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THE

WORKS OF THOMAS MANTON, D.D.

VOL. XI.

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THE COMPLETE WORKS

OF

THOMAS MANTON, D.D.

VOLUME XI.

CONTAINING

SEVERAL SERMONS UPON THE SEVENTEENTH CHAPTER OF ST JOHN;

ALSO

SERMONS UPON THE SIXTH AND EIGHTH CHAPTERS OF ROMANS.

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SERMONS

UPON THE

SEVENTEENTH CHAPTER OF ST JOHN.

SERMONS UPON JOHN XVII.

SERMON XXXIII.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.—John XVII. 19.

This is the second argument; he had urged their commission, now his own merit. Justice might interpose and say, They are unworthy; but Christ saith, 'I sanctify myself for them.' He dealeth with the Father, not only by way of entreaty, but merit; and applieth himself not only to the good-will of the Father, as his beloved one, but to his justice, as one that was ready to lay down his life as a satisfaction.

In the text are two things:—

1. A meritorious cause, 'And for their sakes I sanctify myself.' Where—

[1.] *Quis*, the person, who is represented under a double notion—as an efficient cause, 'I sanctify;' and as the object-matter, 'Myself;' the person sanctifying and sanctified, the author and the object, the efficient and the material cause of this sanctification.

[2.] *Quid*, the action, what he did, *ἁγιάζω*, 'I sanctify.'

[3.] *Pro quibus*, the persons for whom this was done, 'For their sakes;' not for himself, he needed it not, but for their sakes, *ὑπὲρ αὐτῶν*.

2. The effect of Christ's sanctifying himself, 'That they might be sanctified through the truth.' Where—

[1.] The blessing intended, 'That they might be sanctified.' It is *bonum congruum*, for in all things Christ must *πρωτεύειν*, 'have the pre-eminence;' it is *bonum morale*, not that they might be rich, happy, glorious, but sanctified; it is *bonum specificativum*, such as maketh an evidence; for none can make comfortable application of the benefits of redemption but the sanctified, who have grace and holiness infused in them, and do devote and consecrate themselves to serve God in holiness and righteousness all their days.

[2.] The means, manner, or end, *ἐν ἀληθείᾳ*; it may be rendered *through* the truth, *in* truth, or *for* the truth; all which readings admit of a commodious explication.

(1.) As the means, 'Through the truth,' as the rule and instrument;

the word accompanied with the virtue of Christ's death is that which sanctifieth.

(2.) The manner, 'In truth,' or truly, in opposition to legal purifications by the use of the ceremonies of the law, which were but a shadow of true holiness: Heb. ix. 13, 14, 'For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?' And in opposition to counterfeit sanctification: Eph. iv. 24, 'And that ye put on the new man, which after God is created in righteousness and true holiness;' such as is sincere, true, and real.

(3.) The end, 'For the truth,' that they may be consecrated, set apart, and fitted for that function of preaching the truth. The context seemeth to justify this. From the whole observe—

Doct. That Christ did set himself apart to be a sacrifice for us, that we might be sanctified by the means appointed thereunto.

I shall explain this point by opening the text.

First, I begin with the meritorious cause, 'And for their sakes I sanctify myself.' Where—(1.) The agent, *I;* (2.) The act, *sanctify;* (3.) The object, *myself;* (4.) The persons concerned, *for their sakes.*

First, The agent, 'I sanctify myself.' In other places it is ascribed to the Father and the Spirit. To the Father: John x. 36, 'Him hath the Father sanctified, and sent into the world.' To the Spirit: Acts x. 38, 'How God anointed Jesus of Nazareth with the Holy Ghost and with power.' He did not only frame the human nature of Christ out of the substance of the Virgin, but adorned it with gifts and graces fit for his office and work. And here Christ saith, 'I sanctify myself.' All the persons in the divine nature concur to this work. The Father sanctifieth and sets him apart by his decree and designation; the Son sanctifieth himself, to show his willingness and condescension; the Spirit sanctifieth him by his operation, furnishing him with meet graces and endowments that were necessary for that singular person who should redeem the world. Christ's sanctifying himself falleth under our consideration, and doth show partly his original authority, as a person of the Godhead, coequal with the Father and the Spirit: 'Whatsoever the Father doeth, the Son doeth also,' John v. 19. Partly his voluntary submission; as the Father did consecrate the Son to the office of mediator, and the Spirit qualified him with all fulness of grace, so did Christ consecrate himself, as being a most willing agent in this work, and did really offer himself to become man, and to suffer all that misery, pain, and shame that was necessary for our expiation. The scripture often sets it forth to us: Eph. v. 2, 'Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.' He did not do this work by constraint, but of a ready mind. When it was first propounded to him in God's decree, Heb. x. 9, 'Then he said, Lo, I come to do thy will, O God!' And before the time was come about when he should assume the human nature into the unity of his person, he feasted himself with the thoughts of that salvation which he should set afoot in the habitable parts of the earth:

Prov. viii. 31, 'Rejoicing in the habitable parts of the earth, and my delights were with the sons of men.' When the incarnation was passed, then he longed for the time of his passion: Luke xii. 50, 'I have a baptism to be baptized with, and how am I straitened till it be accomplished!' So willing was he to do and suffer that whereunto he was sent: Luke xxii. 15, 'With desire have I desired to eat this passover with you before I die;' that passover, because it was the last, the forerunner of his agonies. His heart was set upon that work. His behaviour in his death showed how willingly he did undergo it: John xiii. 1, 'Having loved his own that were in the world, he loved them unto the end;' then was his bitter work, but that did not abate his love. The heathens counted it a lucky sacrifice that went to the altar without struggling and roaring; certainly Christ did meekly suffer what was imposed on him for the expiation of our sins: Isa. liii. 7, 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.' A swine whineth and maketh a noise, but a sheep is dumb; this was the emblem chosen to represent Christ's meekness and patience. Salt cast into the fire danceth and leapeth with a kind of impatience, but oil riseth up in a gentle flame; so Christ suffered, not only with patience, but delight. He did not lay down his life by constraint, but died by consent: John x. 18, 'No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it up again.' Now this endeareth our obligation to him, that he would consecrate himself to the work of the mediatory office, and to that end assume the human nature into the unity of his person, and so willingly condescend to all that sorrow and pain that he was to endure for our sakes, and offer himself up as a sacrifice for our sins; being for a while without the actual sense of his Father's love: 'My God, my God, why hast thou forsaken me?' Mat. xxvii. 46.

But more distinctly let us consider the greatness of his sufferings, his willingness to endure them.

1. The greatness of his sufferings. His passions, take them in the very letter, were sore, but they were heightened by the delicacy of his temper; never any man suffered as he did, because never such a man. A blow on the head is soon felt because it is a principal member, and so more sensible than other parts of the body. A slave is not so sensible of blows and stripes as a nobleman of a tender and delicate constitution. Our Saviour Christ was of a more delicate constitution than any other; his body was immediately framed by the Spirit in the Virgin's womb. Lawrence on the gridiron, Stephen when stoned, could not be so sensible as Christ on the cross. None of the martyrs suffered what he did. Christ had a particular knowledge of all sins committed in the world, past, present, and to come, and a particular sorrow for them; which was the greater by how much the more he prized the honour of God. His love towards him was infinite, his hatred to sin infinite, his apprehension of his Father's displeasure clear; all which made his soul heavy to the death. Our sins were more burdensome to him than his own wounds. No man's understanding is so great as to apprehend what Christ felt; Christ himself can only give us an account of the greatness of his sufferings. David confessed

'that his sins were more than the hairs upon his head;' yet he saith, 'Cleanse me from secret sins;' implying many had escaped his notice and knowledge. How great was the burden of Christ, that was the Lamb bearing the sins of the whole world! Neither did Christ suffer pains only for sins, but to make a purchase of spiritual blessings; and yet the price exceeded the value of that which was bought.

2. His willingness to suffer for us. Christ was so set upon his passion that he called Peter Satan for contradicting it: Mat. xvi. 23, 'Get thee behind me, Satan, for thou art an offence to me.' When Jonah saw the storm he said, 'Cast me into the sea;' this storm was raised for his own sake; but when Christ saw the misery of mankind he said, Let it come on me. We raised the storm, Christ was cast in to allay it; as if a prince, passing by an execution, should take the malefactor's chains and suffer in his stead. Christ bore our sorrows; he would have this work in no other hands but his own. His earnestness to partake of the last passover showeth his willingness; he had such a desire to see his body on the cross, that Judas seemed too slow, not diligent enough. Christ saith, John xiii. 27, 'That thou doest, do quickly.' It is not an approbation of his sin, but a testimony of his love; every day seems long. If Christ had been to suffer so much for every man as he did for all mankind, he would have done it; there wanted but a precept, there wanted not love; his heart was much beyond his sufferings, as the windows of the temple were greater and more open within than without, 1 Kings vi. 4. If Paul, that had but a drop of grace, could 'wish himself accursed from Christ for his brethren, his kindred according to the flesh,' Rom. ix. 3, how much more willing was Christ! Surely then we should as readily consecrate ourselves to his service. Christ saith, 'Lo, I come to do thy will, O God,' Heb. x. 9; and it becometh every christian to make an unbounded resignation of himself to God: Acts ix. 6, 'Lord, what wouldst thou have me to do?'

Secondly, The act, ἁγιάζω, 'I sanctify.' Things are said in scripture to be sanctified when they are set apart, and fitted and prepared for some holy use.

1. As it signifies to separate, or set apart from a common to a holy use, as the sacrifices under the law were separated and chosen out of the flock or herd, the best and the fairest, such as were without spot and blemish, and then designed for this holy use of being an offering to God, so was Christ separated for this use, to be the great sin-offering, or sacrifice of atonement for the whole congregation: 1 Peter i. 19, 20, 'Ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot.' When was Christ so sanctified? He did sanctify himself when he accepted the conditions of the covenant of redemption, Isa. liii. 10–12; and visibly at his baptism he did present himself among sinners as our surety, and offer himself to the Father to pay our ransom, which God accepted, for he declared himself well pleased with Christ, as standing in our room: Mat. iii. 17, 'Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.' Ordinary baptism is a dedication to God. So Christ's baptism was a dedication of himself to the recovering of the lost world to God. And then a little before his death in this prayer, 'I sanctify

myself;' afterwards in his agonies, 'Not my will, but thine be done;' at his death he offered up himself, Heb. ix. 14, 'Who through the eternal Spirit offered himself without spot to God.'

2. It signifieth his qualification and fitness; he did fit the human nature with all habitual and actual holiness. In this sense Christ did sanctify himself; as God, he fitted himself for this work.

