

SERMON UPON HEBREWS II. 11.

For both he that sanctifieth and they that are sanctified are all of one ; for which cause he is not ashamed to call them brethren.—
HEB. ii. 11.

IN this epistle, to persuade the Hebrews to continue in their professed subjection to Christ, the apostle setteth forth Christ in his person and offices. In his person there are two natures—divine and human. The apostle proveth both by one argument, that Christ ought to be such a person as was superior to angels, and yet for a time to be also inferior to them. He had already proved that Christ ought to be superior to angels ; he is now showing the reasons why he must be made a little lower than the angels in his incarnation and passion. The necessity and reasons of his incarnation he beginneth to lay down in this verse, ‘ For,’ &c.

In the words, observe—(1.) A maxim or truth laid down ; (2.) A consequence or inference thence deduced.

1. In the truth laid down two things are expressed—(1.) A difference between Christ and his people ; (2.) A union between them.

[1.] The different parties here spoken of, ‘ He that sanctifieth and they that are sanctified.’ Christ is the agent ; he hath an active power to free from sin such as are polluted with it. We are passive, for by ‘ him that sanctifieth’ is meant Christ. One prime benefit we have from him is sanctification : 1 Cor. i. 30, ‘ Who is made unto us wisdom, and righteousness, and sanctification, and redemption.’ And by the sanctified are meant the people of God, who sometimes were polluted and sinful.

[2.] They are said to be ‘ of one.’ This notes the union that is between them ; they are of one stock and lineage, or one common parent of mankind, Adam. Of one blood : Acts xvii. 26, ‘ He hath made of one blood all nations of men to dwell on the face of the earth.’ Thence Luke carrieth up the genealogy of Christ to Adam, Luke ii. 38 ; so that he is one of our kind and nature. There is indeed an union of Christ with man—(1.) By his incarnation ; (2.) Upon actual sanctification. In the first respect he is one with all mankind as they are men ; in the second, he and the sanctified, which are the church, are one in an especial manner. There is a natural bond between us and Christ, and a spiritual bond. The natural bond gave him an interest to redeem us ; the spiritual bond is the ground of our comfort in that redemption : ‘ They are of one.’

2. The inference, or effect thence resulting: 'For which cause he is not ashamed to call them brethren.' Which words represent—(1.) The condescension of Christ, 'He is not ashamed;' (2.) The nature and value of the privilege, 'To call them brethren.'

[1.] The condescension of Christ, 'He is not ashamed.' We are said to be ashamed in two cases—(1.) When we do anything that is filthy. As long as we have the heart of a man, we cannot do anything that hath filthiness in it without shame. Or, (2.) When we do anything beneath that dignity and rank which we sustain in the world. The former consideration is of no place here. The latter then must be considered. Those that bear any rank and port in the world are ashamed to be too familiar towards their inferiors; but yet, such is the love of Jesus Christ towards his people, that though he be infinitely greater and more worthy than us, yet he is not ashamed to call us brethren. It is said, Prov. xix. 7, 'All the brethren of the poor do hate him.' If a man fall behindhand in the world, his friends look askew upon him; but Jesus Christ, though he be the Son of God, by whom he made the world, the splendour of his Father's glory, and the brightness of his person, the Kings of kings, and Lord of lords, and we be poor, vile, and unworthy creatures, yet he disdaineth not to call us brethren. If a great prince should call a poor tradesman brother, it would be accounted singular courtesy; and yet, what is the greatest prince of the world to Christ?

[2.] The nature and value of the privilege.

(1.) The nature of it. Christ calleth us 'brethren.' Not children, servants, friends, but 'brethren;' a title of great dearness and intimacy.

(2.) The value of it.

(1st.) It is not an idle, foolish compliment; for there is cause and reason for it, *διὸ ἦν αἰτίαν*. There is a reason of the use of this title, because all mankind, coming of one father and being made of one blood, are brethren; and Christ reckoneth himself among us, considereth the bond he hath to us, and assumeth all relations proper to his nature; and also because the sanctified are the children of God by the grace of adoption.

(2d.) It is not an empty title, but a great and real privilege; he is affectioned to us as brethren. His call is doing; for his call is not a mere nominal, titular, or complimentary word: Rom. ix. 25, 'I will call them my people;' that is, openly and before all the world declare they are my people. Called 'an apostle,' 1 Cor. xv. 9; 'Not worthy to be called thy son,' Luke xv. 21.

