, because Christ is really in you.

To end all, be exhorted to get a share in this great mercy that I have been speaking of, this in-being of Christ in the soul. It may be there are some, that can say, I have none of Christ in my soul, and I may speak truly; some that can say, I have an unclean heart within me, but I have no Christ within me; I have a wanton heart within me, but I have no Christ within me yet; I have a proud heart within me, but I have no Christ within me yet; I have a worldly heart within me, but I have no Christ within me yet; I have a blaspheming heart within me, but I have no Christ within me; I have a lying and deceitful heart within me, but I have no Christ within me to this day; Lord, I have no Christ within me, what shall I do? Others, it may be, that have indeed Christ within them, and they can say, Lord, I hope that I have Christ within me; but I do not find that I have room enough in my heart for such a guest: Lord, my soul is not enlarged enough for such a guest as Christ is; Lord, my soul is a poor narrow room, oh! that my soul were more enlarged: what shall I do to get my soul enlarged to give entertainment to such a guest as Christ is?

I shall speak to ye both from one Scripture, turn ye both to the xvith of John, and the last verse, says our Lord and Saviour Christ praying unto his Father, "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them." Mind the words. Here are these three things ob-
servable in them. First of all, Here ye have this doctrine
that I have been speaking of all this while, Christ in each
believer: “I in them.” Secondly, That God the Father
does love a believer, though not so much as Christ, yet with
the same love that he loveth Christ: “That the love where-
with thou hast loved me, may be in them, and I in them.”
Thirdly, That the way to procure this love, and this in-being
is, to have the name of God declared: “And I have declared
unto them thy name, and I will declare it.” Why? “That
the love wherewith thou hast loved me, may be in them, and
I in them.” So, then, the way for to get this in-being is, to
have the name of God declared unto poor souls. What is
this name, the name of God the Father that Christ declares?
It was the love of God; his free grace and love. Says Christ,
“God so loved the world,” &c., John iii. 16; and still Christ
preached the love of God to poor lost man. This was the
name of God that is declared. Now, then, do any of your
souls complain, that you want this in-being of Christ in you;
or that you have not room in your souls to entertain such a
guest? Observe, where this name of God is declared and
manifested, this free love of God is manifested and declared;
and there set thy soul under the spout, under the declaration,
under the manifestation of the name of God, and look upon
it, as if Christ were there preaching and declaring the name
of God to thy soul, and there Christ shall come in unto thee,
and there thy poor narrowed and straitened soul shall be en-
larged, and made more capacious for Jesus Christ.

Wherefore I beseech you, then, receive this word of ex-
hortation; and let every soul go unto Jesus Christ, and say
to this purpose: Lord Jesus, thy work is to declare the name
of the Father to poor sinners, that so thou mayest be in
them; now, O Lord, I am a poor sinner, Lord, declare the
name of the Father to me; Lord, declare the name of the
Father to me. I have a straitened heart, I have not room
enough for thee in my soul; oh that it were enlarged for thee! now, therefore, declare this name of thy Father to me,
that so the love wherewith thy Father hath loved thee, may
be in me, and I in thee also. Thus, I say, go unto Jesus
Christ. And study, study much this in-being of Christ in
your souls: you that have it not, labour to get it; and you
that have this in-being, labour to be thankful for it, improve it, and get your souls more and more enlarged under it.

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**SERMON V.**

"Nevertheless I live, yet not I, but Christ liveth in me."

*Gal. ii. 20.*

I intend at this time to speak on these words, "But Christ liveth in me;" wherein ye have these three things:

I. The in-being of Christ in a believer: "Christ in me."

II. The efficacy of this in-being: "Christ liveth in me."

III. The constancy thereof; he doth not stay for a night or two, but he liveth, or abideth in me.

Accordingly there are three notes or observations.

I. Christ is in each believer. Christ is in every christian. For when he says, "I live, yet not I;" he personates a believer all along, speaks not in his own person, but in the person of a believer, one justified by faith alone.

II. That Christ liveth in all believers: "Christ liveth in me."

III. That Christ liveth more in believers than themselves do: "I live, yet not I, but Christ liveth in me." Christ hath a greater hand and stroke in the spiritual actions of believers than themselves have.

