

Save this and study it! One of the most important things to think about. Am I saved? How do I know it? What is the evidence of it? This will increase your faith and endearment to God from a dead, slothful, and doubting frame to a more lively frame of daily contemplation and prayer, love to and adoration of God and due exercise of being spiritual minded.

The Image of God Restored in our Sanctification Evidence of our Assurance of our Good Estate!

Heb 6:4,5, 2Tim3:5, Deut. 5:29 etc

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from The Sound Believer, p 352-362

Sect. IV - Fourthly, Sanctification

This is the fourth benefit, which follows in order of nature, our justification, reconciliation and adoption; for upon our being sons in adoption, we receive the image of our heavenly Father, in sanctification; because we are under grace. Hence it comes to pass, that we are freed from the reigning power of sin, Rom. 6:14, **so that our sanctification follows our justification, and adoption goes not before it.** In justification we have the love and righteousness of the Son; in reconciliation, the love of the Father; in adoption, the love of the Father, and presence of the Spirit assisting, witnessing; in sanctification, the **image of our Father** by the same Spirit; and this I conceive with submission, is the seal of the Spirit, mentioned, Eph. 1:13. The seal sealing, is the Spirit itself; and seal sealed, consists, *First*, in the expression of it in adoption. *Secondly*, in the impression of it in sanctification, and that he only shall pass full and clear expression and testimony of the Spirit is after all God's work is finished in glorification, but the beginning of it is here in adoption, a fuller measure of it in sanctification. God's seal is ever set to some promise (as men's seals to some bond, not to planks) the Lord's promise of actual justification and reconciliation, pertains only to men sanctified or called; in adoption therefore we receive the Spirit, which looks both way; testifying either you're sanctified, are justified, or you're called, are justified and reconciled.

I speak not now of external sanctification by outward show and profession, and common illumination and operation of the Spirit upon men, from which many fall away, Heb. 10:29 [and Heb 6:4-6], but of **internal and special** [i.e., **saving grace**]; the nature of which you may best conceive in these three particulars:

1. It is the renewing of a man, Tit. 3:5¹, so that by it a man is morally made a new man, another man; All things are become new, 2Cor. 5:17, he has new thoughts, new opinions of things, new desires, new prayers, and praises, new dispositions; regeneration not differing from it.

¹ *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

2. It is a renewing of the whole man, 1Thes. 5:23 [*Now may the God of peace himself sanctify you completely*], for in every part and faculty of man is corrupt by the first Adam, so they are renewed by the second Adam; not that we are perfectly renewed in this life by Christ, as we are corrupt by Adam, but in part in every faculty, Rom. 6:19. And hence arises our **spiritual combat and warfare with sin, yea with all sin**; it is not because of our sanctification simply (for if it were perfect, we should war and wrestle no more); but from the imperfection of it. And this renewal in part, is in every part, even in the whole man. And as the first Adam propagates sin chiefly and radically in the soul, especially into the heart of man; **and from thence it diffuses itself like leaven, into the whole lump of our lives**, so the Lord Jesus chiefly communicates this renewal into our hearts, and thence it sweetens our lives; and hence it is called the **inner man** [*that new and vital living principle of life: faith grace and truth...Owen*], Romans 7:22, Eph. 3:16. You see a little holiness is a Christian, I tell you, if he be of the right make, there is a kind of **infinite endless holiness within him, from whence it springs** [*John 7:38, He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.*]; as there is a kind of endless infinite wickedness in a wicked man, from whence his sins spring; if a man be outwardly holy, but not within, he is not sanctified, no more than the painted sepulchres of the proud Pharisees; if any man say his heart is good, should he make no show in his life, he speaks not the truth, if the apostle may be believed, 1John1:6. For sanctification is a renewal of the whole man, within and without; it is not for a man to have his teeth white, and his tongue tipt, and his nails pared. No, no; the Lord makes all new when he comes.

