

shall not bring the congregation into the land which I have given them.'

2. For love. We should grow in love as well as faith; he that maketh conscience of the one will make conscience of the other also; both are recommended by the same authority; the one is a necessary effect of the other. Can a man have a due sense of God's love, and not love what belongeth to God?

### SERMON XXXI.

*And he that keepeth his commandments dwelleth in him, and he in him: and hereby know we that he abideth in us, by his Spirit which he hath given to us.—1 JOHN iii. 24.*

HERE is the further happiness of those that make conscience of an entire and uniform obedience to God's holy will—(1.) Access to God in prayer; (2.) Success, ver. 22; (3.) Constant communion with God.

In the words, first, we have an excellent privilege, 'And he that keepeth his commandments dwelleth in him, and he in him.'

Secondly, The proof, fruit, and evidence of it, 'And hereby know we that he abideth in us, by his Spirit which he hath given to us.'

1. The privilege, 'Dwelleth in him, and he in him.' Dwelling noteth the continued presence and influence of Christ.

2. The proof hereby: God is where his Spirit is. Mark, he doth not prove the former, our dwelling in God, for that is our duty as well as our privilege, but his dwelling in us, that needeth most to be confirmed: and in proving that he proveth both; for Christ dwelleth in none but those that dwell in him. The first is all we can handle at present.

*Doct.* A near, intimate, and constant conjunction with Christ is the privilege of those who make conscience of keeping the commandments.

First, What is this near, intimate and constant conjunction with Christ? It is expressed here by a mutual inhabitation.

1. Dwelling noteth nearness and intimacy; it is not dwelling by one another, but dwelling in one another: 'You in me, and I in you,' John xiv. 20; which noteth presence and influence. So John vi. 56, 'He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.' As meat is turned into the eater's substance, so they and Christ become one. Christ is present with and in the believer, that is, graciously present; not in substance at all, as man; for 'the heaven of heavens must contain him till the days of refreshing come from the presence of the Lord,' Acts iii. 21. Nor in substance only as God, for so he is everywhere: Jer. xxiii. 24, 'Do not I fill heaven and earth? saith the Lord.' But by his gracious operation and special influence upon them, whereby he conveyeth life, strength, and glory to them. Life: Gal. ii. 20, 'I live, yet not I, but Christ liveth in me; and the life that I live in the flesh I live by the faith of the

Son of God;’ 1 John iv. 4, ‘Greater is he that is in you than he that is in the world.’ Glory: Col. i. 27, ‘Christ is in you, the hope of glory.’ The first gift we have from God is Christ; we partake of him before we partake of his benefits: 1 John v. 12, ‘He that hath the Son hath life, and he that hath not the Son hath not life.’ Therefore we are most strictly united to him as members to the head, whence they receive strength and motion; so do we receive gracious influence as from our head.

2. It is a constant habitual presence; for dwelling noteth continuance and perseverance. Christ cometh not for a visit and away, but it noteth his abode and constant residence: he doth not sojourn only for a season, but take up his abode in us: John xiv. 23, ‘We will take up our abode with him.’ Father, Son, and Holy Ghost, those blessed guests will dwell there. The Spirit may come upon the carnal by a transient motion, move them at times as they have their good moods and fits; but he doth not act the faithful *per modum actus transientis*, but *per modum habitus permanentis*, by a constant habitual influence or principle of life. God hath put our life into Christ’s hands: ‘Because he liveth we shall live also,’ John xiv. 19. So that we do not use him as an instrument for a turn, which is then laid by till we need it again; or as a pen to write, or a knife to cut; but we constantly live in him, as the principle and root of our life, as branches use the root, and members the head, which they live by, and from which when they are severed they die and wither, ‘When Christ, who is our life, shall appear, we shall appear with him,’ Col. iii. 4. He will convey life to us, begun in grace here and perfected in glory. This life is maintained on his part by a constant influence, on our part by a constant dependence: therefore by dwelling in him and he in us is intended not only intimacy—that is implied in the phrase ‘in him’—but constancy, in the word ‘abide’ or dwell. Being united to Christ, we still cleave to him, and Christ withdraweth not the Spirit from us.

3. It is a mutual presence; we dwell in Christ, and he in us. This must be heeded and regarded for two reasons—

[1.] Because our abiding in him is the way to have him abide in us, and so the communion is mutual: John xv. 4, ‘Abide in me and I in you.’ One clause is the exhortation, the other the promise. No man hath any dwelling in Christ, but Christ hath first his dwelling in him; he first cometh into our hearts, and then giveth us place in his heart also: we must take the course, use the means, whereby he may abide in us.

[2.] Because there is no danger the union will break on Christ’s part: if we abide in him, he will not fail to abide in us. His gracious presence is secured by his love and promise; all the danger is of breaking on our part; and therefore we must be quickened and exhorted to abide in him: and as by other motives, so by the danger of apostasy, not only that we may evidence the reality of our union with him, but that we may keep the bonds entire and unbroken. So doth our Lord testify, John xv. 6, ‘If any man abide not in me, he is cast forth as a branch, and is withered, and men cast them into the fire and they are burned.’ Now should we be wiser than Christ, who

minded his own disciples of the danger of apostasy, and the dreadful wrath following upon it, to make them afraid of defection? For this is one means which God useth to contain and keep the elect within the bounds of their duty; and therefore they must not be smoothed up with persuasions of their immutable standing, but be warned of the inseparable connection between apostasy from the known truth and way of godliness, and the dreadful wrath and displeasure of God on supposition they do so. *Suppositiones nihil ponunt in esse.* Such suppositions do not shake the foundation of God, but confirm our constant adherence to him.