I have spoken of the former of these in another place and now I will speak unto the other: and therefore I shall put them both together, in one doctrine or observation, thus:

Christ doth so live in a believer, that he hath a greater hand and stroke in the spiritual actions of a believer, than a believer himself hath: Christ lives in a believer more than himself, as to his spiritual actions.

For the opening and clearing of this truth. First, I shall labour to shew you that Christ liveth in each believer. Secondly, That he hath a greater hand and stroke in the actions of his spiritual life than a believer hath himself.

First, That Christ liveth in each believer. A man liveth where he worketh, and stayeth, or abideth. A man doth not live where he lieth; he may come and stay for a day or two,
and yet not be said to live there: but where a man works, and stays, or abides, there he lives. Now both these you shall find Christ doth: the first in that known place the viith of John, the 38th verse: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive." Where the Spirit of Christ is, there is Christ. And this is a promise made to all believers, more or less, to be fulfilled unto them; "Out of their bellies shall flow rivers of living water:" which is to be understood of the Spirit. So that the Spirit of Christ shall be in them, and be working in them. And as for the other, you know what is said in that xivth of John, and the 23rd verse: saith our Saviour there, "If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." It is the same word that is used before for mansions: In my Father's house are many mansions. ver. 2. We will come and take up our mansions with him. And this was so received a principle in the apostle's time, that he says to the Corinthians, in the 1st epistle, iirld chapter, 16th verse, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" But if you look into the viiith chapter of the Romans, you shall see all proved together, verses 10, 11: "And if Christ be in you, the body is dead because of sin; but the spirit is life, because of righteousness. But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Here are three or four things observable. First, That Christ in you, and the Spirit in you, is all one. And therefore having said in the 10th verse, "If Christ be in you;" at the 11th verse he says, "If the Spirit of him that raised up Jesus from the dead, dwell in you." Again, you may observe here, that Christ in a believer, is not habitual grace only; for, saith he, "If the Spirit of him that raised up Jesus from the dead, dwell in you." It was not faith or habitual grace that raised up Christ from the dead, but the Spirit of God himself. And, saith he, this Spirit "dwelleth in you." So that Christ in a believer, is not only the habit of grace, but the Spirit of Christ. And then, thirdly, ye may observe this too; that this Spirit is a
living Spirit, and dwelleth or abideth in a believer. For it
is said twice here, that the Spirit dwelleth in you. So that
plainly then, you see from the words, Christ dwells in every
believer, Christ dwells in every christian, he liveth in him.

And if it were not so, how should the absence of Jesus
Christ be recompensed by the coming of the Spirit, or of
the Comforter? When our Lord and Saviour Christ left
the world and his disciples, he gave them a gracious promise
of sending his Spirit: "And if I go not (saith he) the Spirit
or the Comforter will not come: but if I go, I will send the
Comforter, and he shall make up your loss of me," John xvi.
7. Now if that the Spirit of Christ should not be in a
believer, and live in him; how would the coming of the
Holy Ghost, and of the Spirit, make up the loss of the per-
sonal presence of Jesus Christ?

Besides, you know that friends love to be near unto one
another; and the nearer they are, the happier they count
themselves; they love not to be asunder: the soul of the
lover liveth where it loveth, rather than where it liveth. Now
there is the greatest friendship between Christ and a believer,
and the Lord Jesus Christ hath a happiness above all friends,
that he can make himself nearer, and be more one with his
friends, than any friend in the world can. And, therefore,
upon those terms of love and friendship, Christ by his Spirit
liveth in all believers.

It will be said, If Christ liveth in all believers, really liveth
in them by his Spirit, then what need of ordinances; for
Christ, and the Spirit of Christ in me, can live without ordi-
nances: and if a man have attained once unto the Spirit,
Christ in him, and Christ living in him; and have attained
unto the Spirit, the Spirit of Christ really living in him; what
need of any commandments without, or rules without; for
the Spirit will be a sufficient rule to lead him into all that is
right: what need, therefore, of any commandments, rules or
ordinances without?