3. **It is a renewal unto the image of God**, or of God in Christ; an unsanctified man may be in a sort renewed in the whole man, his outward conversation may be fair, his mind may be enlightened, his heart may taste of the heavenly gift, etc., Heb. 6:4, 5. He may have a form of godliness, 2Tim3:5, he may have strong resolutions within him unto godliness, Deut. 5:29, and hence with the five foolish virgins may be received into the fellowship of the wise, and not discerned of them neither, till the gate is shut; but they are never renewed in their whole man *after the image of God*, i.e., they do not know things and judge of them as God does, **they do not love and will holiness** and the means thereto, as God does, they hate not sin as God does, they do not delight in the whole

law of God, it is not writ in their hearts, and hence they love it not as God does; and this is to cut off the thread between a sanctified and unsanctified spirit; by sanctification a man is renewed unto God's image, once lost, but here again restored, Eph. 4:24, John 1:16, *We receive from Christ, grace for grace*, as the seal of the wax has tittle for tittle to that in the seal itself; we are changed into the image of Christ by beholding him in the glass of the gospel, by faith, 2Cor3:18. *I delight in the law of God in my inward man*, Rom. 7:23, and hence a Christian by the life of sanctification, lives like unto God, at least **has a holy disposition and inclination** (the habits of holiness) so to do, Gal. 2:19, *I live unto God, he calls us from darkness unto his marvelous light, that we might show forth his virtues*, and that this is true sanctification, may thus appear; because our sanctification is opposed to our original corruption, as our justification to our original and contracted guilt of sin; now as **original corruption is the defacing of God's image** by contrary dispositions to sinfulness, so our sanctification can be nothing else but the removal of this pollution, by the contrary habits and dispositions to be like unto God again; our sanctification is to be holy, Lev. 20:7. Our holiness has no other primary pattern but God's holiness, 1Pet. 1:14-16, so that our sanctification is not the righteousness and holiness as it is inherent in Christ, for that is the matter of our justification, and therefore sanctification must be that holiness which is derived unto us from Christ, whereby we are made like unto him; and thus Christ is made sanctification unto us, 1Cor.1:30. There should be no difference between Christ our righteousness and sanctification, if that holiness which is in Christ should be both to us. Hence also sanctification is not the immediate operation of the Spirit upon us, without created habits of grace abiding in us, as the spirit that came upon **Balaam**, and mightily affected him for a time, but left him as destitute of any grace, or change of his nature, as the ass he rode on. No, no; **it renews you unto the image of God himself**, if you be truly sanctified. And therefore let those dreams of the Familists (denying all inherent graces, but only those that are in Christ, to be in the saints) let them vanish and perish from under the sun, and the good Lord reduce all such who in simplicity are misled from this blessed truth of God. I will not now enter into that depth concerning the means of our sanctification, in mortification by Christ's death, and vivification by the resurrection of Christ; this may suffice for explication of the nature of it.

Only see, and forever prize this privilege, all you blessed souls whom the Lord has justified; you have many sad complaints. What is it to me, if I be justified in Christ and be saved at last by Christ, and my heart remains all this while unholy and unsubdued unto the will of Christ; that he should comfort me and my unholy heart be always grieving him; what thought the Lord save me from misery but save me not from my sin?

Oh consider this benefit. It is true, you find a woeful sinful nature within you, cross and contrary to holiness, and leading you daily into captivity; yet remember the Lord has given you another nature, a new nature; there is something else within you which makes you wrestle against sin, and shall in time prevail over all sin, Mat. 12:20¹. This is the Lord's grace sanctifying of you. Oh be thankful that the Lord has not left you wholly corrupt, but has begun to glorify himself in you and to bless you in turning you from your iniquities.

