

beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service;’ and Rev. xii. 11, ‘They overcame him by the blood of the Lamb, and by the word of their testimony, and loved not their lives to the death.’ Let us not grudge at the loss of any of our interests, so we may promote his glory.

SERMON XXXI.

That he might sanctify and cleanse it by the washing of water through the word.—EPH. v. 26.

In the words we have—(1.) The end of Christ’s sacrifice; (2.) The means and instruments by which he doth accomplish his end, which are two, word and sacraments.

1. The end is expressed by two words, ‘That he might sanctify and cleanse it.’ To sanctify implieth dedication to God; to be cleansed, to be purified from sin. A thing is then said to be sanctified when it is separated from a common to a holy use: Heb. xiii. 12, ‘Jesus also, that he might sanctify the people with his own blood, suffered without the gate.’ And it is purified and cleansed when it is washed from filthiness. Now that filthiness that maketh us odious to God is either the guilt or the stain of sin; and so this cleansing noteth both the renovation of our natures and the justification of our persons: 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.’ We are renewed by his Spirit, and we have remission of sins through his blood. So Titus iii. 5–7, ‘Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he hath shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life;’ Heb. x. 22, ‘Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.’

2. The means, ‘By the washing of water through the word;’ wherein the apostle showeth how the virtue of Christ’s death is applied to us, by the ordinary means of grace. He instanceth in two ordinances—baptism and the word. By the washing of water is meant baptism: Titus iii. 5, ‘By the washing of regeneration;’ John iii. 5, ‘Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God;’ Acts xxii. 16, ‘Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.’ By the word is not meant *verbum consecratorium*, but *concionale*; not the words of institution, or the sermon that may accompany baptism, but the whole doctrine of the new covenant revealed in the gospel, which

is a powerful means to promote sanctification. The word hath the relation of a charter, and baptism of a seal or sign of the grace offered and exhibited.

Now from these words I might observe—

First, The causes and means from which, and by which, the salvation of a sinner is brought about.

1. At the bottom of all there is the love of God and of Christ, which is the first mover of all that which is done for our recovery. Christ loved the church; now this love should ever be admired and adored by us.

2. The procuring cause is the merit and satisfaction of Jesus Christ, who gave himself for us as a ransom and propitiatory sacrifice, which is the next ground of our comfort and confidence: 1 John i. 7, 'And the blood of Jesus Christ his Son cleanseth us from all sin.'

3. After salvation is impetrated, it must be applied by fit means, internal and external. Internal, which on God's part is the Holy Spirit sanctifying and cleansing us from sin, and by his powerful operation working in us those things which are necessary to the application of the love of God and the participation of the satisfaction and merits of Christ: Titus iii. 5, 'But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' On our part faith: Acts xv. 9, 'Purifying their hearts by faith.' We, believing the word of God revealing salvation by Christ, are cleansed from sin.

4. Besides these internal means, there need external also, by which the Spirit is conveyed, and our hearts are wrought upon in a congruous way, which are the word and sacraments, that are the instruments by which the Holy Ghost doth work and confirm faith in us. All which showeth the necessary use of ordinances. Christ did not only purchase grace, but grace to be given out this way; by 'the washing of water through the word.'

Secondly, These causes and means of salvation must not be separated one from another, nor confounded one with another.

1. Not separated one from another. We cannot rest upon the grace of God without the satisfaction of Christ; for how then shall we save the honour of his justice? Still this thought will occur, that God is a just God, and breed in us the fears of death: Rom. i. 32, 'Who knowing the judgment of God, that they which commit such things, are worthy of death.' Nor can we take comfort in the satisfaction of Christ without true conversion to him; that is, without the true mortification of sin, and the life of holiness wrought in us by the power of the Holy Ghost: Mat. xviii. 3, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' Neither can we expect the operation of the Holy Ghost without the use of the word working faith in us: John xv. 3, 'Now ye are clean through the word which I have spoken unto you;' John xvii. 17, 'Sanctify them through thy truth; thy word is truth.' And the gospel is the ministration of the Spirit, 2 Cor. iii. 8. Nor must the word be used with the neglect of sacraments, for that is to despise one of God's helps. And besides, there is somewhat in sacraments beyond the word for our use and benefit. They agree in this, that both concern faith; that neither of