I answer, Yes; for we use the ordinances, not only for the
enjoyment of God in them, but as a testimony of our obedi-
ence. If that the enjoyment of God and Christ, were the
only reason of the ordinances, then in case that a man could
without the ordinances have the enjoyment of God and
Christ, he might lay by the ordinances: but seeing that we
are for to use the ordinances as an act of our obedience, although a man can enjoy Christ, have the Spirit, and Christ living in him; yet notwithstanding, he is still to bear up the ordinances, because there he is to express his obedience unto God and Christ. And now give me leave a little to fix here, to take off this scruple, and objection, if you look into the xxviith of Numbers, you shall find that Joshua had the Spirit, and not in an ordinary way, but in a more than ordinary way the Lord gave Joshua his Spirit; and yet notwithstanding, Joshua was to be under commandments, and under ordinances: at the 18th verse. "The Lord said unto Moses, take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hand on him, and set him before Eleazer the priest, and before all the congregation: and give him a charge in their sight." Mark, he was to come under a command, and under a charge although he had the Spirit. "And he shall stand before Eleazer the priest, who shall ask counsel for him after the judgment of Urim before the Lord. And so it was. And Moses did as the Lord commanded him." Now Joshua doth not say, What need I go to Eleazer, or to the priest; what need I go and consult by Urim and Thummim? for I have the Spirit, that is able to lead me into all truth. No, but he submits unto his charge, and he waits upon the Lord in this way of the ordinances, although it is said here, that he had the Spirit. So, had not David the Spirit in a great measure; and yet, did he not use the ordinances? But look into the New Testament, and there you find that the apostles had the Spirit also: our Lord and Saviour Christ, he breathed upon them; they waited for the coming of the Spirit: and the Holy Ghost fell upon them; and yet notwithstanding, they were under commands; for saith our Saviour Christ to them, "Go teach all nations, baptizing and teaching them to do whatever I command you." Matt. xxviii. 19. So that although they had the Spirit, and the Holy Ghost, in a greater measure than any man, for aught I know, ever had since; yet notwithstanding, they were under commandments: "Teaching them, saith he, to do whatsoever I command you." And ye know what our Saviour says, in that place I mentioned even now, "He that believeth on me, out of his belly shall flow rivers of living water, which he spake concerning the Spirit
and the Holy Ghost that should be given, for he was not yet glorified.” John vii. 38, 39. A promise made to believers, and the churches, in the times of the apostles; they had the Spirit by virtue of that promise: and yet notwithstanding, they were under ordinances, and did use the ordinances. But that you may see how this objection runs cross, both to the Old and to the New Testaments; look upon one place more; it is in the xxxth chapter of Isaiah, the 20th and 21st verses, a promise made concerning the times of the gospel. “And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.” Here are ordinances, here are teachers. Well now, but where is the Spirit? Verse the 21st. “And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.” Thine ears shall hear a word behind thee; who speaks that word? Look into the 1st chapter of the Revelation, and there you shall find, it is the Spirit that speaks the word behind one; at the 10th verse: “I was in the Spirit on the Lord’s day, and heard behind me a great voice.” So that this voice behind, is that of the Spirit; when we do not expect the Spirit, the Spirit cometh and speaketh to us. So that thus now ye see, teaching, and ordinances, and the Spirit of Christ in us, and living in us, may and do stand together.

But yet will some say, What need of these things; if Christ liveth in each believer really by his Spirit, what need of commandments, or teaching without; for is it not said, Ye shall be all taught of God; and ye shall no longer teach your neighbour; is it not so said in Scripture?

No, not just so: for if you look into that xxxist of Jeremiah from whence the place is fetched: and the viiith chapter of the epistle to the Hebrews; ye shall find that the words runs thus: “This is the covenant that I will make with the house of Israel (verse the 10th) after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest.” Mark how the words run: it is not barely said
thus: "They shall not teach every man his neighbour, and every man his brother;" but that clause is added to it, saying, Know the Lord: they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord. As if he had said, I will now make a covenant of grace and mercy with you; I will write my laws in your hearts, and ye shall all know me, and though you have been taught heretofore as ignorant people, that have not known the Lord, yet now, because I will write my laws in your hearts, and my laws shall be there; ye shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, as if ye were ignorant, but my law shall be within your hearts, and you shall be taught as a knowing people.

