

SERMON XXIII.

BY THE REV. JOHN SHEFFIELD, A.M.

OF PETER-HOUSE, CAMBRIDGE.

OF HOLINESS.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Hebrews xii. 14.

HERE are two duties enjoined together in one and the same precept, though not enjoined with the same penalty,—“peace,” and “holiness.” The latter hath a sad threat added, if we miss it: “Without which no man shall see the Lord.” It is somewhat like that charge in Exod. xxviii. 33—35, that the vest of Aaron should be on the skirt with a pomegranate and a bell, both of gold; yet the use of the bell was far above that of the pomegranate,—that the “sound thereof may be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.” So are *peace* and *holiness*, two golden graces or blessings: *peace* is like the pomegranate, whose smell is fragrant, odoriferous, and so full of seeds, as no fruit more. Such is *peace*, of all outward blessings the chief, and full of the seed of all blessings. It is therefore called “the bond of peace;” (Eph. iv. 3;) as if other blessings were the bundle, but *peace* the bond that did comprehend them all. Yet *holiness* is that which beareth the bell, and maketh the music in the ears of God. And if the sound thereof be not heard before the Lord, we shall surely die. Therefore it is observed that the relative “which” is not plural, as referring to “peace” and “holiness” both; nor is it feminine, as referring to “peace” at all; but *οὐ χαρις*, (not *ὄν*, nor *ἡς*, *χαρις*,) as referring only to *ἀγιασμον*, “holiness.”

Here are two great points contained in this text.

DOCTRINE I. *Peace is a high duty, rich blessing, and singular benefit, that a Christian is bound to follow, pursue, press after, and labour for, and that “with all men.”*

The duty is pressed strictly in the word *διωκετε*, rendered here, with the softest, “follow;” and in other places it is rendered “to follow after,” (1 Cor. xiv. 1; Phil. iii. 12,) “to pursue,” (1 Peter iii. 11,) “to press unto.” (Phil. iii. 14.) And we have a full proof for all: “If it be possible, as much as lieth in you, live peaceably with all men.” (Rom. xii. 18.) We must see [that] there be no default on our part, that all the world is not in peace; but that we follow, pursue, press hard after peace, as far as possibly we may, and to the utmost that lies in us, and that “with all men;” so saith the text also.

But I must leave this small pomegranate, peace, that I may ring out the saints’ bell of holiness, the sound and force whereof I heartily

pray may reach all your hearts, not ears ; or rather, that the sound thereof in all your hearts may be heard in the Lord's ears, not ours, "that ye die not," yea, that religion die not ; otherwise, I may fear that England's passing-bell is tolling at the departure of our glory, and we may call the next generation, I-chabod. (1 Sam. iv. 21.)

But the other and present point is this ; namely,

DOCTRINE II. *That true and real holiness is the grace, the duty, the state, the trade which every Christian is bound to follow, pursue, press after with might and main, as he ever thinks to look God in the face.*—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.) "Perfecting holiness,"—what is that, but to follow it, follow after, pursue, press hard to it ? So, 1 Peter i. 15 : "Be ye holy as God is holy." There is as much or more ; pursue, follow it still, that you take up with no scant measure, no low degree, of it.

1. I call it "a grace ;" and so it is : yet, more, it is not one single grace alone, but the conjunction of all graces. To say it is a star, is too little ; it is a constellation ; or, the way of holiness is, as the *Lactea Via*, ["Milky Way,"] altogether starry ; so holiness is all grace.

2. I call it "a duty ;" and so it is ; but, much more, it is the sum and epitome of all duty. All duties of the first table are referred to holiness ; as all of the second table, to righteousness. (Luke i. 75.) Yea, duties of the second table are called "holiness." (1 Thess. iv. 3—7.)

3. I call it "a state ;" it is not an act or habit, but a state ; nor a state of a Christian, but the state of Christianity, the state of consistency and continuance, or growth. There are some states [which] we pass through : (as the man through infancy, childhood, youth, but abides in the state of manhood :) we pass through the new birth to be born no more ; [the state] of mortification, to die no more ; (Rom. vi. 9, 11;) of bondage, to fear no more : (Rom. viii. 15 :) but in this state once, we must persist, persevere, live, die in it.

4. I call it "our trade ;" and so it is, our noblest profession, and course of life : "Be ye holy in all manner of conversation." (1 Peter i. 15.) "What manner of persons ought we to be in all holy conversation and godliness !" (2 Peter iii. 11.) This is the trade and business we should ply-in the whole course of our lives.

Now it may be asked what this holiness is : and I would answer, and, if the time would bear it, open the definition, which is this :—

WHAT HOLINESS IS.