4. It is an eximious and excellent privilege; for here it is not propounded by way of exhortation, but motive; not enforced as a duty, but asserted as the reward of a duty, that if we be tender of breaking God's laws, he abideth in us and we in him: and so it is in other places: John xiv. 23, 'If any one keep my commandments, my Father will love him, and we will come to him, and make our abode with him.' It is our great work to love God, and our great happiness to be beloved of him; therefore the greatest expression of his love is to dwell in us, and fix his residence in our hearts. This Christ promiseth to his disciples, as knowing they will prize it, how contemptibly soever the world thinketh of it; and we should also prize and value this above other favours. Take either part for our dwelling in God, to have a lodging in the heart of God, and then God in us; he will dwell in us in these houses of clay before we come to dwell with him in his palace of glory. It is surely the greatest happiness that can befall man in this world, and accordingly it should be valued.

5. This strict union and conjunction is begun by the Spirit, but continued by faith, love, and obedience. It is begun in us by his Spirit; for Christ maketh his first entry into believers wholly by the Spirit: 1 Cor. vi. 17, 'He that is joined to the Lord is one spirit.' As in the matrimonial bond, they who are joined together are one flesh, so in this mystical union one spirit; not only to show its spiritual nature, but its author. It is done by the Spirit uniting us to Christ, and by Christ to God: 1 Cor. xii. 13, 'We are by one spirit baptized into one body, and we are made to drink into one spirit.' Our first insition or implantation into Christ is represented by baptism, as our nutrition and growth by the Lord's supper; and there it is said to be done by the Spirit; as bees first build their cells, and then dwell in them. But then it is continued by faith, love, and obedience: Eph. iii. 17, 'That Christ may dwell in your hearts by faith.' It is by his dwelling in us by his Spirit that we receive his influence and assistance; and then it is manifest to us by love: 1 John iv. 16, 'We have known and believed the love which God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him.' When the heart is moulded and framed to love God, upon the apprehension of his great and wonderful love in our redemption, God dwelleth in us and we in God. And John xv. 9, 10, 'As the Father hath loved me, so I have loved you; continue ye in my love: if ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.' If they would maintain the exercise of their love to God, and the sense of his love to them, they should obey him.

And then, for obedience, it is plainly asserted in the text; and again, 1 John i. 7, 'If ye walk in the light, as he is in the light, we have fellowship one with another.' Surely the more we fulfil his will, the more God delighteth in us, and to communicate his grace to us; our state of sin was a state of enmity to God, but the state of holiness and obedience to him is our state of conjunction and agreement with him, which is perfect when our holiness is perfect.

6. The effect of this strict union, conjunction, and presence is spiritual influence, or the assistance of his Spirit, on Christ's part; on our part, holiness and fruitful obedience. Hence we have his Spirit to guide us: Rom. viii. 14, 'As many as are led by the Spirit.' To quicken us, 'For the Spirit that dwelleth in us is life,' Rom. viii. 10. To strengthen us to perform duties: Eph. iii. 16, 'To be strengthened with might by his Spirit in the inner man;' Heb. xiii. 21, 'Working in us what is pleasing in his sight,' and helping us to fulfil his will. For bearing of burdens: Phil. iv. 16, 'I can do all things through Christ that strengtheneth me.' So that they are continually acted, excited, and strengthened by God. On our part the effect is holiness and fruitful obedience; before we made it a means of this conjunction, now we make it the fruit and effect of it, for it is both. It is enforced by two arguments: John xv. 4, 5, 'Abide in me and I in you: as the branch cannot bear fruit of itself except it abide in the vine, no more can you except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.' Where there are two things asserted—First, That without his dwelling in us, and we in him, we can be no more fruitful than a branch which is broken off from the vine; no communion, no fruitfulness: he cannot do anything acceptable to God; not only *nihil magnum*, no great thing, but *nihil prosum*, nothing at all. As we cannot do the greatest and most difficult things, so not the least thing, if broken off from Christ. Secondly, That if we still dwell and abide in him, we shall abound in fruit; he is able and willing to supply all our wants, and make us ready for every good work.

7. Though Christ do familiarly communicate himself to all believers, so as to dwell in them by his gracious presence, yet not to all alike, but to some in a larger measure and proportion than to others, as he worketh more or more effectually on them than he doth on others. We all receive of his fulness, John i. 16, but all according to our capacity and degree of receptivity: Eph. iv. 7, 'To every one of us is given grace according to the measure of the gift of Christ.' All have the same saving graces for substance: 2 Peter i. 1, 'To them that have obtained like precious faith with us.' But for the degree, every one hath his peculiar measures, some are babes, some young men, and some fathers, 1 John ii. 13. Visible professors have common gifts, and there is variety; but all real members have saving gifts in such a measure as Christ judgeth sufficient and most convenient. In the degrees there is much of his sovereignty seen, yea, and also of his justice sometimes, when, being provoked by sin and our unkind dealing, he doth withhold a great measure of that gracious influence which at other times he vouchsafeth more plentifully. There is an influence necessary to the

well-being, and to the being of grace. First, Necessary to the well-being, flourishing, and vigorous acting of grace in the heart. So the spouse complaineth that her beloved had withdrawn himself, and was gone, after she had been lazy and negligent, Cant. v. 6 ; yet some influence of his grace still remained, for she opened to him, and he was gone. Secondly, There is an influence which is necessary to the being of grace, and without which grace would utterly die and perish. David telleth us that his feet were almost gone, and his steps had well-nigh slipped, Ps. lxxiii. 2. But what kept him? He telleth us that, ver. 23, 'Nevertheless I am continually with thee ; thou hast holden me by thy right hand.' He was upon the brink of a precipice, ready to cast off or question a main article of faith or point of religion ; but God kept him, and powerfully sustained and supported him from being overcome with that temptation. He doth not forsake us when many times we are ready to forsake him, but by his power doth secretly withhold us and keep us fast to himself. Nay, necessary vital grace may be greatly wounded and weakened, and heinous sins may make such fearful havoc in the soul, and God manifest his displeasure by withdrawing the Spirit in such a degree, that they cannot tell whether they have anything of it or no : Ps. li. 11, 'Cast me not away from thy presence. neither take thy Holy Spirit from me.' They are not utterly cast off from God, nor bereft of saving grace, yet they have lost the sensible communion of the Spirit, both in a way of comfort and grace ; they see this is their desert, and that God is provoked ; and it is terrible to them to be excluded from the actual sense of God's favour, and therefore deprecate this as their saddest loss.

