

Sanctification

Following is an essay on practical Christian holiness. In it Bunyan gives several reasons why those who profess Christ should depart from sin. One need not point out the need of such teaching today when liberal attitudes and “easy-believism” have captured the majority of professing Christians. Holy living is not a relic from Puritan days, but something that is essential to all true Christians of every age; it results from the normal and necessary working of the Spirit of God in their hearts.

John Bunyan

(1628-1688)

John Bunyan was born at Elstow (near Bedford), England, of poor and uneducated parents. He joined the army at age sixteen or seventeen and began a life of godless revelry. After his military service he returned to Elstow and took up his father's trade of tinker. In 1647 he married a poor Christian girl whose prayers brought him to Christ, and in 1655 he was baptized at the Baptist church in Bedford. That same year, however, his wife died, leaving him with four small children. Bunyan was made a deacon the same year, and he began to preach. His sermons drew great crowds and were used of God to convert many people.

In 1659 John Bunyan married Elizabeth, a woman sent by God to care for his children, one of whom was blind. During the Restoration in 1660, Bunyan was arrested while preaching in a farmhouse at Lower Samsell. Though it was not yet unlawful to preach the evangelical message when Bunyan was arrested, he remained in prison for twelve years! Thus, as a Baptist and a Puritan, he became one of the first nonconformists to suffer for his faith.

While in the Bedford prison, Bunyan wrote his famous *Pilgrim's Progress*, which became the most popular and influential book next to the Word of God. During his imprisonment Bunyan poured forth dozens of other books as well. Some of them were *Profitable Meditations* (1664), *Prayer* (1664), *Christian Behaviour* (1664), *One Thing Needful* (1665), *The Holy City* (1665), *Resurrection of the Dead* (1665), and *Grace Abounding to the Chief of Sinners* (1666).

In 1672 the Bedford congregation appointed Bunyan, who was still in prison, their pastor, and after several months the king's Declaration of Religious Indulgence secured Bunyan's release. Early in his ministry he wrote a treatise in which he disputed with London Baptists who closed communion to nonimmersionists. The Test Act of 1674 put Bunyan back in prison, and during this confinement he wrote *The Strait Gate* and *Saved by Grace*. Also at this time he began writing *Pilgrim's Progress*. Meanwhile John Owen, who is said to have been willing to exchange all his learning for the tinker's power to move men's hearts, began working to secure Bunyan's release. Once free, Bunyan showed his manuscript of *Pilgrim's Progress* to Owen, and Owen urged him to print it. It appeared in 1678 and was reprinted the same year; within ten years 100,000 copies were in print! God had used two great Puritan preachers to bring the “dream” of one of

them into reality. The book was especially popular among the common people, due to the vivid and realistic struggles of its characters.

In 1680 the Baptist minister wrote *The Life and Death of Mr. Badman*, and in 1682 he produced his second great allegory, *The Holy War*. *Christiana's Progress* appeared in 1685, and in his last years he wrote *Come and Welcome to Christ*, *The Work of Jesus Christ as an Advocate*, and *The Acceptable Sacrifice*. Bunyan died in 1688 of a severe cold while traveling to London. He was buried at Bunhill Fields.

I come now to another observation with which I will present you, and that is this, namely, "that every one that in way of profession and religion names the name of Christ, should depart from iniquity."

I say, that every one that in a way of profession and religion, nameth the name of Christ, should depart from iniquity. This truth needs more practice than proof: for I think there are none that have either scripture or reason by them, but will freely consent to this.

Nor is there anything ambiguous in the observation that we need now to stand upon the explaining of. For,

What iniquity is, who knows not?

That it cleaves to the best, who knows not?

That it is disgraceful to profession, who knows not? and therefore that it ought to be departed from, who knows not?

But because the motives in particular may not be so much considered as they ought, and because it is Satan's design to tempt us to be unholy, and to keep iniquity and the professing man together; therefore I will in this place spend some arguments upon you that profess, and in a way of profession do name the name of Christ, that you depart from iniquity; to wit, both in the inward thought, and in the outward practice of it. And those arguments shall be of four sorts, some respecting Christ, some his Father, some ourselves.

Our Relation to Christ

First. The Christ, whom you profess, whose name you name, and whose disciples you pretend to be, is holy. "Be ye holy, for I am holy." (I Peter 1:16) This is natural to our discourse: for if Christ be holy, and if we profess him, and in professing of him, declare that we are his disciples, we ought therefore to depart from iniquity, that we may show the truth of our profession to the world.