True holiness is that inward, thorough, and real change, wrought in the whole man of a formerly vile sinner by the Spirit of God, whereby his heart is purged from the love, and his life from the dominion and practice, of former sins, and whereby he is in heart and life carried out after every good.

1. I call it "a change ;" and so it is : it is not from nature, custom,

education ; it is not a habit, form ; but a change. *Christiani fiunt, non nascuntur ; creantur, non generantur* : * and a mighty and manifest change it makes ; it is therefore called “a new birth,” “new creation,” “a new creature,” “resurrection,” &c. Is there not a change when a child is born ? when a dead person [is] raised ? a blind man receiveth sight ?

Yea, whatsoever is called “holy,” is, *eo nomine*, [“on that account,”] changed from its common use. When a person, or a garment, or a place, or a vessel, or a day, was called “holy,” all such were changed as to their use, serving now for sacred and religious services ; such is soul-holiness, a soul-change.

There are three great changes wrought in a Christian at times.

(1.) First. One *in justification* ; when a guilty sinner hath sin taken away, *ne imputetur*, “that it is not imputed.”

(2.) The second *in sanctification* ; when a sinner, living and wallowing in sin, hath sin taken away, (the power of it,) *ne regnet*, “that it doth not reign.”

(3.) The third is *in glorification* ; when the sanctified person hath sin taken away, (all remainders of it,) *ne restet, aut omnino sit*, “that it hath no being left.”

Now though the first and last of these are both perfect changes, and sanctification is not perfect here ; yet, upon some account, some have called that change wrought in sanctification the greatest change of the three ; for, compare it with justification : *justification* is a change of the state, not of the person ; a change without, not within, the man. In *sanctification* there is a real change, and that within the man. In *glorification* also is a perfect change, it being the highest state of the three ; but the change is not so great as in *sanctification*. Glory and grace differ but gradually, there being no opposition between them, as between grace and sin. The change is not so different between the morning light and the noon-day brightness, as between the morning light and the midnight darkness.

2. I call it “an inward change,” to distinguish it from civil honesty.

3. “A thorough change,” to distinguish it from restraining or conforming grace ; which produceth some particular and partial change, but not a total and universal.

4. “A real change,” to distinguish it from hypocrisy, which makes show of a great and goodly change, but is only outward and seeming, not inward and real ; which three are often taken—but as often mistaken—for holiness.

5. “Wrought :” it is neither natural nor acquired, nor taken up by the power of our own free will, or force of others’ persuasion, strength of reason, convictions, resolutions from within or without. Hence we are said to be “God’s workmanship ;” (Eph. ii. 10 ;) to be “wrought to the same thing.” (2 Cor. v. 5.)

6. “In the whole man :” “The very God of peace sanctify you

* “Men are not Christians by birth, but are made Christians. They have their Christianity not by generation, but by regeneration and a new creation.”—EDIT.

wholly; and I pray God your whole soul and body and spirit be kept blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.) So that if you ask, "Where is the seat of this holiness? Is it in the head? or heart? or conscience? or outward man?" I answer, In no one, but all of them: it is as leaven that leaveneth the whole lump; it is as the soul, *tota in toto, et tota in quâlibet parte*.* The understanding in a newly sanctified person is enlightened to discern spiritual things, which before he understood not; his memory [is] sanctified to retain what is good, and shut out what is hurtful; conscience awakened to check for sin, and excite to duty; will subdued to embrace good, resist evil; affections orderly placed, to love, fear, desire, delight in, and to hate, and what is suitable to holiness; and the whole outward man, for speech, actions, behaviour, yea, habit and dress, is composed as becometh holiness.

7. "Of a formerly vile sinner." Grace makes a mighty change when it works effectually; none so bad, so far gone, but it can bring home. It finds one in his blood, and leaves him clean; (Ezek. xvi. 6;) it finds a thorn, and leaves a myrtle; (Isai. lv. 13;) it meets with a publican and harlot, and leaves a saint; it meets with a bloody persecutor and hellish blasphemer, and turns him into a preacher or martyr, as Paul. (Acts ix.) It finds men as bad as bad can be, and leaves them in as good a state as the best. (1 Cor. vi. 8—11.)

8. "By the Spirit of God." We may not ascribe it to the virtue of ordinances, or worth of instruments: "But ye are washed, but ye are justified, but ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.) Art, nature, education can do nothing here: It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. iv. 6.)

