

SERMON XXII.

And be not drunk with wine, wherein is excess; but be filled with the Spirit.—EPH. v. 18.

HERE is a new direction to the children of light, who are bound to walk accurately and circumspectly, and to redeem time to glorify God and save their own souls. One great impediment of a watchful and diligent life is drunkenness and intemperance; therefore those who would walk accurately and redeem time must be sober and temperate in all things: 'Be not drunk with wine,' &c.

In the words we have—(1.) A dehortation, 'Be not drunk with wine.' (2.) A reason, 'Wherein there is excess.' (3.) The opposite duty, 'But be filled with the Spirit.'

1. The dehortation. In which—

[1.] The matter of the sin, 'Be not drunk with wine.' Under the term 'wine' all inebriating and intoxicating drink is comprehended, called in the scripture by the general name of 'strong drink;' Isa. v. 11, 'Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them.' Meaning thereby, not wine only, but other drinks made of honey, dates, rice, malt, or any other grain that for strength often cometh not short of wine, and may inebriate or make men drunk as well as it; as the Nazarite was to separate himself from wine and strong drink: Num. vi. 3, 'He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, nor vinegar of strong drink; neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.' This is the matter of the sin.

[2.] The manner, when made drunk by it. The word importeth sometimes a more liberal use of wine; as John ii. 10, 'When men have well drunk.' Sometimes an excessive and inordinate use, as here, such as breedeth some distemper. There is implied a lawful use of wine: 1 Tim. v. 23, 'Drink no longer water, but use a little wine, for thy stomach's sake, and thine often infirmities.' And the case is shortly stated, Eccles. x. 17, 'For strength, and not for drunkenness.' Vigour, health, and strength, for the duties of our general and particular calling, is to be preserved, but drunkenness is to be avoided.

2. The reason, 'Wherein there is excess.' The word *ἄσωτος* properly signifieth prodigality and riot, as Luke xv. The word for the prodigal is *ἄσωτια*; and ver. 13, 'in riotous living' is *ἄσώτως*; and 1 Peter iv. 4, excess of riot, *εἰς τὴν αὐτὴν τῆς ἄσωτίας ἀνάχυσιν*; what we translate 'excess,' the Vulgar translate 'luxury;' some translate 'dissoluteness,' which they interpret a wasteful profusion, without any prudence or consideration, joined with all licentiousness, that they take to themselves to abuse God's creatures.

3. The opposite duty is, 'Be ye filled with the Spirit.' Where by the 'Spirit' is meant the Spirit of God, the author of all grace, who dwelleth in the hearts of the faithful. And by 'being filled,' not an absolute and exact fulness, but a plentiful enjoyment of his grace. Things are said to be filled when they are a-filling; and though

they be not brimful, yet this is the prevalent principle. Christ only had the Spirit without measure, John iii. 34; others, according to their receptivity, as they are able to receive: they are still a-filling, and are made capable of larger measures of grace. If any ask, Why is this required of us, to be filled with the Spirit? is it in our power to command his influences, and fill ourselves as full as we please?

I answer—We are to use the means, to ask, seek, and knock; and then the rich treasures of grace will be opened to us. The apostle speaketh to children of light; if they do not hinder their own filling by their sensuality or negligence, what can they want? If we obstruct his motions by our carnal practices, or do not improve them by our negligence and folly, the fault is our own. Let us faithfully use the means to obtain this benefit, and we shall not want it. So that it lieth much upon us to be filled with the Spirit.

Doct. That all sincere christians should be careful not to be filled with wine, but with the Spirit.

I shall consider—(1.) The *ἀντίστοιχα*, the matters put in opposition one to the other; (2.) The inconsistency of the one with the other; (3.) The reasons why christians are under this obligation.

I. The matters put in opposition to each other, which are both things and actions. The things are 'wine' and the 'Spirit;' the actions, being 'drunk with wine,' and 'filled with the Spirit.'

First, The things; these two are put in opposition—

1. To check the temptation. The sensual pleasure which men find in wine enticeth them to excess. There are higher pleasures men should be taken up with, namely, the joy of faith and a delight in holiness. It seemeth hard to pleasant natures to abjure all accustomed delights; but the temptation will be less powerful if we can persuade them that their delight is not abrogated, but preferred; transplanted from Egypt, that it may grow in Canaan. It is but change the object, or turn the affection into a spiritual channel, and you shall have delight enough: James v. 13, 'Is any among you afflicted? let him pray. Is any merry? let him sing psalms.' So Eph. v. 3, 4, 'But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.' All men seek causes of mirth and cheerfulness: you shall not lose your cheerfulness, you need not quench your thirst at the dead water of the next ditch, if you will take a little pains to go a little further, and seek out the fountain of living water. Indeed it is the Spirit must direct and incline you, but this is the way of your cure. There is a double error we are guilty of in disposing our affections; we mistake in the object, and we offend in the measure. If the first error were well cured, the second would be soon prevented. Seek a right object for your oblectation and delight, and if that be esteemed according to its worth, you would the better be weaned from other things; as whoredom would cease by the choice and love of a beautiful and lawful wife.

2. To show the difference between the holy societies or meetings of the faithful, and the dissolute feasts of the heathens in honour of their idols. In these they came away filled with wine, but in christian

assemblies with the Spirit; and that is the reason why idolatry is mentioned when these excesses are forbidden: 1 Peter iv. 3, 'When we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;' because these excessive feasts were frequent at the solemn worship of their idols. Carnal rejoicing maketh a loud noise, and vents itself in a carnal manner; for as idolatry is a work of the flesh, so is drunkenness. But now in christian meetings the rejoicing is spiritual, and vented in psalms and thanksgiving and fervent prayers, and they were feasted with God's promises. The devil betimes sought to bring in intemperance into the christian meetings by the love-feasts, which some abused to riot and luxury; and therefore the apostle seeks to obviate this abuse.