[1.] There was the innocency and purity of his human nature, without any stain of corruption, and therefore he is called 'that holy thing,' Luke i. 35. This holiness was necessary in regard of himself, otherwise his human nature could not be assumed into the unity of his person, for God can have no communion with sin, no more than light and darkness can agree together. It was necessary in regard of his office, that he might satisfy for our sins: Heb. vii. 26, 'Such an high priest became us, who is holy, harmless, undefiled, separate from sinners.' The priest of the gospel must be sinless, because of the excellency of the sacrifice, that the priest may not be worse than the sacrifice. While things were carried in type and figure, and a beast was offered in sacrifice, a sinful man sufficed; but now the satisfaction was really to be made for us, and sin done away, and we were to be made really holy, our priest was to be holy, harmess, undefiled. It is for our comfort that Christ was sanctified; his original sanctity is a remedy against our original sin and impurity. When we are troubled with our natural deformity, it is comfortable to think that God looketh upon us in Christ, who was holy by nature; it is a comfortable hope that the corruption of our nature is covered in God's eyes, and shall be diminished more and more.

[2.] His actual holiness in his conversation. The business of the mediator was to commend obedience, and he hath done it by his own example, and the way that he took to recover us to God: Rom. v. 19, 'As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;' Phil. ii. 5, 'Let the same mind be in you that was in Christ Jesus.' Some dislike such a particular application; we have need of all Christ's properties, and we should make use of all. Why doth the scripture set it down, but to show that he is fit to remove sin original and actual? As a covetous man looks on a piece of gold, or we on a thing that we delight in, we turn it on every side. The first Adam was by God's institution a common person, in him sinning the world sinned; the second Adam was a public fountain of holiness, who is an infinite person as well as a public person.

Thirdly, The object, 'I sanctify *myself*;' not an angel to do this for us, but himself. Under the law the priests offered bulls and goats, while they themselves remained untouched, but Christ offered himself. As God he was priest, as man the sacrifice. As there was love in the priest, so there is worth in the sacrifice. Christ was both priest and sacrifice; it was himself that he offered as a recompense to angry justice. Otherwise we might say, Here is the person sanctifying, but where is the sacrifice? As Isaac said to his father, Gen. xxii. 7, 'Behold the fire and the wood, but where is the lamb for the burnt-offering?' It is good to see in what nature Christ was the priest, and in what nature the sacrifice. In his divine nature the priest, for 'he offered himself

through the eternal Spirit to God,' Heb. ix. 14. In his human nature principally he was the sacrifice; for it is said, Heb. x. 10, 'We are sanctified through the offering of the body of Jesus Christ once for all.' The godhead could not be offered, for who can offer himself, or any other thing to himself? And, besides, the thing sacrificed must be slain, for it is blood shed which was given to God upon his altar. In this respect it is said by Christ, John vi. 51, 'The bread which I will give is my flesh, which I will give for the life of the world.' And when he had instituted the eucharist in memory of this great sacrifice, he mentioneth his body broken and given, and his blood shed. Yet because the priest and the sacrifice is one, the value of this sacrifice ariseth from the divine nature. It is 'the blood of God,' Acts xx. 28, that is, of the person who was God.

Fourthly, The persons interested, 'For their sakes.'

1. Negatively, not for himself; he needed it not, he had no sin to expiate, nor happiness to purchase anew. The scripture never speaks of Christ's doing anything for his own sake, but still of his love to us. His incarnation was for us: Isa. ix. 6, 'To us a child is born, to us a Son is given.' His obedience was for us: Gal. iv. 4, 5, 'But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' His death was for us: Dan. ix. 26, 'The Messias shall be cut off, but not for himself.' Our Lord died, not for himself, but for his people: Isa. liii. 4, 5, 'Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and by his stripes we are healed.' He was made nothing for himself, but all things for us. Christ's merit for himself is an unworthy doctrine. Bellarmine saith, *Christus præter ea bona quæ suis laboribus peperit, meruit etiam sibi corporis gloriam, et nominis exaltationem.* But if Christ were to merit for himself, his obedience was not voluntary, but due; and what could be merit which was not from his conception due to him? It is true Christ solaced his human soul with the consideration of consequent glory: Heb. xii. 2, 'For the glory which was set before him, he endured the cross, and despised the shame, and is set down at the right hand of the throne of God.' But we cannot thence infer a merit. A prince disguised in a foreign country may solace himself with the honour and happiness he shall enjoy at home: Phil. ii. 9, 'Wherefore God hath also highly exalted him.' Διὸ, '*wherefore*,' noteth a consequent in order of time: Christ was 'first to suffer, and then to enter into glory,' Luke xxiv. 26.

If you say, Christ, as man, was bound to be subject, as a reasonable creature, to God his maker; as the son of Abraham, he was comprehended in the covenant made with that people:—I answer—

[1.] If his human nature was bound to be subject, yet not his person, *actiones sunt suppositorum.* The human nature was taken into his person, and the divine nature could do more to free the human nature than the human nature to oblige the person to obedience. Christ pleadeth his freedom as God's son: Mat. xvii. 26, 'If of strangers, then are the children free.'

[2.] The human nature, as a creature, was to be subject to God, and guided by him, as being an inferior; but whether to a law of God is justly doubted; for the law is given to mere men for their weakness, for the instruction of good and the restraint of bad; and therefore his being subject to the law was voluntary, and not necessary; if it were necessary, there could be no merit in it: Luke xvii. 10, 'So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.'

[3.] Again, Christ voluntarily brought himself into this condition merely for our sakes; as a man that removeth his dwelling into another country for his friend's sake, while he is in that country, he is bound by the laws of it, but merely for his friend's sake; or, as a surety, free before, when he cometh into bonds, he must discharge the debt, but all is for his friend's sake; so Christ 'was made under the law' Gal. iv. 4. He that makes himself a servant to free his friend is bound to service; yet his making himself a servant is meritorious. In short, if Christ had done aught for himself, he had been his own redeemer, mediator, and saviour. Christ came into the world, sanctified his nature, lived and died for our sakes; it is for our benefit and behoof, to effect our salvation. His human nature needed nothing but what might accrue to him by the dignity of his person.

2. Positively, 'For their sakes.' The apostles are chiefly concerned in the context, who were sent into the world upon a peculiar message and errand; but all the elect are intended, partly because it is presently added, ver. 20, 'Neither pray I for these alone, but for all that shall believe in me through their word;' partly because it is a common benefit, and what doth not concern the apostles as apostles, but is common to them with others, must be extended to all; for their sakes he doth wholly consecrate himself, and set himself apart for his people's benefit, that he might be theirs; it was for their weal, not for his own, that he might be their mediator and sacrifice. Christ was wholly set apart for our use; as mediator, he had no other work and employment but to procure our salvation. How doth this engage us to make use of Christ, for otherwise his undertaking is in vain, if we do not improve him for those ends and purposes for which he doth set apart himself; even as the sun would shine in vain if we did shut up ourselves in a dark place, and did not enjoy the light and comfort of it, and the brazen serpent would in vain be lifted up upon the perch and pole, if none that were stung would look upon it. Oh! let not Christ be a Christ in vain: 2 Cor. vi. 1, 'We then, as workers together with him, beseech you that you receive not the grace of God in vain.' If he wholly gave up himself to be a fountain of grace, holiness, comfort, and glory in our nature, and did fit himself to justify and sanctify us, and we never look after the benefit, we make him to be a Christ in vain.

Secondly, We come now to the end, effect, and fruit of it, 'That they might be sanctified through the truth.'

First, The benefit, or blessing intended, 'That they also might be sanctified.' Where—

1. Observe, it is *bonum morale*, not that they might be rich, happy,

great, glorious in the world, but 'that they might be sanctified.' When Christ was on the cross, he neither wanted wisdom to choose, nor love to intend, nor merit to purchase the highest benefits, and those which were most necessary for us; but that which he had in his eye was our sanctification: Eph. v. 26, 'He loved the church, and gave himself for it, that he might sanctify and cleanse it;' and Heb. xiii. 12, 'Jesus, that he might sanctify the people, suffered without the gate.' All his aim was to recover us to God, and dedicate us to God; for he came to repair the ruins of the fall, and save that which was lost: Luke xix. 10, 'The Son of man came to seek and to save that which was lost.' And we were first lost to God before we were lost to ourselves; as appeareth, Luke xv., by the parable of the lost sheep, which was lost to the owner; and the lost groat, which was lost to the possessor; and the lost son, which was lost to the father. Our misery is included; but the principal thing intended was, that God hath lost the honour of the creation.

2. It is *bonum congruum:* 'I sanctify myself, that they may be sanctified.' The scripture delighteth in these congruities: Heb. v. 8, 9, 'He learned obedience by the things that he suffered: and being made perfect, he became the author of eternal salvation to all them that obey him.' As there is a suitableness between the seal and the impression, so between Christ and his people. In all things Christ must πρωτεύειν, he must have the pre-eminence. We have the blessings of the covenant, not only from him, but through him. Christ was elected: Isa. xlii. 1, 'Behold my servant whom I have chosen, my elect in whom my soul delighteth;' so are we. Christ was justified: 1 Tim. iii. 16, 'God manifested in the flesh, justified in the spirit;' so are we. Christ was sanctified, and we, in conformity to him, are sanctified also, as in the text. Christ rose again, ascended, and was glorified; so do we—he as the elder brother and first heir, and we in our order.

3. It is *bonum specificativum.* It showeth the parties, or that sort of men to whom Christ intended the benefit: Heb. x. 14, 'For by one offering he hath perfected for ever them that are sanctified;' them and no other: the godly themselves, while unconverted, and lying in their sins, have not the actual benefit of Christ's redemption.

But in what manner are we sanctified? Christ consecrated and sanctified himself as a sin-offering; but we are sanctified and consecrated as a thank-offering; Christ to do the work of a redeemer or mediator, we to do the work of the redeemed. We are set apart for the Lord, to glorify him in all holy conversation and godliness.

Secondly, The means of applying and conveying this benefit: 'Through the truth,' ἐν ἀληθείᾳ. It may be rendered 'through the truth,' 'in the truth,' or 'for the truth;' all which readings admit of a commodious explication.

1. In the truth, or truly, in opposition to legal purifications, which were but a shadow of true holiness: Heb. ix. 13, 14, 'For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' Or in opposition to counterfeit sanctification: Eph. iv. 24,

'And that ye put on the new man, which after God is created in righteousness and true holiness.' Some only are sanctified externally, as they are in visible covenant with God: Heb. x. 29, 'And hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing.' They live among his peculiar people; others are really renewed and changed by his Spirit, and turned from a sinful life to God, making conscience of every commanded duty, and aiming at his glory in all things.

2. For the truth, that they may be consecrated, set apart, and fitted for that function of preaching the gospel. This is agreeable to the context, which limits this part of the prayer to the apostles.