them work but as accompanied with the divine grace. But they differ in that the word belongeth to all: 'Go preach the gospel to every creature.' But the sacraments are confined within the limits of the church, and belong to those who have submitted to the Lord's covenant. The word begets faith, the sacraments increase it. If they beget it, it is by accident, not by appointment, and by the help of the word which doth accompany them. The word shineth by its own light, neither doth it need the sacraments that it may be understood. Sacraments cannot be understood without the word, for they are not natural, but instituted signs; not natural, as smoke is of fire, but instituted, as a badge and cognisance is of such a dignity, order, and profession. In short, the sacraments are a greater help to grace or communion with Christ than the bare word, and have their special use to show us how wonderfully condescending and exact God is to make all sure to us, and to excite and bind every one in particular to put in for a share in the grace offered to us, and also withal to perform the duties required of us, and solemnly to invest us into a right, and put us in possession of the blessedness promised to us; therefore these must not be neglected or despised.

Once more, one sacrament must not be separated from another, as to content ourselves with baptism without a religious and frequent use of the Lord's supper, as many do; for though the washing of water be only mentioned, yet the other sacrament is also here implied. The one sealeth our making covenant with God, the other bindeth us to keep covenant with him, which a serious christian will see a need of, and not only find life, but growth and perseverance; therefore all these things must not be separated.

2. These things must not be confounded one with another. We must not ascribe that to the word and sacraments which belongeth to the Spirit, nor that to the Spirit which belongeth to Christ, nor that to Christ which only belongeth to the eternal love of God, nor that to good works which belongeth to faith, nor that to the sacraments which belongeth to the word, nor that to baptism which belongeth to the Lord's supper; but all things must keep their proper place. Therefore we must distinctly consider—

[1.] What is proper to the grace of God. The first moving cause or inducement to incline God to show us favour, or bring about our salvation, was merely the love of God: John iii. 16, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'

[2.] What is proper to the merits of Christ. That righteousness by virtue of which the wrath of God is appeased, our sins are expiated, blessings of the new covenant purchased, and we are reconciled to God, is the only sacrifice and satisfaction of our Lord Jesus Christ: 1 John iv. 9, 10, 'In this was the love of God manifested towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.' This honour must be reserved to Christ, to be a sacrifice for sin, a propitiation for us, and a perfect saviour and intercessor to obtain the Spirit to fit us for our present duties and future happiness.

[3.] What is proper to the Spirit of Christ, namely, to sanctify and cleanse us or convert us unto God: John iii. 5, 'Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God.'

[4.] What is proper to the operation or effect of the Spirit in us, which is faith and new obedience. Faith giveth us our first right to the privileges of the new covenant, and new obedience continueth it; for the one is our entrance into the evangelical estate, the other our abiding therein.

[5.] What is proper to the word and proper to the sacraments. To the word, to convert; to the sacraments, to confirm; for the sacraments are of no use till the word hath some effect upon us: Acts ii. 41, 'Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.'

[6.] What is proper to baptism and proper to the holy supper. To baptism, to accept the covenant, wherein we, professing ourselves to forsake the devil, the world, and the flesh, do choose Father, Son, and Holy Ghost for our God. And the Lord entering into covenant with us, to give us, first, grace to live in his obedience, and to pardon our sins and bring us to glory. So that we are both obliged and enabled hereby. This is once done in baptism, but often renewed in the Lord's supper: 1 Peter iii. 21, 'The like figure whereunto baptism doth also now save us; not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ;' Mat. iii. 11, 'I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire.' Well, then, if these things be confounded, we shall fall into dangerous errors, and hinder both our sanctification and comfort. The sum is this: the first cause of all is God's mercy, that floweth forth freely by the merit of Christ. The merit of Christ procureth the Spirit for us, who sanctifieth and converteth us unto God, which grace is offered in the word, sealed in the sacraments, which bind us more closely to God and excite us with greater confidence to wait for the grace offered by him, to bring us to salvation and eternal glory.