3. Because of the analogy between wine and the Spirit; they are often proposed in scripture as correspondent, or as having some likeness in their operations; as wine cheereth and exhilarateth the spirits: Ps. civ. 15, 'It maketh glad the heart of man;' so the Spirit filleth the soul, and exhilarateth it. Only in this fulness there is no excess: Cant. v. 1, 'Drink abundantly, O beloved.' And in this mirth there is no dissoluteness; when we are filled with the Spirit, it is no corruptive joy, but perfective, such as strengtheneth the heart: Neh. viii. 10, 'The joy of the Lord is your strength.' There are some common effects between wine and the Spirit, as appeareth by the sacrament, where we are said to 'drink into one Spirit,' 1 Cor. xii. 13, where the outward element is wine, because the copious plentiful measure of the Spirit doth work like effects spiritually which wine taken in large draughts doth bodily; as it filleth the soul with joy and gladness, Cant. i. 4, and looseneth the tongue in the praises of God: Eph. v. 19, 'Speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord.' The children of God, when they have gotten a full draught of the Spirit, express their joy in hymns and praises to God. Again that there is a correspondency appeareth by the scoffing of those that were unacquainted with the motions of the Spirit; as the mockers said, 'These men are full of new wine,' Acts ii. 13, and Peter's answer, ver. 15, 'These are not drunk with wine, as you suppose.' So Hannah's praying fervently was judged by Eli to be drunkenness, 1 Sam. i. 14. All fervent motions of the Spirit seem to standers-by like the effects of wine; yea, some that are inflamed with wine think they are inspired, and mistake the fumes of wine for the motions of the Spirit. Now for these reasons the apostle puts them together.

Secondly, 'The actions, 'Being drunk with wine,' and 'Filled with the Spirit.' Both must be explained.

1. The action on the one side, 'Being drunk with wine.' Two things must be spoken to—(1.) The nature of the sin; (2.) The heinousness of it.

[1.] For the nature of it; it is immoderate or inordinate drinking; it is excessive when more is taken than natural necessity calleth for, or sober and christian cheerfulness doth allow. Necessity is a part of our measure, for God denieth us nothing that is necessary for us. In some cases lust multiplieth our necessities, but that is our disease. When the apostle saith, 'Drink a little wine for thy manifold infirmities,'

1 Tim. v. 23, he means to cure them, not to cause them. But yet a more liberal use of the creature is allowed beyond bare necessity, for delight and cheerfulness; but then grace must interpose, which judgeth by two rules—the light of nature and scripture.

(1.) The light of nature judgeth what is fit for a man as a man. So he consists of a body and a soul. If the body be oppressed, it is a kind of self-murder. So it is said, Hosea vii. 5, ‘In the day of our king, the princes have made him sick with bottles of wine.’ Intemperance and immoderate drinking doth not only misspend time, and abuse the good creatures of God, but filleth the body with crudities and diseases; which is carefully to be thought of by them that have given up their bodies to God, and would not have sin reign in their mortal bodies, as all christians have done: Rom. vi. 12, 13, ‘Let not sin reign in your mortal bodies, that you should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.’ But then for the soul, when men disturb their reason, or disable it, and hinder it from its proper office; certainly when there is some gross defect in reason, a man turneth himself into a beast. And therefore the light of nature will condemn gross and brutish sensuality: Jude 10, ‘But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.’

(2.) The light of scripture doth direct us also in eating and drinking; for a christian is to be guided and ruled by God’s word even in his common actions, not by his own appetite; for he is to ‘put a knife to his throat,’ Prov. xxiii. 2; nor the pleasure of others: Hosea vii. 5, ‘The princes made him sick with bottles of wine.’ Our appetite is not our rule, for that may transport us easily to inordinances in this kind. We have but two common parents, Adam and Noah; one the begetter, and the other the repairer of mankind; and both miscarried by appetite, the one by eating, the other by drinking. Nor the desire of others: heathens thought it a crime to force any to drink: Esther i. 8, ‘And the drinking was according to law, none did compel; for so the king had appointed to all the officers of his house, that they should do according to every man’s pleasure.’ But what doth the scripture add above this? That considereth two things—(1.) The expense of time; (2.) Our great end, the glory of God.

(1st.) The expense of time, that we do not make it a business: Isa. v. 11, ‘Woe unto them that rise up early in the morning, that they may follow strong drink; they continue until night, till wine inflame them.’ They made a business of it, passing and lavishing away the time in swilling and drinking which was allotted to labour and more serious and necessary employments; they spend day and night in revelling and drinking, as if they were out of their element till they be at it, or cannot give over when once they set to it. Now when men make a set business of drinking, though they be not grossly distempered, yet they are drunkards before God.

(2d.) The end, which is the glory of God. This should be our end in eating and drinking: 1 Cor. x. 31, ‘Whether therefore ye eat or

drink, or whatsoever ye do, do all to the glory of God.' This is to be considered; if we be unfitted for the service of God, though there be no gross defect of reason follow (as some men are of a stout body and a strong brain), yet these the scripture excepteth not from drunkenness: Isa. v. 22, 'Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.' They can take in much, and go away with it; which is rather the commendation of a tun, than a man. Though the natural use of reason be not taken away, yet the heart is unfitted for God. Our Lord would have us consider that, Luke xxi. 34, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness;' when you are forgetful of God, and unmindful of better things.

This sin may be considered either as to the act or habit.

(1st.) As to the act of drunkenness. It is possible a good man may fall into it by surprise; as Noah, Gen. ix. 21, 'And he drank of the wine, and was drunken.'

(2d.) As to the habit. It is said, 'Drunkards shall not inherit the kingdom of God,' 1 Cor. vi. 10. Nothing good and honest can be presumed of them.

[2.] The heinousness of this sin of drinking excessively, beyond that measure which fitteth men both in soul and body for the service of God and the duties of their callings. That is set forth in the word *ἄσωτία*; it is prodigality and wasteful profusion.

(1.) Of the blessings of God's providence, or the good things given us to sweeten our pilgrimage and encourage our service; they are perverted to God's dishonour, which is foul ingratitude. How many waste their estates hereby! for it is said, Prov. xxiii. 21, 'The drunkard and glutton shall come to poverty;' Prov. xxi. 17, 'He that loveth wine and oil shall not be rich.' Which is said not only because of the costly expense which is necessary to feed and supply these vices, but because they divert the mind from more serious employments, whereby as instruments of God's providence we may provide for ourselves and those that belong to us.

(2.) Of our fame, because it exposeth us to ridiculous things, and so to the contempt of others: Prov. xx. 1, 'Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.' So it is said, Hab. ii. 16, 'Thou art filled with shame for glory; drink thou also, and let thy foreskin be uncovered.' It forfeits a man's credit and reputation, because it uncovereth a man's nakedness, and so maketh him contemptible.