¹ *A bruised reed he will not break, and a smoldering wick he will not snuff out, till he has brought justice through to victory.*

1. By this you have a most sweet and comfortable evidence of your justification and favor with God; he that denies this must whatever distinctions he has) abolish many places of scripture, especially the epistles of James and John, who had to do with some spirits, that pretended faith and union to Christ, and communion with him, and so long as it was thus, this was evidence sufficient to them of their justified estates. What says James? *Thou says thou has faith, show to me then; Prove it, says he: I will prove it by the blessed fruits and works which flow from it, as Abraham manifested his, James 2:18,22.* What says John? You talk (says he) *of fellowship and communion with Christ* and yet what holiness is in your hearts of live? *If we say we have fellowship with him, and walk in darkness, we lie and do not the truth; but if you walk in the light, then although your holiness and confession, and daily repentance for sin do not wash away your sin, yet the blood of Christ does wash us, 1John1:6, 7.* Again you say, *you know Christ, and the love and good will of Christ toward you, and that he is the propitiation for your sins.* How do you know this? Says he, *He that says I know him and keep not his commandments, he that keeps not the commandments, is a liar, 1Jn2:4.* True, might some reply, he that keeps not the command of Christ, has hereby a sure evidence that he know him not, and that he is not united to him, but is this any evidence that we do know him, and that we are united to him, if we do keep his commandments? Yes, verily says the apostle, *hereby we do know that we know him, if we keep his commandments, verse 8, and again, verse 5, Hereby know we that we are in him.* What can be more plain? What a vanity is this to say, that this is running upon a covenant of works? **Is not sanctification the writing of the law in our hearts³, a special benefit of the covenant of grace as well as justification?** Heb. 13:10, 12. And can the evidencing then of one benefit of such a covenant by another, be a running upon the covenant of works? Is it a truth contained in the covenant of grace, namely, that he that is justified, is also sanctified, and he that is sanctified is also justified? And is it an error against grace to

see this truth, that he that is sanctified is certainly justified? And that therefore he that knows himself sanctified may also know thereby that he is justified. Tell me, how will you know that you are justified? You will say, by the testimony of the Spirit; and cannot the same Spirit shine upon your graces, and witness that you are sanctified as well? 1John4:13, 14¹, 1Cor 2:12² Can the Spirit make the one clearer to you and not the other?

¹ *By this we know that we abide in him and he in us, because he has given us of his Spirit. ¹⁴ And we have seen and testify that the Father has sent his Son to be the Savior of the world.*

² *Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.*

³ Ezek. 11:19, 36:26, Jer. 31:33 - *I will put my law within them, and I will write it on their hearts*

Oh beloved, it is a sad thing to hear such questions and such cold answers, also that sanctification possibly may be an evidence; may be, it is not certain. Assuredly, to deny it, is as bad as to affirm that God's own promises of favor are true evidences thereof, and consequently that they are lies and untruths; for search the scriptures, and consider sadly, how many evangelical promises are made unto several graces, i.e., unto such persons as are invested with them; you may only take a taste from Matt. 5:3, 4, etc. Where our Savior (who was not legal preacher) pronounced, and consequently evidences blessedness by eight or nine promises, expressly made to such persons as had inherent graces of poverty, *mourning, meekness*, etc. there mentioned; the Lord Jesus leaving those precious legacies of his promise unto his children, that are called by those names of *mourners, poor in spirit, pure in heart*, etc. That so everyone may take and be assured of his portion manifested particularly therein; that I many times wonder how it comes to pass, that this so plain and ancient principle of catechism (for to it was among the Waldenses many hundred years since) grounded on so many scriptures, should come to be so much as questioned in our days; sometimes I think it arises from some wretched lusts men have a mind to live quietly in; desirous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this witness of water, the witness of sanctification, to testify in the court of conscience, whether they are beloved of God, and sincere hearted or no, because this is a full witness against them, and tells them to their faces, *that there is no peace to the wicked*, Isa. 57 ult., Deut. 29:19, 20¹, and that they *have nothing to do to take God's name in their polluted lips*, who secretly hate to be reformed, Ps. 50:16²

¹and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I follow the dictates of my heart'—as though the drunkard could be included with the sober.