Neither is this useful only to set us right in doctrinals, but also to guide us in matter of practice, how to obtain grace necessary for us. If we lack anything, we must ask it of God; for his love and grace is the fountain-cause of all these things, and his grant is necessary to accomplish our desires: Rev. xix. 8, 'And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints;' Eph. iii. 16, 'That he would grant unto you, according to the riches of his glory, to be strengthened with all might by his Spirit in the inner man.' All cometh originally from his grant. Now when we come to the Father for this, sin hath made us so odious to God that he would not look graciously and favourably toward us, but for Christ's sake; therefore he sendeth us to his Son, whose blood cleanseth us from all our sins, and in whom alone God is propitious to us. If we turn ourselves to Christ, he intercedeth for us at the right hand of God, but referreth us to the Spirit, whose proper

work sanctification is. If we wait for the Spirit's efficacy, he sendeth us to Moses and the prophets and apostles. In the word and ordinances we shall hear of him; therefore when we pray, hear, read, meditate, receive the Lord's supper, let us behave ourselves suitably to the nature of each ordinance; these are means to convey and confirm grace. And they are the more effectual because they are sprinkled with the blood of Christ, and receive their virtue from the love of God, the merit of Christ, and the almighty operation of the Spirit. But I waive the further prosecution of this, and observe—

Doct. That Christ's end in dying for his people was to sanctify and cleanse them, and make them a holy and peculiar people unto God.

It is asserted in the text, and confirmed, Titus ii. 14, 'He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Christ died, not only to redeem us from wrath and from the flames of hell, but to redeem us from sin; not only to abolish guilt and our obligation to punishment, but to establish holiness.

1. This is necessary with respect to our necessity, that the salvation introduced by him might answer his people's necessities. The plaster need be as broad as the sore, and our gain by Christ must correspond with our loss by Adam, and our remedy be suited to our misery. Now our misery lay in our sinfulness as well as our liableness to wrath. By Adam we lost the image of God, favour and fellowship with him; and therefore our restitution must be suited. First his image restored, then his favour, then his fellowship. This misery is felt and apprehended by a troubled conscience, therefore they come to God: 'Purify me, take away iniquity, and receive us graciously,' Hosea xiv. 2; and not only, with Pharaoh, 'Take away this plague. To be sanctified easeth the serious of their great trouble. The misery is a motive, but sin is the cause that maketh them look after a remedy. A man that hath broken his leg, his pain maketh him look after the chirurgeon; but the main work which he hath to do is to set it in joint again, that he may go right.

2. With respect to God's interest. Surely Christ aimed at the service of his redeemed ones, to make them perfect in every good work. Sin had made them unserviceable to God. Now Christ died to put us into a capacity of serving him again, by sanctifying and cleansing us from sin, which disabled us for our work: 'He hath redeemed us to God,' Rev. v. 9, that he might fit us for the Lord's use: Ps. iv. 3, 'But know that the Lord hath set apart him that is godly for himself;' Luke i. 74, 75, 'That he would grant unto us that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.'

3. Christ would separate his people from the rest of the world, and therefore would regenerate and sanctify them. A distinct community must have a distinct excellency. Other societies excel the church for strength, policy, worldly pomp; but this is the proper excellency of the church: Ps. xciii. 5, 'Holiness becometh thy house for ever.' This becometh them, both for the special relation they have to God, and their expectations from him. Their relation to God inferreth their likeness; for God himself is 'glorious in holiness,' Exod. xv. 11.

And their expectations from him ; this they expect as their final glory, and therefore it must be begun here : ver. 27, 'That he might present it to himself a glorious church, without spot or wrinkle, or any such thing ; but that it should be holy and without blemish.' The preparations and beginnings answer to our final happiness.