(3.) Of their bodies, as it destroyeth their health, and filleth them with diseases: Prov. xxiii. 29, 30, 'Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine.' He reckoneth up six evils that come of drunkenness: First, One in general, that is woe, meaning thereby all kinds of hurt and damage; he hath woe, he cannot suppress it in his bosom, but must needs cry out, O woe is me! Secondly, 'Who hath sorrow?' meaning thereby trouble of conscience, or a bitter and sad reflection upon the inconveniences of drunkenness, as poverty, beggary, an ill fame, and a diseased body. Thirdly, 'Who

bath contentions ?' that is, quarrels which arise upon a light occasion, and many times have a bloody issue. Fourthly, 'Who hath babblings?' that is, scurrilous talk, for men are ready to pour out all kind of froth and folly in their distemper. Fifthly, 'Who hath wounds without cause?' this is the fruit of the contentions spoken of before; he hath stripes or wounds given him by those whom he abuseth, or by dangerous falls from stairs, precipices, &c. Sixthly, The last evil is 'redness of eyes,' meaning thereby the weakening and deforming the most noble sense we have by too great an effusion of humours, and the plenty of fiery fumes thence exhaling, which causeth the soreness and redness of eyes. This is the lot of them that drink too plentifully, or frequently, or delicately. Therefore afterwards it is said, ver. 32, 'At the last it biteth like a serpent, and stingeth like an adder.' Whilst men are pouring down their throats plenty of choice liquor, they dream of nothing but pleasure, but at length they are bitten with many and sore diseases.

(4) Of their souls, which may be considered with respect to their natural, spiritual, or eternal estate. As to their natural estate, it taketh away the wit and judgment: Hosea iv. 11, 'Whoredom, and wine, and new wine, take away the heart.' Brisk wits have been dulled by intemperance. As to their spiritual estate, it disposeth to all sins, especially to uncleanness. *Venter mero aestuans facile despumat in libidinem*, saith Jerome; Whilst men overflow, they easily cast over the foam and froth of lust. And Solomon telleth us, Prov. xxiii. 33, 'Thine eyes shall behold strange women, and thine heart shall utter perverse things.' Men's lusts are inflamed, and then they grow impudent, and their wantonness lays them open to shame. Lot, that was chaste in Sodom, yet committed incest with his own daughters in the mountains, being first made drunk by them. And besides, it bringeth on slavery and security upon the soul. Slavery, for this inordinancy is imperious and tyrannous; it is hard to reduce men from this brutish excess, and their very distemper becometh another nature to them: Deut. xxix. 19, 'They add drunkenness to thirst.' It is spoken there proverbially for continuance in sin; you cannot reclaim them. Solomon representeth the drunkard as resolved to seek after the wine again when he hath felt the inconveniency of it: Prov. xxiii. 35, 'They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.' So for security; it bringeth on such a stupidity upon the conscience that nothing will awaken them: Prov. xxiii. 34, 'Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.' And as to their eternal estate, the soul is lost for ever without repentance.

2. The action on the other side is, to be 'filled with the Spirit;' where we see that we should not content ourselves with a small measure of the gifts and graces of the Spirit, but endeavour to be filled with them, ever getting the habits increased: 2 Peter iii. 18, 'But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;' and actuated: Cant. iv. 16, 'Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out;' that is, that we may have lively thoughts of God's love, and keep up a holy joy,

zeal, and fervency in his service. A little grace seemeth enough to a lazy heart; if they be but a little tinctured with religion, they think it a great matter; few are deeply baptized into the spirit of it. Men have quickly done in religion, and think every thing enough in grace. We love perfection and excellency in all other things, but in christianity we regard it not. But alas!—

[1.] A little grace is as none as to comfort, for small things cannot be discerned. We love God so little, that we cannot tell whether we love him at all: John xv. 11, ‘These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.’ There is Christ’s joy, and their joy; they are delightful objects to Christ, and Christ to them; he may still rejoice in them as his disciples and people, and they may rejoice in him as their Saviour. There is no way to get this joy but by being filled with the Spirit.

[2.] A little grace is as none in a temptation: Mark iv. 40, ‘Why are you so fearful? how is it that you have no faith?’ compared with Mat. viii. 26, ‘Why are ye fearful, O ye of little faith?’ It could not do its office, and support them in the storm. And therefore it is a shame to us that we have so little love to God, or fear of his name, or trust in his mercy, or earnest expectation and hope of eternal life.

[3.] A little grace will not break the force of the sensual inclination, so that our minds will hanker after our carnal delights. The duty, being ‘filled with the Spirit,’ is a cure of the distemper, being ‘drunk with wine, wherein is excess.’ ‘We will remember thy love more than wine,’ Cant. i. 4. So much as our hearts feel of the one, so far are they weaned from the other. These better things put us out of relish with those base dreggy delights. It is but a taste of the Spirit that is lost: Heb. vi. 4–6, ‘For it is impossible for those that were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come; if they fall away,’ &c. The apostle speaketh of ‘tasting.’ A large draught of experience would confirm the soul: Luke viii. 14, ‘And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.’ Though men have good sentiments of religion, yet through the cares and pleasures of the world they could bring nothing to perfection. The carnal gust is too strong for the spiritual, and therefore it choked it, and kept it under. But what is it to be filled with the Spirit? The phrase is taken two ways—(1.) Either to be filled with the gifts of the Spirit; or (2.) With the graces of the Spirit.

(1.) The gifts of the Spirit: Acts ii. 4, ‘And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;’ Acts iv. 31, ‘And they were all filled with the Holy Ghost, and they spake the word of God with boldness.’ There was something of an extraordinary gift in that. And this is not excluded here; for in those days they could on a sudden utter a psalm or hymn of praise to God, ver. 19.

(2.) To be filled with the graces of the Spirit. And here we must consider his three offices—as he is our guide, sanctifier, and comforter.

(1st.) As our guide, he leadeth us into all truth, that is, into the know-

ledge and belief of the gospel. So they that understand and believe these mysteries are said to be full of the Holy Ghost; as, for instance, Stephen, Acts vi. 5, is said to be 'a man full of faith, and of the Holy Ghost;' And Paul: Acts ix. 17, 'The Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost;' meaning, be endowed with the knowledge of the gospel, as their *φωτισμός*, their illumination, was at their baptism. Christ had revealed himself to him from heaven, which begat great consternation; and Ananias cometh as a means to enlighten him with the light of the Holy Ghost, that he might be more fully acquainted with the mysteries of the gospel.