3. Through the truth, as we render it, and fitly, considering the 17th verse, 'Sanctify them through the truth; thy word is truth;' through the word, by which the virtue of Christ's death is applied to us. There are certain means and helps by which Christ bringeth about this effect: Eph. v. 26, 'That he might sanctify and cleanse it by the washing of water, through the word.' The word offereth this grace, the sacraments seal and confirm it to us. So John xv. 3, 'Ye are clean, through the word which I have spoken to you.' The word of command presseth it: Ps. cxix. 9, 'Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.' The word of promise encourageth us: 2 Cor. vii. 1, 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all the filthiness of flesh and spirit, perfecting holiness in the fear of God.' And the doctrine of Christ's blood holds out the virtue whereby it may be done: 1 John i. 7, 'The blood of Jesus Christ his Son cleanseth us from all sin.' And it exciteth faith, by which the heart is purified: Acts xv. 9, 'Purifying their hearts by faith.'

Use 1. Information. It informeth us of divers important truths.

1. That in ourselves we are polluted and unclean, or else what needed there so much ado to get us sanctified? This is needful to be considered by us: Job xv. 14, 'What is man that he should be clean? and he that is born of a woman, that he should be righteous?' That is, man by nature is neither clean nor righteous, destitute of purity by nature, and uprightness of conversation. They are ill acquainted with man who think otherwise; for if we consider his earliness in sinning, his easiness in sinning, his constancy in sinning, and the universality of sinners, we may soon see what his nature is; and the fountain being so corrupt, the streams or emanations from it are defiled also.

2. That nothing can cleanse us but the blood of Christ. Can man cleanse himself? Job xiv. 4, 'Who can bring a clean thing out of an unclean? not one.' Can that which is corrupt cleanse itself? or that which is enmity to holiness promote it? Or can the word do it without Christ? Good instructions may show a man his duty, but cannot change the bent of his heart. Christ needed not only to be sent as a prophet, ver. 18, but must sanctify himself as a priest and sacrifice, before this benefit could be procured for us, as in the text. There was no possible way to recover holiness, unless a price, and no less a price than the blood of the Son of God, had been paid to provoked justice for us. He must sanctify himself, give himself, before we can be sanctified and cleansed.

3. That they do not aright improve the death of Christ that seek comfort by it, and not holiness. He died not only for our justification, but sanctification also. There are two reasons why the death of Christ hath so little effect upon us; either he is a forgotten Christ, or a mistaken Christ. A forgotten Christ: men do not consider the ends for which he came: 1 John iii. 5, 'Ye know that he was manifested, to take away our sins;' and ver. 8, 'To this purpose was the Son of God manifested, to destroy the works of the devil;' to give his Spirit to sinful miserable man. Now things that we mind not do not work upon us. The work of redemption Christ hath performed without our minding or asking; he took our nature, fulfilled the law, satisfied the lawgiver, merited grace without our asking or thinking; but in applying this grace, he requireth our consideration: Heb. iii. 1, 'Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession.' Our faith: 'Believest thou that I am able to do this for thee?' Our acceptance: John i. 12, 'To as many as received him, to them gave he power to become the sons of God.' But the other evil is greater, a mistaken Christ; when we use him to increase our carnal security and boldness in sinning, and are possessed with an ill thought, that God is more reconcilable to sin than he was before, and by reason of Christ's coming there were less evil and malignity in sin, for then you make Christ a minister and encourager of sin: Gal. ii. 17, 'For if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? God forbid!' You set up Christ against Christ, his merit against his doctrine and Spirit; yea, rather you set up the devil against Christ, and varnish his cause with Christ's name, and so it is but an idol-Christ you dote upon. The true Christ 'came by water and blood,' 1 John v. 6; 'Bore our sins in his body on the tree, that we, being dead unto sin, should live unto righteousness,' 1 Peter ii. 24. And will you set his death against the ends of his death? and run from and rebel against God because Christ came to redeem and recover you to God? Certainly those weak christians that only make use of Christ to seek comfort, seek him out of self-love; but those that seek holiness from the Redeemer have a more spiritual affection to him. The guilt of sin is against our interest, but the power of sin is against God's glory. He came to sanctify us by his holiness, not only to free our consciences from bondage, but our hearts, that we may serve God with more liberty and delight. This was the great aim of his death: Titus ii. 14, 'He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.' Thus did Christ, that the plaster might be as broad as the sore; we lost in Adam the purity of our natures, as well as the favour of God, and therefore he is made sanctification to us, as well as righteousness, 1 Cor. i. 30.

4. With what confidence we may use the means of grace, because they are sprinkled with the blood of Christ. Christ hath purchased grace, such a treasure of grace as cannot be wasted; and this is dispensed to us by the word and sacraments. The apostle doth not say barely, he died 'to cleanse us,' but 'to cleanse us by the washing of water through the word;' and here, 'that we might be sanctified

through the truth.' Christ hath established the merits, but the actual influence is from the Spirit: Titus iii. 5, 6, 'According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ.' And the means are the word and sacraments, whereby the Spirit dispenseth the grace in Christ's name; ordinarily the gospel, which is 'the ministration of the Spirit,' 2 Cor. iii. 8. If we come to the Father, we need his grant: Rev. xix. 8, 'And to her it was granted to be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.' All cometh originally from his merciful grant; but God would not look towards us, but for Christ's sake. If we look to the Father, he sendeth us to the Son, 'whose blood cleanseth us from all our sins,' 1 John i. 7. If we look to the Son, he referreth us to the Spirit; therefore we read of 'the sanctification of the Spirit,' 2 Thes. ii. 13. If we wait for the Spirit's efficacy, he sendeth us to Moses and the prophets, where we shall hear of him. Therefore we may with encouragement pray, read, hear, meditate, that all these duties may be sanctified to us.

5. If holiness be the fruit of Christ's death, it maketh his love to be more gratuitous and free. For all the worth that we can conceive to be in ourselves, to commend us to God, is in our holiness. Now this is merely the fruit of grace, and the merit of Christ, and the gift of his Spirit in us. We wallow in our own filthiness, till he, of his grace, for Christ's sake, doth sanctify us by his Spirit. Both the love of God and the merit of Christ is antecedent to our holiness: 'He hath loved us, and washed us from our sins in his own blood, and made us kings and priests to God, and to the Father,' Rev. i. 5, 6. And the Spirit's work is not lessened, as if it were no great matter: 2 Peter i. 3, 'According as his divine power hath given unto us all things that appertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.'

6. We learn hence the preciousness of holiness; it is a thing dearly bought, and the great blessing which Christ intended for us. We do not value the blessings of the covenant so much as we should. Christ was devising what he should do for his church to make it honourable and glorious, and this way he took to make it holy.

[1.] It is the beauty of God; for God himself is 'glorious in holiness,' Exod. xv. 11, and 'we are created after his image, in righteousness and true holiness,' Eph. iv. 24. The perfection of the divine nature lieth chiefly in his immaculate holiness and purity.

[2.] It is that which maketh us amiable in the sight of God, for he delighteth not in us as justified so much as sanctified: Ps. xi. 7, 'For the righteous Lord loveth righteousness, his countenance doth behold the upright.' When, upon the account of Christ's merits and satisfaction, he hath created a clean heart in us, and renewed a right spirit, then he delighteth in us. It is his image makes us amiable, and therefore we should make it our great desire and care to be as holy as may be.

[3.] Much of our everlasting blessedness lieth in it: Eph. v. 27, 'That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.'

[4.] It is a great part of our salvation by Christ: Mat. i. 21, 'Thou shalt call his name Jesus, for he shall save his people from their sins;' Acts iii. 26, 'Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.'

[5.] It is a means to the rest. Communion with God and Christ here: 1 John i. 6, 7, 'If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another.' And everlasting fruition of God hereafter: Acts xxvi. 18, 'That they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me;' Heb. xii. 14, 'Without holiness no man shall see God.'

7. It showeth us who are partakers of the benefits and fruits of Christ's death: Heb. ii. 11, 'For both he that sanctifieth, and they that are sanctified, are all of one; wherefore he is not ashamed to call them brethren;' Heb. x. 14, 'For by one offering he hath perfected for ever them that are sanctified;' perfected, but by degrees. The elect themselves, whilst they are unconverted and remain in their sins, have not the actual benefit of Christ's redemption. Our dying Lord had an actual intention in due time to sanctify, and accordingly doth regenerate, justify, sanctify all those who shall have benefit by his death. But who are the sanctified? It is to be considered positively and relatively. Positively, it is to be renewed to God's image: Titus iii. 5, 'He saved us by the washing of regeneration, and renewing of the Holy Ghost;' 2 Peter i. 4, 'That by these we might be made partakers of the divine nature.' This is the great work of the sanctifying Spirit, to make us like God, and to work in us those graces whereby we may be qualified and inclined to live to him. Relatively, to be sanctified is to be separated from a common to a holy relation and use. This is seen in three things—inclination, dedication, and use.

[1.] Inclination towards God. This is the immediate fruit of grace, called conversion, or turning to God; the new nature tendeth and bendeth to him.

[2.] Dedication: 2 Cor. viii. 5, 'They first gave their own selves to the Lord, and unto us by the will of God;' Rom. vi. 13, 'Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.' This is in entering into covenant with God.

[3.] Use is nothing but the exercise of this disposition and inclination, called 'living to God,' or performance of this dedication: 1 Cor. vi. 19, 20, 'What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own, but ye are bought with a price? therefore glorify God in your bodies and souls, which are the Lord's;' Zech. xiv. 20, 'In that day shall there be upon the bells of the horses, HOLINESS TO THE LORD.' By the latter there is a difference between us and others: 1 John v. 19, 'And we know that we are of God, and the whole world lieth in wickedness.' And between us and ourselves: 1 Cor. vi. 11, 'Such were some of you; but ye are washed, but ye are justified, but ye are sanctified, in the name of our Lord Jesus, and by the Spirit of our God.' This must be more explicit every day.

Use 2. Direction in the Lord's supper. Here we come to remember Christ's sacrifice, and to interest ourselves in the fruits of it.

1. To remember Christ's sacrifice. As the elements are set apart for a holy use, so was Christ sanctified. All sacraments represent Christ dead. Baptism: 'We are baptized into his death,' Rom. vi. 3. In the Lord's supper 'We show forth his death till he come,' 1 Cor. xi. 26; his body was broken, his blood shed. Christ would institute a representation of his humiliation rather than of his glory, to represent his love to us; it was for our sakes rather than his own honour; to represent what concerned us.

2. To interest ourselves in the fruits of it. Look after the fruits of it.

[1.] Bewailing your unholiness, both in heart and life, that you were so long trained up in the knowledge of Christ's truth, and did so little love God, and live to him; that God hath opened a fountain for sin and for uncleanness, and you are no more cleansed to this very day; and have gotten so little of the sanctifying Spirit, as if you were strangers in Israel.

[2.] Hunger and thirst for this grace, his renewing, as well as reconciling grace: Mat. v. 6, 'Blessed are those that hunger and thirst after righteousness, for they shall be filled.' Desire it earnestly.