Second. They that thus name the name of Christ should depart from iniquity, because this Christ, whose name we name is loving. Those that have a loving master, a master that is continually extending his love unto his servants, should be forward in doing of his will, that thereby they may show their sense, and acceptance of the love of their master. Why, this is his will, "that we depart from iniquity, that we throw sin away; that we fly every appearance of evil." (I Thess. 5:22)

Third. They that thus name the name of Christ should depart from iniquity, because of the honour and reputation of the Lord. It is a disparagement to Christ, that any of his servants, and that any that name his name, should yet abide by, and continue with iniquity. "A son honoureth his father, and a servant his master: if then I be a Father, where is mine honour? and if I be a Master, where is my fear? saith the Lord of Hosts, unto you, O priests, that despise my name; and ye say, Wherein have we despised thy name?" (Mal. 1:6)

Fourth. They that name the name of Christ should depart from iniquity, because of his name, that his name may not be evil spoken of by men; for our holiness puts a lustre and a beauty upon the name of Christ, and our not departing from iniquity draws a cloud upon it. Wherefore we ought to depart from iniquity, that the name of the Lord Jesus may be glorified, and not reproached through us.

Fifth. They that name the name of Christ should depart from iniquity, because of the gospel of the Lord Jesus Christ. That the gospel of our Lord Jesus Christ, which they profess, may not be evil spoken of by our neighbours. "The gospel is called holy, therefore let them be holy that profess it." (II Peter 2:21) The which they can by no means be, if they depart not from iniquity. Men cannot serve the designs of the gospel, and their own worldly and fleshly designs. But they that profess the name of Christ, they should be tender of his gospel, that they keep that in good esteem and reputation in the world. The which they can by no means do, unless they depart from iniquity.

Sixth. They that name the name of Christ should depart from iniquity, because the very profession of that name is holy. The profession is an holy profession. Be ye clean that bear the vessels of the Lord; the vessels, that is, the profession, for by that is, as it were, carried about the name and gospel of Jesus Christ. We must, therefore, lay aside all iniquity, and superfluity of naughtiness, and do as persons professing godliness, as professing a profession, that Christ is the priest of, the highpriest of. (I Tim. 2:10; Heb. 3:1) It is a reproach to any man to be but a bungler at his profession, to be but a sloven in his profession. And it is the honour of a man to be excellent in the managing of his profession. Christians should be excellent in the management of their profession, and should make that which is good in itself, good to the church and to the world, by a sweet and cleanly managing of it.

Seventh. They that profess the name of Christ, or that name it religiously, should to their utmost depart from iniquity, because of the church of Christ which is holy. He that religiously professeth the name of Christ, has put himself into the church of Christ, though not into a particular one, yet, into the universal one. Now that is holy. What

agreement then hath the temple of God with idols? or any pillar, or post, or pin, or member of that temple? (II Cor. 6:16) One black sheep is quickly espied among five hundred white ones, and one mangey one will soon infect many. One also among the saints, that is not clean, is a blemish to the rest, and, as Solomon says, "one sinner destroyeth much good." (Eccles. 9:18)

Eighth. They that profess the name of Christ, or that name that name religiously, should depart from iniquity, because of the ordinances of Christ, for they are holy. Men of old, before they went in to meddle with holy things, were to wash their hands and their feet in a vessel prepared for that purpose. (Exod. 30:17-21) Now since they that name that name religiously do also meddle with Christ's appointments, they must also wash and be clean; cleanse your hands ye sinners if you mean to meddle with Christ in his appointments; wash, lest God cut you off for your not departing from iniquity.

Ninth. They that name the name of Christ religiously, should depart from iniquity, because of Christ's observers. There are many that keep their eye upon Christ, and that watch for an opportunity to speak against him, even through the sides of those that profess him. "Behold, this child is set for the fall and rising again of many in Israel: and for a sign that shall be spoken against." (Luke 2:34) Some take occasion to speak against him, because of the meanness of his person; here some again speak against him, because of the plainness of his doctrine; also some speak against him, because of the meanness of his followers; and some speak against him, because of the evil deeds of some that profess him. But if he that gives just occasion of offence to the least of saints had better be drowned in the sea with a millstone about his neck; what, think you, shall his judgment be, who, through his mingling of his profession of Christ's name with a wicked life, shall tempt or provoke men to speak against Christ?