4. Without holiness there can be no communion with God ; for all communion supposes agreement : Amos iii. 3, 'How can two walk together except they are agreed?' How can God be present, and familiarly conversant with us, or we be so with him, if we walk in ways displeasing to each other? God doth all things in exact holiness, which we like not ; and we live in sin, which is provoking to God. But we may expect his presence and favour when we are agreed, willing and nilling, loving and hating the same things : 1 John i. 7, 'But if we walk in the light, as he is in the light, then have we fellowship one with another.' God is a pure and holy being, and the fountain of all purity and holiness. The more like him we are, the nearer we are to him, and the more capable of enjoying him ; for, 'Truly God is good to Israel, even to such as are of a clean heart, Ps. lxxiii. 1 ; and Ps. xviii. 26, 'With the pure thou wilt show thyself pure.' Therefore Christ, whose aim it was to bring us into the nearest communion with God, would sanctify and cleanse his people, and make them capable of familiarity and friendship with him.

5. Christ's design in his death was to express his love to us in the highest way of manifestation, or to go to the uttermost, not only in the manner, but in the effects. (1.) He hath expressed his love to us in the manner of our deliverance in the most wonderful and astonishing way that possibly can be imagined : Rom. v. 8, 'But God commendeth his love towards us, in that while we were yet sinners, Christ died for us ;' 1 John iv. 10, 'Herein is love ; not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.' (2.) Not only in the manner, but in the fruits and effects of his death ; not in temporal mercies, but spiritual and eternal, in saving us from hell rather than worldly misery and calamity. Among benefits this is the order : Natural perfections are better than adventitious. He that restoreth my health doth me a greater good than he that bestoweth upon me a fine garment. Moral perfections are better than natural. Life is more than riches, and wisdom is better than strength ; it is better to be wise than to be strong ; and saving grace is more than moral wisdom. And among spiritual and saving benefits holiness is chief ; as compare the two saving benefits, justification and sanctification. Justification, or pardon, freeth us *a malo naturali*, from a natural evil, which is punishment or painful evil ; but sanctification *a malo morali*, from a moral evil, which is sin or a sinful evil. The one freeth from the wrath of God, the other qualifyeth us, and maketh us capable of the love of God. They are both excellent privileges, but judge you which is the greatest. Surely moral evils are greater than natural ; sin is worse than hell. To offend God, or be displeasing to God, is the worst state the creature can fall into. Certainly that which is the object of God's complacency is the greatest benefit. God loveth us as sanctified rather than as pardoned. He pitieth our misery, and pardoneth our sins for Christ's sake, but delighteth in us as having his

own image impressed upon us. We love God much because he pardoneth much; but God delighteth in the pure and upright: Prov. xi. 20, 'They that are of a froward heart are abomination to the Lord; but such as are upright in their way are his delight.' Or shall I use this argument? That which hath the nearest affinity to our eternal blessedness is the greater benefit. Now if you will go by that rule, the case will be soon decided. If you consider what our eternal blessedness is, not only an estate of perfect felicity or exemption from misery, but an estate of exact holiness and purity, to see God as he is, and to be like him: 1 John iii. 2, 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is.' An immaculate and sinless estate. Now let us see which of the benefits hath the nearest affinity with it. Justification is *causa removens prohibens*, a cause that removeth the impediment, or that which forbiddeth our entrance into heaven; and sanctification is the beginning and introduction into this blessed estate, and doth dispositively fit us for it. Therefore judge you which hath the nearest affinity, that which removeth the impediment, or that which giveth us the beginning, foretaste, and first-fruits of this happy life. Put it in a temporal interest: If a man be banished the court or his country by sentence of law, when is he nearer to the king? when the legal exclusion is taken off, or he is actually sent for and brought into the palace, and ready to be received by him? This instance is not full home, because we are not only brought to God, but there is a change of nature and we are made amiable in his eyes. Well, then, to draw up the argument a little closer, many would think God had expressed great love if Christ had procured for us worldly comforts or temporal benefits; others, if he had only procured our pardon, and taken away the legal exclusion which shut us out from God; but he hath done more, he hath procured grace to change our natures, and to sanctify and cleanse us, that God may delight in us. This is a gift answerable to Christ's love and merit.

Use 1. Is information. It informeth us of divers important truths.