Many points may be hence deduced.

1. That Jesus Christ ought to be of the same nature and stock, yet he with those whom he redeemed or sanctified to God.

2. That Christ, having taken our nature upon him, counts it no disgrace to acknowledge and accept us as brethren.

3. The kindred is only reckoned to the sanctified. Though all mankind have the same nature and come of the same stock, 'he that sanctifieth and they that are sanctified are all of one;' therefore he is 'not ashamed to call them brethren.'

4. This sanctification which is required of us must proceed originally from Christ.

1. That Jesus Christ ought to be of the same nature and stock with those whom he redeemed or sanctified to God, $\epsilon\xi\ \epsilon\iota\omicron\varsigma$, of one stock, of one blood. What necessity was there?

[1.] That by the law of propinquity of blood he might have right to redeem us. Goel, the next of kin, had an obligation upon him to redeem his brother's land if mortgaged: Lev. xxv. 25, 26, 'If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it,' &c. Or person if sold: ver. 47, 48, 'After that he is sold he may be redeemed again: one of his brethren may redeem him.' So Christ is called Goel: Job xix. 25, 'For I know that my Redeemer liveth;' Isa. lix. 20, 'The Redeemer shall come to Zion.' Christ is our kinsman; not only true man, but the Son of man. True man he might have been if God had created him out of nothing, or he had brought his substance from heaven; but he is the Son of man, one descended from the loins of Adam, as we are; and so doth redeem us not only *jure proprietatis*, by virtue of his interest in us as our creator; but *jure propinquitatis*, by virtue of kindred, as one of our stock and lineage, as the Son of Adam as well as the Son of God; for Jesus Christ, of all the kindred, was the only one that was free and able to pay a ransom for us.

[2.] To give us a pledge of the tenderness of his love and compassion towards us; for he that is our kinsman, bone of our bone, and flesh of our flesh, will not be strange to his own flesh; especially since he is one that is so, not by necessity of nature, but by voluntary choice and assumption. We could not have such familiar and confident recourse to an angel, or one who is of another and different nature from ours, nor put our suits into his hands with such trust and assurance. It is a motive to man: Isa. lviii. 7, 'Thou shalt not hide thyself from thine own flesh.' A beggar is so, though through pride and disdain we will not think of it. Degenerate men may shut up their bowels, hide themselves from their own flesh, but Christ hath our nature in perfection. This made Laban, though otherwise a churlish man, kind to Jacob: Gen. xxix. 14, 'Surely thou art my bone and my flesh.'

[3.] Divine justice required it, that the same nature that sinned should suffer for sin; and that as the offence was done in human nature, so also the satisfaction should be given to God in the same nature; for to man the law was given. The apostle telleth us, Rom. viii. 3, that 'God, sending his own Son in the likeness of sinful flesh, for sin condemned sin in the flesh.' Christ was not a sinner, but he came in the likeness of a sinner, with a mortal body, in which God condemned our sin; that is, showed the great example of his wrath against it, punishing our sin in the flesh of Christ, and so representing his wrath and engaging by his love at the same time. It being done in our nature, it is the better warning to us, and the fittest way of satisfying God, and reckoned as if we had suffered in our own persons.

[4.] That we might find a fountain of holiness in our nature. God hath poured out upon his human nature such a measure of holiness

that he might be a common fountain to all the elect: John i. 16, 'Out of his fulness have we all received, and that grace for grace.' Christ, as God-man, is the fountain from whence we receive all grace. His human nature was a pledge and pattern of what should be bestowed upon us according to our measure; for as the head is, so shall the members be.

[5.] To answer the types of the law. The priests of the law, that sanctified others, were of the same nature with the people whom they sanctified, all of one stock and kindred. The first-fruits were of the same nature with the things represented by them; as, for instance, the first-fruits of the barley did not sanctify the darnell, nor the cockle weeds, or any other kind of grain. Well, then, as priest and people were of one stock, firstlings and beasts of the same kind, first-fruits of the same mass, so 'God will raise you up a prophet among your brethren,' Deut. xviii. 15; Christ, that was a man, as we are men.