²But to the wicked God says: "What *right* have you to declare My statutes, Or take My covenant in your mouth, Seeing you hate instruction And cast My words behind you?"

In others, I think it does not arise from want of grace, **but because the spirit of grace and sanctification runs very low in them**; it is so little that they can scarce see it by the help of spectacles; or if they do, they doubt continually of the truth of it; and hence, because it can speak little, and that **little very darkly and obscurely for them**, they have no great mind that it should be brought in as any witness for them. Others, I think, may have much grace and holiness, yet for a time cast it by as an evidence unto them, because they have experience how difficult and troublesome it is to find this evidence; and when it is found, how troublesome to read it, and keep it fair, and thereby have constant peace and quietness; and hence arise those speeches, why do you look to your sanctification, a blotted evidence? You may have it today and lose it tomorrow, and then where is our peace? And I do believe the Lord deprives many of his saints from the comfort of this evidence; either because they look only to this and not unto Christ, and their justification by faith, Rom 5:1, or else because there is some secret lust of guile of spirit, Ps. 32:1, 2 [*Blessed is he whose transgression is forgiven, Whose sin is covered. ² Blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit.*], which the Lord by sore and long shakings about their calling and sanctification, would first winnow out; or because there is a perverse forwardness of spirit, whereby, because they feel not that measure of sanctification which they would, do therefore vilify, and so come to deny what indeed they have; **because they feel a law of sin in their members, leading them captive; will not, with Paul, take notice of the law of their minds, whereby that inner-man delight in the law of God, and mourns bitterly under the body of death, by which they might see with Paul, that there is no condemnation to such Rom. 8:1**. To conclude, whatever is the cause of this crookedness of judgment, I do believe that the general cause is want of attendance and standing unto the judgment of the scriptures in this controversy. For if this was stood unto, men would not produce their own experience, namely, that they could never find any evidence from sanctification, but they have met with it in another way, by the immediate witness of the Spirit only; nor would men cry it down, **because grace being mixed with so much corruption, it can hardly be discerned, and so will be always left in doubts**, and that the heart is deceitful, and many that have evidenced their estates hereby, have been deceived. I confess thus the popish doctors argue against assurance of faith from the scriptures without special and extraordinary revelations, but what is all this to the purpose, if the scriptures make

it an evidence? Away then with corrupt experience, shall this be judge, or the scripture rather? What though many judging of themselves by marks and signs have been deceived; yet, if the scripture make it an evidence (as we have proved) then, though men **through their own weakness or wickedness** have been deceived by misapplying the promises; yet the scriptures cannot deceive you. What though it be difficult to discern Christ's grace in us? Yet, if the scriptures will have us try our estates by that rule, which in itself is easy, but to our blindness and weakness difficult many times so see; who shall, who dare condemn the holy scriptures? Which as they shall judge us at last, should judge us no. Suppose that diverse books, and many ministers sometimes give false signs of grace and God's favor; yet, do the scriptures give any? I shall propose one thing to conscience, is the conclusion to this discourse. Suppose you were now lying on your death-bed, comforting yourself in your elected and justified estate; suppose the Spirit of God should now grapple with your conscience, and tell you, if you are justified, then you are called, and sanctified, 2Thes. 2:13, 14 *[But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits^[d] to be saved, through sanctification by the Spirit and belief in the truth. ¹⁴To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.]* Is it thus with you? What will you answer? If you say, you are not sanctified, the world and Spirit will bear witness then against you, and say, they you are not elected nor justified; if you say, you know not, you look not to sanctification, or fruits of the Spirit, they will then reply, how then can you say that you are elected or justified? For it is a truth as clear as the sun, and as immoveable as heaven and earth; none are elected and justified but they are also sanctified, Romans 8. And now tell me, how can you have peace unless you make your faces like flint before the face of God's eternal truth, or heal your consciences by such a plaster as will not stick? **If therefore the Lord ever made sin bitter to you, yet holiness be sweet; if continuance in sin has been an evidence unto you of your condemnation, Oh let the riches of the grace of Christ in redeeming you from the lamentable bondage and power of sin, be an evidence to you of your salvation;** do not scorn, or secretly despise the Spirit of grace, as many in this degenerate age do, saying, you look to graces and fruits, and marks and signs, and a holy frame of heart and sanctification; what is your sanctification? Oh let it be the more precious unto you, **mourning that you have so little, and blessing the Father of all grace for what little you have,** wearing it as a bracelet of gold about your neck, knowing hereby that you are born of God, and that the whole world lies in wickedness, and shall perish without this, 1 John5:18, 19.