Ye must know that although the Spirit of Christ live in every christian, and so God; yet the Spirit is the free gift of God, and therefore it acts and works no further than it pleaseth God to give it. Now look into the Scripture, and you shall find, that the Lord was never pleased to give the Spirit for this end, that it should be the only rule of a man's life; but for this end, that it should be an help to a man to know the rule, and to keep the rule. Look into the word and you shall find that the Spirit of the Lord was never given, to be the only rule for a man to live by, but it was given to be an help to understand, keep and fulfil the rule. And therefore Chrysostom doth well observe, it is with Christ in us, saith he, as with Christ without us. In the times of the Old Testament, the great promise was of giving Christ: in the times of the New Testament, the great promise is, the giving of the Spirit. Now, therefore, look as it was with Christ when he came into the world, so with the Spirit when he cometh into the heart, Christ with us. Now when Christ came into the world, he came not to destroy the law, but he came to fulfil the law: so when the Spirit cometh into the heart, the Spirit cometh not to destroy the gospel, or the ordinances of the gospel; but he comes to fulfil the gospel. Christus impletio legis, Spiritus impletio Evangelii. Christ the fulfilling of the law, the Spirit the fulfilling of the gospel. Quaecumque sunt in lege, &c. Whatever things are in the law, Christ fulfilleth: whatsoever things are in the doctrine of the gospel, the Spirit fulfilleth. And as when Christ came, he came
not to destroy the law, but to fulfil it; for he saith himself, “I came to fulfil the law,” Matt. v. 17, so when the Spirit comes unto any soul, saith the Spirit also, I come not to destroy the gospel, or the commandments of the gospel; but I come into this poor soul, to help it to fulfil the commandments of the gospel. Now when I do take away the commandments, and make the commandments no commandments to me, I mean the commandments without, then I destroy the commandments as to me; when I do make the ordinances of Christ, as no ordinances to me; then I do destroy them, as to me: and when I make the rule without, to be no rule as to me, then I destroy it, as to me: and when I, that am a believer say thus, I have the Spirit, and therefore I have no need of any commandment from without, for the Spirit is rule enough; here I take away the commandment, as to me; I take away the ordinances, as to me; I take away the rule as to me, and therefore I destroy them. Certainly, Christ within us, is not contrary to Christ without us: Christ without us, did not destroy the law; Christ within us, doth not destroy the gospel. Therefore, for any now to throw up ordinances upon this account, because they have the Spirit to lead, and guide them; this is to walk contrary to all the Scriptures, both of the Old and New Testament. Oh! that people would think of this one thing, the Spirit was never given to be the only rule of a man’s life; but it was given to help us to understand, and to enable us to keep the rule. Thus you see, ordinances, and Christ living in a christian, can stand together. And so you have the first thing cleared and proved, Christ liveth in all believers.

Secondly, Whereby may it appear that the Lord Jesus Christ doth so live in a believer, as that he hath a greater hand, and stroke in all the actions of his spiritual life than a believer hath himself; that Jesus Christ doth live more in a believer than himself doth.

The Scripture is very plain. If ye look into the 1st chapter of Paul to the Ephesians, and the last verse, there you find these words, speaking of Christ and his church, “Which is his body, the fulness of him that filleth all in all.” Our understandings, our wills, our affections, our duties, they are but empty vessels till Christ doth fill them, he filleth all, he filleth all in all. If ye have any sails spread in
any duty, it is Christ that filleth them. Look into the iiiid chapter of that Epistle to the Colossians, ye shall find that at the 11th verse it is said of Christ, He is all in all. The words are, "But Christ is all, and in all." He is all in all men; so it may be read: or, he is all in all things. Either way it may be read and it signifies both, he is all in all men, and he is all in all things. Take the last all, for all men; and so he is all in all them. Take the last all, for all things; and so he is all in all them, in all things. Now if the Lord Jesus Christ be all in all things, and all in all men; then certainly, he hath a greater hand and stroke in the actions, the spiritual actions of believers, than themselves have.

To make this clear to you by instances, thus: if the Lord Jesus Christ have a greater hand and stroke in our conversion, in our performance of duties, in our obedience, in the grace of our sufferings, in our assurance, than we, or believers have themselves, then, certainly, this part of the doctrine must stand clear and firm.