Our Relation to God the Father

I come now to those arguments that respect God the Father.

First. Then, they that profess the name of Christ should depart from iniquity because of God the Father; because God the Father has made Christ to be to us what he is; to wit, the apostle and high-priest of our profession. "He that honoureth not the Son, honoureth not the Father, which hath sent him." (I Cor. 1:30; John 5:23; 15:8) Nor can the Father be honoured by us, but by our departing from iniquity. All our talk and profession of Christ adds no glory to his Father, who has made him our King, and Priest, and Prophet, if it be not joined to an holy conversation. Wherefore, if you profess the name of Christ, and would hold the word in hand, that you have believed in him, depart from iniquity, for the Father's sake that hath sent him.

Second. As it is the Father which hath made Christ to us what he is; so it is the Father, who hath called us to partake of Christ and all his benefits. "Wherefore we must depart from iniquity, that profess the name of Christ, that we may glorify him for his call." (I Cor. 1:9; Heb. 3:14) He has called us to the fellowship of his Son Jesus Christ; that is, to

partake of all that good that is in him, as Mediator, and to be done by him for those that trust in him. Nor had we ever come out of a cursed and condemned condition, to Christ for life and blessedness, but by the call of the Father; for it is “not of works, but of him that calleth.” (Rom. 9: 11) Now since he has called us to this privilege (even us whom he has called) and left others in their sins to perish by his judgments, it is meet, we should depart from iniquity. Especially since the call by which he called us, is heavenly, and holy, and because he has not only called us to glory, but to virtue. (Heb. 3:1; II Peter 1:2, 3)

Third. We that religiously name the name of Christ, should depart from iniquity, because God the Father of our Lord Jesus Christ has commanded us so to do. Wherefore gird up the loins of your minds, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to your former lusts in your ignorance; but as he that has called you is holy, so be ye holy in all manner of conversation: because it is written, “Be ye holy, as I am holy.” (I Peter 1:13-16)

Fourth. They that religiously name the name of Christ, should depart from iniquity, that they may answer the end for which they are called to profess his name. The Father has therefore called them to profess his name, that they might be trees of righteousness, the planting of the Lord, that he might be glorified. Dost thou then profess the name of Christ; bring forth those fruits that become that holy profession, that you may be called trees of righteousness, and that God may be glorified for, and by your professed subjection to the gospel of his Son. (Isa. 61:3)

Fifth. They that name, as afore, the name of the Lord Jesus Christ, should depart from iniquity, that they may show to the world the nature and power of those graces, which God the Father has bestowed upon them that do religiously name the name of Christ. And the rather, because, he that religiously nameth that name, declareth even by his so naming of him, that he has received grace of the Father, to enable him so to do. Now he cannot declare this by deeds, unless he depart from iniquity; and his declaring of it by words alone, signifies little to God or man. (Titus 1: 16)

Sixth. We, therefore, that religiously name the name of Christ, should also depart from iniquity, because the Spirit of the Father will else be grieved. (Eph. 4:30) The countenancing of iniquity, the not departing therefrom, will grieve the holy Spirit of God, by which you are sealed to the day of redemption; and that is a sin of an higher nature than men commonly are aware of. He that grieveth the Spirit of God shall smart for it here, or in hell, or both. And that Spirit that sometimes did illuminate, teach and instruct them, can keep silence, can cause darkness, can withdraw itself, and suffer the soul to sin more and more; and this last is the very judgment of judgments. He that grieves the Spirit, quenches it; and he that quenches it, vexes it; and he that vexes it, sets it against himself, and tempts it to hasten destruction upon himself. (I Thess. 5:19) Wherefore take heed, professors, I say take heed, you that religiously name the name of Christ, that you meddle not with iniquity, that you tempt not the Spirit of the Lord to do such things against you, whose beginnings are dreadful, and whose end in working of

judgments is unsearchable. (Isa. 63:10; Acts 5:9) A man knows not whither he is going, nor where he shall stop, that is but entering into temptation; nor whether he shall ever turn back, or go out at the gap that is right before him. He that has begun to grieve the Holy Ghost, may be suffered to go on until he has sinned that sin which is called the sin against the Holy Ghost. And if God shall once give thee up to that, then thou art in the iron cage, out of which there is neither deliverance nor redemption. Let every one therefore that nameth the name of Christ, depart from iniquity, upon this second consideration.