8. The general rule is, that the strictly obedient have a greater degree of his indwelling presence than others have. In scripture sometimes God is said to dwell with the contrite : Isa. lvii. 15, 'I dwell in the high and holy place, with him also that is of a contrite and humble spirit.' He dwelleth in the highest heaven, and he dwelleth in the humblest heart ; they most need him ; and he hath work there to do, to comfort them in their serious remorse for sin. Sometimes with the trusting soul : Ps. xci. 1, 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' He that dwells in God shall dwell in God ; *i.e.*, he that adhereth to God, and expecteth his safety from God's protection, shall not miss of what he seeketh : God will be with him, as he is always with God. But these are but branches of holiness and obedience ; generally the privilege is restrained to the pure and holy : 'With the pure thou wilt show thyself pure.' He that keepeth himself pure from sin, God will not leave any degree of godliness in him unrewarded ; and this is one of his rewards, to vouchsafe them his gracious presence and influence ; they have not only his sanctifying, but his comforting presence. His sanctifying presence, for as he doth punish sin with sin, so he doth reward grace with grace, with a further increase of what they seek after. His comforting presence : John xv. 11, 'These things have I spoken to you, that my joy may remain in you, and your joy may be full.' What things were those? concerning abiding in him, in faith and love, and fruitfulness in obedience ; he speaketh of his joy and their joy ; he causeth it, they felt it, or the comfort they had in his bodily

presence, and which should afterward be excited in them by the Holy Ghost.

Secondly, Why it is a privilege proper to them that keep his commandments, for the clause is exclusive of others.

1. Because this is God's instituted order. Now all God's institutions carry a condecency to his nature. God is holy, and requireth holiness, and delights in holiness, and therefore vouchsafeth his intimate presence with them that are holy, as the reward of their fidelity and obedience to him: Ps. xi. 7, 'The righteous God loveth righteousness, his countenance doth behold the upright.' God's heart is toward the holy and the righteous, they are most amiable in his sight, and he puts most of the marks of his favour upon them, and such marks as they most value and esteem, which is his comfortable and holy presence. The same is true of Christ, for the name and nature of God is in him: 1 John ii. 6, 'He that saith he abideth in him, ought also to walk even as he walked.' If we would have Christ dwell in us, we must imitate him in obedience to God.

2. Communion presupposeth union, and union agreement: Amos iii. 3, 'How can two walk together except they be agreed?' If not walk together, not dwell together, not dwell one in another. What concord and agreement between Christ and Belial, between a holy God and Saviour and the workers of iniquity? There is none, there can be none: 2 Cor. vi. 16, it is enforced out of this, 'I will walk in them, and I will dwell in them;' that excludeth all that is unsuitable.

3. The end and fruit of this union, which is that we may live unto God, and bring forth fruit unto God; that is the end of the spiritual marriage, which is one notion by which this near conjunction is set forth: Rom. vii. 4, 'That ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God.' It is the end of the spiritual engrafting; John xv. 1, 2, 'I am the true vine, and my Father is the husbandman: every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' This is another notion used; the members receive influence from the head for motion, a free intercourse of blood and spirits, that every part may do its offices. Now if we would keep the commandments, and live unto God, and bring forth fruit unto God, this would not be in vain: Christ hath works to be done by us, as well as comfort to bestow upon us.

4. One part of this privilege would contradict the other; it is a mutual inhabitation spoken of, 'I in him, and he in me.' Now many would have Christ to dwell in them when they are not in him but against him. Our being in him imports duty as well as privilege, that we should be for him, our hearts set upon him and his glory; he is in us by his Spirit, and we are in him by faith and love, both which produce new obedience: Gal. v. 6, 'For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love.'

5. Wherever Christ is, he will be as Lord and sovereign; he will rule where he dwelleth, and dwell alone: Col. ii. 6, 'As ye have received Christ Jesus the Lord, so walk in him.' He ruleth in us as Lord, therefore

he must be obeyed, his commandments kept. Many times in travelling, when we see a great house we ask who dwelleth here, meaning the master of the family, not the servants, the scullions, but the owner and governor of the house; so where Christ dwelleth he will be chief. We intend it in saying, He dwelleth here. When men cool and decline in their affections to him, when they take in another inmate and indweller, whose interest shall command the interest of Christ, and whom they are more ready to serve and obey, this is to discharge Christ, not to suffer Jesus Christ any longer to dwell in them.

6. This near, intimate, and constant conjunction with Christ doth necessarily beget a likeness to him: 2 Cor. v. 17, 'If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.' And according to our pattern they are created anew; Christ is formed in them, Gal. iv. 19. The stamp of Christ is left upon them. So John i. 16; some expound that 'grace for grace,' for each grace in Christ there is the like and answerable grace in the heart of a believer. As in the wax there is word for word, letter for letter, syllable for syllable, answerable to what was in the seal; or in the body of a child there is limb for limb, part for part, answerable to the parents; so in us and Christ there is patience for patience, humility for humility, obedience for obedience. Now this doth necessarily infer holiness, or keeping the commandments.

*Use 1.* Is information.