(2*d.*) As our sanctifier. So they are filled with the Spirit who have the fruits of the Spirit in great abundance, who are filled with all 'goodness, righteousness, and truth,' ver. 9; that is, that have these things in a rich and plentiful measure. More particularly—(1.) Who have a powerful and prevalent principle in them to keep them from sin: Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body.' Where there is a weak and faint resistance, there is but little of the Spirit. (2.) Who are strongly inclined to God, and excited and assisted by grace to do what he commandeth. Thus Barnabas 'was a good man, and full of the Holy Ghost,' Acts xi. 24; that is, mightily affected with the glory of God and the good of souls. So proportionable common christians, when their hearts are filled with zeal and devotion: Rom. xii. 11, 'Fervent in spirit, serving the Lord;' when a mighty spirit of faith and love to God cometh upon them, that they boldly appear for God: 2 Cor. iv. 13, 'We, having the same spirit of faith; according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;' not in a bashful inconsiderate way, but openly, hazarding all their interests.

(3*d.*) As comforter; and so when we are filled with peace and joy in believing, this is by the power of the Holy Ghost: Rom. xv. 13, 'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.' The impressions of the comforting Spirit do either concern our present interest or our future hopes. Our present interest, when a comfortable sense of God's love aboundeth in us, when he puts gladness in our hearts by lifting up the light of his countenance upon us. So it is said, Acts xiii. 52, 'The disciples were filled with joy and with the Holy Ghost.' They did so esteem the grace of the gospel, that though they suffered persecution for it, yet their hearts were filled with joy. Our future hopes, that also is matter of joy and delight to us; and the more we find of this, the more we are filled with the Holy Ghost: Acts vii. 55, Stephen 'being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.' He was full of the Holy Ghost before, but then his faith and confidence in God was enlarged, even to some kind of ecstatic motion. As a good soldier, that hath always a habit of courage, in the danger of battle it is quickened in him, his valour is whetted, and a great ardency cometh upon him; so holy men, that have always the spirit of faith, upon necessary occasions they are elevated beyond the line of their ordinary strength, and feel a kind of anticipation of

heavenly joys, as if they were already in heaven's blessed place, and in the midst of the glory of the world to come.

II. The inconsistency of the one with the other; to be drunk with wine is inconsistent with being filled with the Spirit.

1. They that are filled by the one are acted by a contrary principle. The apostle Jude telleth us of 'sensual persons, not having the Spirit,' Jude 19. They whom the apostle speaketh of there were such as separated themselves from the rest of the faithful, and therefore pretended to a greater degree of light, and more familiarity and acquaintance with the Spirit of God, than other christians did. But the apostle disproveth their pretence and presumptions, because they were sensual, or took an inordinate liberty in the ways of the flesh, more particularly the way of fleshly lusting. Drunkenness is reckoned amongst the fruits of the flesh, Gal. v. 21; and temperance, whereby our fleshly appetite is kept within bounds, is among the fruits of the Spirit, ver. 23. Therefore light and darkness cannot be more contrary than these two things are; the one implieth the most brutish of carnal pleasures, the other the highest of spiritual delights. Two contrary principles cannot stand together in any prevalent degree; now here is an opposite principle in predominancy, the loose spirit of licentiousness and drunkenness, opposite to the holy Spirit of God.

2. This contrary principle hath such an influence on them, that the spirit of the gospel hath no place in them.

[1.] Their sight is blinded: 2 Cor. iv. 4, 'In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them;' 1 Cor. ii. 14, 'But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned;' 2 Peter i. 9, 'But he that lacketh these things is blind, and cannot see far off.' They are acute in pleasing their appetites, but the mind can rise no higher; they either believe not, or mind not things to come so as to quicken them to any care about them.

[2.] The delight and relish of the soul is corrupted: Phil. iii. 19, 'Whose god is their belly, and whose glory is their shame, who mind earthly things;' Luke xii. 19, 'And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' No relish for higher things.

[3.] Their strength is weakened, that they cannot resist any temptation. They are slaves to their brutish affections: 2 Peter ii. 19, 'For of whom a man is overcome, of the same is he brought in bondage'

Use 1. See the folly of the exchange of the joys of the Holy Ghost for the sordid pleasures of excess. Will you cheat yourselves in this brutish excess, and grieve the Spirit of God? How miserable is it to part with the birthright for brutish pleasures! Heb. xii. 16, 'Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.' Shall a slight pleasure prevail more than the joys of heaven? You hazard name, health, soul and all, for a contemptible delight, which is not valuable to a reasonable man.

2. Because it is an imperious lust, you must offer violence to it, and

bridle your appetite, as David poured out the waters of Bethlehem before the Lord.

3. Never hope to join these irreconcilable things, fulness of wine and fulness of the Spirit; as many put on a pretence of the Spirit the better to cover and hide their licentiousness; though they live not in open scandalous sensuality, yet they serve the flesh in a more cleanly manner: these are never brought under the power of the gospel, nor made partakers of the Spirit thereof.

SERMON XXIII.

But be filled with the Spirit.—EPH. v. 18.

DOCT. That all sincere christians should be careful to be filled, not with wine, but with the Spirit.

Here let me open—(1.) What this Spirit is that we must be filled with; (2.) Show the reasons why we are bound to be filled with the Spirit; (3.) The means how we come to be filled with the Spirit.

I. What this Spirit is, or what is meant by it? I answer—Either the person of the Holy Ghost, or some created gift, called ‘the divine nature,’ or ‘the new creature;’ the word signifieth both. Sometimes it is taken for the person of the Holy Ghost himself, with whom we are in covenant, as well as with the Father and the Son: Mat. xxviii. 19, ‘Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’ As we take God for our God, that is, for our proper Lord and chief good, and Christ for our Redeemer and Saviour, so the Holy Ghost for our guide, sanctifier, and comforter. Sometimes it is taken for the gifts and graces of the Spirit, that divine nature which is begotten in us: John iii. 6, ‘That which is born of the Spirit is spirit.’ The first word ‘Spirit’ noteth the author of grace, the second the effect, the renewed heart. We have both the fruit and the tree, the fountain and the stream; the one cannot be without the other, not the graces without the Spirit, for they are his production; and the Spirit himself cannot be said to dwell in any but where he produceth these graces; for his presence anywhere is to be determined by some eminent effect, and this residence and dwelling by a constant effect, *per modum habitus permanentis, non per modum actionis transeuntis*. Therefore he cannot be said to dwell in any heart but where he produceth these graces. The Spirit doth first renew and sanctify the souls of the elect, and then abide there to keep afoot God’s interest in them, and maintain it against all opposition within and without, more and more overcoming their sweetest and dearest sins, and quickening them to all their duties, assisting them in the exercise of grace, and increasing it by all fit and holy means. Well, then—