Our Relation to Ourselves

In the next place, I come now to those arguments that do respect thyself.

First. Those that religiously name the name of Christ should, must, depart from iniquity, because else our profession of him is but a lie. "If we say we have fellowship with him, and walk in darkness, we lie." (I John 1:6) "And walk in darkness"; that is, and walk in iniquity, and depart not from a life that is according to the course of this world. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2:4) The truth that he professes to know, and that he saith he hath experience of, is not in him. Every man that nameth the name of Christ, is not therefore a man of God, nor is the word in every man's mouth, truth; though he makes profession of that worthy name. (I Kings 17:24) It is then truth in him, and to others with reference to him, when his mouth and his life shall agree. (Rev. 2:2, 9; 3:9) Men may say they are apostles, and be liars: they may say they are Jews, that is, Christians, and lie, and be liars, and lie in so saying. Now this is the highest kind of lying, and certainly must therefore work the saddest sort of effects. Thus man's best things are lies. His very saying, I know him, I have fellowship with him, I am a Jew, a Christian, is a lie. His life giveth his mouth the lie: and all knowing men are sure he lies. 1. He lies unto God: he speaks lies in the presence, and to the very face of God. Now this is a daring thing: I know their lies, saith he: and shall he not recompense for this? (See Acts 5:4; Rev. 21:8, 27; 22:15; and take heed.) I speak to you that religiously name the name of Christ, and yet do not depart from iniquity. 2. He lies unto men; every knowing man; every man that is able to judge of the tree by the fruit, knows that that man is a liar, and that his whole profession as to himself is a lie, if he doth not depart from iniquity. Thus Paul called the slow bellies, the unsound professors among the Cretians, liars. They were so in his eyes, for that their profession of the name of Christ was not seconded with such a life as became a people professing godliness. (Titus 1:12-16) They did not depart from iniquity. But again, 3. Such a man is a liar to his own soul. Whatever such an one promiseth to himself, his soul will find it a lie. There be many in the world that profess the name of Christ, and consequently promise their soul the enjoyment of that good that indeed is wrapt up in him, but they will certainly be mistaken hereabout, and with the greatest terror, will find it so, when they shall hear that direful sentence, "Depart from me, all ye workers of iniquity." (Luke 13:27) Christ is resolved that the loose lived professor shall not stand in the judgment, nor any such sinners in the congregation of the righteous. They have lied to God, to men, and to themselves; but Jesus then will not

lie unto them: he will plainly tell them that he hath not known them, and that they shall not abide in his presence. But,

Second. Those that religiously name the name of Christ should depart from iniquity, else, as they are liars in their profession, so they are self-deceivers. I told you but now such lie to themselves, and so, consequently, they deceive themselves. "But be ye doers of the word, not hearers only, deceiving your own selves." (James 1:22) It is a sad thing for a man, in, and about eternal things, to prove a deceiver of others; but for a man to deceive himself, his ownself of eternal life, this is saddest of all: yet there is in man a propenseness so to do. Hence the apostle says, "be not deceived, and let no man deceive himself." And again (ver. 26), "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." These words "but deceiveth his own heart" I have much mused about: for they seem to me to be spoken to show how bold and prodigiously desperate some men are, who yet religiously name the name of Christ: desperate I say at self-deceiving. He deceiveth his own heart; he otherwise persuadeth it, than of its ownself it would go: ordinarily, men are said to be deceived by their hearts, but here is a man that is said to deceive his own heart, flattering it off from the scent and dread of those convictions, that by the word sometimes it hath been under: persuading of it that there needs no such strictness of life be added to a profession of faith in Christ, as by the gospel is called for: or that since Christ has died for us, and rose again, and since salvation is alone in him, we need not be so concerned, or be so strict to matter how we live. This man is a self deceiver; he deceives his own heart. Self-deceiving and that about spiritual and eternal things, especially when men do it willingly, is one of the most unnatural, unreasonable, and unaccountable actions in the world. 1. It is one of the most unnatural actions. For here a man seeks his own ruin, and privily lurks for his own life. (Prov. 1: 18) We all cry out against him that murders his children, his wife, or his own body, and condemn him to be one of those that has forgot the rules and love of nature. But behold the man under consideration is engaged in such designs as will terminate in his own destruction: he deceiveth his own soul. 2. This is also the most unreasonable act; there can no cause, nor crumb of cause that has the least spark or dram of reason, or of anything that looks like reason, be shown why a man should deceive himself, and bereave his soul of eternal life. Therefore, 3. Such men are usually passed over with astonishment and silence. "Be astonished, O ye heavens at this, and be horribly afraid, for my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." (Jer. 2:12, 13)