[6.] To make a way for nearness between God and us. Christ condescended to be nigh to us, by taking the human nature into the unity of his person, that we might be nigh unto God, that we might draw near to him now in the evangelical state, and be everlastingly nigh unto him in heavenly glory. The children of Israel are said to be 'a people near unto him,' Ps. cxlviii. 14; the Lord is nigh unto them that are of a broken heart and contrite spirit; Ps. cxlv. 18, 'The Lord is nigh unto all that call upon him, that call upon him in truth;' Eph. ii. 13, 'Ye were sometimes afar off, but now are made nigh by the blood of Christ.' This is but a preparation for everlasting nearness to God: 1 Thes. iv. 17, 'Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.'

[7.] Christ taking our flesh, and being of our stock, is become the head of the mystical body, and suited to it, and so fit to convey the Spirit to us as an head.

Use 1. To consider Christ's love. He would not entrust our salvation with an angel, but come himself in person; not only to treat with us, as the apostle of our profession, but die for us: 1 Peter ii. 21, 'He himself bare our sins in his own body on the tree.' Oh, how irksome is it to us to go back two or three degrees in pomp or honour!

2. It presseth us to be as willing to have Christ's name and nature as he was willing to have our name and nature: 2 Peter 1. 4, 'Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.' If he was born of a woman, let us seek to be born of God; let us endeavour that 'Christ may be formed in us,' Gal. iv. 19.

3. It stirreth us up to be serious and in good earnest in religion. God is in good earnest, for he sendeth his Son; and shall we slight the great things he came about?

4. What an ample foundation is here for faith against the improbability of the blessedness offered!

[1.] It facilitateth the belief of the great privileges offered in the gospel. We may the better expect the exaltation of the creature when we consider the abasement of the Son of God. If he were clothed

with our flesh, we may the better expect to be apparelled with his glory.

[2.] It is an answer to the plea of unworthiness. He took our natures, though the crime of our first parents had made it hateful to God, and the consequent miseries showed it was not to be valued. He that was a judge would become a party, and appear for us, and answer in our nature what might be required of us.

[3.] It supports against the terribleness of God's majesty. How can men dwell with God? stubble with devouring burnings? If our nature be taken into a personal union with God, it rendereth it more reconcilable to our thoughts. God incarnate, born of a virgin, carried in the womb, rocked in a cradle, sucking of a breast, growing up by degrees, going up and down and doing good, then dying on the cross, lying in the grave, it mightily abateth our fears.

[4.] Against the pollution of our natures, which is so engrained that it cannot be easily wrought off. His own holy nature is a pledge of the work of grace. He that separated our nature in his own person from all the pollution of his ancestors, he can purify our persons and heal our natures, how polluted soever. So many begets as there are in the story of Christ's nativity (Mat. i.), so many miracles there are of grace, in that he prevented the infection conveyed by such and such a one.

[5.] Against the mindlessness which unbelief supposeth to be in God of human affairs, especially of the calamities of his people. Now Christ hath taken the communion of our natures and miseries as a pledge and sign of his pity: Heb. ii. 17, 'He was made like his brethren, that he might be a merciful and faithful high priest.' He would entender his heart by experience, and inure himself to all our sorrows.

[6.] Against the doubt of strangeness, and that he will take no notice of our request, being so remote from him. We may with the more confidence go to him with whom we communicate in nature. There is a natural bond between him and us; we are of the same stock and substance.

[7.] Against the fear of arrogancy in the assuming of the privilege of adoption. Surely he will bestow this privilege on a returning sinner; for if he be not ashamed to call us brethren, God will 'not be ashamed to be called our God,' Heb. xi. 16.

Use 2. Think of this for your comfort. We have an unity with Christ in nature, that we may be encouraged to look after the gifts which he dispenses, that we may be one with him in spirit. We may the more cheerfully come to him, because he took our nature for this end and purpose. Especially does this concern you that come to the Lord's table. The meat that is set before you is the flesh of Christ; his human nature is the food of your souls. It is not enough that Christ the Son of God was partaker of our flesh and blood, but we must also be partakers of his flesh and blood; *i.e.*, there must be a true union and communion with that flesh and that body and that blood which Christ assumed into his person, and delivered up to death for us all; for Christ, as the Son of man in our flesh, is head of the mystical body of which we are members. The human nature is the