[3.] Lift up your hearts with confidence and hope, when the sacrifice of Christ is represented to you, because God hath accepted this sacrifice, and is well pleased with it: Isa. liii. 4, 5, 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. For he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes are we healed.' We have no reason to despair of the cure, that Holy Spirit who sanctified our head, who had no sin, by preventing sin in his conception, and anointed him to his office, is able to enlighten, convert, sanctify us also.

[4.] Praise him for so much grace as you have received, that he hath inclined your hearts to his blessed self: 1 Peter i. 3, 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead;' at least that he made you serious.

[5.] Dedicate yourselves to God, to walk before him in all new obedience: Rom. xii. 1, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.'

SERMON XXXIV.

Neither pray I for these alone, but for them also which shall believe on me through their word.—JOHN XVII. 20.

HERE Christ enlargeth the object of his prayers, which is propounded —(1.) Negatively; (2.) Positively.

First, Negatively; by which the restraint is taken off. Which showeth—

1. Christ's love. He had a care of us before we were yet in being, and able to apply these comforts to ourselves. We were provided for before we were born, there is a stock of prayers laid up in heaven. Christ, as God, foresaw that the gospel would prevail, notwithstanding the world's hatred, and that many would yield up themselves to the obedience of the faith; therefore to show that they have a room in his heart, they have a name in his testament. As parents provide for their children's children yet unborn, so doth Christ remember future believers, as well as those of the present age, and pleadeth their cause with God, as if they were standing by, and actually hearing his prayers for them. It was Esau's complaint, 'Hast thou but one blessing, O my father?' when he came too late, and Jacob had already carried away the blessing. We were not born too late, and out of due time, to receive the blessing of Christ's prayers. Hath he no regard to us? are his thoughts wholly taken up with the believers of the first and golden age of the church? Certainly not. 'I pray not for these only, but for them also which shall believe on me through their word.' We, that now live hundreds of years after they are dead and gone, have an interest in them. 'Increase and multiply,' was spoken to the first of the kind of all the beasts; and to the end of the world all creatures do produce and bring forth after their kind by virtue of this blessing. Christ doth not only speak of the first of the kind; but, that we might be sure to be comprised, he telleth us so in express words. Certainly much of our comfort would be lost if we were not comprehended in Christ's prayers, for his prayers show the extent of his purchase.

2. The honour that is put upon private believers; their names are in Christ's testament; they are bound up in the same bundle of life with the apostles. Here is a question, whether this passage relateth to the foregoing requests, or else to these that follow? What part of the prayer hath this passage respect to? Answer—I suppose to the whole; it looketh upward and downward. The middle part of the chapter doth chiefly concern the apostles and disciples of that age; some things are proper to them, yet there are many things in common that concern us and them too. He had lately said, 'I sanctify myself for their sakes;' he would not have that restrained. In the latter part of the chapter all believers are more especially concerned; yet some passages are intermingled that do also concern the apostles: ver. 22, 'The glory which thou hast given me, I have given them;' ver. 25, 'They have known that thou hast sent me;' ver. 26, 'I have declared my name to them, and will declare it.' Thus you see we are partly concerned in all the prayer. It is a great favour that he would make mention of us to God. As David, when about to die, did not only pray for Solomon his successor, but for all the people, so doth Christ not only pray for the college of the apostles, to whom the government of the church was committed upon his departure, but for all believers to the end of the world. He prayeth for the apostles, as intrusted with a great work, and liable to great danger and hatred; but yet he doth not neglect the church.

Secondly, Positively; the persons for whom he prays. They are described by their faith, and their faith is described by the object of it, 'That believe in me;' and by the ground and warrant of it, 'Through their word.'

And so the points will be two:—

1. That believers, and they only, are interested in Christ's prayers.

2. That, in the sense and reckoning of the gospel, they are believers that are wrought upon to believe in Christ through the word.

Doct. 1. That believers, and they only, are interested in Christ's prayers.

Though Christ doth enlarge the object of his prayers, yet he still keepeth within the pale of the elect. He saith, ver. 9, 'I pray not for the world;' and now, περὶ τῶν πιστευσόντων, 'for them that shall believe in me.' He doth not pray for all, whether they believe or no, but only for those that shall believe. Now this Christ doth, partly because his prayers and his merit are of equal extent: 'I sanctify myself for their sakes;' and then, 'I pray not for these only, but for them that shall believe in me through their word;' Rom. viii. 33, 34, 'Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us;' 1 John ii. 1, 2, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.' His prayers on earth do but explain the virtue and extent of his sacrifice: he sueth out what he purchased, and his intercession in heaven is but a representation of his merit; both are acts of the same office. Partly because it is not for the honour of Christ that his prayers should fall to the ground: John xi. 42, 'I know that thou hearest me always.' Shall the Son of God's love plead in vain, and urge his merit, and not succeed? Then farewell the sureness and firmness of our comfort. Now Christ's prayers would fall to the ground if he should pray for them that shall never believe.

Use 1. It is much for the comfort of them who do already believe. You may be sure you are one of those for whom Christ prayeth, whether Jew or Gentile, bond or free. Particulars are under their general. How do we prove John or Thomas to be children of wrath by nature? All were so. So Christ prayeth for all those that shall believe, as much as if he had brought them forth, and set them before God by head and poll. And if Christ prayed for thee, why is not thy joy full? Why did he speak these things in the world? It is a copy of his intercession. Christ would show, a little before his departure, what he doth for us in heaven; he sueth out his purchase, and pleadeth our right in court. It is a sign we have a room in his heart, because we have a name in his prayers. And what blessings doth he seek for? Union with himself, communion with him, in grace here, in glory hereafter. It is a comfort against all temptations, doubts, dangers; you are commended to the Father's care.

Use 2. It is an engagement to others to believe. If he had commanded some great thing, ought we not to have done it? This comfort cannot be made out to you till you have actual faith; however it is with you in the purpose of God, yet you cannot apply this comfort till

you believe. If a man should make his will, wherein rich legacies should be left to all that can prove a claim, by being thus and thus qualified, would not every one put in for a share? Believe, believe; this is the condition.

Use 3. It showeth the excellency of faith. Those that have an interest in Christ's prayers are not described by their love, their obedience, or any other grace (though these are necessary in their place), but by their faith; and the godly are elsewhere called 'of the household of faith.' Wherever our implantation into Christ, or participation of the privileges of his death, or our spiritual communion in the church is spoken of, the condition is faith. It is a grace that sendeth us out of ourselves, to look for all in another. It is the mother of obedience. As all disobedience is by unbelief, so all obedience is by faith. First he said, 'Ye shall not die;' and then, 'Ye shall be as gods.' First he seeketh to weaken their faith in the word; they could not be proud and ambitious till they did disbelieve. Therefore, above all things let us labour after faith. Our hearts are taken up with the world, the honours and pleasures of it; these cannot make us happy, but Christian privileges will; all which are conveyed to us by faith.

But let us come to the second point.

Doct. 2. That, in the reckoning and sense of the gospel, they are believers that are wrought upon to believe in Christ through the word.

Here is the object, Christ; the ground, warrant, and instrumental cause, and that is the word. The warrant must be distinguished from the object; the warrant is the word, and the proper object of faith is Christ, as considered in his mediatory office. Sometimes the act of faith is terminated on the person of Christ, and sometimes on the promise, to show there is no closing with Christ without the promise, and no closing with the promise without Christ; as in a contract there is not only a receiving of the lease or conveyance, but a receiving of lands by virtue of such a deed and conveyance. So there is a receiving of the word, and a receiving of Christ through the word; the one maketh way for the other, the promise for our affiance in Christ. Faith that assents to the promise doth also accept of Christ; there is an act terminated on his person. Faith is not *assensus axiomati*, a naked assent to the propositions of the word, but a consent to take Christ, that we may rely upon him, and obey him as an all-sufficient Saviour.

But now let us speak of these distinctly.

First, Of the object, that is, to believe in Christ. There is believing *of* Christ, and believing *in* Christ. He doth not say, Those that believe me, but, Those that believe in me through their word. Believing Christ implieth a credulity and assent to the word; and believing in Christ, confidence and reliance. Once more, believing in Christ is a notion distinct from believing in God: John xiv. 1, 'Ye believe in God, believe also in me.' Since the incarnation, and since Christ came to exercise the office of a mediator, there is a distinct faith required in him, because there are distinct grounds of confidence; because in him we see God in our nature, we have a claim by justice as well as mercy, we have a mediator who partaketh of God's nature and ours, and so is fit to go between God and us.

Briefly to open this believing in Christ, it may be opened by the implicit or explicit acts of it.

1. There is something implicit in this confidence and reliance upon Christ, and that is a lively sense of our own misery, and the wrath of God due for sin. All God's acts take date from the nothingness and necessity of the creature, and from thence also do begin our own addresses to God. God's acts begin thence, that he may be all in all; from the creation to the resurrection God keepeth this course, and then the dispensation ceaseth, for then there is no more want, but fulness. Creation is out of nothing; providence interposeth when we are as good as nothing; at the resurrection we are nothing but dust; God worketh on the few relics of death and time. So in all moral matters, as well as natural, it is one of his names, 'He comforteth those that are cast down.' When he came to convert Adam, he first terrified him: 'They heard the voice of God in the garden, and were afraid,' Gen. iii. 10. He delivered Israel out of Egypt when their souls were full of anguish. We are first exercised with the 'ministry of the condemnation,' before 'light and immortality are brought to life in the gospel.' And still God keeps his old course; men are first burdened and sensible of their load before he giveth them ease and refreshment in Christ. At the first gospel sermon preached after the pouring forth of the Spirit, Acts ii. 37, 'They were pricked in their hearts.' Christ's commission was to preach the gospel to the poor and broken-hearted and bruised: Luke iv. 18, 'The Spirit of the Lord is upon me, because the Lord hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised.' This is the roadway to Christ. And all our addresses to God begin too thence. Man is careless: Mat. xxii. 5, ἀμελήσαντες, 'They made light of it;' and proud: Rom. x. 3, οὐχ ὑπετάγησαν, 'They have not submitted themselves to the righteousness of God.' The Israelites were not weary of Egypt till they were filled with anguish. Adonijah, when he found himself guilty of death, 'he laid hold on the horns of the altar.' The prodigal never thought of returning till he began to be in want, and to be soundly pinched. Therefore, till there be a due sense and conviction of conscience, it is not faith, but carnal security. In short, we can never be truly desirous of grace, we cannot prize it, 'we do not run for refuge,' Heb. vi. 18. We are not earnest for a deliverance till there be some such work.

There are two things keep the conscience quiet without Christ—peace and self, carnal security and self-sufficiency.