But above all this, as to this head, is the most amazing place, where it is said, that the self-deceiver makes his self-deceiving his sport: "Sporting themselves with their own deceivings." (II Peter 2:13) These are a people far gone to be sure, that are arrived to such a height of negligence, carelessness, wantonness, and desperateness of spirit, as to take pleasure in, and make a sport of, that which will assuredly deceive them for ever. But this is the fruit of professing of Christ, and of not departing from iniquity. The wisdom and judgment of God is such, as to give such over to the sporting of themselves in their own deceivings.

Third. Those that religiously name the name of Christ, should depart from iniquity, because of the scandal that will else assuredly come upon religion, and the things of religion through them. Upon this head I may begin to write, with a sigh; for never more of this kind than now. There is no place where the professors of religion are, that is clean and free from offence and scandal. Iniquity is so entailed to religion, and baseness of life to the naming of the name of Christ, that one may say of the professors of this age, as it was said of them of old, "All tables are full of vomit and filthiness, so that there is no place clean." (Isa. 28:8) Where are they, even amongst those that strive for the rule, that mind it at all, when it pinches upon their lusts, their pride, avarice, and wantonness? Are not now-a-days, the bulk of professors like those that strain at a gnat and swallow a camel? (Matt. 23:24) Yea, do not professors teach the wicked ones to be wicked? (Jer. 2:33) Ah! Lord God, this is a lamentation, and will be for a lamentation. What a sore disease is now got into the church of God, that the generality of professors should walk with scandal!

No fashion, no vanity, no profuseness, and yet no niggardliness, but is found amongst professors. They pinch the poor, and nip from them their due, to maintain their own pride and vanity. I shall not need to instance particulars, for from the rich to the poor, from the pastor to the people, from the master to his man, and from the mistress to her maiden, all are guilty of scandal, and of reproaching; by their lives, the name of the Lord. For they profess, and name that worthy name of Christ, but are not, as they should be, departed from iniquity.

1. Hence the name of God is polluted and reproached, even till God is weary and cries out, "Pollute ye my name no more with your gifts, and with your idols." (Ezek. 20:39) O do not pollute my name, says God; rather leave off profession, and go every one to his wickedness. Tell the world, if you will not depart from iniquity, that Christ and you are parted, and that you have left him, to be embraced by them to whom iniquity is an abomination. It would far better secure the name of God from scandal and reproach, than for you to name the name of Christ, and yet not to depart from iniquity. Then, though you sin as now you do, the poor world would cry out, Ay, this is your religion! Then they would not have occasion to vilify religion because of you, since you tell them that Christ and you are parted. But,

2. If you will not leave off to name the name of Christ, nor yet depart from iniquity, you also scandal the sincere professors of religion; and that is a grievous thing. There are a people in the world that have made it their business ever since they knew Christ, to cleanse themselves from all filthiness of flesh and spirit, and that desire to perfect holiness in the fear of God; and you scandalous professors mixing yourselves with them, "make their gold look dim." You are spots and blemishes to them, you are an evil mixing itself with their good, and a scandal to their holy profession. (II Peter 2:13; Jude 12) You are they that make the heart of the righteous sad, whom God would not have sad. You are they that offend his little ones. Oh! the millstone that God will shortly hang about your necks, when the time is come that you must be drowned in the sea and deluge of God's wrath.