1. We have the Holy Ghost himself, called the Spirit of God: 1 Cor. vi. 11, ‘In the name of the Lord Jesus, and by the Spirit of our God;’ and the Spirit of Christ: Gal. iv. 6, ‘God hath sent the

Spirit of his Son into our hearts;’ Rom. viii. 9, ‘Now if any man have not the Spirit of Christ, he is none of his.’ We cannot live independently without influence from God, for all life is originally in him, and from him conveyed to us, and that by his Spirit. All that God doth in creation is done by the Spirit: Job xxvi. 13, ‘By his Spirit he hath garnished the heavens:’ Ps. civ. 30, ‘Thou sendest forth thy Spirit; they are created.’ So in a way of grace, which is called a ‘new creation,’ we have all from his Spirit: 2 Cor. v. 17, 18, ‘If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ;’ Titus iii. 5, 6, ‘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.’ Now this creature, once produced, cannot subsist without the continual presence of the Spirit, there being so much opposition within and without.

[1.] Within there is an enmity to the divine and heavenly life: Gal. v. 17, ‘For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.’ So blind are our minds, so depraved are our hearts, so strong are our lusts, which evils remain in such a measure in the regenerate, that there is but a cold resistance of sin, a faint and dull desire, and a sluggish pursuit after spiritual and heavenly things, that unless the Lord by his Spirit do still open the eyes of our minds, and strengthen the inclination of our hearts, and reconcile our alienated and estranged affections to himself, our faith will be dead, our love to him will soon grow cold, and our obedience fail. In short, there is still within us such addictedness to sin, such a love to the present world, such indulgence to the flesh, that no less agent can keep alive the work of God in our hearts.

[2.] Without there is the world, which presents tempting objects: 2 Tim. iv. 10, ‘For Demas hath forsaken me, having loved this present world.’ Or assaults us with violence for our love to God, and loyalty to Christ: 2 Tim. iii. 12, ‘Yea, and all that will live godly in Christ Jesus, shall suffer persecution.’ And the devil earnestly joineth his suggestions with both sort of temptations: 1 Peter v. 8, 9, ‘Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.’ By this the flesh is strangely stirred, and we should soon be overcome, were we not assisted by the powerful and all-conquering Spirit of Christ: 1 John iv. 4, ‘Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world.’

2. The word ‘spirit’ signifieth also the new new nature, or that gracious frame of heart which is produced in us by the Holy Ghost. This may be considered as working towards God or towards men.

[1.] As the new nature standeth affected to God, so the spirit of the gospel is described by the apostle: 2 Tim. i. 7, ‘God hath not given us the spirit of fear, but of power, of love, and a sound mind.’ Negatively, ‘not a spirit of fear;’ it is a spirit above the hopes and fears of

the world : 1 Cor. ii. 12, ' Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.' One part is put for both. They that look for no great matters in the world have not much either to fear or hope for, and are not greatly moved with anything that doth befall them in the present life. But then positively it is called ' a spirit of love, power, and a sound mind ;' where (1.) by ' a spirit of a sound mind ' is meant a true knowledge of God in Christ, and a firm belief of the life to come, or a being sound in the faith : 2 Tim. i. 13, ' Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.' Two things the gospel discovereth—God in Christ, and the life to come. God in Christ : John xvii. 3, ' And this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent ;' 2 Cor. iv. 6, ' For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' The other great discovery of the gospel is the life to come : 2 Tim. i. 10, ' And hath brought life and immortality to light through the gospel.' Now the Spirit revealeth both ; both the truth of our redemption by Christ : 1 Cor. xii. 3, ' No man can say that Jesus is the Lord, but by the Holy Ghost ;' that is, own Christ for the true Messiah ; and then a clear and firm persuasion of the world to come is wrought in us by the Spirit also : Eph. i. 17, 18, ' That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him : the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.' Now this giveth us a sound mind. (2.) A ' spirit of love ' is a pure and fervent love to God, which doth incline us to seek after him, and delight in him as our portion and happiness. The seeking after God is made the great duty of man ; we lost him by the fall, and they that love him cannot live without him : Prov. viii. 17, ' I love them that love me, and they that seek me early shall find me.' An early and earnest seeking after God is made there an act of love ; and so delighting in God is our great duty also ; as Ps. xxxvii. 4, ' Delight thyself also in the Lord, and he shall give thee the desire of thy heart ;' Phil. iv. 4, ' Rejoice in the Lord always, and again I say, Rejoice.' Now this is wrought in us by the Holy Spirit, for love is of God : 1 John iv. 7, ' Beloved, let us love one another, for love is of God ; and every one that loveth is born of God, and knoweth God.' Love is of God, not only as the original pattern, but the original cause : 2 Thes. iii. 5, ' The Lord direct your hearts into the love of God.' The Spirit keepeth our hearts fixed towards God, and in a readiness and willingness to do what is pleasing to him. (3.) A ' spirit of power,' and that is hope, and doth enable us to carry on our duty, whatever temptations we have to the contrary. Surely it is a mighty power which doth enable us to deny present delights, and overcome the terrors of sense, that we may be more at liberty for God and heavenly things ; for this hope produces two effects—

(1.) Fortitude and resolution to encounter any difficulties we meet with in our passage to heaven : 2 Cor. iv. 16–18, ' For this cause we

faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.'

(2.) Sobriety and contempt of the world, which is a great part of our strength also: Phil. iv. 13, 'I can do all things through Christ which strengtheneth me.' And is joined with hope: 1 Peter i. 13, 'Wherefore gird up the loins of your mind; be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ.' This enableth us to overcome those appetites and desires by which the rest of the world are mastered and captivated, and our resolutions for God and heaven are thereby fortified and strengthened in us. Well, then, this is the spirit we should be filled withal, faith in Christ, love to God, and the hope of the world to come; which three effects do answer the nature of God, whom we apprehend under the notions of wisdom, goodness, and power. To his wisdom there answereth the spirit of a sound mind, to his goodness the spirit of love, and the spirit of power to the power of God; so that by these graces we are made partakers of the divine nature, and these suit with the word of God, the means by which God worketh these graces of the Spirit in us; which is sometimes represented by light, because the highest wisdom is there revealed, and the way of salvation sufficiently taught: 2 Tim. iii. 15, 'Thou hast known the holy scriptures, that are able to make thee wise to salvation;' and sometimes called the 'power of God,' Rom. i. 16; and also the 'good word of God,' Heb. vi. 5; and the good knowledge of God. And so that man is sufficiently furnished for the kingdom of heaven, and all the duties thereof, whose mind is enlightened to know God in Christ Jesus, and heart inclined to love God, and live to him; and who hath chosen the blessedness of the next world for his portion, and in the meantime liveth in the joyful hopes and foresight of it. This man hath the true spirit of the gospel.