cistern in which the Spirit dwells without measure, and of whose fulness we all receive grace for grace; that is, the temple in which the fulness of the Godhead dwells bodily; the tree of life, whose leaves heal the nations. In this temple must we dwell; into this tree must we be grafted, that we may become one with him, and live by him. So the apostle tells us, Eph. v. 30, 'For we are members of his body, of his flesh and of his bones;' that is, not only of one nature with him, which is common to them with all mankind, but as members of one mystical body with him; not as God, but as God-man. We all draw our spiritual life and nourishment from those things which Christ has done in our flesh. For this end was the Lord's supper instituted, that we might be partakers of the flesh and blood of Christ. Not only of bread and wine, but flesh and blood itself. How so? Not with our mouth and teeth, but spiritually by faith, with an hungry conscience and spiritual desires. That which we do receive is not only the benefits which flow from Christ, but the very body and blood of Christ; that is, Christ himself crucified. As none can be partakers of the virtue of the bread and wine to his bodily sustenance unless he do first receive the substance of those creatures, so neither can any be partaker of the benefits arising from Christ to his spiritual relief except he first have communion with Christ himself. We must have the Son before we have life: 1 John v. 12, 'He that hath the Son hath life, and he that hath not the Son hath not life.' And we must eat him if we will live by him, John vi. 57. Well, then, this is our great business, to be partakers of Christ. Now, in partaking of Christ, we begin at his human nature, his flesh and blood, John vi. 53; his cross and his death, his body and blood: 1 Cor. x. 16, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' Christ, as dying, becomes fit food for hungry sinners; so only is he suitable to their necessities. Certainly the hunger is not that of the body for a meal, but that of the conscience for a saviour. In this sense 'the flesh profits nothing, but the spirit quickens,' John vi. 62. A man is not better, nor a jot the holier, nor the further from the second death, if he had filled his belly with it. It is a spiritual eating by faith that brings quickening and life, an applying of Christ as a saviour in our nature. Well, then, his flesh was given as the price of life: John vi. 51, 'The bread which I will give is my flesh, which I will give for the life of the world.' This is the first receptacle of our spiritual life; and being laid hold on by faith, is the conduit to convey life to us; but the author of all is his Spirit being and dwelling in us. That same flesh and human nature of Christ which was offered up a ransom to justice is also the bread of life for souls to feed upon, though the quickening efficacy and virtue flow from the Godhead to which his flesh is united.

Doct. 2. That Christ, having taken our nature upon him, is not ashamed to accept and acknowledge us for brethren.

What cause of shame there might be in it we intimated before in the explication, notwithstanding our meanness and unworthiness, and his own glory and excellency. Divines observe, that he never giveth his disciples the title of brethren but after his resurrection; before,

servants, little children, and friends, were their usual designations; but then expressly he calleth them brethren. Servants: John xiii. 13, 14, 'Ye call me Lord and master; and ye say well, for so I am.' And friends: John xv. 15, 'I have called you friends.' And elsewhere children, Mark x. 24. But after his resurrection this style of brethren is very frequent: Mat. xxviii. 10, 'Go to my brethren, and tell them that I go into Galilee, and there they shall see me.' So John xx. 17, 'Go to my brethren, and tell them that I ascend to my Father and their Father, my God and their God.' And at the last day he giveth this title to all the elect, whom he setteth at his right hand: Mat. xxvi. 40, 'Inasmuch as ye have done it to one of the least of these my brethren, you have done it unto me.' What is the reason of this? I answer—Though the ground was laid in the incarnation, when Christ naturalised himself to us and became one of our line, yet he doth expressly own it after his resurrection, and will own it at his coming to judgment, to show that his glory and exaltation doth not diminish his affections towards his people, but rather the expressions thereof are enlarged. He still continueth our brother, and will do so as long as our nature remaineth in the unity of his person, which it will do to all eternity.

But here a doubt ariseth. May we, by virtue of this relation, call the Son of God our brother? He calleth us brethren, but may we call him brother? (1.) For the term; (2.) The comfort thence resulting.

1. For the term. Though Christ calleth christians brethren, yet we do not read in scripture that ever any christian called Christ his brother, but rather his Lord; as we say in the creed, Jesus Christ our Lord, or Saviour and Redeemer. Modesty teacheth us to use such terms as express our respect and reverent esteem of him. Surely the sense of the greatness of Christ, and the conscience of our own vileness and unworthiness, will prompt us to speak at a more humble rate; for though Christ vouchsafeth this honour to us, that he is not ashamed to call us brethren, yet it would seem to savour of arrogancy for us to speak so of him. Inferiors do not use to give like titles of equality to their superiors as superiors do to their inferiors. Men of dignity and high place may condescend, out of love and humility, to put themselves into the same rank with men of lower degree, as a general may call his fellow-soldiers *commilitones*; but it would seem arrogancy and contempt for inferiors to speak so of those above them. Indeed, when we pray, we say, 'Our Father.' We call God our Father because of his command, who requireth such a profession of our child-like trust and confidence from us. And besides, father is not a name of equality, as brother is. But to call Christ brother in our prayers is without command and example; and therefore christian humility would dissuade us from using such a term.