[1.] It is hard to wean men from the pleasures of sense, and to make them serious in the matters of their peace; before Christ and they be brought together, they and themselves must be brought together. This God seeketh to do by outward afflictions, that he may 'take them in their month,' as the ram was caught in the briars. In afflictions men bethink themselves: 1 Kings viii. 47, 'If they shall bethink themselves in the land whither they are carried captives,' &c. It makes them to return upon themselves, how it is between God and them. If affliction worketh not, he joineth the word; it is 'a glass wherein we see our natural face,' James i. 21. God showeth them what loathsome

creatures they are, how liable to wrath. Or if not, by the power of his Spirit upon their consciences; their reins may chasten them; they cannot wake in the night, or be solitary in the day, but their hearts are upon them; so great a matter is it to bring men to be serious.

[2.] Self. When the prodigal began to be in want, 'he joined himself to a man of that country,' Luke xv. 15. We have slight promises and resolutions, and all to elude the present conviction; long it is ere the proud heart of man is gained to take Christ upon God's terms. Convinced men are brought in, saying, 'What shall I do?' Acts ix. 6. Then let God write down what articles he pleaseth, they are willing to subscribe and yield to any terms; as softened pewter, let it be never so bowed and battered, is receptive of any shape and form. This is the implicit act, or that which is required in believing, that a man should be a lost undone creature in himself, ready to do what God will have him.

2. The explicit acts, when a soul thus humbled casts itself upon Christ for grace, mercy, and salvation. This may be explained with respect to the two great ordinances, *i.e.*, the word and prayer, which are, as it were, a spiritual dialogue between God and the soul. In the word, God speaketh to us; in prayer, we speak to God. God offereth Christ to us in the word, and we present him to God in prayer. So that the acts of faith are to accept of Christ as offered, and then to make use of him in our communion with God; and by this shall you know whether you do believe in him.

[1.] Accepting Christ in the word. Faith is expressed by receiving him: John i. 12, 'To as many as received him, to them gave he power to become the sons of God, even to them that believe in his name.' Receiving is a relative word, and presupposeth God's offer. Art thou willing to take Christ upon these terms? Yes, saith the soul, with all my heart; I accept him as a sanctifier, as a saviour, and I can venture all in his hands. Then you answer God's question. How often doth God lay forth the excellences of Christ, and none regard him? But a poor hunger-bitten conscience prizeth him, receiveth him with all his heart, and entertaineth him in the soul with all respect and reverence. This is to take Christ, to accept him as Lord and Saviour upon God's offer. As when Isaac was offered to Rebekah, 'Laban and Bethuel answered, saying, The thing proceedeth from the Lord; we cannot speak unto thee good or bad,' Gen xxiv. 50; they consented to take him, because they saw God in it. So they see God tendering Christ in the word, and they are willing to take him upon his own conditions.

[2.] By making use of him in prayer. The great use of Christ is that we may come to God by him: Heb. vii. 25, 'Wherefore he is able to save unto the uttermost all that come unto God by him.' We must make our approaches to God for supplies of grace, in the confidence of his merit. It is a great fault in christians that they do so little think of this act of faith. We are busy about applying Christ to ourselves. The great use of Christ is in dealing with God: Heb. x. 19, 'Having therefore boldness, brethren, to enter into the holiest by the blood of Jesus.' Every prayer that you make with any confidence and liberty of spirit, it cost Christ his heart's blood. He knew

that guilt is shy of God's presence, as the malefactor trembleth to come before the judge: Eph. iii. 12, 'In whom we have boldness, and access with confidence, through the faith of him.' Surely the apostle speaketh *de jure*, not what is *de facto*. We have low and dark thoughts, as if we had no such liberty purchased for us; παῤῥησίαν ἔχομεν, we may be free with God. It is the fruit of Christ's purchase. Christ's name signifieth much in heaven.

Use. Can you thus believe in Christ, take him out of God's hand? No; I cannot apply Christ. I answer—Yet disclaim, when you cannot apply: Phil. iii. 9, 'And be found in him, not having my own righteousness, which is after the law, but that which is through the faith of Christ, the righteousness which is of God through faith.' And apply yourselves to Christ when you cannot apply Christ to you; that is, cast yourselves upon Christ. You have warrant enough from the word. There is an adventure of faith when there is no persuasion of interest: 2 Tim. i. 12, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.' The venture is grounded on God's free offer of him to all sorts. When we rest on him, because we know he is ours, that is another thing; there is trust, that is a fruit of propriety: 1 John v. 13, 'These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.' But the adventure is grounded on the offer, as a child holds fast his father in the dark; mariners cast anchor at midnight. And ripen faith more; all faith draweth to particular application. The lowest degree is a desire to lay hold on Christ as our Saviour; this is the tendency and aim of the least faith, though we do not leap into full assurance at first; as a man that climbeth up to the top of the tree, first he catcheth hold of the lowest boughs, and so by little and little he windeth himself into the tree till he cometh to the top.

Secondly, The next thing is the warrant or instrument, 'Through their word.' It is not meant only of those that heard the apostles in person. By 'their word' is meant the scripture, which was not only preached by them at first, but written by them; as Paul saith, Rom. ii. 16, 'In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel;' that is, which I have published and delivered to the church in writing: John xv. 16, 'Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit, and that your fruit should remain.' By their 'fruit' is meant the public treasure of the church, the scriptures, and that remaineth in all ages until Christ come; as the Jews were children of the prophets, that never heard them, Acts iii. 25. So were we converted by their word.

Now I shall handle the necessity, use, and power of the word to work faith.

1. The necessity of the word preached; it is the ordinary means. It is a nice dispute whether God can work without it. God can enlighten the world without the sun. It is clear ordinarily he doth not work without the word; we are bound, though the Spirit is free: 'How shall they believe on him of whom they have not heard? and how shall they hear without a preacher?' Rom. x. 14. It is the means to

convey faith into the hearts of the elect; it is as necessary to faith, as faith to prayer, and prayer to salvation. It is a means under a promise. You see how necessary it is; they that voluntarily neglect the means, put a scorn upon God's institution. Men will say, I can read at home. Are you wiser than he? Men think that, of all other things, preaching might best be spared; and of all offices, hearing is least necessary. The ear received the first temptation; sin and misery broke in that way; so doth life and peace. The happiness of heaven is expressed by seeing, the happiness in the church by hearing. This is our great employment, to wait upon the word preached; next to Christ's word, it is a great benefit to have the word written; next to the word written, the word preached. Christ sent 'first apostles, then pastors and teachers.' God could have converted Paul without Ananias, taught the eunuch without Philip, instructed Cornelius without Peter. Do not hearken to those that cry up an inward teaching, to exclude the outward teaching; as if the external word were but an empty sound and noise, as the Libertines in Calvin's time. Faith, confirmed by reading, is usually begotten by hearing.

2. The use of the word: it is our warrant. What have we to show for our great hopes by Christ but the word? It is our excitement, a means and instrument to show us God's heart and our own, our natural face, and the worth of Christ, the key which God useth and openeth our hearts by. Ministers are Christ's spokesmen; if we will not open the ear, why should God open the heart?

3. The power of the word is exceeding great. It is 'the power of God to salvation.' The first gospel sermon that ever was preached, after the pouring forth of the Spirit, had great success: Acts ii. 41, 'The same day there were added to the church about three thousand souls.' It was a mighty thing that an angel should slay 185,000 in one night in Sennacherib's host; but it is easier to kill so many than to convert one soul. One angel, by his mere natural strength, could kill so many armed men; but all the angels in heaven, if they should join all their forces together, could not convert one soul. There were single miracles of curing one blind or one lame; ay! but the apostle's word could work three thousand miracles: 1 Cor. iii. 5, 'Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?'

Why doth God use the word? I answer—Because it pleased him: 1 Cor. i. 21, 'It pleased God, by the foolishness of preaching, to save them that believe.'

[1.] It is most suitable to man's nature. Man is made of body and soul, and God will deal with him both ways, by internal grace and external exhortations. Man is a reasonable creature; his will is not brutish; God will not offer violence to the principles of human nature. Man is not only weak, but wicked; there is hatred as well as impotency. God will overcome both together, by sweet counsels, mixed with a mighty force; he useth such a remedy as our disease requireth; the gospel is not only called 'the power of God,' but 'the wisdom of God,' 1 Cor. i. 24. There are excellent arguments which the heart of man could not have found out.

[2.] It is agreeable to his own counsels to try the reprobate by an

outward rule and offer, wherein they have as much favour as the elect; they shall one day know 'that a prophet hath been among them,' and so be 'left without excuse,' Rom. i. 20. The rain falleth on rocks as well as fields; the sun shineth to blind men as well as those that can see.

[3.] It commendeth his grace to the elect. Their faith must be ascribed to grace. When others have the same means, the same voice and exhortations, it is the peculiar grace of God that they come to understand and believe. Whence is it that the difference ariseth? that whereas wicked men are by the word restrained and made civil (there being a use of wicked men in the world, as of a hedge of thorns about a garden), they are by the same word converted and brought home to God? It is from the grace of God.

Use. Examination. Is our faith thus wrought? Every one should look how he cometh by his faith, by what means. True faith is begotten and grounded upon the word; it is the ordinary means to work faith. The word will be continued, and a ministry to preach it, as long as there are any to be converted. The gospel alone revealeth that which may satisfy our necessities; it giveth a bottom for faith and particular application, as being the declaration of God's will. It is the only means sanctified by Christ for that end: John xvii. 17, 'Sanctify them through thy truth, thy word is truth;' James i. 18. 'Of his own will begat he us, through the word of truth.' The condition of those is woful that want the gospel, or put it from them: Acts xiii. 46, 'Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.' If faith be of the right make, the word will show thee once thou hadst none, and that thou wert not able of thyself to believe. Beseech the Lord to work it in thee.

SERMON XXXV.

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me.—JOHN XVII. 21.

WE have seen for whom Christ prayeth. Now let us see what he prayeth for; their comfortable estate in the world, and the happiness of their everlasting estate in heaven. With respect to their estate in the world, Christ mentioneth no other blessing but the mystical union, which is amplified throughout, ver. 21–23. Here he beginneth, 'That they may be all one; as thou, Father, art in me, and I in thee.' He had before prayed for the apostles, 'That they may be one, as we are one,' ver. 11; and now, 'Let them *all* be one.' The welfare of the church is concerned, not only in the unity of the apostles, but of private believers; you had need be one as well as your pastors. Many times divisions arise from the people, and those that have least knowlege are most carried aside with blind zeal and principles of separation; therefore Christ prayeth for private believers, 'That they may be all one,' &c.

In which words there is—

1. The blessing prayed for, 'That they may be all one.'

2. The manner of this unity, illustrated by the original pattern and exemplar of it, 'As thou, Father, art in me, and I in thee;' the ineffable unity of the persons in the divine essence.