9. "Whereby his heart is purged from the love, and his life from the dominion and practice, of former sins, and whereby he is in heart and life carried out after every good." Here [are] the parts of holiness, which are two, mortification and vivification: "Cease to do evil; learn to do well." (Isai. i. 16, 17.) The first is *privative*. The second *positive*.

(1.) Grace works right, when there is, first, a leaving of old sin. It is not putting a new piece on an old garment, or clapping a new creed to an old life, or new duties to wonted courses; this were to sow with divers seeds, or wear a garment of woollen and linen, which God hates: (Deut. xxii. 9—11:) but there must be, as to the *privative part*,

(i.) "A heart purged from the love of every sin." There may be sin left in the heart, no sin loved and liked: "The good that I would I do not: but the evil that I would not, that I do." (Rom. vii. 19.) Sin and grace may stand together, not love of sin and grace.

(ii.) "A life [purged] from the practice and dominion of sin." Sin remains still, but reigns no more. He was "a servant of sin," and

* "All in all, and all in every part."—EDIT.

had members enough to be instruments of sin,—a mouth to speak it, a tongue to speak for it, a wit to invent for it, reason to argue for it, hands and feet to work and walk for it, purse to spend upon it: there is none of these now. (Rom. vi. 17, 19.)

(2.) Secondly. And the other part is yet much better: “He is in heart and life carried out after every good.” It is not a bare breaking-off of sin that makes a Christian; (it is one-half of a Christian;) but there must be a turning from sin, and bringing forth fruits meet for repentance. You have both these parts in 2 Cor. vii. 1: “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

REASONS.

To come to the reasons of the point, which are four.

REASON I. *This is God's great design; therefore [it] should be ours.*—It is the greatest design [which] God hath upon his people in all [that] he doeth to and for them. All the *immediate* acts of God, and all his *mediate*, tend to this.

(I.) *All God's immediate acts.*—Pitch where you will: carry it to the first of God's acts toward man in election: “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” (Eph. i. 4.) “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” (2 Thess. ii. 13.) So that I may not say, “If I am elected, I shall be saved, though I live in sin;” but, “If elected, I must be sanctified, and die to sin.”

Take all the acts of the three persons apart.

First. The Father, if he adopt, if he regenerate, if he call, it is that we should be holy. (1 Peter i. 14, 15; 1 Thess. iv. 7.)

Secondly. It is the end designed by all that Christ did,—his incarnation, life, death, doctrine, example, humiliation, exaltation, prayers, promises, threats, miracles, mercies, yea, of his intercession in heaven,—that we might be sanctified. (Heb. ii. 11; xiii. 12; Eph. iv. 26, 27.)

Thirdly. It is the end of all that the Holy Ghost doeth. All the works of the Holy Ghost may be referred to three heads: 1. His *gifts*; 2. *Graces*; 3. *Comforts*. And all these tend to holiness.

1. *All the gifts of the Holy Ghost.*—If a gift of prayer, of conviction, terror, &c., it is to sanctify thee; if of knowledge, utterance, &c., it is to make others holy.

2. *All his graces.*—What is knowledge, faith, repentance, love, hope, zeal, patience, given for, but to make thee holy? Yea, they are the several parts of thy holiness itself, which is made up of nothing but the graces of the Holy Spirit.

3. *All the comforts of the Spirit are given to strengthen our hands in holiness.*—What is the peace of God, love of God, pardon of sin, assurance of salvation, joy in the Holy Ghost, Spirit of adoption, given for, but to make us more watchful, humble, lively in holiness? The Privy Seals of justification must be attested in letters patent,

under the Broad Seal of sanctification, or it may be well suspected. Jeremy had two evidences of his purchase, one sealed, the other open; (Jer. xxxii. 11;) so must we.

(II.) *The mediate acts of God, whatsoever they be, in providences or ordinances.*

First, *All ways of God's providence to his people tend to their sanctifying.*

1. If God *afflict*, he saith to sickness, "Go and pull me down that proud sinner, that he may be sanctified." "Go," saith the Lord to the winds and storms of the sea, "blow and beat the ship, to awaken me that sleepy Jonah." (Jonah i. 4, 6.) "Swallow him up," saith he to the whale, (verse 17,) ("The Lord spake to the fish," it is said, chap. ii. 10,) "that he may learn to pray there, and preach after." "Go, temptation, winnow me that man well, that he may not be full of self-confidence, that he, being converted, may strengthen his brethren." "Go, death," saith he, "smite such a woman's husband, that she may be destitute of worldly comforts; then will she trust in me, and fall to prayer and supplication." (1 Tim. v. 5.) "Go, ye Chaldeans and Sabeans, and work your will on my servant Job; yea, go, Satan, and do thy worst: make ye him poor; I will make him honest and pious, and more than a conqueror, and bring him forth as gold." (Job i., ii.) "I will leave a poor people, saith the Lord, and they shall trust in me." (Zeph. iii. 12.) In a word: the Lord saith [that] the end of all chastisement is, "that we should be made partakers of his holiness." (Heb. xii. 10.)