2. But as to the comfort thence resulting, it is clear that we may comfort ourselves with the humiliation and condescension of the Son of God, who by taking our nature vouchsafed to become our brother. Surely such a title was not given us as an empty honour or vain compliment, that should signify nothing; and therefore it doth not exclude the comfort of faith, though it warrants not the rude boldness of presumptuous expressions.

But what use may we make of it ?

[1.] It comforts us against the sense of our own unworthiness. Though our nature was removed so many degrees of distance from God, and at that time polluted with sin, when Christ purified it and assumed it into his own person, yet all this hindered him not from taking our nature, and the title depending thereupon. Therefore the sense of our unworthiness, when it is seriously laid to heart, should not hinder us from looking after the benefits we need, and are in his power to bestow upon us. This term should revive us. Whatever may serve to our comfort and glory, Christ will think it no disgrace to do it for us. This may be one reason why Christ biddeth them tell his brethren 'I am risen,' Mat. xxviii. 10. The poor disciples were greatly dejected and confounded in themselves; they had all forsaken him and fled from him; Peter had denied him and forsworn him; what could they look for from him but sharp and harsh exprobrations of their fear and cowardice? But he comforts them with this relation, 'Go tell my brethren and Peter'—(the fallen man is not forgotten, 'and Peter')—'that I am risen,' Mark xvi. 7.

[2.] It increaseth our hope of obtaining relief; for this relation implieth affection. As one brother is kindly affectioned to another, so will Christ be, and much more to us. As Tertullian, from God's taking the title of a father, *tam pater nemo*; so *tam frater nemo*. Surely it somewhat allayed the fear and increased the confidence of Jacob's sons when Joseph told them, Gen. xlv. 4, 'I am Joseph your brother;' when they heard it was their brother did all in Egypt. So when we hear our brother doeth all in heaven, he that put this honour upon us, that is not ashamed to call us brethren; the rather because he will more show himself a brother to those that do the will of God than to his natural kindred: Mat. xii. 50, 'They that do the will of my Father are my brethren.' They shall indeed find Christ to be a brother to them.

[3.] It comforts against the scoffs and scorns of the world, 1 Cor. iv. 13. We are counted as filth, only to be swept out and carried away in dung-carts. But we have a Father in heaven, and an elder brother at his right hand, who are ready to receive us; and therefore the honour which Christ doth unto us should counterbalance the reproaches of the world, that we be not dejected out of measure. If we be despised in the world, yet we are dear and precious to him as brethren.

[4.] There is much depends on being indeed Christ's brethren; for if we be brethren of Christ, then are we sons of God: 'If sons, then heirs, joint-heirs with Christ,' Rom. viii. 17. We shall have the comfort of this at the last day, when Christ shall publicly own us before all the world: 'Forasmuch as ye did it to one of these my brethren, ye did it unto me.' Christ and we have common relations and common privileges: John xx. 17, 'I ascend to my Father and your Father, to my God and your God.' God had a Son of his own, why should he think of adopting strangers? Among men it is a remedy found out *in solatium orbitatis*, when parents go childless. Yet this is God's gracious dealing with us; he taketh us into the fellowship of his beloved Son; the same relation, the same privileges, only he hath the pre-eminence, Rom. viii. 20, as first-born amongst many brethren.