3. If you will not leave off to name the name of Christ, nor yet depart from iniquity, you continue to extend your scandal also to the word and doctrine of God. They that name the name of Jesus religiously, should so carry it in the world, that they might adorn the doctrine of God their Saviour; but thou that professest and yet departest not from iniquity, thou causest the name and doctrine which thou professest to be blasphemed and reproached by the men of this world; and that is a sad thing, a thing that will bring so heavy a load upon thee, when God shall open thine eyes, and he will open them either here or in hellfire, that thou wilt repent it with great bitterness of soul. (I Tim. 6:1; Titus 2:5, 10) The Lord smite thee to the making of thee sensible to thy shame and conversion, if it be his blessed will. Amen. But,

4. If thou wilt not leave off to name the name of Christ, nor yet depart from iniquity, thou wilt bring reproach, scorn, and contempt upon thyself. For "sin is a reproach to any people." (Prov. 14:34)

1. These are they that God will hold in great contempt and scorn: (see the first of Isaiah.) 2. These are they that his people shall have in great contempt. "Therefore," saith he, "have I also made you contemptible and base before all the people, according as you have not kept my ways, but have lifted up the face against my law." (Mal. 2:9; Jer. 25:9, 18) 3. Such shall also be contemned, and had in derision of the men of this world. They shall be an hissing, a bye-word, a taunt, and a reproach among all people. "For him that honoureth me," saith God, "I will honour, but he that despiseth me shall be lightly esteemed." (I Sam. 2:30) I remember that Philpot used to tell the papists that they danced bare-buttocked in a net, because of the evil of their ways; and the Lord bids professors have a care, "that the shame of their nakedness does not appear," or lest they walk naked, and their shame be discovered. For those professors that depart not from iniquity, however they think of themselves, their nakedness is seen of others. And if it be a shame to the modest to have their nakedness seen of others, what bold and brazen brows have they who are not ashamed to show their nakedness, yea, the very shame of it, to all that dwell about them? And yet thus doth every one that religiously names the name of Christ, and yet doth not depart from iniquity.

Fourth. Those that religiously name the name of Christ, and do not depart from iniquity; "they are the cause of the perishing of many." "Woe," saith Christ, "to the world because of offences." (Matt. 18:7) And again, "woe to that man by whom the offence cometh." These are they that cause many to stumble at sin, and fall into hell. Hark, you that are such, what God says to you. "You have caused many to stumble at the law, and at religion." (Mal. 2:8) Men that are for taking of occasion, you give it them; men that would enter into the kingdom, you puzzle and confound them with your iniquity, while you name the name of Christ, and do not depart therefrom. One sinner destroyeth much good; these are the men that encourage the vile to be yet more vile; these be the men that quench weak desires in others; and these be the men that tempt the ignorant to harden themselves against their own salvation. A professor that hath not forsaken his iniquity is like one that comes out of the pest-house, among the whole, with his plaguey sores running upon him. This is the man that hath the breath of a dragon, he poisons the air round about him. This is the man that slays his children, his kinsmen, his friend,

and himself. What shall I say? A man that nameth the name of Christ, and that departeth not from iniquity; to whom may he be compared? The Pharisees, for that they professed religion, but walked not answerable thereto, unto what doth Christ compare them, but to serpents and vipers? what does he call them, but hypocrites, whited walls, painted sepulchres, fools, and blind? and tells them that they made men more the children of hell than they were before. (Matt. 23) Wherefore such an one cannot go out of the world by himself: for as he gave occasion of scandal when he was in the world, so is he the cause of the damnation of many. "The fruit of the righteous is a tree of life." (Prov. 11:30) But what is the fruit of the wicked, of the professors that are wicked? why, not to perish alone in their iniquity. (Job 22:20) These, as the dragon, draw many of the stars of heaven, and cast them to the earth with their most stinking tail (Rev. 12:4); cast many a professor into earthly and carnal delights, with their most filthy conversations.

The apostle did use to weep when he spake of these professors, such offence he knew they were and would be in the world. (Acts 20:30; Phil. 3:18, 19).

These are the chief of the engines of Satan, with these he worketh wonders. One Balaam, one Jeroboam, one Ahab, O how many fish bring such to Satan's net! These are the tales that he strives to sow among the wheat, for he knows they are mischief to it. "Wherefore let every one that nameth the name of Christ depart from iniquity."

Fifth. Those that religiously name the name of Christ, and do not depart from iniquity; how will they die, and how will they look that man in the face, unto the profession of whose name they have entailed an unrighteous conversation? or do they think that he doth not know what they have done, or that they may take him off with a few cries and wringing of hands, when he is on the throne to do judgment against transgressors? Oh! it had been better they had not known, had not professed: yea, better they had never been born. For as Christ said of Judas, so may it be said of these; it had been good for that man if he had never been born. And as Christ says it had been good, so Peter says it had been better. (Mark 14:22; II Peter 2:20, 21) Good they had not been born, and better they had not known and made profession of the name of Christ.

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