2. If God *deliver*, it is that we should "serve him in holiness and righteousness." (Luke i. 74, 75.) "Go," saith the Lord to Moses, "deliver me that people, that they may be to me 'a kingdom of priests, and a holy nation.'" (Exod. xix. 5, 6.) "Let Naaman be healed, that he may become a convert to that God that hath healed him." (2 Kings v.) "Sanctify me that first-born son, whom I have given thee again." (Exod. xiii. 2.)

Secondly. *In all ordinances, whose sole and proper end is sanctification.*—The word is to sanctify; (John xvii. 17;) the commands, (1 Thess. iv. 3,) the promises, [are] to sanctify. (2 Cor. vii. 1.) The sabbath is a sign between God and us, that he is the Lord that doth sanctify us. (Exod. xxxi. 13.) The sacraments: baptism is to sanctify; (Eph. v. 26;) the Lord's supper [is to sanctify]. So discipline, censures, absolution, &c., church-communion, private conference. All ordinances agree in this: some of them are for conversion, some for confirmation; all for sanctification.

REASON II. *This is that which constitutes a Christian, and from which he is denominated.*—All the Christians and church-members of old were called "saints:" "The saints at Rome, Corinth, Ephesus," &c.; that is, the Christians of those places and churches; not saints departed and canonized; but such saints as we are or should be; visible saints, followers of holiness. And therefore, as one is called "a scholar," because he follows learning; another, "a merchant," because he follows merchandise; so is the Christian to

“follow holiness.” To imagine a Christian without holiness, is to call one “rich” that hath neither goods nor lands; “a scholar” without learning; to imagine a sun without light, and fire without heat: which is a pure contradiction.

It is holiness which constitutes the Christian, as it is the soul which constitutes the man, who without it is a dead carcass: hand, foot, heart, move not, neither can the eye see, ear hear, or tongue speak, without the enlivening soul. So is the professor a carcass or shadow without holiness; all his works dead works; his prayers dead, praises dead; yea, his faith, hope, repentance, without holiness, *mortua et mortifera*, all “dead and deadly.”

REASON III. “*Without this no man shall see the Lord.*”—This is the menacing reason of the text; where there are two things to be explained.

First. One *implied*.

Secondly. The other *expressed*.

1. That *implied* is, *that in seeing the Lord is the complete beatitude of the soul.*—“Blessed are the pure in heart: for they shall see God;” (Matt. v. 8;) that is, see the Lord Jesus; for the Godhead is invisible: “No man hath seen God at any time, nor can we see him.” (1 Tim. vi. 16.) But the holy person shall see Christ, and the glory of the Divine Essence, as much as finite can comprehend of infinite; yea, see God and live; see Christ, and be like him. (1 John iii. 1, 2.) Jesus Christ, seen in heaven, is the glass of the Trinity; in him we shall see “the fulness of the Godhead bodily.” (Col. ii. 9.) And he is a transforming glass to those that see him, who “shall be changed into the same image from glory to glory.” (2 Cor. iii. 18.) And the sight of Christ will be to us a transfiguration-sight. When I look into another glass, I see the image and representative of myself, and, as it were, another self; but when I shall look into this glass, I shall see another image and representation, (as a parhelion by the reflection of the sun,) and, as I may say, another Christ. Hence we commonly call the vision of God “the beatifical vision;” as one saith elegantly, *Fides justificat, charitas ædificat, spes lætificat, visio beatificat*: “Faith justifies, charity edifies, hope pacifies, but it is vision which glorifies;” and, I may add, *sanctitas qualificat*, “holiness qualifies,” that vision may glorify.” And this leads me to the second thing, which is *expressed*.

2. “*Without this no man shall see the Lord.*”—Mark the word, “no man;” be he rich or poor, prince or peasant, yea, be he a prophet, apostle, minister, martyr; yea, we may carry this *ουδεις* higher,—“no angel” [without this] shall see the Lord. What parts soever the man hath, whatsoever duties he performeth; let him be [of] this, or that, or any other the best profession, way, church; let him do, let him suffer, let him be, let him give, let him hold, what he will; if he be not holy, he comes not into God’s beatifical presence, he enters not into the holy hill of God. But were he as “the signet of the right hand,” he must off; were he an anointed cherub, he must out. Down came the angels, when they had laid down their

holiness; and Adam was driven out of God's presence, when he had driven out holiness.