Use 2. Instruction. Let us not be ashamed of Christ, or anything that is his. Not ashamed of his gospel and the truths thereof, how light

soever esteemed in the world: Rom. i. 16, 'I am not ashamed of the gospel of Christ.' These things are worthy in themselves, but when men count them unworthy, we should not be ashamed. Not ashamed of sufferings: 2 Tim. i. 8, 'Be not ashamed of the testimony of the Lord, nor me his prisoner; but be thou a partaker of the afflictions of the gospel through the power of God.' *Mallet ruere cum Christo, quam stare cum Cæsare*—I had rather perish with Christ than stand fast with Cæsar. And Marsac, *Cur non et me quoque torque donas, &c.*—Why dost thou not grace me with a chain too? Nor ashamed of those that suffer for the name of Christ: 2 Tim. i. 16, 'He was not ashamed of my chain;' Heb. xi. 26, 'Esteeming the reproach of Christ greater riches than the treasures of Egypt.' As any one cometh nearer to Christ, so should he be dearer to us. This is true gratitude, not to be ashamed of Christ and his service, nor servants; otherwise Christ will be ashamed of us: Mark viii. 38, 'Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels.' Oh, to have Christ be ashamed of us, to hide his face in that day! how terrible will it be! In the changes of the world, men, if they did know it, would stick to that party that is sure to be uppermost. Christ is sure to be uppermost; if you shrink from him when his cause or honour lieth in the dust, it will be matter of eternal shame in the world to come.

Doct. 3. The kindred is only reckoned to the sanctified.

All men are in some sense of the same stock with Christ; yet it is said, 'He that sanctifieth, and they that are sanctified, are all of one.' The rest of the world are left out, as not capable of the comfort of this relation. (1.) Who are the sanctified; (2.) Why this appropriation.

1. Who are the sanctified? To sanctify signifieth two things—to separate and to set apart for an holy use, and to cleanse and purify. And when this is applied to persons, they are sanctified that are dedicated and set apart for God's use and service, and are purified and cleansed from the pollution of sin. And so in all that are sanctified there is a difference between them and others; for they are set apart for God while others live to themselves: Ps. iv. 3, 'The Lord hath set apart him that is godly for himself.' Yea, there is a change, and so a difference between them and themselves: 1 Cor. vi. 11, 'And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.' This closely followed would find out the parties here intended. But yet we must know that in both these senses some are sanctified in appearance only, others really and indeed.

[1.] In appearance only; and so all the members of the visible church, that are in outward covenant with God, and bound to be holy, are called saints, and said to be sanctified: Exod. xxxi. 13, 'I am the Lord that doth sanctify you.' And thus apostates are said to trample the blood of the covenant underfoot wherewith they were sanctified, Heb. x. 29; that is, externally, in their separation from the world, and dedication to God's service by outward calling and covenant. In *foro externo*, before men, these are sanctified; yea, in his external dispensation God speaketh to such an one, and of him, and dealeth with him as one of his own people.

[2.] Really and indeed. So sanctification is threefold—(1.) Meritorious; (2.) Applicatory; (3.) Practical.

(1.) Meritorious sanctification is Christ's meriting and purchasing for his church the inward inhabitation of the Spirit, and that grace whereby they may be sanctified. So it is said, Heb. x. 10, 'By which will we are sanctified, through the offering of the body of Jesus Christ once for all.' All those for whom Christ did offer himself are sanctified in due time by virtue of Christ's offering. So it is said, Heb. xiii. 12, 'Jesus, that he might sanctify the people with his own blood, did suffer without the gate.' This sanctification cannot be repeated or increased, but was done once for all, and that by one above, even Jesus Christ. There needeth no addition to his merit.

(2.) Applicatory sanctification is the inward renovation of the heart of those whom Christ hath sanctified by the Spirit of regeneration, whereby a man is translated from death to life, from the state of nature to the state grace. This is spoken of Titus iii. 5, 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' This is the daily sanctification, which, with respect to the merit of Christ, is wrought by the Spirit and the ministry of the word and sacraments.

(3.) Practical sanctification is that by which they for whom Christ sanctified himself, and who are renewed by the Holy Ghost, and planted into Christ by faith, do more and more sanctify and cleanse themselves from sin in thought, word, and deed: 1 Peter i. 15, 'As he which hath called you is holy, so be ye holy in all manner of conversation;' 1 John iii. 3, 'Every man that hath this hope in him purifieth himself, even as he is pure;' weakening the relics of sin, and getting more readiness and preparation of heart for all the acts of the holy life. In the former we are passive; we contribute nothing to the first, little to the second; but in this we are operative.

Besides these two notions, to consecrate and purify, help us to understand the nature of true sanctification.