As for our conversion: ye know what our Saviour says, "None come unto the Son, but whom the Father draws: and none know the Father, but he unto whom the Son reveals him." Matt. x. 22. Convert me, saith the turning soul, and I shall be converted.

As for our performances, or duties; prayer, or whatever it is, look into the viiith chapter to the Romans, and the 26th verse, "Likewise the Spirit also helpeth our infirmities." But how doth this prove that the Spirit hath a greater hand and stroke in our prayers than ourselves have? Mark what follows, "For we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered."

As for the matter of our obedience. You know what the apostle saith, both unto the Romans, and unto the Galatians, That we are led by the Spirit: believers are led by the Spirit. Plus est agi, quam regi. He doth not say, We are ruled by the Spirit, but he saith, a believer is led by the Spirit; not ruled, but led. It is more to be led than to be ruled: for when a man is ruled by another, he acts himself, and his own actions are seen: but when a man is led, and carried away by another, though he may act himself, the other's
action is more seen than his. We, saith he, are led by the Spirit.

As for our grace in suffering; the deportment and demeanour of a gracious soul in the time of suffering, see what our Saviour Christ says for that, in the xth of Matthew 19th and 20th verses: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak but the Spirit of your Father which speaketh in you." So that he hath a greater stroke in the grace and carriage of a soul under his sufferings than himself hath.

As for the matter of our assurance. You know also what the apostle Paul saith, in that same viiith of the Romans, "Ye have not received the spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father: the Spirit itself bearing witness with our spirits, that we are the children of God." So that now all these five things are clear. And if the Spirit and Christ in a believer, the Spirit of Christ, have a greater stroke in a man's conversion, in his performance, in his obedience, in the grace of his suffering, and in his assurance, than himself hath: then surely, the Lord Jesus Christ hath a greater hand and stroke in spiritual actions of believers, than themselves have; now that is proved.

To give you one reason for it. If a believer had a greater hand and stroke in his spiritual actions, than the Spirit of Christ; then had he whereon to boast: for he might say thus: I have now been at duty; I confess I have had some help from Christ, and from the Spirit; but I had the greatest hand and stroke therein myself, and therefore why should I not boast? I have been now at prayer, and though I have had some help from the Spirit in prayer, yet I had the greatest hand and stroke therein myself, therefore why should I not boast? But, saith the apostle, boasting is excluded: surely therefore, the Lord Jesus Christ doth so live in a Christian, as that he hath a greater hand and stroke, in all the actions of his spiritual life, than a Christian, or a believer hath himself; so that he may say truly, "I live, yet not I, but Christ liveth in me."

If this be true; surely there are few believers in the world; how few are there in whom Christ lives thus?
fear upon this account, will some poor soul say, that I have no faith in Jesus Christ: I thought once that I had faith in Christ, and that I was a believer, but I do not find Christ living in me thus, that the Lord Jesus hath a greater hand and stroke, in all my duties than myself, and therefore I fear that I never yet had faith: are there not few believers in the world upon this account?

I grant it, there are few believers in the world, few that have faith, few in whom Christ lives thus. But that this doctrine may not be a stone of stumbling to any weak christian, you must know this: That it is with Christ in us, living in us, as it was with Christ without us, living without us. When the Lord Christ came into the world, and lived here on earth, lived without us: he lived a conflicting life, a life under temptations, and freedom from those temptations; desertions, and freedom from those desertions: his life here on earth was a hidden life, a veiled life; "He came unto his own, and his own received him not," John i. 11; and knew him not: his own would not say, Now our Lord Christ is among us. So when Christ comes into the soul by his Spirit, when he lives there, he lives a conflicting life: he hath his temptations there, and his freedom from those temptations; he hath his desertions there, and his freedom from those desertions: he liveth a hidden life there, a veiled life there; he comes to his own, and many times the soul that is his own, doth not receive him in a way of comfort, is not able to say, Christ liveth in me. But whoever you are that make this objection, or lie under this fear; give me leave to propound four or five questions to you.