1. That they do in vain boast of communion with God who do not keep his commandments. It was a cheat usually among the heathens to pretend secrecy with their gods, and human nature is the same still: many usurp this high honour of communion with God, but no fruit of it appeareth. Now Christ abhorreth all pretences of communion with him, which do not appear in the effects: 1 John ii. 4, 'He that saith, I know him, and keepeth not his commandments, is a liar.' 'I know him,' is there put for, I enjoy him, or I am in him; for in the next verse it is explained, 'Hereby we know that we are in him.' And the Holy Ghost pronounceth there that 'he is a liar!' A lie is more than a falsehood, it is a falsehood with intention to deceive. The gross hypocrite, that liveth in secret wickedness, that contents himself only with a plausible appearance, intendeth to deceive others, as if he were in Christ when he is not; but the more refined hypocrite, that lives in partial obedience, doth deceive himself. If the communion with Christ were real, it would discover itself, and the fruit of the Spirit would be 'all goodness, righteousness, and truth,' Eph. v. 9. It cannot be otherwise while he abideth in you by his Spirit, and you abide in him by faith and love.

2. That those who have tasted the good of communion with God need often to be exhorted and encouraged to continue in it. I observe this, because many are possessed with this thought, that union with Christ will do its own business; and they expect the fruits of it, but do nothing to keep this union being a real union. *Nomine non cogitante*; they think though man had no thought or apprehension of it, and contributeth nothing in the way of duty to receive the fruits of it, yet it will preserve him and keep him: but this is an abuse, for we are to be in him as well as he in us; and the care of preserving it,

though it lieth mainly on Christ, and the grace cometh from Christ, yet it is our duty, and we need often to be quickened to it, for these reasons—

[1.] Because of dulness, laziness, and backwardness to those duties which maintain this communion. Christ abideth in us by constant influence and quickening virtue; but there are duties required on our part of faith, love, and new obedience. As there is a constant influence on his part, so there must be a constant adherence on ours. We are to ‘cleave to him with full purpose of heart,’ Acts xi. 23. And by constant endeavour seek to please him, and frequently draw nigh to him in holy services, as the scripture everywhere showeth; but we are idle and apt to neglect our duty.

[2.] Because of our averseness to self-denial, and dependence by reason of that security and selfishness which is very natural to us, especially if we have received anything by way of ability and power to do that which is good. Man is a proud creature, and would fain be sufficient to himself, live of himself, and do all things by himself; though Christ telleth us, ‘Without me ye can do nothing.’ The sense of our impotency and emptiness is troublesome and humbling; therefore we need often to quicken you to be nothing in yourselves, and all in Christ, who still giveth and continueth all that we have or can do for God. This dependence begetteth observance, Phil. ii. 12, 13; 1 Cor. xv. 10, ‘Not I, but the grace of God which was with me.’ We being but inferior agents and instruments under him, though voluntary and obedient instruments, by our own strength, and without the grace of Christ, we are not sufficient to begin or finish any christian duties; it is not we that live, but Christ that liveth in us, and breatheth upon us by fresh and continual inspirations. Peter was confident of the sincerity of his own resolutions, but he was not sensible of his weakness; now this must often be revived upon us, that we may entirely depend upon God.

[3.] We are often hotly assaulted with temptations after our hearts are set for God and heaven. God may permit us to be exercised with sharp trials, and buffeted very sorely; therefore we need quicken you to abide in him. Do not run away from your defence and strength; do not think that Christ will cast you off. Now is the time to show he is in you, Rom. viii. 39.

[4.] We may run into sins which endanger a forfeiture; therefore we need often to be put in remembrance of abiding in Christ, that we may not wrest ourselves out of the arms of mercy.

3. It informeth us how dangerous it is to injure and wrong them that fear God and keep his commandments; they are in Christ, and Christ is in them; he taketh the injuries as done to himself: Acts ix. 4, ‘Saul, Saul, why persecutest thou me?’ You do wrong to the Lord Jesus when you hate what of Christ is in them: Isa. xxxvii. 28, ‘But I know thy abode, and thy going out and coming in, and thy rage against me,’ saith God to Sennacherib. Benefits done to us are taken as done to him, Mat. xxv. So injuries, Christ taketh them as done to himself.

Use 2. Is to persuade us to keep his commandments. I shall press this—(1.) From the excellency of the privilege; (2.) The necessity of obedience.

1. The excellency of the privilege; this deserveth our choicest endeavours.

[1.] Consider what an obliging act of condescension it is on God's part to dwell in us. Could we have used these expressions if God had not used them before us? 'But will God in very deed dwell with men on earth?' was the wonder of one of the wisest men on earth, 2 Chron. vi. 18. But more to dwell in us and walk in us, 1 Cor. vi. 16; to dwell in the hearts of such poor vile creatures as we are. What base and unclean guests lodge within us naturally; but what a blessed thing is it to have God dwell in us and we in him!

[2.] Consider how much the people of God value his external presence: Exod. xxxiii. 15, 'If thy presence go not with us, carry us not up hence.' But now Christ is not only with us, but in us, 2 Cor. v. 3. It is that which bringeth us nearer to God, and fits us to receive more from him. Temporal blessings, Rom. viii. 32; all spiritual blessings, 1 Cor. i. 30; eternal, John xvii. 23, 24.

2. The necessity of obedience; it is not only profitable for more ample communion, but necessary, the union else is but pretended; it cannot be continued, but is interrupted and broken off. Now when God hath made a difference between you and others, will you seek to unmake it again? He cometh to dwell in you to make you holy.

## SERMON XXXII.

*And we know that he abideth in us, by his Spirit, which he hath given us.—1 JOHN iii. 24.*

DOCT. That God's dwelling and abiding in us is known by the Spirit given to us.

It is not said merely that he abideth in us by his Spirit, but 'Hereby we know that he abideth in us, by his Spirit, which he hath given to us.' Christ is where his Spirit is. It is a sure sign to us that he hath not forsaken us, but still continueth united to us.

Let us inquire—(1.) What is meant by the Spirit given to us; (2.) Why this is a sure evidence; (3.) How this Spirit worketh.