(1st.) As to sanctify signifieth to consecrate or dedicate to God, so it signifieth both the fixed inclination, or the disposition of the soul towards God as our highest lord and chief good, and accordingly a resignation of our souls to God, to live in the love of his blessed majesty and a thankful obedience to him. More distinctly—(1.) It implieth a bent, a tendency, or fixed inclination towards God, which is habitual sanctification. (2.) A resignation, or giving up ourselves to God, by which actual holiness is begun; a constant using ourselves for him, by which it is continued; and the continual exercise of a fervent love, by which it is increased in us more and more, till all be perfected in glory; and perfect love is maintained by a perfect vision of him.

(2d.) As it signifieth to purify and cleanse, so it signifies the purifying of the soul from the love of the world. *Omnis impuritas est ex mixtura vilioris.* A man is impure because, when he was made for God, he doth prefer the base trifles of this world before his maker and everlasting glory; and so he is not sanctified that doth despise and disobey his maker; he despiseth him because he preferreth the most contemptible vanity before him, and doth choose the transitory pleasure

of sinning before the endless fruition of God. Now he is sanctified when his worldly love is cured, and he is brought back again to the love and obedience of God. Those that are healed of the over-love of the world are sanctified, as the inclinations of the flesh to worldly things are broken.

2. Why this appropriation ?

[1.] Because the relation is only reckoned to those that have benefit by it. Now none but the sanctified have benefit by Christ's incarnation. As Christ told Peter, John xiii. 8, 'If I wash thee not, thou hast no part with me.' Without this soul-washing men can prove no interest in Christ. This is the great evidence, if no interest in him, no communion with him, no share in the inheritance purchased by him; and so it doth them no good to hear of a God in their nature. Alas! if the secure world did mind this, they would more seriously study holiness, and not so easily presume on the grace of God in Christ.

[2.] Because there the relation holdeth of both sides. Christ is born of a woman, and they are born of God, John i. 13; and he is a kinsman doubly, *ratione incarnationis sue* and *regenerationis nostræ*, as Macarius. He taketh human nature, and we partake of the divine nature, 2 Peter i. 4. They that have not this new birth, the kindred is not reckoned to them. It is between sanctifier and sanctified. There is a conformity between head and members of the mystical body; an unity of nature spiritually as well as outwardly. The sanctified are of one, as well as the sanctifier; they are of the Spirit.

[3.] The captain of salvation and the heirs brought to glory are an holy society, whereof he is the head and they the members. He sanctifieth, and they are sanctified. A living head and rotten members will not suit. As a prince instituteth a noble society (suppose of the Garter), whereof he is head, all the members that call one another brethren are in their degree of answerable nobility with himself; so Christ hath instituted a society where all shall be brethren, but he the head. He gave himself for it: Eph. v. 27, 'Christ is the head of the church, and saviour of the body.'

[4.] These suit with Christ's ends of coming into the world and assuming human nature. Two ends there were of his humiliation and mean condition in the world—

(1.) One by way of merit, to procure the sanctifying Spirit, to restore us to a state of holiness, and to purify to himself a peculiar people, zealous of good works, Titus ii. 14, Eph. ii. 25, 26. The Spirit begets us to the image of God, and it is by Christ that we are possessed of the Spirit, and renewed according to his image, in righteousness and true holiness.

(2.) His mean condition, whereby he became our brother, and did partake of flesh and blood, because his brethren did partake of the same, is a testimony against the pride, carnality, and worldliness of men, which is the true impurity of their souls. He was in the form of a servant, and made himself of no reputation, Phil. ii. 7-9, to draw off deluded men from over-loving the pleasures and riches and honours of the world, and so to cure them of that perverse love wherein impurity and unholiness doth consist, and to teach us a settled contempt of all these vanities in comparison of God and heaven, and that inclination and affectedness we should have to him.

[5.] These are qualified for the inheritance, suited to the everlasting glory and happiness which belongeth to the brethren: Mat. v. 8, 'Blessed are the pure in heart, for they shall see God.' God is an holy God, and heaven is the place where his holiness dwelleth. If God will be now sanctified in all that draw nigh unto him, surely they must be sanctified that dwell with him hereafter. Unless we be washed by the blood of Christ, and sanctified by his Spirit of grace, how can we dwell in his sight? we must be consecrated before we can minister in his heavenly temple. God will not divest himself of his holiness to gratify impure and unholy creatures, and admit them to dwell in his presence upon other terms.