REASON IV. The fourth and last reason is that thundering one of St. Peter,—when the last trumpet shall sound, and sound louder and louder; when “the day of the Lord shall come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (2 Peter iii. 10—13.) Here is nothing but terror in the text, lamentation, and mourning, and woe; “a thief in the night,” “a great noise,” fire, melting, burning, dissolving; yet is holiness and righteousness secure. The new creature looks for “a new heaven, and a new earth,” wherein there will be room for holiness, if there be none here, as for Lot in Sodom. This holiness is like the blood of the passover on the door-posts, when the destroyer was abroad, and a dreadful cry all Egypt over; then were the Israelites ready with their “loins girt, and staves in their hands,” expecting the good hour of their last redemption. (Exod. xii. 11.)

We have seen (it may be, some of us) sad days already; but there are two sadder to be expected; they are called “the *day* of the Lord,” and not *days*; because, as death leaves us, judgment finds us; death being the morning, and judgment the evening, and eternity the night, of the same day. They are both days of dissolution: the one is of the body; a sad dissolution, when the soul shall pass away with a sad noise of many a doleful groan, and this elementary body shall melt with fervent heat of burning diseases, &c. The other is of the universe, when the whole world shall be in a conflagration, and hell shall come up to heaven, as once hell came out of heaven to consume Sodom; when the body of the universe “shall groan with the groanings of a deadly wounded dying man,” as was said of Egypt; (Ezek. xxx. 24;)

Quo mare, quo tellus, correptaque regia cœli

Ardeat & et mundi moles operosa labore;—OVIDII *Metamor.* lib. 1. 257; *

“when the stars shall fall from heaven, and the powers of the heavens shall be shaken;” “the sun turned into darkness, and the moon into blood;” and “all the kindreds of the earth shall mourn,” (Matt. xxiv. 29, 30; Acts ii. 20,) and the hypocrites cry out, “Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” (Isai. xxxiii. 14;) then shall the godly soul lift up his head; at death and destruction he shall laugh;

- * “Remembering, in the Fates, a time, when fire
Should to the battlements of heaven aspire,
When all his blazing worlds above should burn,
And the inferior globe to cinders turn.”—DRYDEN'S Translation.

(Job v. 22;) he shall walk loose in the midst of the flames, as did the three children, without so much as the smell or least dread of the fire; (Dan. iii. 27;) and they may touch these live coals, as the angel did, (Isai. vi. 6,) without any dismay.

O holiness, holiness! what a "munition of rocks" wilt thou give thy followers in that day of the Lord! (Isai. xxxiii. 16.) O let me press you to get a holiness that is scripture-proof! and you yourselves, and your state and comforts will be death-proof, hell-proof, judgment-proof; you need not fear any fear of man, any day of the Lord, any furnace-fire, elementary fire, conflagration-fire, hell-fire. When the kings, and the captains, and the mighty shall cry out to the rocks to fall on them, and the worshippers of the beast and the rich merchants of Rome shall cry out for the smoke of the burning, then shall the sons of Sion sing out their redoubled Hallelujahs at the coming of the Bridegroom, and the day of the Lord, their day of marriage and coronation.

USES.

USE I. LAMENT *the loss of holiness.*—We may complain [that] holiness is lost and fallen in the streets. Some complain of loss of trade: "In these sad times trade is dead: there is no trade:" we may say this trade is lost or dead, there is little holiness stirring. Many complain of the loss of peace: "Peace is gone:" but we have cause to say, [that] holiness was gone first. In midst of many professions, many contentions, many opinions, changings, turns, returns, little holiness to be seen. In midst of great parts, high expressions, much light, powerful ordinances, many years' attempted reformation, a little holiness goes a great way. Our shadows are long, our contentions sharp, our holiness low: our corn runs out into straw and stalk, not ear and kernel. Our nourishment turns to rickets,—the head swelled and extended, the child feeble and infirm. We have left our company, and our work, and are scattered all the land over to pick up straws, and gather stubble. Some observe, that our buildings now-a-days are not so solid and substantial as of old; our spiritual buildings are not, I am sure: and, as some say, our English cloth is not of so good a name and esteem as heretofore abroad, not so pure and well wrought; our name and crown for holiness is lost, it not being so pure and well wrought.

USE II. It INFORMS *how little some have to evidence their Christianity, and their title to heaven, that can speak of no holiness, make no proof of any real change or work of the Spirit, of dying to sin, living to God.*—What are all these hopes but lying hopes? "Without holiness no man shall see the Lord."