2. **This is your glory and beauty, this is glorification begun;** what greater glory than to be like God? To be like unto God is to be next to God; and therefore this is called *glory*, 2Cor3:18, we are changed from glory to glory. Every degree of grace is glory, and the

perfection of glory in heaven consists chiefly in the perfection of grace; what is the work of some men at this day, but to cast reproach upon sanctification, our glory.

3. This will give you abundance of sweet peace, and therefore, Heb. 12:11 [*For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.*] It is called the quiet fruit of righteousness; for from whence come the sore troubles and continual doubts of God's favor in many men's consciences? Is it not some decay or guile here? Ps. 32:1, 2 [*Blessed is the one whose transgression is forgiven, whose sin is covered.² Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.*] Is it not some boldness to sin; that they walk not in fear, and therefore not in the consolation of the Holy Ghost? Is it not their secret dalliance with some known sin, continued in with impenitency? **Is it not because they labor with some strong and unmortified corruption, pride, or passions that they are in daily pangs and throes of conscience for?** Ps. 32:1-4 [*Blessed is the one whose transgression is forgiven, whose sin is covered.² Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.³ For when I kept silent, my bones wasted away through my groaning all day long.⁴ For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer.*] What was the rejoicing of Paul? Was it not that in all sincerity and simplicity he had his conversation among men? 2Cor1:12 [*For our boast is this, the testimony of our conscience, that we behaved in the world with simplicity^[c] and godly sincerity, not by earthly wisdom but by the grace of God, and supremely so toward you.*] What was Hezekiah's peace when dying, as he thought? Was it not this, *Lord, remember I have walked before thee uprightly?* Isa. 38:2, 3. Not that this was the ground of their peace, for that only is free grace in Christ but this is the means of your peace, John 14:22, 23, it is a curse peace which is kept by looking to Christ, you're living your lust.

4. This is that which will make you fit for God's use, 2Tim. 2:20, 21¹, a filthy unclean vessel is good for nothing till cleansed; God will not delight to glorify himself much by an unsanctified person; what is your wife, children, friends, family the better for you, if your heart remain unsanctified?

¹ Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. ² Therefore, if anyone cleanses himself from what is dishonorable,^[c] he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.

5. **A little holiness is eminently all, springing up to eternal life; this little spring shall never cease running**, but it shall fill heaven itself, and you soul in it with abundance of glory, John 4:14¹, and 8:38². **You despise it, because it is little**; I tell you this little is

eminently all and contains as much as shall be poured out by you so long as God is God. It is true, you say it is weak, and often foiled, and gives you not complete power and victory over all sin; yet know, that this shall, like *the house of David, grow stronger and stronger*, and it shall at last prevail, and the Lord will not *break* thee, though you are *bruised*³ by sin daily, until judgment come to victory; and the prince of this world shall be judged, and your soul perfected in the day of the Lord Jesus.

¹ but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”

² Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’”

³ A bruised reed He will not break, and smoking flax He will not quench; He will bring forth justice for truth.