[2.] This spirit fits and frames us for our duty to man. That we have, Eph. v. 9, 'For the fruit of the Spirit is in all goodness and righteousness, and truth;' that is, the Spirit that God hath sent among us by the preaching of the gospel doth bring forth and produce in us all kindness, justice, and fidelity. There is not a more benign and gentle thing than the gospel spirit, nor anything that doth more fit us to live peaceably and usefully in human society. The first property is 'goodness;' and it suiteth with the author, for it is said, Ps. cxliii. 10, 'Thy Spirit is good.' The Spirit of God is a spirit of love, delighting to do good to all; and all his motions tend to make men good and useful to others; therefore it is said, Gal. v. 22, 'But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith;' all these respect our duty to man. The second is 'righteousness,' or justice in all our dealings, giving every one his due, whether inferiors, superiors, or equals. A mighty spirit of righteousness it breedeth in the world, and maketh it reign in the hearts of those whom he possesseth; and therefore the kingdom of the

Messiah is so famous for righteousness : Ps. xlv. 7, 'Thou lovest righteousness, and hatest wickedness ; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.' The third is, 'truth,' or fidelity ; for this Spirit is the spirit of truth, and the holiness which he worketh is true holiness, and nothing so contrary to it as hypocrisy, lying, and dissimulation : Eph. iv. 24, 25, 'And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour.' Nothing more opposite to the gospel spirit than guile and treacherous craftiness, wiles, and deceit.

II. The reasons why christians are so strictly bound to be filled with the Spirit.

1. That we may answer the great and rich preparations of grace which the infinite love of God hath made for us by the merit of Christ and the promises of the gospel. The merit of Christ, that is at the bottom of it. It is said, Titus iii. 5, 6, 'And the renewing of the Holy Ghost, which he hath shed on us abundantly through Jesus Christ our Saviour.' If we neglect the benefits in part or in whole, we slight the price. His intent was that we might have abundance of his Spirit. It is compared to rain ; we have not only a few heat-drops of grace, but a plentiful shower, that as barren land we might be made more fruitful to God : Isa. xlv. 3, 'I will pour water upon him that is thirsty, and floods upon the dry ground ; I will pour my Spirit upon thy seed, and my blessing upon thy offspring.' A metaphor to set forth the abundance and increase of the comforts and graces of the Holy Spirit. It is compared to a living fountain : John iv. 10, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water ;' and ver. 14, 'The water that I shall give him shall be in him a well of water springing up unto everlasting life.' Not a draught, or a splash, or a dead pond, but a living spring. Now when Christ hath provided so much, for us to be contented with a little is to disvalue his bounty. It is compared to a rich perfume or oil : 1 John ii. 20, 'But ye have an unction from the Holy One.' There was not only a little to be put upon the head of Aaron, but it was to run down to all his garments. Every christian should richly partake of this precious ointment, that was poured out on our head, and so cometh from the Holy One to us. It is compared to a banquet or feast of wine : Cant. v. 1, 'Eat, O friends, drink, yea, drink abundantly, O beloved.' He alloweth us not only to be barely refreshed, but satisfied to the full. Now for us to be scanty when there is such a large allowance vouchsafed to us, showeth we have some dislike, or not an appetite prepared.

2. Because of their necessity.

[1.] If it be those that only profess christianity, but are not yet really converted to God, they are in danger to be filled with a worse spirit, if not filled with the Spirit of God. Heathens, that are without the pale of grace, are under the power of the devil : Eph. ii. 2, 'Wherein in times past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' And where the gospel is

preached, it is the same with the carnal : Acts v. 3, 'Why hath Satan filled thine heart, to lie to the Holy Ghost?' 1 Sam. xvi. 14, 'And the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.' The heart of man is never empty of one guest or another ; the evil spirit harboureth there where the good spirit is not entertained. Now this is fit to be represented to the regenerate also, because the devil seeketh to re-enter : Eph. iv. 27, 'Neither give place to the devil ;' compared with the 30th, 'And grieve not the Holy Spirit of God.' Satan is dethroned and shut out of the hearts of all true believers, yet he seeketh to recover his old possession and exercise his former tyranny, and doth always wait to surprise us when we give him any advantage ; by grieving the Spirit, or continuing in any known sin, he setteth there. Therefore it concerneth us to be always filled with the Spirit, that Satan may not have room in our hearts, or the least opportunity to enter again, as he will if we indulge our pride, envy, revenge, wrath, sensuality, or any other noisome lust.

[2.] For those that are regenerated, and have received the spirit of the gospel and not of the world, there needeth a further supply of the Spirit of Jesus Christ : Phil. i. 19, 'For I know that this shall turn to my salvation, through your prayers, and the supply of the Spirit of Jesus Christ.' Whereby is meant a further addition of grace wrought in us by the Spirit. The Holy Ghost doth not only plant these graces in us at first, but doth continually increase them, and assist us in the exercise of them.

(1.) He doth increase them. Faith is his gift, and he doth enkindle in us an holy love to God, and raise the heart to the hope of eternal life. This is the inward man, but this inward man must be strengthened : Eph. iii. 16, 'That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit, in the inner man.' These impressions are weak in us at first, but by the word and prayer and other holy means they are increased. Faith : Luke xvii. 5, 'Lord, increase our faith.' Love : Phil. i. 9, 'And this I pray, that your love may abound yet more and more in knowledge, and in all judgment.' Hope : Rom. xv. 13, 'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.' That faith may be more strong, love more fervent, hope more lively. Therefore still we need more of the Spirit.

(2.) He doth assist us in the exercise of these graces : Heb. xiii. 21, 'Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight through Jesus Christ.' The regenerating Spirit doth abide in us, and doth renew us more and more, and concurreth to every action. As preservation and providence is to creation, so this work of perfecting is to the first regeneration. As we are first created in Christ to good works, so we are perfected in Christ. Yea, God doth not only give us power, but doth continually co-operate, and work in us and with us, without which co-operation we can do nothing that pleaseth him. He concurrerth to every action, and we do not only 'live in the Spirit,' but 'walk in the Spirit,' Gal. v. 25. We are continually quickened by his influence, and enabled to mortify sin or produce the fruits of holiness. Now, then, we should

always be filled with the Spirit, get more of his presence into our hearts, that we may be more enabled for the duties of our heavenly calling.