Visible saintship may justly gain admittance into church-fellowship; but it is real holiness that makes meet to partake of the "inheritance of the saints in light." Seeming holiness in profession sets thee in the outward court; but into the inner temple, and the Holy of holies, only true holiness qualifies to an admission. It is noted [that] though the outward court was laid with stone, yet the inner temple, and the

Holy of holies, had the very floor of gold: (1 Kings vi. 30:) true holiness makes a member of the church militant and triumphant.

USE III. REPROOF or TERROR *to such as hate, deride, or scoff at holiness.*—Many, if reproved, will say, “I cry you mercy, you must be so holy! I am none of your saints, nor of the holy brethren,” &c. O unclean swine! (or unclean spirit, shall I say?) knowest thou not whose language is that in thy mouth, “What have I to do with thee, thou Holy One of God?” “Thy speech bewrayeth thee,” as one saith, “to be a Hellilean, no Galilean, no disciple.” Dost thou call thyself a Christian, and deny the saint? Then blot out “saint” in Paul’s epistles, and teach him to call Christians by some other name, of “drunkards, swearers, and scoffers at holiness.” Blot out “saints” out of thy creed. Dost thou say thou art none of the holy brethren? Then tear thy name out of God’s book, and the church-register. The apostle calls all the Christians to whom he writes, “Holy brethren, partakers of the heavenly calling.” (Heb. iii. 1.) Dost thou glory that thou art none of the holy ones? Then glory in this threat of the text,—that thou shalt never see God; glory in this,—that thou hast no part nor lot in this matter; no part in election, redemption, in the gifts, graces, comforts of the Spirit, in the promises and privileges of the gospel. Go and glory that God is not thy Father, Christ thy Saviour; that thou shalt never be troubled with the communion of the saints in heaven, and “the spirits of just men made perfect.”

USE IV. A WORSE REPROOF and use of TERROR follows to such who, instead of following holiness, and perfecting holiness in the fear of God, *are fallen from it, declined, and turned aside after vain opinions and empty speculations.*—A young saint and an old apostate leads to a sad end. Look to it, you young professors, that had the dew of grace and seeming holiness in youth, and are now dried up by the roots.* Look to it, you old professors, that you hold out, watch, and keep your garments white, and seek to bring forth more fruit in your age. The tree that bears evil fruit is cut down; that which [bears] “leaves only” [is] cursed; but that which is “twice dead,” worst of all: this is the desperate case; and, of all sins, this is the only unpardonable sin. (Luke iii. 9; Matt. xxi. 19; Jude 12.) All the unrighteousness of the greatest sinner, repenting and leaving his sin, is forgotten and forgiven; (Heb. vi. 4, 5, 10;) but the righteousness of the greatest saint, repenting and leaving his righteousness, is forgotten, but never forgiven. (Ezek. xviii. 24.)

USE V. The last use is an EXHORTATION, and the whole text is an exhortation, *to follow holiness, to pursue, press after it, and proceed in it with growth and perseverance.*—“He that is holy, let him be holy still.” (Rev. xxii. 11.) For motives and arguments, let that of the text never be forgotten: “Without holiness no man shall see the Lord.” When God comes to judge the world, it will not be asked of

* *Cepisti melius quàm desinis: ultima primis
Cedunt: dissimiles hic vir et ille puer.*—OVIDII *Epist. Heroid.* ix. 23.

“Your last deeds differ from your first success:

The infant makes the man appear the less.”—DRYDEN’S Translation.

what church or congregation thou wast, how great a professor ; but how holy thou hast been. The way of holiness is the King's highway to heaven. Read that notable place : " And a highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the way-faring men, though fools, shall not err therein." (Isai. xxxv. 8.) There is much ado now about the way : many say, " Which is the way ? " Some say, " This ; " some, " That." Would you not mistake ? inquire for " the old way, the way of holiness," and follow it, and thou shalt not perish. Some would go a new way ; some a shorter, some an easier, way. The simplest saint (in the world's sense, " a fool) shall not err therein." The least drachm of holiness is above a talent of parts, a drop of grace [is] above a sea of knowledge. In knowledge, we are said to be as angels of God ; (2 Sam. xiv. 20 ;) in holiness, like God himself : (1 Peter i. 15 :) so much as God is above an angel, so much is holiness above knowledge. Look, if thou canst make out the first change, then thou needest not fear any other change ; if thou art partaker of the first resurrection, thou art secure against the second death : thou hast crossed the line ; another stile, and thou art at home.

I shall only name *two properties* of holiness, *three companions* and *four opposites* to holiness, and so conclude.