1. What is that in you, that doth ordinarily sway the great actions of your lives? When the Lord Christ comes into the soul, he comes as a king, presently ascendeth the throne, and takes hold of the scepter; interests himself in all that doth sway the soul, and sways the actions of the soul: now what is it that doth sway a man's actions? *Finis actionis domina et regina est.* The end sways the action. And look what that is that doth sway your end, that is it which liveth in you; if self swayeth your end, self liveth in you; if Christ sway your end, Christ liveth in you. Now, soul, take all the actions of thy life, since thou hast set thy face towards hea-
ven, and as for the great turnings of your life, and the great actions, hath not Christ been at the end of them?

2. Do you not find a secret kind of disposition unto all the commandments of the gospel? Where the Spirit is, there Christ liveth. When the Lord makes a covenant of grace, you shall observe he promiseth, that he will give his Spirit, and withal that he will write his law in our hearts: and when he promiseth in the covenant of grace, that he will write his law in our hearts, he doth also promise for to give his Spirit. As when the Lord gave out the law at first to mankind, he did write the moral law in man’s heart: so that the heathen now have the law written in their hearts, the moral law; whereby they are disposed and inclined to morality and civility: so when the Lord comes and makes a covenant of grace with the soul, then he doth give out his Spirit to the soul, and then he doth write his law, the law of grace, love and of the gospel, in that soul, and that soul hath a secret disposition unto all the commandments of the gospel. Now do you not find it thus with you? when sometimes you are tempted to what is evil, do not ye say thus, I cannot do it; O Lord, thou knowest I cannot live as I have done, and I cannot want the presence of God and Christ. What means this cannot, but a law within, that God hath written in the heart; there is the Spirit, and there is Christ?

3. Do not you find your souls sometimes carried out to what is good, beyond and contrary to your own dispositions and natural inclinations? It is written of Trajan the Emperor, that he was an exceeding meek, loving, quiet, good natured man; and yet he was one of the greatest persecutors in the primitive times, he had his hand in as bloody actions against the saints, as any persecutor in those times: yet a man of a quiet, loving, sweet nature and disposition. How came this to pass? He was acted by Satan, and being thus acted beyond his own disposition and inclination, it argued that Satan had a greater hand and stroke in his action than himself had. So, when a man shall be carried on to what is good, even contrary to his own nature and disposition, what doth this argue, but that the Lord Christ hath a greater hand and stroke in that action than himself hath.

Do not you find, sometimes, whoever you are that make this objection, or lie under this fear, that Christ doth
not live in you; do not you find, that sometimes your soul is carried out to what is good, beyond what you intended? When Zaccheus went up into the sycamore-tree, he only went up to see the outside of Christ; but he comes down, receives Christ into his house, there he bids him welcome and saith, "Lord, behold the half of my goods I give to the poor," Luke xix. 8. Zaccheus never intended this when he went up to see Christ: what is the reason? The Lord Christ was upon his soul, the Lord Christ at work upon him; and because he was carried out farther in this good work than ever he intended, it thereby doth appear, that the Lord Jesus Christ had a greater stroke in this spiritual action of his than himself had. As on the other side, a wicked man sometimes he begins to sin; and saith he within himself, I will do it but a little, I will not go very far, I will never do it again, I will now take my leave of this sin, it shall never be acted by me any more. But he goes farther in it than ever he intended; Why? because the devil hath a greater stroke upon him than himself hath. So here, when as a man's soul shall be carried out unto what is good beyond what he intended, this argues that the Lord Jesus Christ is at work upon his soul, and hath a greater hand and stroke upon his actions, his spiritual actions than himself hath. Now is it not thus with thee?