I. What is meant by the Spirit given to us. By the Spirit is meant the person of the Holy Ghost, or some created gift, called the divine nature, or new creature. The word signifieth both. Sometimes it is taken for the Holy Ghost himself: Mat. xxviii. 19, 'Baptizing them in the name of the Father, Son, and Holy Ghost.' Sometimes for the gifts and graces of the Spirit: John iii. 6, 'And that which is born of the Spirit is spirit.' That divine nature which is begotten or born in us of and by the Spirit is called spirit also, and both given to us: Rom. v. 5, 'The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.' The latter is supposed to be spoken of 1 John iv. 13, 'Hereby we know that we dwell in him, and he in us,

because he hath given us of his spirit ;' bestowed a gracious charitable temper upon us, for that temper which was in Christ is in us also ; for those words follow this clause ; if we love one another, God dwelleth in us, and his love is perfected in us. Now it mattereth not much whether we interpret it of the one or the other, for we have both the fruit and the tree, the fountain and the stream. The one cannot be without the other, nor the graces without the Spirit, for they are of his production ; nor can the Spirit be said to dwell in any without respect to these graces, for the Spirit dwelleth where he worketh ; and his dwelling in the souls of believers is his working there in such a peculiar manner as is not common to all men ; a familiar and continued working, such as produceth life, and likeness to Christ in righteousness and holiness, which is the same with gracious habits or the new nature, which is the more immediate principle of man's actions ; and the Spirit of God produceth and worketh all that good which we do by the mediation of the new frame of heart which he hath raised in us. Yet I chiefly understand the text of the Spirit of sanctification, by whom being regenerated we live unto God, for these reasons—

1. Because it is brought as a proof of that part of the privilege, his abiding in us. The privilege is mutual and reciprocal ; we abide in him and he in us. Now he doth not prove the former, but the latter ; the soul dwelleth where it delighteth, but God dwelleth where he worketh by his Spirit, which is the cause of this intimate and immediate presence, which is here expressed, not by cohabitation, but by inhabitation ; and so the meaning is, the constant operations of the Holy Spirit dwelling and working in you show that Christ hath not forsaken us, but taken up his abode in our hearts.

2. Because this is the great fruit of God's love, and reward of our obedience : John xiv. 23, 'If any man love me, and keep my commandments, my Father will love him, and we will come to him, and make our abode with him.' 'We,' that is, all the persons of the blessed Trinity ; not the Father and the Son only, but the Holy Spirit, who doth constantly and by his habitual effects abide in the hearts of the faithful, and thereby evidenceth God's love to them : John xiv. 17, Christ speaking of the Spirit of truth, saith, 'Ye know him, for he dwelleth with you, and shall be in you.'

3. This Spirit is more discernible by us by his motions and powerful influence, and the ways which he hath to manifest himself ; and so more proper to discover and make known the dwelling of God in us than the bare habits of grace, especially both together than the latter singly and alone. Indeed, one way by which he doth discover his sanctifying presence is by that habitual bent of heart towards God which we call the new nature, and the fruits and works of it. When we find the frame of our hearts changed for the better, and if we act accordingly, we may conclude it ; but that which maketh all evident is his continual presence and powerful influence, by which we are acted and quickened ; for as the apostle saith, 'By the Spirit of God we know the things which are freely given us of God,' 1 Cor. ii. 12, both in the gospel and in our own hearts.

4. The Holy Ghost is said to dwell in believers as his temple : 1 Cor. iii. 16, 'Know ye not that ye are the temple of God, and that the

Spirit of God dwelleth in you?' 1 Cor. vi. 19, 'Know ye not that your body is the temple of the Holy Ghost, which is in you?' So that the Spirit himself abideth in believers; and not only grace from the Spirit, but he is present in the soul as Christ's agent to convey light, life, and love to us; and not as a distant agent, but as the immediate exciter of all that grace that is in us. There is his power and presence, as in his temple and proper place of residence; he first builds up his temple, and then dwelleth in it.

II. Why this is a sure, rich, full, and pregnant evidence of God's dwelling in us.

1. Because the coming down of the Holy Ghost upon Christ was the evidence of God's love to him, and the visible demonstration of his filiation and sonship to the world: John iii. 34, 'The Father loved the Son, and gave him the Spirit without measure.' Now Christ prayed, John xvii. 26, 'That the love wherewith thou hast loved me may be in them, and I in them.' Before he had said, ver. 23, 'That the world may know that thou hast loved them, as thou hast loved me.' None will think in degree, therefore in kind, that God manifests his love to us the same way which he did to him, and that is by the gift of the Holy Spirit, or his filiation. John knew Christ to be the Son of God by the Spirit descending and abiding on him: John i. 32, 'I, John, bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.' Yea, God himself declared this to be a visible demonstration of his sonship, Mat. iii. 17. So do we know ourselves to be the children of God, by the Spirit's inhabitation and sanctifying work upon our souls.

2. The pouring out of the Spirit was the visible evidence given to the church of the valuableness and acceptation of Christ's satisfaction for us, to set afoot the gospel covenant. When God was reconciled and pacified, then he shed forth the Spirit: Acts ii. 33, 'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.' So John vii. 38, 39, 'He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.' Now this is true of God's reconciliation to us in particular: when pacified towards us, he giveth the Spirit; because the part followeth the reason of the whole: Rom. v. 11, 'And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.' There is the atonement made, and the atonement received; they are both evidenced the same way, by this fountain of living waters, which is given to all believers: John iv. 14, 'But whosoever shall drink of the water that I shall give him shall never thirst; but the water which I shall give him shall be in him a well of water springing up to everlasting life.' And all the good God worketh in us, he worketh as a God of peace reconciled to us by Christ.