[1. There are *two properties* of holiness.]

(1.) It must be *conversation-holiness*. (1 Peter i. 15 ; 2 Peter iii. 11.)—The Greek word *αναστροφη*, and the Latin *conversatio*, come of a verb that signifies " to turn." As if it had been said, " Which way soever you shall turn yourself, you shall find them holy at every turn : holy in the church ; and follow them home, observe them alone, or in company, merry, angry, in shops, closets, counsels, commerce, they are holy still." He is not *publicanus*, but *privatanus*, as one saith : and true holiness is like that famous queen Elizabeth, *semper eadem* [" always the same "].

(2.) Which is yet more, it must be *God-like holiness*.—" Be ye holy as God is holy." (1 Peter i. 15.) God is infinitely and essentially holy ; so we cannot be : but God is imitable in his holiness, as he is,

(i.) *Universally holy*.—Holy in all his ways, works, commands, precepts, threats, promises ; his love, anger, hatred, all his attributes, all his actions, holy.

(ii.) He is *communicatively holy*.—Communicating holiness to all his,—angels and men.

(iii.) *Approbatively holy*.—This he likes, commends, promotes, in all ; discountenancing all unholiness, in persons, actions, things.

(iv.) *Remuneratively holy*.—Rewarding and exalting holiness ; punishing want of it. So be you universally holy in all your actions, speeches, writings, letters, counsels, designs, in all companies ; let your anger, love, zeal, pity, &c., be all for holiness. Seek to communicate and spread holiness in your families, charge, societies ; let this be that which attracts your hearts, draws your eyes to any person, &c. And, to your power, suppress, curb all unholiness, and promote, exalt, commend holiness.

2. There are *three companions* of holiness.

(1.) In the text, *peace* and holiness.—*He* is most for holiness, *who* is most for peace in a right way. Seek the peace of the land, make no conspiracies: “Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.” (Isai. viii. 12, 13.) Seek the peace of the church, by preserving “the unity of the Spirit in the bond of peace.” (Eph. iv. 3.) Take heed of schisms, rents, divisions, separations: pray that the church may have rest; that, walking in the fear of the Lord, and comfort of the Holy Ghost, believers may be multiplied and edified. (Acts ix. 31.)

(2.) Holiness and *righteousness* are oft matched together. (Luke i. 75.)—Righteousness in pactions, words, promises, oaths, bonds; (1 Thess. ii. 10;) righteousness in dealings, weights, measures: “A just balance,” ephah. (Prov. xi. 1.) Righteousness may possibly be without holiness, but holiness without righteousness never.

(3.) Holiness and *unblamableness*.—“Ye are witnesses, and God also, how holily and justly and unblamably we have had our conversation in the world.” (1 Thess. ii. 10; 2 Cor. i. 12.) The Christian must be tried by God and the world. (1 Thess. iii. 13.) Unblamableness in speech, behaviour, dealings; yea, in habit, gestures; that we may be without all offence toward God and toward man. The king’s daughter’s garment must be of divers colours,—holily, justly, unblamably.

3. The *four opposites* and enemies to holiness, which we must avoid, are,

(1.) *Filthiness of the flesh*.—Sensual and brutish lusts. (2 Cor. vii. 1.) Fornication, uncleanness, drunkenness, which defile the body, do utterly destroy holiness, and cannot consist with it; therefore oft opposed: “For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: for God hath not called us unto uncleanness, but unto holiness.” (1 Thess. iv. 3—5, 7.)

(2.) *Filthiness of spirit*. (2 Cor. vii. 1.)—Which is as destructive to holiness as brutish lusts. Idolatry, false religions, wantonness in opinion, error, corrupt doctrine, are as dangerous as fornication. By these we go a-whoring from God and truth. The mind is to be kept chaste and pure, as well as the body: error is not so harmless a thing as many dream.

(3.) *Over-reaching men by craft, fraud, power, policy*.—And making use of such means, arguments, devices, stratagems, as corrupt reason and carnal counsel, not God’s providence or approbation, doth furnish us withal, and put us upon: “That no man go beyond and over-reach his brother in any matter: because that the Lord is the avenger of all such. For God hath not called us unto uncleanness, but unto holiness.” (1 Thess. iv. 6, 7.) The word is *το μη υπερβαινειν*,

“that no man over-top, over-reach, go beyond his brother;” not in holiness; (would we did seek herein to go beyond each other!) but in craft and policy, to undermine or over-reach them; as Simeon and Levi over-reached the over-credulous Shechemites; pretending conscience, and harbouring bloody intentions in their hearts. God is an avenger of such. There is a direful threat added of divine vengeance: this word, *εκδικιος*, is but once more used in the New Testament; then applied to the magistrate: “He is a revenger of wrath to him that doeth evil;” he must see execution done. (Rom. xiii. 4.) So, in this case, God is the revenger himself; and he will be this man’s executioner.