3. The ground of this unity, the mystical union with Christ, and by Christ with God, 'That they may be one with us.'

4. The end and event of this union, 'That the world may believe that thou hast sent me.'

First, From the blessing prayed for, I observe, that the great blessing Christ asketh for his church is the mystical union of believers in the same body; 'Let them be one,' one in us, and 'as thou in me, and I in thee.' All these expressions show that the mystical union is here intended. 'Let them be one,' ἓν, that is, ἓν σῶμα, as it is elsewhere explained, that they may grow together in one body, whereof I am the head, or one temple. It is sometimes set out by 'one mystical body,' sometimes by 'one spiritual temple.' One body: Col. ii. 19, 'And not holding the head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God;' Rom. xii. 5, 'We, being many, are one body in Christ, and every one members one of another;' Eph. i. 22, 23, 'And gave him to be the head over all things to the church, which is his body.' And one temple: Eph. ii. 20–22, 'And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom you also are builded together for an habitation of God through the Spirit.' 'One, as thou in me, and I in thee.' Christ doth not say that they may be one in another;[1] that ἐμπεριχώρησις doth not agree to them; but in the mystery of the Trinity it denotes the union between the divine persons. 'One in us,' that is, by the communication and inhabitation of that Spirit which proceedeth from us. Our union is from God, in God, and to God; from the Spirit, with God, through Christ.

Let me now inquire—(1.) What it is? (2.) Why it is so valued by Christ?

First, What it is? There is a union with Christ the head, and between the members one with another. I shall speak of both, though but little of the latter, because I handled it ver. 11.

1. There is a union with Christ the head. That ye may conceive of it, take these propositions.

[1.] The whole Trinity is concerned in this union. By the communion of the Spirit we are mystically united to Christ, and by Christ to God. The Father is, as it were, the root, Christ the trunk, the Spirit the sap, we the branches, and our works the fruits, John xv. This is the great mystery delivered in the scriptures. Christ doth not only 'dwell in us by faith,' Eph. iii. 17, but 'God dwelleth in us, and we in God,' 1 John iv. 16, and 'the Spirit dwelleth in us;' Rom. viii. 11. We are consecrated temples, wherein the whole Trinity take up their residence. We are children of God, members of Christ, pupils to the Holy Ghost; God's family, Christ's body, and

[1] Qu. 'in one another?'—ED.

the Spirit's charge. We are united to the Father as the fountain of grace and mercy, to the Son as the pipe and conveyance, and the Spirit accomplisheth and effecteth all. The Father sendeth the Son to merit this grace, and the Son sendeth the Spirit to accomplish it; therefore we are said 'by one Spirit to be baptized into the same body.'

[2.] Though all the persons be concerned in it, yet the honour is chiefly devolved upon Christ the second person. Christ, as God-man, is head of the church upon a double ground—because of his two natures, and the union of these in the same person. It was needful that our head should be man, of the same nature with ourselves: Heb. ii. 11, 'He that sanctifieth, and they that are sanctified, are of one;' the same stock. It were monstrous to have a head and members of a different nature; as in Nebuchadnezzar's image, the substance of the head and body differed; the head was of fine gold, the arms of silver, the belly and thighs of brass, the legs of iron, part of the feet of clay; here was a monstrous body indeed, made up of so many metals differing in nature and kind. But Christ took our nature that he might be a suitable head, and so have a right to redeem us, and be in a capacity to give himself for the body, and sympathise with us. All these are fruits of the Son's being of the same nature. And again, God he needed to be, to pour out the Spirit, and to have grace sufficient for all his members. Mere man was not enough to be head of the church, for the head must be more excellent than the body; it is above the body, the seat of the senses, it guideth the whole body, it is the shop of the thoughts and musings. And so Christ the head must have a pre-eminence; in him 'the fulness of the Godhead dwelt bodily, that we might be complete in him,' Col. ii. 8, 9; and 'it pleased the Father that in him should all fulness dwell,' Col. i. 19. The grace of God is most eminent in him, as life is most eminent in the head. Now there must be a union of these two natures in the same person. If Christ had not been God and man in the same person, God and we had never been united and brought together; he is 'Emmanuel, God with us,' Mat. i. 23. God is in Christ, and the believer is in Christ; we have a share in his person, and so hath God; he descendeth and cometh down to us in the person of the mediator; and by the man Christ Jesus we ascend and climb up to God. And so you see the reason why the honour of head of the church is devolved upon Christ.

[3.] Whole Christ is united to a whole believer. Whole Christ is united to us, God-man, and whole man is united to Christ, body and soul. Whole Christ is united to us; the Godhead is the fountain, and the human nature is the pipe and conveyance. Grace cometh from him as God, and through him as man: John vi. 56, 57, 'He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.' God is a sealed fountain, his humanity is the pipe, so that his flesh is the food of the soul. Christ came from heaven on purpose, and sanctified our flesh, that there might be one in our nature to do us good, that righteousness and life might pass from him, as sin and death from Adam; but our faith first pitcheth upon the manhood of Christ, as they went into

the holy place by the veil. And then a whole christian is united to Christ, body and soul. The soul is united unto him, because it receiveth influences of grace, and the body also is taken in; therefore the apostle disputeth against fornication, because the body is a member of Christ: 1 Cor. vi. 15, 'Shall I then take the members of Christ, and make them the members of an harlot? God forbid!' It is a kind of dismembering and plucking a limb from Christ; you defile Christ's body, the disgrace redounds to him. And hereupon elsewhere doth the apostle prove the resurrection by virtue of our union with Christ: Rom. viii. 10, 11, 'If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit, that dwelleth in you.' You may die, but you shall not be brought to nought, because the body hath a principle of life in it; it is a part of Christ, and he will lose nothing: John vi. 39, 'And this is the Father's will, which sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.' As plants live in the root, though the leaves fade, and in winter they appear not, so doth the body live in Christ. So that it is a ground of hope, and a motive to strictness, that you may not wrong a member of Christ, nor seek to pluck a joint from his body.

[4.] The manner of this union. It is secret and mysterious: *μέγα μυστήριον*, Eph. v. 22, 'This is a great mystery;' not only a mystery, but a great mystery; 'but I speak concerning Christ and the church.' It is a part of our portion in heaven to understand it: John xiv. 20, 'At that day ye shall know that I am in my Father, and you in me, and I in you.' When we are more like God, we shall know what it is to be united to God through Christ. Here believers feel it rather than understand it, and it is our duty rather to get an interest in it than subtly to dispute about it.

[5.] Though it be secret and mystical, yet it is real; because a thing is spiritual, it doth not cease to be real. These are not words, or poor empty notions only, that we are united to Christ; but they imply a real truth. Why should the Holy Ghost use so many terms; of being planted into Christ? Rom. vi. 5, 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection;' of being joined to Christ? 1 Cor. vi. 17, 'He that is joined to the Lord is one Spirit;' of being made partakers of Christ? Heb. iii. 14, 'For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end.' Do these terms only imply a relation between us and Christ? No; then the emphasis of the words is lost. What great mystery in all this? Why is this mystery so often spoken of? Christ is not only ours, but 'he is in us, and we in him.' God is ours, and we dwell in God: 1 John iv. 13, 'Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit;' and ver. 15, 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.' It is represented by similitudes, that imply a real union as well as a relative, by head and members, root and branches, as well as by marriage, where man and wife are made one flesh. It is

compared here with the mystery of the Trinity, and the unity of the divine persons, though not ἀκριβῶς. It is not a notion of scripture, but a thing wrought by the Spirit: 1 Cor. ii. 13, 'Which things also we speak,' &c. It worketh a presence, and conveyeth real influences.

[6.] It may be explained as far as our present light will bear, by analogy to the union between head and members. The head is united to the body primarily, and first of all by the soul. Head and members make out one body, because they are animated by the same soul, and by that means doth the head communicate life and motion to the body. Besides this there is a secondary union, by the bones, muscles, nerves, veins, and other ligaments of the body, and upon all these by the skin, all which do constitute and make up this natural union. Just so in this spiritual and mystical union there is a primary band and tie, and that is the Spirit of Christ: 1 Cor. vi. 17, 'He that is joined to the Lord is one spirit;' that is, is acted by the same Spirit by which Christ is acted, and liveth the same life of grace that Christ liveth, as if there were but one soul between them both. The fulness remaineth in Christ, but we have our share; and 'he that hath not the Spirit of Christ is none of his.' But over and above there is a secondary bond and tie, that knitteth us and Christ together, which answereth to the joints and arteries, by which the parts of the body are united to one another, and that is faith, and love, and fear, and other graces of the Spirit, by which the presence is kept in the soul. Thus I have a little opened this mystery to you.

2. There is a union of the members one with another. A little of that.

[1.] The same Spirit that uniteth the members to the head uniteth the members one to another. Therefore the apostle, as an argument of union, urgeth the communion of the same Spirit: Phil. ii. 1, 2, 'If any fellowship of the Spirit, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.' As Christ is the head of the church, so the Holy Ghost is the soul of the church, by which all the members are acted. As in the primitive times: Acts iv. 32, 'The multitude of them that believed were of one heart and of one soul.' And this is that that Christ prayeth for here, that they may all be one, in the communion of the same Spirit, that they may be of the same religion, and have the same aim, and the same affection to good things.

[2.] From the communion of the Spirit, there is a secondary union by love, and seeking one another's good, as if they were but one man; wherever dispersed throughout the world, and whatever distinctions of nations and interests there are, they may love and desire the good of one another, and rejoice in the welfare, and grieve for the evil of one another: Ezek. i. 24, 'When the beasts went, the wheels went, and when the beasts were lifted up from the earth, the wheels were lifted up over against them;' and the reason is given, 'for the spirit of the living creature was in the wheels.' The same spirit is in one christian that is in another, and so they wish well to one another, even to those whom they never saw in the flesh: Col. ii. 1, 'For I would that ye knew how great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.' What wrestlings had he with God, and fightings for their sakes, even for them that

had not seen his face in the flesh! So careful are the members one of another.

[3.] This love is manifested by real effects. Look, as by virtue of union with Christ there are real influences of grace that pass out to us, it is not idle and fruitless, so by virtue of this union that is between the members there is a real communication of gifts and graces, and the good things of this life one to another. If the parts of the body keep what they have to themselves, and do not disperse it for the use of the body, it breedeth disease, as the liver the blood, the stomach the meat; the liver imparts blood to the veins, and the stomach sends the food abroad into its proper vessels and channels; so God's children impart their spiritual or temporal gifts as the body needeth. When a famine was but prophesied, the disciples thought of sending relief according to their ability to the brethren of Judea, Acts xi. 29. It is never right but when there is this forwardness to distribute and communicate according to the necessities of the body.

Secondly, Why Christ valueth it so much as to make it his only request for believers in the present state? I answer—We can never be happy till we have a share in this union.