3. That the glory and excellency of our religion may appear. Those most honour God and Christ who have a more plentiful measure of his Spirit dwelling and working in them, for they make it evident unto the world that they have a power and a presence which the world hath not: 1 Peter iv. 14, 'If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified;' and 2 Thes. i. 11, 12, 'Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God, and the Lord Jesus Christ.' If a christian live up to his principles, he will show that his religion breedeth the most noble and excellent spirits in the world, a divine spirit. He is above all dangers, because his great interests are secured elsewhere; the heart is enlarged to all that is excellent, and he can do and suffer that which others dare not.

[1.] Take this spirit as it worketh towards God. Negatively, it is not a dastardly spirit or a spirit of fear; the great cause of fear and bondage is taken away, which is sin, for he is reconciled to God. The next cause of fear is removed, which is the wrath of men; he believeth God's particular providence, and that they cannot stir hand or foot without God: Acts iv. 28, 'For to do whatsoever thy hand and thy counsel determined before to be done.' The third cause of trouble is the hazarding of his worldly comforts; God is able to give him a hundred-fold notwithstanding persecution: Mark x. 29, 30, 'And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.' He hath a serious foresight of the world to come: Luke xii. 32, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' It is enough God hath delivered him from sin and hell. Now how quietly and securely may such a one possess his soul in the midst of all the troubles of the world! Well, then, to be out of the reach of fear is a great privilege; and this spirit is given by Christ to his people for the advancement of his interest in the world. But positively—

(1.) It is a spirit of power. Surely that is a glorious and powerful spirit that can vanquish the most rooted inclination of nature, and can strive against our sensuality, not by a fruitless resistance, but so as to conquer it, and make you go through all conditions with an equal mind; to bear afflictions with that quietness, modesty, and contentedness as is strange to the world, and prosperity with that humbleness and lowliness of mind as if you were destitute of all things: James i. 9, 10, 'Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low.' The one, when he hath nothing in the creature, hath all in God; the other, when he hath all things, is

as if he had nothing ; he possesseth as if he possessed not. Thus doth christianity level mountains and exalt valleys, and teach us to bless God for giving and taking, to fear God for his goodness : Hosea iii. 5, 'They shall fear the Lord and his goodness in the latter days ;' and love him for his judgments : Isa. xxvi. 8, 'Yea, in the way of thy judgments, O Lord, have we waited for thee ; the desire of our soul is to thy name, and to the remembrance of thee.'

(2.) It is a noble spirit, as it is a spirit of love, sincerely and without self-respect to aim at the glory of God, and do his will. So 'the righteous is more excellent than his neighbour,' Prov. xii. 26.

(3.) It is a spirit of wisdom and of a sound mind. None go so wisely to work as believers, for they take the surest course to avoid the greatest misery and obtain the greatest happiness : Prov. xv. 24, 'The way of life is above to the wise, that he may depart from hell beneath.' While others busy themselves about impertinent vanities or temporary trifles, they busy themselves about the greatest things, the knowledge of God in Christ, and the obtaining of eternal life. It is no low-spirited thing to be godly ; they that judge so are blind, and are seduced by the delusions of the flesh.

[2.] Take this spirit as it worketh towards men : ver. 9, 'The fruit of the Spirit is in all goodness, righteousness, and truth.'

(1.) All goodness : 1 Thes. iv. 9, 'Ye are taught of God to love one another.' God's teaching is by impression ; it is a spirit that inclineth us to do good to others. Naturally men's hearts are narrow, minding their own interests ; but a christian is one that taketh it to be his work to do good, and to 'do good to all men, especially to the household of faith,' Gal. vi. 10. This they do with such a facility and easiness, that it is become as another nature to them.

(2.) For righteousness ; the world applaudeth that, it being so necessary for human society. Though the spirit of the gospel be a spirit of courage and fortitude, yet it is not a boisterous zeal without knowledge, nor a bloody zeal without love ; it can suffer wrong, but do none.

(3.) So for truth ; they that live always in the eye of God dare not dissemble with men ; their consciences can have no quiet without simplicity of commerce.

Object. But where are such christians to be found ?

Ans. (1.) Blessed be God there are such, and many such, though the world will not own it : 1 Peter iv. 6, 'For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.'

(2.) If any be degenerated, it is because they are not filled with the Spirit. It is a lamentable thing that badness, and folly, and feebleness of mind should be so common among those that profess and call themselves christians. (1.) Instead of a spirit of power, how unwilling are they to strive against sin ! how unable to resist temptations ! The devil doth to them what he listeth : 'They are taken captive by him at his will and pleasure,' 2 Tim. ii. 26. (2.) As to the spirit of love, some are so corrupted with self-love and the love of the world, that they scarce know what it is ; they are cold, dull, and sleepy in all divine matters, because they have so cold a sense of the love of God in Christ. (3.) For the spirit of a sound mind, how judicious are most

christians! The unction should preserve them, 1 John ii. 20; but they are pliable to every fancy. Surely these have received little of the impress of this true and good religion.

III. The means how we come to be filled with the Spirit. Certainly—

1. It is from God, who is the author of all grace: 2 Cor. v. 18, 'And all things are of God, who hath reconciled us to himself by Jesus Christ.' He meaneth all things which belong to the new creature. None could give us these things but God himself, as appeareth by their nature and use; the subduing our corruptions, the sanctifying our natures, and the conforming us to his holy image; otherwise we should be equally, and as much or more indebted to another agent for our reparation as we are to God for our creation, which is not convenient and agreeable to God's honour. Besides, what needed there so much ado to bring it about? Why should Christ come out of God's bosom if we could renew ourselves?

2. That God doth it through Christ the scripture also witnesseth: Titus iii. 6, 'Which he hath shed on us abundantly through Jesus Christ our Saviour.' Whatever the Spirit doth, it is in his name.

3. That this frame of heart is wrought in us by the Spirit or Holy Ghost that came down from heaven, is evident also in scripture. None but this Spirit can give us such holy inclinations to obey God with love and delight. None but this all-conquering Spirit can renew the souls of men, so depraved and enslaved by sensuality.