(4.) The fourth opposite to holiness is *an ill kind of holiness*.—A supercilious, censorious, disdainful, and distance-keeping holiness; which, like the Pharisee, exalts itself, and canonizeth himself and his own party, and unsainteth all others; (Luke xviii. 11, 12;) “which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day,” saith the Lord. (Isai. lxxv. 5.) This is the worst spot in the beauty of holiness; a spice of that pride that was in Lucifer and his fellow-aspiring angels, that made the first schism and separation in the purest church, even in heaven itself, among the angels that were wholly perfect. Take heed of this, as of the very pest of the church, and the bane of all religion, which is best preserved in unity and humility.

I shall shut up all with a wish, and that a hearty prayer, alluding to what I said at first:—O that all our garments (our profession) might be adorned with these bells and pomegranates,—peace and holiness! that as we call on God, who is called “Holy, holy, holy,” (Rev. iv. 8,) and on Christ, who is called “King of saints,” (Rev. xv. 3,) and as we profess the gospel, which is a rule of holiness, and are members of the church, which is called “a kingdom of saints, an holy nation,” (1 Peter ii. 9,) and as we look to be partakers of that kingdom wherein dwells righteousness and holiness, that, according to that promise, “Thy people shall be all righteous,” (Isai. lx. 21,) that “Holiness to the Lord” may be engraven upon all our hearts, as with the engraving of a signet, (the Spirit of God,) and “Holiness to the Lord,” upon all our foreheads, as to our conversation! (Exod. xxviii. 36; xxxix. 30:) that as we have had a year which we call *annum restitutæ libertatis*, [“the year of the restoration of liberty,”] we might have a year *restitutæ sanctitatis*! [“of the restoration of holiness:”] this we might safely call *annum salutis*, [“the year of salvation,”] or *annum Domini*, “the year of our Lord!” That our officers might be all peace, our governors holiness; (Isai. lx. 17;) that our ministers might be “clothed with righteousness,” (Psalm cxxxii. 9,) and our church-members with holiness; that all of different persuasions might (not contend, but) labour for peace and holiness! Herein let us agree, and all is agreed,—that the “bells of our horses” and bridles of our horsemen (commanders and common soldiers) might be “holiness to the Lord;” (Zech. xiv. 20, 21;) that there might not

be a Canaanite or hypocrite in the house of the Lord ; then might our land, church, parliament, army, city, ministry, be called Jehovah-Shammah, "The Lord is there ;" (Ezek. xlviii. 35 ;) yea, then would this holiness settle us in peace here, and bring us to "see the Lord," where peace and holiness shall never be separated.

"Even so, come, Lord Jesus, come quickly. Amen." (Rev. xxii. 20.)

SERMON XXIV.

BY THE REV. EDMUND CALAMY, JUN., A. M.

SOMETIME FELLOW OF PEMBROKE HALL, CAMBRIDGE.

OF THE RESURRECTION.

Why should it be thought a thing unreasonable [incredible] with you, that God should raise the dead ?—Acts xxvi. 8.

THESE words are part of St. Paul's apology for himself, before king Agrippa, against the unjust accusations of his implacable enemies ; wherein,

1. He demonstrates *the innocency of his life ;*

2. *The truth of his doctrine ;* and showeth, that there was nothing either in his life or doctrine for which he could justly be accused. The doctrine [which] he taught did consist of divers particulars, enumerated in this chapter ; one of which (and that not the least) was, that there should a day come, in which there would be "a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15.) Now that this doctrine was not liable to any just exception, he proves three manner of ways :—

1. Because it was no other doctrine but such which God himself had taught. It had a divine stamp upon it ; as it is in verse 6 : "And now I stand and am judged for the hope of the promise made of God unto our fathers."

2. Because it was that which all the godly Israelites, "instantly serving God day and night," did hope for, and wait and expect in due time to be fulfilled ; as it is in verse 7 : "Unto which promise our twelve tribes hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." And therefore it is called, "the hope of Israel :—" "For the hope of Israel I am bound with this chain." (Acts xxviii. 20.)

3. Because it was a doctrine which God was able to bring to pass. This is set down in the words of the text : "Why should it be thought a thing incredible with you, that God should raise the dead ?" The emphasis lieth in the words "with you." "Why should *you*, O king Agrippa, who art a Jew, and believest in the God of Israel, and that