1. Because God hath instituted the mystical union to be a means to convey all grace to us, grace to us here, and glory hereafter; we receive all from God in it, and by it. Christ without us doth not save us, but Christ in us. Christ without us is a perfect Saviour, but not to you; the appropriation is by union. Generally we think we shall be saved by a Christ without us. He came down from heaven, took our nature, died for sinners, ascended up into heaven again, there he maketh intercession; all this is without us. Do not say there is a Saviour in heaven; is there one in thy heart? Col. i. 27, 'Christ in you the hope of glory.' He doth not say, Christ in heaven the hope of glory, though that is a fountain of comfort, but Christ in you: 1 Cor. i. 30, 'Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' Whatsoever is imputed or imparted, light, life, grace, glory, it is still in him. Still look to Christ within you. It were a merry world to carnal men to be saved by a Christ without them. Christ without establisheth the merit, but Christ within maketh application: 2 Cor. xiii. 5, 'Know ye not your own selves, how that Christ is in you, except ye be reprobates?' Unless first or last he be in you, though disallowed for the present, he will be of no advantage to you. You have nothing to show till you feel Christ within you. All the acts of his mediation must be acted over again in the heart. His birth; he must be born and formed in us: Gal. iv. 19, 'My little children, of whom I travail in birth again, until Christ be formed in you.' His death: Rom. vi. 4, 'Therefore we are buried with him by baptism into death.' His resurrection: Col. iii. 1, 'If ye then be risen with Christ, seek those things that are above.' His ascension: Eph. ii. 6, 'And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' His intercession: Rom. viii. 26, 'Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered.' The acts without us do us no good unless we have the copy of them in our own hearts.

2. It is the ground of that exchange that is between Christ and us; we communicate to him our nature, our sins, and troubles, and Christ communicateth to us his nature and merits and privileges. What hath Christ from thee? Thy nature, thy sins, thy punishments, thy wrath, thy curse, thy shame; and thou hast his titles, his nature, his spirit, his privileges. All this interchange between us and Christ is by virtue of union. All interests lie in common between Christ and the church; he taketh our nature, and is made flesh, and we are made 'partakers of the divine nature,' 2 Peter i. 4. He is made the Son of man, we the sons of God; he had a mother on earth, we a Father in heaven; he is made sin, we righteousness: 2 Cor. v. 21, 'Who hath made him to be sin for us, that we might be made the righteousness of God in him.' He was made a curse that we might have the blessing of Abraham: Gal. iii. 13, 14, 'Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ.' Thus he imparteth his privileges to us, and assumeth our miseries to himself. He hath a share in all our sorrows, and we have a share in his triumphs; he is afflicted in our afflictions, as we ascend in his ascension: Eph. ii. 6, 'He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' We live by his life: Gal. ii. 20, 'I live, yet not I, but Christ liveth in me,' &c. And we are glorified by his glory. He suffereth with us in heaven, and we reign with him on earth; he suffereth with us, *non per passionem, sed compassionem*, not that glorified Christ feeleth any grief in heaven, but his bowels yearn to an afflicted member, as if he himself were in our stead; and we are set down with him in heavenly places, because our head is there, and hath seized upon heaven in our right. It is a notable expression: Col. i. 24, 'Who now rejoice in my sufferings for you, and fill up, *ὑστερήμα θλίψεων Χριστοῦ*, that which is behind of the sufferings of Christ in my flesh for his body's sake, which is the church.' Christ and the church are considered as one person, whose afflictions are determined by providence; thus much the head must suffer, thus much the members. Christ suffered his share, and we ours in our turn. In short, Christ suffereth no more in the body that he carried to heaven, but in his body that he left upon earth. Every blow that lighteth on a member, lighteth on his heart: Acts ix. 6, 'Saul, Saul, why persecutest thou me?' Christ was in heaven at that time; how could he say, 'Why persecutest thou me?' Did he climb up into heaven, and war upon Christ in the midst of his glory? No; Saul persecuted the christians, and them Christ calleth *me*, his mystical body. As in a throng, if somebody treadeth upon your foot, the tongue crieth out, You have hurt me; the tongue is in safety, but it is in the same body with the foot, and so their good and bad are common; for though Christ's person be above abuse, he still suffereth in his members; and he that persecuteth the church persecuteth Jesus Christ.

3. If once interested in the mystical union, then they are safe, preserved in Jesus Christ: Jude 1, 'Sanctified by God the Father, and preserved in Jesus Christ;' ver. 24, 'Now unto him that is able to keep you from falling,' &c. The union is indissoluble; that is a cabinet,

where God's jewels are kept safe. If a member could be lost, Christ's body could be maimed; as the union between the two natures could not be dissolved; it was the body of Christ in the grave; there was a separation between his human body and human soul, yet both still remained united to the divine nature; so this union cannot be dissolved. You may as well sever the leaven and the dough, when they are kneaded together, as separate Christ and the church when once united. *Impossibile est massam a pasta separare.* Christ will not suffer his body to be mangled; the cutting off of a joint goeth to the quick.

Use 1. To press us to look after an interest in this great privilege. It is the main work of your lives. To move you, consider the honour and the happiness of them, that they are thus one with God through Christ.

1. The honour. What am I, to be son-in-law to the king? What are you, to be members of Christ? Christ counteth himself to be incomplete and maimed without us: Eph. i. 23, 'The church is his body, the fulness of him that filleth all in all.' How are we πλήρωμα αὐτοῦ, 'the fulness of him'? It relateth not to his personal perfection. Take Christ absolutely as God, and he is a person most perfect and glorious. Before the assumption of the human nature, before any creature in the world was made, there was enough in Christ to satisfy his Father's heart. Nay, take him relatively as mediator, what doth Christ want? Doth the body give aught of perfection to the head? No; 'The fulness of the godhead dwells in him bodily,' and 'he filleth all things.' But taken in his mystical person, Christ mystical, as head and members are called Christ: 1 Cor. xii. 12, 'As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.' So he is not perfect without his body, as a head without members is not perfect. Now, what an honour is this, that he accounteth himself imperfect without us! And till all his members be gathered in, we are not grown up to the state wherein Christ is full: Eph. iv. 13, 'Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Christ's mystical body hath not its complete stature till all the saints be gathered. This honour is not put upon the angels; they are servants, but not members. He did not take their seed to be a head to them, nor die for them, nor took them for his members, as he doth us: Prov. viii. 31, 'Rejoicing in the habitable parts of the earth, and my delights were with the sons of men.' He left the company of angels to dwell with us; his heart was set upon our good, that, next to the title of Son of God, he valueth this of being head of the church. He purchased it with his blood. He loveth his mystical body above his natural, for he gave his natural body to redeem the church, which is his mystical body; as husbands love their wives as their own body. O christians! is not this a mighty privilege? We are not only his, but him, and Christ knoweth us and loveth us as parts of his own body, and will glorify us not only as his clients and servants, but members; all the injuries and wrongs done to the church, Christ taketh it as done to himself. Wicked men they are his footstool; Christ is over them, but not as a mystical head. As the head of a king is lifted up above all his subjects, and governeth them, and weareth the garland of honour,

but in a peculiar manner it governeth and guideth his own natural body; so Christ is 'head over all things to the church,' Eph. i. 22. Certainly this is a great honour put upon poor worms. What are the fruits of it? We are interested in all Christ's communicable privileges; we need not stretch it too far, it is ample enough of itself. Some things are incommunicably proper to Christ, neither given to man nor angel; as the name above all names, to be adored, to be set at the right hand of God, to be head of the church, the Lord our righteousness. But other things are communicated to us, first to Christ, and then to us. Christ is one with the Father, and a poor christian, though never so mean, is one with Christ. Christ is called 'God's fellow,' Zech. xiii. 7, and every saint is Christ's fellow: Ps. xlv. 7, 'Thou hast anointed him with the oil of gladness above his fellows.' The Father loveth him because he is the express image of his person, and delights in the saints because they are the image of Christ. God is his God and our God, his Father and our Father; where Christ is, they are, because they are a part of his body. Alas! we should count it blasphemy to speak so, if the word did not speak it before us.

2. The happiness: 'In him the fulness of the Godhead dwelleth bodily.' There is a sufficiency in Christ for all his members. We have all things in him, which is as good as if we had it in our hands, and better; for he is a better steward and keeper of the treasures of wisdom, grace, and comfort, than we are. If he hath it, it is for our use; for Christ is full as an officer to impart life, sense, and motion to all the body. It is the office of the liver to impart the blood to the veins; it were monstrous and unnatural to keep it. As a treasurer, it is his office to pay money out upon all just demands: Ps. xvi. 2, 3, 'My goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight.' Thou shalt not be forgotten, for the care of Christ extendeth to every member. To neglect a member is to neglect ourselves. If a man could forget a child, yet certainly he could not forget his members. This is your relation to Christ; if he hath bid the 'members to take care one of another,' 1 Cor. xii. 25, what will the head do? These grounds of comfort and faith you have.

Use 2. How shall we know that we have a share in this mystical union? I answer—By the Spirit of Christ: 1 John iv. 13, 'Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.' There is a communication of the Spirit; so Rom. viii. 9, 'Now if any man have not the Spirit of Christ, he is none of his;' his creature, but not his member; a limb of Satan, not a member of Christ. Christ's Spirit is poured on all his brethren; it is shared among them, it is given to every member as soon as they are added to Christ's body.

Now, how shall we know whether we have the Spirit of Christ?

Ans. By life and conformity.

1. Life and stirring. A man may know whether the Spirit of Christ be dwelling in him, as a woman knoweth whether the child in the womb be quickened, yea or no, she knoweth it by the stirring; so you may know whether the Spirit of Christ be in you by its working. They are no members of Christ that are not quickened by the life of

grace; there is no withered member in his body. If a member of a lingering [1] body be dead and numb, we rub it and chafe it to bring heat and spirits into it again: so do you feel any grace, any spiritual love? Gal. ii. 20, 'I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.' As we know there is life by the beating of the pulses, so there is spiritual life when there is a striving against corruption, complaining of it, sighing, groaning under it, seconded with a constant endeavour to grow better. These sighs and groans are in the greatest desertion.

2. Conformity. Where the Spirit of Christ is it fashioneth us into the likeness of Christ: 2 Cor. iii. 18, 'We all beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.' It maketh us to represent Christ, to be such as he was in the world, meek, holy, humble, useful, as if Christ were come again to converse with men. If you are acted with an unclean, proud, carnal, wrathful spirit, who is it that dwelleth in you? whose image do you bear? There is a changing, transforming power that ariseth from this union, that we delight to do the will of our Father, wherein the conformity lieth chiefly. We shall be humble, meek, gentle: Mat. xi. 29, 'Learn of me, for I am meek and lowly of heart;' thinking humbly of ourselves, not aspiring after greatness. This spirit is a spirit of obedience, enabling us to look to our Father's glory and commandment in all things. We shall have compassionate melting hearts to the miseries of others, as he had bowels yearning to see sheep without a shepherd.