3. Because it was the first witness of the truth of the gospel, and therefore the best pledge we can have of the love of God in our hearts; for believers are confirmed the same way which the gospel is confirmed;

that which confirmeth christianity confirmeth the christian, the reality of our interest; as the extract and original charter have value from the same attestation or stamp and seal: Acts v. 32, 'And we are witnesses of these things, and so is the Holy Ghost.' And the wonders wrought by the Spirit: Heb. ii. 4, 'God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.' This was extraordinary, therefore the christian needeth not to have his christianity confirmed by miracles, but by the sanctifying Spirit: John xvii. 17, 'Sanctify them through thy truth; thy word is truth.' This the believer must have: 1 John v. 10, 'He that believeth on the Son of God hath the witness in himself;' the Spirit comforting the conscience by the blood of Christ, and sanctifying and cleansing the heart as with pure water, ver. 8. This is our evidence that we are true christians: so the testimony of Christ is confirmed in us.

4. It is proper to the matter in hand, union and communion with Christ.

[1.] Consider the privilege itself, the nature of this union with Christ, the object, the author and continual preserver: 2 Cor. xiii. 14, 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost.' Communion is imputed to the Holy Ghost, as love to God, and grace to Christ: 1 Cor. vi. 17, 'He that is joined to the Lord is one spirit.' As a man and a harlot are one flesh, so we are one spirit, because it is not a communion of bodies, but spirits. There is the same spirit in head and members; therefore the apostle concludeth, Rom. viii. 9, 'Now if any man have not the Spirit of Christ, he is none of his;' is not grafted as a living member into Christ's mystical body.

[2.] For the bands of this union, faith and love and new obedience, they are all wrought in us, and stirred up in us by the Spirit.

(1.) Faith, it is the Spirit which giveth faith: Gal. v. 5, 'For we through the Spirit wait for the hope of righteousness by faith.' It is he that doth internally enlighten our minds, and incline our hearts to embrace the gospel covenant, and Christ revealed in it. All that faith which we have is the gift of God, Eph. ii. 8; and God worketh by his Spirit, 'who openeth the eyes of our mind, that we may believe and receive the gospel,' Eph. i. 17, 18.

(2.) For love, it is his production also, for love is of God, 1 John iv. 7, that is, wrought in us by the efficacy of his Spirit. The great design of the gospel is to reveal the love of God, and thereby to recover our love to God, that we may love him again, who hath loved us first, 1 John iv. 19. Now the bare revelation of this love in the word will not do it, unless it be shed abroad in our hearts by the Spirit given to us, Rom. v. 5. Therefore, as the Spirit of light, he worketh faith; as a Spirit of love, he worketh love in us, and recovereth us from the world and the flesh to God. Naturally we love our own selves, that is, our own flesh, above God; for 'that which is born of flesh is flesh.' And we love the world above God, 2 Peter i. 4. All this is remedied by the new nature given to us by the Spirit, that we may love God, and live to him.

(3.) For new obedience, it is wrought in us by the Spirit also: 'Seeing ye have purified your hearts in obeying the truth through the

Spirit,' 1 Peter i. 23. He quickeneth all the acts of the new life: Ezek. xxxvi. 27, 'I will put my Spirit into you, and cause you to walk in my statutes.' So that the Holy Ghost being given to us as our sanctifier, he resideth in our hearts as the immediate agent of Christ, and the worker of all grace; as a Spirit of light and love maintaining and carrying on our communion with God in Christ. If we have such a spirit, we may know that he abideth in us; but without his illuminating, quickening, sanctifying work on the heart, we are not christians.

[3.] The Spirit given to us is fit only to satisfy us concerning our interest in this blessed and glorious privilege, for these reasons—

(1.) Because the privilege is so high, that we should dwell in God and God in us, that we need some great benefit to assure us of it. Now the Holy Ghost is a benefit becoming God to give and us to receive. For God to give us his Spirit, it is more than if he had given us all the world. A believer valueth it above all other evidences, and in its own nature it deserveth it, as being the highest demonstration of God's bounty and liberality to us; if he giveth all the world, he giveth something without himself, but when he giveth the Spirit he giveth himself. The uncreated Spirit is a person of the Godhead, and the Godhead is undivided, and saving grace is the permanent effect thereof. Other mercies run in the channel of common providence, but this could only be conveyed to us by the mediation of Jesus Christ. The Father sends him in Christ's name: John xiv. 26, 'And the Comforter, which is the Holy Ghost, whom the Father will send in my name.' And Christ sendeth him from the Father: John xv. 26, 'But when the Comforter is come, whom I will send unto you from the Father.' He proceedeth from the Father and the Son, and is the fruit of both their loves to us. Christ hath merited this effectual operation, and conveyed the Spirit to us as our head: John xvi. 14, 15, 'He shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you.' Other things are given in anger, but not the Spirit; we may have them and perish for ever; but when we have this great benefit, then we know we live in God, and are fitted to live to God, and shall live with him for ever.

(2.) Because it is a privilege into which we are admitted after a breach. Persons that have been at variance will not easily believe one another, and trust one another, unless their reconciliation be sealed by some remarkable good turn and visible testimony of love. A great offender was never reconciled to Augustus unless he did put some mark of favour upon him; as David to Amasa, in giving him the generalship of his army. And further, the breach hath been so great between God and us, that we shall have no peace and joy in believing, till we have some gift that may be a perfect demonstration that he is at peace with us. This is the work of the sanctifying Spirit: 1 Thes. v. 23, 'And the very God of peace sanctify you wholly;' Heb. xiii. 20, 21, 'Now the God of peace, that brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight;' Rom.

xvi. 20, 'And the God of peace shall bruise Satan under your feet shortly;' 2 Cor. v. 18, 'And all things are of God, who hath reconciled us to himself by Christ Jesus, and hath given to us the ministry of reconciliation.' Most men's confidence cometh from their stupid security and slightness in soul matters. A christian that is in good earnest must have a sufficient proof of God's love, that he is reconciled, taken into God's family, made 'an heir according to the hope of eternal life.' Now this is done by the Spirit.

