

ing according to that degree of sanctity which it does possess, or as the apostle elsewhere expresses it, *as after the inner man*, it is natural to speak in some such manner as this, *To will is present with me; but how to perform that which is good I find not*—as if he should say, 'I feel a desire in a certain degree to be perfectly holy; but that degree is so small, compared with the remaining degrees of opposing carnality, that how to accomplish my desires I find not.' There is no necessity for supposing that the apostle felt any other inability than what consisted in remaining blindness of mind, slothfulness and rebellion of will, and carnality of heart. These afforded opposition enough to render it impossible for him to be what, as sanctified, he longed to be though that impossibility was wholly of a moral, and therefore of a sinful nature.

2. We often find a willingness, and even resolution to do many things, but before those things can be put in execution, our resolutions fail, and so come to nothing. There are a thousand cases in a christian's life wherein he feels determined to do otherwise than perhaps he has done heretofore; but alas, how common it is for these determinations to flag and fade and die, as they have long been put in practice! Hence we need God's Spirit to work in us not only to will, but to do of his good pleasure: that is, we need him not only to enable us to form holy resolutions, but to keep up those resolutions till they are put in execution. It is impossible to suppose one of Paul's character destitute of such resolutions. Greatness and goodness of heart were in him united. He had a heart that glowed with love to Christ, to holiness, and to the souls of men; a heart that was habitually devising new plans, and compassing great objects. It is natural to suppose when in his closet, pressed with the importance of things, his soul often felt determined to be more diligent and earnest in his work than ever he had been before, and to press towards the mark of personal