1. That in ourselves we are polluted and unclean, or else why need there so much ado to get us sanctified and cleansed? Why must the Son of God give himself for us to sanctify and cleanse us, but that we are polluted? This is a truth frequently represented in scripture; as Job xv. 14, 'What is man that he should be clean? and he which is born of a woman, that he should be righteous?' that is, man by nature is neither clean nor righteous, but destitute of purity in his nature, and also of uprightness in his conversation. They are ill acquainted with man who think otherwise of him. If we consider the universality in sinning, the earliness in sinning, the easiness in sinning, the constancy in sinning, that is visible and evident in all mankind, you may soon see what his nature is. And the fountain being so corrupt, the streams are defiled also. Surely we are so in God's eyes: Ps. xiv. 3, 'The Lord looked down from heaven,' and what did he see here below? 'They are all gone aside, they are altogether become filthy and abominable.' All persons, and all their actions flowing from their corrupt hearts, are become filthy and odious to God, and they are utterly

incapable of enjoying communion with him ; and so they remain till they be sanctified by the Holy Spirit. Solomon telleth us, Prov. xiii. 5, that 'a wicked man is loathsome.' To whom? To God especially, who is 'of purer eyes than to behold iniquity,' Hab. i. 13 ; that is, with countenance and approbation. To good men : Prov. xxix. 27, 'An unjust man is an abomination to the just.' To standers-by, of what sort soever they be ; for they that allow sin in themselves dislike it in others: Titus iii. 3, 'Hateful and hating one another.' To themselves, for they are unwilling to look into themselves : John iii. 20, 'For every one that doeth evil, hateth the light ; neither cometh to the light, lest his deeds should be reproved.' And are shy of God : 1 Sam. vi. 20, 'And the men of Bethshemesh said, Who is able to stand before this holy Lord God?' Therefore we all need to be sanctified and cleansed if we would have any benefit by Christ.

2. That nothing can cleanse us but the blood of Christ. Can man cleanse himself? What sound part is there left in us to mend the rest? Job xiv. 4, 'Who can bring a clean thing out of an unclean? not one.' That which is corrupt cannot cleanse itself. Can the word do it without Christ? Good instructions may show a man his duty, but cannot change the bent of his heart. Christ needed not only be sent as a prophet, but must as a priest offer himself for a mediatorial sacrifice before this benefit could be procured for us : Eph. v. 2, 'He hath given himself for us an offering and a sacrifice to God.' There was no possible way to recover holiness into the world again unless a price be paid ; and no lesser price than the blood of the Son of God must be paid to provoked justice. Christ must give himself before we can be sanctified and cleansed.

3. That they do not aright improve the death of Christ that seek comfort by it and not holiness. He died not only for our justification, but sanctification also. There are two main reasons why the death of Christ hath so little effect upon us—either he is a forgotten Christ or a mistaken Christ.

[1.] Men do not consider the ends for which he came : 1 John iii. 5, 'He was manifested to take away our sins.' He came to give his Spirit to miserable sinful man to sanctify and cleanse him, and fit him for the service and enjoyment of God. Now things that we mind not do not work upon us. The work of redemption Christ hath performed without our minding or asking. He took our nature, fulfilled the law, satisfied the Lawgiver, and merited grace for us, without our asking or thinking. But in applying this grace, he requireth our serious consideration : Heb. iii. 1, 'Consider the apostle and high priest of our profession, Jesus Christ.' And our faith : John xi. 26, 'Believest thou that I am able to do this for thee?' Our asking : John iv. 10, 'If thou knewest the gift of God, thou wouldst have asked, and he would have given thee living water.' Acceptance of him to these ends : John i. 12, 'To as many as received him,' &c.

[2.] But the other is a greater evil, a mistaken Christ ; when we make use of him only to increase our carnal security and boldness in sinning, as if God were more reconcilable to sin than he was before, because of Christ's dying for sinners. Now this is a great fault ; for—

(1.) Thereby you make Christ a minister, an encourager of sin; which is a blasphemy to be abhorred by all christians: Gal. ii. 17, 'But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.'