(3.) It is an inward and spiritual privilege, and therefore must have a spiritual confirmation. Now this is within our own hearts. The death of Christ was a demonstration of God's love, but that was done without us, and before we were born. Justification is a blessed privilege, but that is either God's act in heaven accepting us in Christ, or else the sentence of his law and new covenant, constituting us just and righteous. But this is done in our hearts by the Spirit: Gal. iv. 6, 'He hath sent the Spirit of his Son into our hearts;' 2 Cor. i. 22, 'Given the earnest of the Spirit in our hearts.' This witness we have within ourselves.

(4.) Because the Spirit may act transiently, and in a passing way upon others, and that which is seldom done may be mistaken or suspected, therefore the Holy Ghost abideth in us by his constant operations: John xiv. 17, 'Ye shall know him, for he abideth in you.' What we feel constantly, frequently, we cannot be deceived in it. They feel his operations comforting, quickening, instructing them, mortifying their lusts, exciting them to holiness, and so may see how they are beloved of God, and minded by him upon all occasions. The effects of the Spirit show it, such as are life, holiness, faith, strength, comfort, joy, peace, support under our crosses and afflictions, groans after heaven. This constant experience can be no delusion; therefore the observing of this breedeth true and solid comfort.

III. The properties or operations of this Spirit, as he is a proof and evidence of our communion with God.

1. It is a Spirit of life: Rom. viii. 2, 'The law of the Spirit of life in Christ Jesus;' and Gal. v. 25, 'If we live in the Spirit.' The Spirit maketh the soul alive that was dead in sin; therefore when we are dead to the world, we are really alive to God, as will appear by our actions and earnest desires after heavenly things. Many have a name to live, for parts do strangely counterfeit grace; but if the Spirit becometh a principle of life within us, then we live indeed. Surely it is a sign of great weakness, at least, to be alive to other things, and dead-hearted in all acts of religion.

2. It is a Spirit of love as well as of life. Some make the Holy Ghost the love that passeth between the Father and the Son. Surely the operative love of God to us is conveyed by the Spirit. Now according to his nature so he worketh, inclining us to love God and our brother, yea, our very enemies: 'For the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith.' The apostle saith, 1 Thes. iv. 9, 'We are taught of God to love one another.' God's teaching is by impression and inclination. Envious and bitter zeal, malice, and all uncharitableness and revenge, is not of God, but the devil; therefore they that are acted by these things know not what spirit they are of.

3. It is a Spirit of sanctification, often so called : 2 Thes. ii. 14, ' God hath chosen you to salvation, through sanctification of the Spirit.' A pure and holy Spirit given to us to renew our natures, and put us into the way of salvation : Titus iii. 5, 6, ' He saveth us by the washing of regeneration and renewing of the Holy Ghost, which he hath shed on us abundantly through Jesus Christ our Lord ;' to purge out sin, and suppress the motions of all that pride, worldliness, and sensuality which is so natural to us : Rom. viii. 13, ' If ye through the Spirit do mortify the deeds of the body, ye shall live ;' and to quicken us to grow more complete in the will of God, that we may both do it and suffer it, and be prepared and fitted to live with God for ever.

4. It is a Spirit of power, enabling us to vanquish temptations that arise either from the terrors and delights of sense, by propounding the blessedness of the other and better world : 2 Tim. i. 7, ' For God hath not given us a spirit of fear, but of power and of love, and of a sound mind.'

5. It is a Spirit of adoption : Rom. viii. 15, 16, ' But ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits that we are the children of God ;' and Gal. iv. 6, ' And because we are sons, he hath sent forth the Spirit of his Son into our hearts.' It is the surest sign of God's fatherly love, and the pledge of our adoption, and so inclineth us to God as a Father in Christ, that we may love him, delight in him, and depend upon him. It breedeth a childlike affection to God, childlike confidence, childlike obedience ; these are the true fruits of the Spirit of Christ. All God's children have not a childlike confidence, but a childlike inclination ; they cannot keep away from God ; when they cannot own him as a Father with delightful confidence, yet they dare not offend him ; there is an awe of God, though they are not assured of his love. In short, they love him, though they cannot say he loveth them.

6. It is a Spirit of supplication : Zech. xii. 10, ' I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication.' Wherein we manifest our childlike affection to God ; and in that duty he doth most help our infirmities, Rom. viii. 26, stirring up in us ardent groans and desires, and in giving us life in our prayers, and a holy boldness whenever we come to God. There the renewed soul doth directly apply itself to God, and the work of the sanctifying Spirit is most sensibly acted and discovered.

*Use 1.* To inform us how to know whether our communion with God be interrupted, yea or no, or whether God be pleased or displeased with us, by observing the motions or withdrawings of his Spirit. We cannot know it by outward things ; for God may ' rebuke those whom he loveth, and chasten every son whom he receiveth,' Heb. xii. 6, and may give outward comforts in anger ; these are not evidences of God's love and hatred, Eccles. ix. 2. God will not mark out men by their outward estate, discover the wicked by their afflictions, nor reward the godly with this world's good things, nor distinguish them by the blessings of his common providence, but hath taken another course to show his anger or his love, his pleasure or displeasure, by giving and withholding the Spirit. When he is provoked by his people, there is some

abatement, not only of the comforting, but quickening and sanctifying influences of his Spirit. Therefore David prayeth, Ps. li. 10, 'Take not thy Holy Spirit from me.' On the contrary, when he is well pleased with any, they are filled with the Spirit: Acts xi. 24, 'For he was a good man, and full of the Holy Ghost;' Acts ix. 31, 'They walked in the fear of God, and in the comforts of the Holy Ghost;' Acts xiii. 52, 'And the disciples were filled with joy, and with the Holy Ghost.' Therefore when there is any stop of this kind of influence, we should inquire what is the matter, where it sticketh, how came our delightful commerce with God to be interrupted, what unkindness there hath been on our part?

