

continually vexed if they relied not on the merits of the suffering and death of our Saviour.

The Scotch Confession of Faith (A.D. 1560), Article 13, states:

Sa that the cause of gude warkis, we confesse to be not our free wil, bot the Spirit of the Lord Jesus, who dwelling in our hearts be trewe faith, bringis furth sik warkis, as God hes prepared for us to walke in. For this wee malst boldelie affirme, that blasphemy it is to say, that Christ abydes in the heartes of sik, as in whome there is no spirits of sanctification. And therefore we feir not to affirme, that murtherers, oppressers, cruell persecuters, adulterers, huremongers, filthy personns, idolaters, drunkards, thieves, and al workers of iniquity, have nether trew faith, nether ony portion of the Spirit of the Lord Jesus, so long as obstinatlie they continew in their wickedness. For how soone that ever the Spirit of the Lord Jesus, quhilk Gods elect children receive be trew faith, taks possession in the heart of ony man, so soone dois he regenerate and renew the same man. So that he beginnis to halt that quhilk before he loved, and begins to love that quhilk befor he hated; and fra thine cummis that continuall battell, quhilk is betwist the flesh and the Spirit in Gods children, till the flesh and natural man, according to the avin corruption, lustes for things pleisand and delectable unto the self, and grudges in adversity, is lyfted up in prosperity, and at every moment is prone and reddie to offend the majestic of God. Bot the spirite of God, quhilk gives witnessing to our spirite, that we are the sonnes of God, makis us to resist filthie plesures, and to groane in Gods presence, for deliverance fra this bondage of corruption; and finally to triumph over sin, that it reygne not in our mortal bodys. This battell hes not the carnal men, being destitute of Gods Spirits, bot dois followe and obey sinne with greedines, and without repentance, even as the Devill, and their corrupt lustes do prick them. Bot the sonnes of God, as before wes said, dois fecht against Sinne; dots sob and murne, when they perceive themselves tempted in iniquitie; and gif they fal, they rise againe with earnest and unfained repentance. And this thingis they do not be their awin power, bot be the power of the Lord Jesus, without whom they were able to do nothing.

The Westminster Confession of Faith (A.D. 1647), Chapter 13, states:

I. They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

II. This sanctification is throughout, in the whole man; yet imperfect in this life, there abiding still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.