5. Whoever thou art, man or woman, that makes this objection, and lies under this fear, that the Lord Christ doth not live in thee; were you never persuaded of this, did you never yet think, that Christ was in you; did you never yet believe that Christ lived in you? Yes, I confess I had such thoughts once; but oh, I have lost those thoughts, I have lost those persuasions. But when you had those thoughts, and when you had those persuasions, how came you by them? My soul was lying in a sad, dark, dead, hardened condition; my soul was ready to sink with despair: and all on a sudden, my soul was raised up within me to this persuasion, for to think that Christ was in me, and that Christ liveth in me. Well, either these thoughts were from Satan, or from Christ; either this persuasion of yours was from Satan, or it was from Christ: not from Satan, for Satan doth not use to be so loving to a poor tempted soul, to bear it up when it is ready to sink under temptation; Satan doth
not use to be so loving to a poor soul to free it from despair: then it was from Christ; and if it were from Jesus Christ, then Christ had a greater hand and stroke in this persuasion than thy own soul; for thou sayest, I was dead, dull, hardened, ready to sink; and I said, Mercy is gone, I shall never see the face of Christ again; and all on a sudden these persuasions were raised in me. Here Christ plainly hath a greater stroke in this persuasion than thy own soul.

Upon all this I do now appeal unto you, whoever you are that lie under any of these fears, hath it not been thus with you, that all on a sudden you have been raised to these persuasions? Do not you find that sometimes your soul hath been carried out to God, even contrary to your own inclination and disposition? Do not you find that sometimes your soul hath been carried out to what is good, beyond all that you intend; you thought to begin prayer a little while, and hath not the Lord sometimes come in, and carried out your soul farther than ever you intended? Do you not find a secret disposition or inclination to all the commandments of the gospel of Jesus Christ? Do you not find that in the greatest actions and turnings of your lives, Christ hath been at the end thereof? Oh yes, if I should speak true I must needs say this, Although I have not seen Christ at the end of every action, yet as for the great actions and turnings of my life, I must needs say Christ hath been there. And the Lord knows I have a secret disposition to the commandments of the gospel. And, O Lord, thou knowest that I have been carried out many times to what is good, contrary to mine own disposition. O Lord, thou knowest I have been carried further in a way of good than ever I intended. O Lord, thou knowest when my soul hath been dead, hardened, and I have said, Now mercy is gone, and I am driven from mercy; then, then hath there been persuasions raised in me, that Jesus Christ is in me. Well, be of good comfort, soul, be of good comfort from the Lord. If thou hast these persuasions, do not check them; and if for the present you have not these persuasions, yet wait on the Lord, for our Saviour Christ hath said, "I will send the Comforter; and in that day ye shall know, that I am in you, and you in me;" John xiv. 20: and therefore wait upon Christ for that day.
Suppose this doctrine be true, that Christ liveth in all believers; that he hath a greater hand and stroke in the actions, the spiritual actions of believers, than themselves have; what conclusions or practical meditations shall we draw from hence?

I will name some and lay them before you; carry them home with you.

If these things be true, then may every one say, Now I see that the in-being of Christ in the soul, is not a mere fancy, a mere notion, but carries with it the greatest reality in the world. For when Christ is in a believer, there he lives, acts and works: yea, and he hath a greater stroke in the spiritual actions of believers than themselves have. Surely therefore, this in-being of Christ in the soul, is a work of power, of almighty power, the same power that raised up Christ from the dead.

If these things be true, then here may a man say, I see a great and vast difference between a godly and a wicked man. Take a wicked man, and though he be never so great or rich, yet Satan is in him, Satan liveth in him and ruleth in him; the prince of the air ruleth in him, and he is taken captive by the devil at his will. But now take a godly man, and though he be never so poor and mean, yet Christ is in him, Christ liveth in him, Christ hath a greater hand and stroke in his actions than himself hath. Take a wicked man of the highest form, and though he do pray, hear, read, confer or speak of good things, yet not Christ, but himself works and acts in him; self worketh and acteth him. But take a godly man, and though he be never so weak, Christ liveth in him, and hath a greater hand in his actions than himself. Who would not be godly, who would not get into Jesus Christ?

If these things be true, what desperate madness is it for any to oppose the saints and children of God, especially for the matter of their religion and gracious actions? It is opposition done unto Christ himself. Christ liveth in them. And the Lord Christ doth so live in a gracious man, a believer, as he hath a greater stroke in all his prayers and in all his duties than himself hath. Then for a man to stand and scorn, scoff and jeer at the prayers, duties and gracious actions of a believer, what is it, but to make opposition to
Christ himself? If there be ever an opposer, a scourner in this congregation, Poor soul! where wilt thou appear in the great day?