4. It is given us by the gospel, for that is called 'the law of the Spirit of life in Christ Jesus,' Rom. viii. 2. That is Christ's law, and is stamped upon the heart by the Spirit of God: 2 Cor. iii. 3, 'Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.'

5. The gospel worketh two ways—(1.) Morally; (2.) Powerfully.

[1.] Morally, and in a way of wisdom, as it containeth such precepts and promises, together with the doctrine and example of Jesus Christ, as may quicken us to a holy heavenly life, so that it is a fit means to breed this spirit in us. Everything communicateth its own nature to us; a holy doctrine is most fit to sanctify the heart, and a heavenly doctrine to breed a heavenly mind, a spiritual doctrine and institution to convey more of the Spirit to us: John xvii. 17, 'Sanctify them through thy truth; thy word is truth;' 2 Peter i. 4, 'Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.'

[2.] Powerfully and effectually, as it is accompanied with the inward operations of the Holy Ghost: 2 Cor. iii. 18, 'But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.' The gospel doth wonderfully excite the dead and drowsy heart to spiritual and heavenly things, as it worketh ministerially; but the success is of the Spirit, and therein the gospel is made to differ from the law, as it is 'the ministration of the Spirit,' 1 Cor. iii. 8.

6. If any have this power and Spirit of the Lord Jesus, it is the mere favour of God; if any want it, it is long of themselves. If they have it, it is God's favour: James i. 18, 'Of his own will begat he us

with the word of truth.' If they want it, it is long of themselves, because of their neglect of the means, and abuse of common grace. Though we cannot bind God to give it us: 'It is not of him that willeth, nor of him that runneth, but of God that showeth mercy,' Rom. ix. 16, yet we are to use the means, or else we shut the door upon ourselves, and show that we have no esteem of this blessed gift if we do not seek after it. The husbandman, when he plougheth and cleareth his ground from thorns and stones, doth no way oblige God to send his rain and sunshine upon it; we do not oblige God to give us his Spirit to renew us, yet it is our duty to use the means. But will God then give me his Spirit? The question concerning man's duty is easily answered; but if the question be of God's acceptance, it is needless to be answered; for this reason,—the use of means is under a command, and I must do my duty whatever cometh of it. God challengeth his people for neglect: Hosea v. 4, 'They will not frame their doings to turn unto their God;' when they will not so much as think of endeavouring or using the means, or doing all they can; they will have God to sanctify them, but they will not stir a foot to help themselves.

7. One of the means is prayer. Christ hath taught us to pray for the Spirit, Luke xi. 1-13. None so fatherly as God; no gift so necessary as the Spirit. When you pray for the Spirit, you pray as children that ask bread. A wanton child, that would tread his bread under his feet, may be denied; but a hungry child will not be mocked. We may crave health, and wealth, and outward prosperity, and receive that answer, Ye know not what ye ask; but when you beg the sanctifying Spirit, you beg what is good and necessary for you; you ask a thing pleasing to the Lord, as Solomon when he prayed for wisdom, 1 Kings iii. 9, 10. One thing more I will add: You say, If I could go to God as a father, I might hope to prevail. I answer—Consider the covenant you are visibly under, and use importunity: Luke xi. 8, 'If he will not rise and give him because he is his friend; yet, *διὰ τὴν ἀναίδειαν*, because of his importunity he will rise, and give him as many as he needeth;' if not interest, yet importunity may prevail.

8. Sometimes God maketh the offer to you when he knocketh at the door of the heart or stirreth the waters. You doubt whether God will give it when you ask it, but will you take it when God offereth it? Prov. i. 23, 'Turn you at my reproof; behold I will pour out my Spirit upon you.' Man is departed from God, but he will not lose us so, and therefore he doth reprove us for our folly; outwardly by the rebukes of his providence, inwardly by the conviction of his Spirit. Now if we refuse or neglect these, we provoke God to forsake us, and give us up to hardness of heart. Surely these smitings should be improved to further our return to God.

9. When you consent to God's covenant, and enter into his peace you have a certain promise. We consent by faith and repentance. As for faith: John vii. 39, 'This he spoke of the Spirit, which they that believe in him shall receive.' And for repentance: Acts ii. 38, 'Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' A resolved submission to the way of the gospel quali-

fieth you. But you will say, How can we believe and repent first, and receive the Spirit afterwards? *Ans.*—By the converting grace of the Spirit, given as a free lord, we repent and believe; then the Spirit is given to us in a more eminent manner by God as a governor. There is a difference between the spirit of regeneration and the spirit of adoption and perseverance. The spirit of regeneration is tied to no condition, but is dispensed according to the good pleasure of God; it is his resolved gift to the elect: Ezek. xxxvi. 26, 27, ‘A new heart also will I give you, and a new spirit I will put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh: and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.’

10. After you are sincerely turned to the Lord, you must obey the Spirit in further subduing the lusts of the flesh, and not take part with the flesh against him: Gal. v. 16, ‘Walk in the Spirit, and ye shall not fulfil the lusts of the flesh;’ but more and more cherish his motions: 1 Peter i. 22, ‘Seeing ye have purified your souls in obeying the truth through the Spirit.’ Especially forbear heinous sins, which grieve the Holy Spirit, and if indulged, quench it; and so you cut off all means to increase in holiness.

SERMON XXIV.

Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.—Eph. v. 19.

THIS is rendered as a reason why they should be filled with the Spirit, as drunkards are with wine, because it breedeth a spiritual joy, which discovereth itself by two effects—singing psalms and giving thanks. In the one we praise God, in the other we bless God: Heb. xiii. 15, ‘Let us offer the sacrifice of praise to God continually; that is the fruit of our lips, giving thanks to his name.’ Praise relateth to his excellency, giving thanks to his benefits.

I begin with ‘singing psalms.’ As the drunkards had their drunken, wanton, obscene, and filthy songs, by which they tainted each others’ minds, so they that were filled with the Spirit had their spiritual songs, by which they edified one another and glorified God: ‘Speaking to one another,’ &c. In the words there is—

1. A duty prescribed, and that is, ‘singing of psalms.’

2. It is amplified, and set forth in its parts or necessary branches, outward and inward.

[1.] The outward part; there we have—(1.) The subject matter, ‘psalms, and hymns, and spiritual songs.’ (2.) The actions conversant about it—(1st.) Speaking; (2d.) Singing.

[2.] The inward part, ‘Making melody in your hearts to the Lord.’

Doct. That singing of psalms is an ordinance of God’s worship under the gospel.