*Use 2.* To put us upon self-reflection, what kind of spirit dwelleth in our hearts. Some are acted by the wrathful unclean spirit: Eph. ii. 2, 'According to the prince of the power of the air, that worketh in the children of disobedience.' Others guided and influenced by the mere corrupt natural spirit: James iv. 5, 'The spirit that dwelleth in us lusteth to envy.' But all that are adopted into God's family, all that are members of Christ's mystical body, they are guided and influenced by the Spirit of God: Rom. viii. 14, 'For as many as are led by the Spirit of God are the sons of God.' If we will follow the impure and revengeful spirit, he will hurry us to destruction, as he did the herd of swine into whom he entered, Mat. viii. If we be guided by the wisdom of the flesh and our own carnal affections, we shall easily be led away from God and our happiness. It is the Holy Ghost only who bringeth us into a state of communion with God, and is as necessary to make all right between us and Christ, as Christ is between us and God. Now who are those that are guided by the Spirit of God? Our conversation will declare that *principiata respondent suis principiis*. The constant effects declare the prevailing principle; therefore what effects and fruits can you produce of the Spirit's dwelling in you?

1. The Spirit leadeth us to an holy life and perfect obedience to God. His first work is to renew the soul to the image of God, and change us into the likeness of Christ, 2 Cor. iii. 18. That is the impression of this seal, left on the hearts of those where he cometh, and by which God's children are distinguished from others. He is given on purpose to heal our natures, destroy our sins, and to excite us to perfect holiness in the fear of God. Now where this effect is accomplished, they may certainly say, God hath given his Spirit, namely, where God doth sanctify the souls of his people, mortify their lusts, and master their strongest corruptions, and raise them to those inclinations and affections which mere nature is a stranger unto. Surely a divine power hath been working there; when they are more like God, and fit for the service of God, they are sealed by the Holy Spirit of promise, Eph. i. 13. His first renewing and sanctifying work, and his carrying on that work, whereby the image of God is more imprinted on us, will be our surest evidence, especially when holiness of life floweth from it; for graces acted and exercised do more discover themselves; and such a supernatural effect as the sanctifying our natures, and the ruling and governing of our lives. Could the love and fear of God be produced by any other cause than the Spirit of God?

2. The Spirit is a perfect opposite to the flesh; and they that are under the power and conduct of the Spirit do resist and conquer the

desires of the flesh ; for it is not a fruitless resistance : Gal. v. 16, 17, ' This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh : for the flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other ; ' Rom. viii. 5, ' They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit ; ' Gal. vi. 8, ' For he that soweth to the flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting. ' They spend their time and strength, life and love, care and thoughts in seeking after spiritual things ; their business is not to gratify the flesh, but enrich the soul, to excel in knowledge, love to God ; faith in Christ, and hopes of the other world, though with the loss of carnal pleasures ; and so they comply with the precepts of Christ, which everywhere call upon us to curb the flesh, to dispossess us of the beast that is gotten into our natures, and to raise us in some measure into the degree and rank of an angel ; to draw us off from the natural and animal life to life spiritual and eternal, or, which is all one, to drive out the spirit of the world, and to introduce a divine and heavenly spirit. The brutish part of the world is enslaved to lower things, but they that are recovered out of this defection by the power of the Spirit grow wise and heavenly. The great disease of mankind was, that our immortal souls are depressed and tainted by the objects of sense, and did wholly crook and writhe itself to earthly things ; and instead of likeness to God, the image of a beast was impressed on man's nature, and the better part, his soul, was enslaved and embondaged to the worsèr part, his flesh. Now the Spirit of God cometh by degrees to restore human nature to its primitive perfection, that the spirit might command his flesh, and man might seek his happiness in some higher and more transcending good than the beasts are capable of, something that suits with his immortal spirit, and to elevate us from a state of subjection to the flesh into a liberty for divine and heavenly things.

3. The Spirit inclineth us to all duties to our neighbours ; for it is said, Eph. v. 9, ' The fruits of the Spirit in us are in all goodness and righteousness and truth. ' Meaning thereby, he maketh men sincere, good, just in their carriage to men ; by ' goodness, ' taking all occasions of being useful to others as to their spiritual and bodily estate ; by ' righteousness, ' just dealings in all our transactions with others ; and by ' truth, ' a sincere carriage, free from lying hypocrisy and dissimulation. So Gal. v. 22, 23, ' But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. ' Duties to our neighbour are implied in all these graces. By ' love, ' understand love to our neighbour ; by ' joy, ' sweetness of converse, or delighting in their good ; by ' peace, ' that which concerneth all men as much as possible can be ; by ' long-suffering, ' patience, bearing and forgiving of injuries ; by ' gentleness, ' easiness to be entreated ; by ' goodness, ' a communicativeness to all, especially the household of faith ; by ' faith, ' fidelity, truth in our commerce ; by ' meekness, ' restraint of our anger ; by ' temperance, ' a holy moderation in the use of earthly things and the delights thereof. Well, then, when these things are practised by us, the Spirit is given to us.

4. The Spirit leadeth us to a heavenly life, as the flesh did to things

grateful to present sense ; he discovereth those things to us : 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.' The reality of future glory and blessedness, he prepareth and fitteth us for it : 2 Cor. v. 5, ' Now he that hath wrought us to this self-same thing is God, who hath given us the earnest of the Spirit ;' Rom. ix. 27, ' Prepared unto glory.' The heavenly mind, the purified heart ; he assureth us of it : 2 Cor. i. 22, ' Who hath sealed us, and given us the earnest of the Spirit.' Comforteth us with it, and raiseth our longing after it : Rom. viii. 23, ' And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.' Quickening us to diligence and seriousness in the pursuit of it : Phil. iii. 20, ' But our conversation is in heaven, from whence we look for a Saviour.' Much of the Spirit's operation is about fitting us for heaven.

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