(2.) You set up Christ against Christ, an imaginary Christ, or an idol of your own making, against the true Christ, who came by water and blood. Not by blood only: 1 John v. 6, 'This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood;' and 'He bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye are healed,' 1 Peter ii. 24. You set his death against the ends of his death, and run from and rebel against God, because he came to redeem you, and recover you to God.

(3.) You separate between his benefits, and only cull out that part which suiteth most with your self-love. You have natures to be healed, as well as your peace to be made: Isa. liii. 5, 'But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.' They that seek holiness from the Redeemer have a more spiritual affection to him. The guilt of sin is against our interest, but its power against that subjection and duty we owe to God. Christ's work is not only to ease our conscience, but free our hearts from slavery, that we may serve God with more liberty and delight.

(4.) If you do not mind holiness, you defeat your Redeemer of his end, and seek to put him to shame: 1 John iii. 8, 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.' To cherish what he came to destroy is vile ingratitude.

(5.) If you slight holiness, it argueth lessening thoughts of Christ's merit. Christ thought it of such value as to offer himself a mediatorial sacrifice to procure it. Our respect to Christ's blood is judged by the respect we have to the benefits purchased thereby. The two great benefits are the favour of God and the image of God. He that preferreth corruptible things before the favour of God hath no esteem of Christ's merit; and he that doth not esteem the image of God, which standeth in righteousness and true holiness, doth not esteem the blood of Christ: 1 Peter i. 18, 19, 'Forasmuch as ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of the Son of God.'

4. We need not despair of holiness, Christ having paid so great a price for it, but may with the more confidence use the means of grace because they are sprinkled with the blood of Christ. Christ hath purchased such a treasure of grace as cannot be exhausted, and it is dispensed to us by the word and sacraments. The apostle doth not say barely, 'He gave himself to sanctify and cleanse,' resting there; but he addeth, 'by the washing of water through the word.' So John xvii. 19, 'And for their sakes I sanctify myself, that they also might be sanctified through the truth.' Christ hath established the merit, but the actual influence is by the Spirit, which we receive in the ordinances as the ordinary way.

5. It shows the preciousness of holiness; it is a thing dearly bought,

and the great blessing which Christ intended to us ; therefore it should be more prized and sought after by us. When Christ was devising what he should do for his church to make it honourable and glorious, he took this course to make it holy.

[1.] This is that which maketh us amiable in God's sight : Ps. xi. 7, 'The righteous God loveth righteousness ; his countenance doth behold the upright.'

[2.] It is indispensably required by God : 1 Thes. iv. 3, 'This is the will of God, even your sanctification.'

[3.] It is a great part of our salvation by Christ : Titus iii. 5, 'According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.'

[4.] It is a means to the rest, especially eternal life : Acts xxvi. 18, 'That they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me ;' Heb. xii. 14, 'Without holiness no man shall see the Lord.'

6. It shows who are partakers of the benefits and fruits of Christ's death. His kindred by incarnation is reckoned to them ; he is doubly akin to them, *respectu incarnationis sue et regenerationis nostræ*, both as he is born of a woman and as they are born of God : Heb. ii. 11, 'He that sanctifies and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren.' His sacrifice is reckoned to them : Heb. x. 14, 'By one offering he hath perfected for ever them that are sanctified.' Our Lord regenerates, justifies, sanctifies all who shall have benefit by his death. But who are they ? There are two words used, 'sanctify' and 'cleans.' To be sanctified argues a dedication to God ; so there is a difference between you and others. To be cleansed implies a change of the state of your hearts ; so there is a difference between you and yourselves. They are a people set apart to live and act for God : Ps. iv. 3, 'The Lord hath set apart him that is godly for himself.' They are not what they were before : 1 Cor. vi. 11, 'Such were some of you, but ye are washed, sanctified,' &c. And this change should be more sensible and visible every day.

SERMON XXXII.

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish.—EPH. v. 27.

IN this verse we have the last end of our redemption by Christ, the perfection and consummation of our sanctification in the life to come. In setting forth of which take notice—

1. Of our nearness to Christ, 'That he might present it to himself ;' that is, assume or take us home to live with him, and abide always in his presence.

2. The effect of this union and nearness, which is—