Use 1. To press you to labour after holy hearts and holy lives. The more you increase in holiness, the more you increase in the favour of God: Prov. xi. 20, 'Such as are upright in the way are his delight.' A man is made truly amiable by holiness the more God loveth him; and it is the greatest testimony of God's love to us to give a new heart and a right spirit within us: Rom. v. 5, 'The love of God is shed abroad in our hearts by the Holy Ghost, which is given to us.'

Use 2. It shows who they are that may take comfort in that Christ calls them brethren, even the sanctified, such as have the Spirit of Christ dwelling and working in them, and do purify themselves yet more and more. They that have not this double union and communion with Christ are not brethren, though they be men, as Christ was; for though Christ assumed their nature, yet they do not assume Christ's nature. Though he was the Son of man, yet they are not the sons of God. Therefore try—(1.) Are you sanctified? Is there a principle of grace set up in your hearts? Another spirit than the spirit of the world? Is there a new spirit as God has promised? Ezek. xxxvi. 26, 27. (2.) Does that work go on? It is complete in parts at first, but are you growing in degrees, as an infant doth? Is there more love, more zeal, faith, fear, reverence, watchfulness? Is your love more fixed? Are you more fixed, more cleansing yourselves? 2 Cor. vii. 1; more humbling yourselves for outbreakings of sin? Is there more fitness and suitableness to God's will; more pressing towards the mark, as it was with Paul? Phil. iii. 14.

Doct. 4. That this sanctification which is required of us proceedeth originally from Christ.

He is *ὁ ἀγαθός*, he that sanctifieth, and therefore said to be made unto us sanctification, 1 Cor. i. 30; that is, a fountain of holiness. Now Christ sanctifieth us—

1. Partly by his merit. Flee to the blood of Christ as the meritorious and procuring cause. When God's image was lost, there was no way to recover it but by paying a price to provoked justice; and no less price would serve the turn than the blood of Christ. Therefore it is said, Eph. v. 26, 'He gave himself for the church, that he might cleanse and sanctify it;' meritoriously. And this he hath done sufficiently on the cross: Heb. x. 14, 'By one offering he hath perfected for ever them that are sanctified;' that is, done enough for the perfect reconciling of all that are sanctified.

2. By his Spirit: 1 Cor. vi. 11, 'But ye are sanctified, ye are cleansed, in the name of our Lord Jesus, and by the Spirit of our God.' What-

ever the Spirit of God doth, he doth as Christ's Spirit, as being purchased by him; as dwelling first in him who is the head, and then in the members; and for his glory, and as we are his members, and belong to him: Rom. viii. 9, 'If ye have not the Spirit of Christ, ye are none of his.'

3. He blesseth his word and sacraments to this end and purpose: John xvii. 19, 'For their sakes I sanctify myself, that they also might be sanctified through the truth.' We hear of Christ by the Spirit, and of the Spirit in the ordinances and duties of religion: Eph. v. 26, 'By the washing of water through the word.' Two are here mentioned—the word, and washing of water. The one containeth our charter, or grant of Christ and all his benefits to every one that believes in him: John iii. 16, 'For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' The other is the seal of it, to assure us, and be a pledge to us, that Christ will be as good as his word: Rom. iv. 11, 'He received the sign of circumcision, a seal of the righteousness of faith.'

[1.] The word is a powerful instrument: John xvii. 19, 'I sanctify myself that they also might be sanctified through the truth;' John xv. 3, 'Ye are clean through the word.' That warneth us of our duty, showeth our danger, encourageth us by promises to run to Christ for this benefit, holds forth his blood as the meritorious cause.

[2.] Sacraments assure us God will be as good as his word. The doubting soul saith, How shall I know? 2 Kings xx. 8, 'What shall be the sign?' by these visible things God assures us of the truth of his covenant.

Use 1. It showeth us how and where we should look for this benefit of sanctification; from Christ, by the Spirit, in the ordinances. Look not to these singly, but all together. Holy things do not sanctify us, but we pollute them when we look to them singly: Hag. ii. 13, 14, 'If one that is unclean touch any of these, shall it be unclean? the priests answered, It shall be unclean. So is this people; that which they offer is unclean.' Foul bodies, the more you nourish them, the more you hurt them.

2. Go not to the Spirit alone, without having accepted Christ and received him into your hearts. So upward. Christ sendeth to the Spirit, the Spirit to ordinances. Christ undertaketh to be a sanctifier, that you may have recourse to him.