If all these things be true, then may every believer say, Now I see what a great evil it is for any child of God to say that his duties are nothing but hypocrisy, or the work of Christ hypocrisy. Do ye look upon the work of Jesus Christ as so vile and base? nothing more base in your eye than hypocrisy. If Christ be in me, he liveth in me, he hath a greater hand and stroke in all my spiritual actions than myself hath. Therefore, through the grace of God, I will be for ever wary how I say of my own duties again, they are all nothing but vile hypocrisy.

If these things be true, then here now I see the reason why a believer is and ought to be thankful to God for all those things that he doth to God and for God; not only thankful for what he receiveth from God, but thankful for what himself doth offer unto God. We read of David, that when he and his people had offered a great offering, he praiseth the Lord for his own willingness to offer unto the Lord. So a believer is not only to be thankful for what he receiveth from God, but also for what he himself doth do to God and for God. Why? Because it is not he that doth it, but Christ living in him; and the Lord Christ hath a greater stroke in that action which he doth to God, or for God, than himself hath. Therefore infinite reason why we should not only be thankful for what we receive from God, but for what we do to and for God.

If all this be true, then here we see a mighty engagement for every poor believer to come unto duty, although his heart be dead, dull, heavy and indisposed unto it; because it is not he, but Christ worketh in him in duty. Am I therefore dead, dull, heavy and indisposed to prayer or any duty; yet will I go and offer myself unto God in prayer. Either Jesus Christ will come down upon my prayer, God will come down in my duty, or else he will not. If the Lord do, what a mercy shall it be unto me. If the Lord do not come down while I am at duty, and work all my work for me, it shall be my affliction, and I will mourn after God. But whether the Lord does come down in my duty, or whether he does not, it is as it pleaseth him; I will wait upon the Lord, for it is he that worketh in us mightily. Oh, my soul,
therefore for ever wait upon God in duty, yea, although my heart be hard, dead, dull and indisposed thereunto.

If all this be true, what gracious, holy, heavenly lives should all those lead that pretend to the word, believer. Some there are that do pretend to the word, believer—I am a believer; and they say they have faith. But if I have faith indeed, then Christ liveth in me: not the world liveth in me, but Christ liveth in me; not malice liveth in me, but Christ liveth in me; not pride liveth in me, but Christ liveth in me. But how many are there, poor souls, that may say in truth, Pride liveth in me, and malice liveth in me, and the world liveth in me, but Christ liveth not in me. And will ye say then, that ye have faith? Let us not be deceived. But if this be true, that Christ liveth in all believers, what gracious and holy conversations should the conversations of believers be; and whensoever you fail in any thing, you should even say, Yea, but would Christ do so? My soul, thus and thus hast thou spoken, but would Christ have spoken thus and thus?

If all this be true, why should we not all stand, wonder, and admire at the infinite love of Christ? It was much love in Christ, for to come down into our nature; it was yet more for to come down into our hearts by his Spirit; yet more for to live, act and work there: but the Lord Christ, he is not only come down into our nature, come down into our hearts, for to live, act and work there: but the Lord Christ hath an eye upon all our actions, the Lord Christ hath a greater stroke in all our spiritual actions than ourselves have; he is at the beginning, and he is at the middle, and he is at the latter end of every action. Had the Lord Christ only given himself for us, what a great mercy had it been; but he hath given himself to us, not only for us, but to us; he cometh and liveth in a believer: he liveth more in a believer, than a believer doth himself. What love, mercy and grace is here! You that are believers, do you know your own privilege? What is it to have Christ living in you? Only hear the word of exhortation, you that are made partakers of this great privilege, Christ living in you: "Christ in you the hope of glory," Col. i. 27. Labour now to hold forth the virtues of Jesus Christ in your lives. And when ye have done all, then walk humbly, walk humbly with your God,
and say as Paul here of the true believer, "I live, yet not I, but Christ liveth in me." I have been now at prayer, yet not I, but Christ prayed in me: I have been now at conference, and spoke such and such good words; yet not I, but Christ worketh in me, speaketh in me. Upon this account let us all labour to walk humbly with our God, for it is Christ more than you, Christ hath a greater stroke in all your actions than yourselves have; therefore now let every man say, "I live, yet not I, but Christ liveth in me."