SERMON XXXVI.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—JOHN XVII. 21.

SECONDLY, I am now to handle the second branch, the pattern of this unity, 'As thou, Father, art in me, and I in thee.' It is elsewhere compared three times in this chapter: ver. 11, *ἵνα ὦσιν ἕν, καθὼς ἡμεῖς*, 'that they may be one, as we are;' ver. 22, *καθὼς ἡμεῖς ἓν ἐσμὲν*, 'that they may be one as we are one;' and here, *καθὼς σὺ πάτερ ἐν ἐμοὶ, κἀγὼ ἐν σοὶ*, 'as thou, Father, art in me, and I in thee.' They are not only one, but in one another. It is that which divines call *περιχώρησις*, the intimate inhabitation or indwelling of the persons in one another, without any confusion of the several subsistences. Such is the unity of the divine essence, that the Father dwelleth in the Son, the Son subsisteth in the Father, and the Holy Spirit in both, without any confusion of the personalities. Now this is propounded as the pattern and original exemplar of the mystical union. The Arians conclude, out of this place, that there is not a unity of essence among the divine persons, but only a unity of love and concord, such

[1] Qu. 'living'?—ED.

as is between us and Christ, and among believers one with another; ὁμοιούσια, not ὁμοούσια. *As* doth not imply an exact equality, but only a similitude or answerable likeness. In the mystical union there is a kind of shadow and adumbration of that unity which is between the persons of the Godhead. So when man is said to be made after the similitude and likeness of God, it doth not imply a universal and exact equality, but only some conformity and similitude of men to God. So, 'Be ye holy, as I am holy;' 'Be ye perfect, as your heavenly Father is perfect.' It is good to note that in the letter of the text Christ separateth his own unity with the Father from that of the creatures. He doth not say, 'Let us be all one;' but, 'Let them be all one.' Again, he doth not say, 'As thou art in us, and we in thee;' but, 'As thou, Father, art in me, and I in thee.' *Hic suam potentiam, et Patris a nobis secerneret.* Again, in the next clause, he doth not say, 'One with us,' but 'in us.' There is no common union wherein he and we agree. The note is—

Doct. That the mystical union carrieth some resemblance with the union that is between the Father and the Son.

Here I shall show—(1.) The unity between God and Christ; (2.) Wherein the resemblance standeth.

First, The unity between God and Christ. There is a twofold union between God and Christ. God is in him, and one with him, as the second person of the Trinity, and one in him as mediator.

1. As he is the second person of the Trinity, there is a unity of essence, intimated by this περιχώρησις, or mutual inhabitation. Christ is not the Father, but in the Father; to confound the persons is Sabellianism; to divide the natures is Arianism. He doth not only say, 'The Father is in him,' but, 'He is in the Father,' to note a consubstantial unity, that they both communicate in the same essence. At once he showeth the distinction that is between the Father and the Son, and the unity of essence that is between them. And as they are one in essence, so one in power: John x. 28–30, 'I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one.' They work by the same power. They are one in will and operation, their actions are undivided; what the Father doeth, the Son doeth, though by an operation proper to each person: John v. 19, 'What things soever the Father doeth, these also doeth the Son likewise.' They are one in love; the Son lay in the bosom of the Father: John i. 18, 'No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.' It is a phrase that expresseth intimacy. There is a mutual complacency and delight in one another. They are equal in dignity and power, and must not be severed in worship: John v. 23, 'That all men should honour the Son as they honour the Father: he that honoureth not the Son, honoureth not the Father which hath sent him.' Thus God and Christ are one, as Christ is the second person. This is the great mystery, three and one, and one and three. Men and angels were made for this spectacle; we cannot comprehend it, and therefore must admire it. *O luminosissimæ tenebræ!* Light, dark-

ness! God dwelleth in both; in light, to show the excellency of his nature; and in darkness, to show the weakness of our apprehension. The Son is begotten by the Father, yet is in the Father, and the Father in him; the Spirit proceedeth from them both, and yet is in both; all in each, and each in all. They were the more three because one, and the more one because three. Were there nothing to draw us to desire to be dissolved but this, it were enough: John xiv. 20, 'At that day ye shall know that I am in my Father, and you in me, and I in you.' It is no small part of our portion in heaven. For the present, how much cause have we to bless God for the revelation of this mystery! Let us adore it with a humble faith, rather than search into it by the bold inquiries of reason. It is enough for us to know that it is so, though we know not how it is. God were not infinitely great if he were not greater than our understanding.

2. Christ and God are one as mediator. There is a personal union of the two natures. The Father may be said to be in him, because the divine nature is in him; he is Emmanuel. In Christ there are two natures, but one person. His blood could not be the blood of God if the human nature were not united to the second person of the Trinity. It is so united that the human nature is the instrument. As the hand is man's instrument, not separated from the communion of the body, as a pen or knife; it is man's instrument, but yet a part of himself; so is Christ's human nature joined to his divine nature, and made use of as the great instrument in the work of redemption. So that the human nature is a temple 'in which the fulness of the Godhead dwelleth bodily,' Col. ii. 9. Now because of that union, the natures are in one another, and dwell in one another, as the soul dwelleth in the body, and the body is acted and enlivened by the soul. Hence the flesh of Christ is called the flesh of God, and the blood of Christ is called the blood of God: Acts xx. 28, 'Feed the Church of God, which he hath purchased with his own blood.' God was made man, but not man made God; because God was a person of himself, that assumed flesh, and united it to himself. All his actions are the actions of God-man, and so have a merit and a value. The human nature is a passive instrument, but the divine nature giveth it a subsistence, necessary gifts, and honour. Besides all this, there is a union and consent of will in the work of redemption; the Father's acts and Christ's acts are commensurable; God loveth Christ, and Christ obeyeth God.

Secondly, The resemblance between the mystical union and the unity of the persons in the divine nature. The Spirit is *indissolubile trinitatis vinculum*, as one saith, the eternal bond of the Trinity. So among believers, it is the Holy Ghost who joineth us to Christ. Christ, as one with the Father, liveth the same life that the Father doth; so do we, as one with Christ: John vi. 57, 'As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.' It is a close union, beyond conception, but yet real; ours is also close, hard to be understood: John xiv. 20, 'At that day ye shall know that I am in the Father, and you in me, and I in you.' There is the highest love wherewith the Father and the Son love one another. Believers have a room in Christ's

heart, as Christ in the Father's bosom; they love Christ again, that loved them first. The union is everlasting, for in the divine nature there can be no change; Christ's mystical body cannot lose a joint. It is a holy union; be one as we are one, holy as we are holy; so must ours be with one another. An agreement in evil is like that of Herod and Pilate, who shook hands against Christ. In the divine persons there is order and distinction; the unity of the Trinity doth not confound the order of the persons; they are one, and still three, the Father, the Word, and the Spirit, from whom, in whom, and to whom are all things; they keep their distinct personalities, and distinct personal operations. The unity of the church doth not confound the order of it; there are diversity of gifts and ministrations, but one body. The persons of the Godhead mutually seek the glory of one another; the election of the Father maketh way for the redemption of the Son; and the redemption of the Son for the application of the Holy Spirit, and so upward: John xvi. 14, 'He shall glorify me, for he shall receive of mine, and shall show it unto you;' and John xiv. 13, 'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son;' Phil. ii. 9, 'Wherefore God hath highly exalted him, and given him a name above every name.' So in the spiritual union, Christ puts honour on the church, and the church honours Christ; they throw their crowns at the Lamb's feet, and the members are careful of one another: 1 Cor. xii. 25, 'That there be no schism in the body, but that the members should have the same care one of another.' To endear us one to another, Christ did not only leave us the relation of brethren, but of fellow-members; we are not only in the same family, but in the same body. Brothers that have issued from the same womb, and been nursed with the same milk, have defaced all the feelings of nature, and been divided in interests and affections; Cain and Abel, Jacob and Esau, are sad precedents; but there is no such strife between members of the same body. Who would use one hand to cut off another? or divide those parts which preserve the mutual correspondence and welfare of the whole? At least, brothers have not such a care for one another; each liveth for himself, a distinct life apart, and studieth his own profit and advantage; but it is not so in the body, each member liveth in the whole, and the whole in all the members, and they all exercise their several functions for the common good.

And the resemblance between the mystical and the personal union. In the hypostatical union, our nature is united with Christ's nature; in the mystical union, our person with his person. In the hypostatical union, Christ matched into our family; in the mystical union, the soul is the bride. It is an honour to the whole kindred when a great person matcheth into their line and family, but more to the virgin who is chosen and set apart for his bride. Thus Christ first honoured our nature, and then our persons; first he assumeth our nature, and then espouseth our persons. In the hypostatical union, two diverse substances are united into one person; in the mystical union, many persons are united into one body. In the hypostatical union, Christ was a person before he assumed the human nature; the body is a passive instrument, &c.; in the mystical union, on Christ's

part active, on ours passive. Christ is in us, in that he liveth in us, governeth us, maketh us partakers of his righteousness, life and spirit; we are in him, as branches in the tree, rays in the sun, rivers in the fountain. The divine nature is a person by itself, and can subsist of itself; the other is only taken into the communion of his person. The human nature communicates nothing to the divine, but only serveth it as an instrument; so we communicate nothing to Christ, but receive all from him. Both are wrought by the Spirit; the body natural of Christ was begotten by the overshadowing of the Holy Ghost, so this union is wrought by God's Spirit. By the first, Christ is bone of our bone and flesh of our flesh; by the second, we are bone of his bone and flesh of his flesh; there cometh in the kindred by grace: Heb. ii. 11, 'For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren.' He is of the same stock with all men, but he calleth none brethren but those that are sanctified; none else can claim kindred of Christ, he will own no others. The hypostatical union is indissoluble; it was never laid aside, not in death; it was the Lord of glory that was crucified, it was the body of Christ in the grave. So it is in the mystical union; Christ and we shall never be parted. In death, the union is dissolved between the body and the soul, but not between us and Christ; our dust and bones are members of Christ. In the hypostatical union, the natures are not equal; the human nature is but a creature, though advanced to the highest privileges that a creature is capable of; the divine nature assumed the human by a voluntary condescension and gracious dispensation; and being assumed, it always upholdeth it and sustaineth it; so there is a mighty difference between us and Christ, between the persons united. Christ, as head and prince, is pleased to call us into communion with himself, and to sustain us, being united. In the hypostatical union, the human nature can do nothing apart from the divine; no more can we out of Christ: John xv. 5, '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.' In the hypostatical union, God dwelleth in Christ σωματικῶς, Col. ii. 9, 'In him dwelleth all the fulness of the Godhead bodily.' In the mystical union, God dwelleth in us πνευματικῶς, 1 John iv. 4, 'Greater is he that is in you, than he that is in the world.' The hypostatical union is the ground of all that grace and glory that was bestowed on the human nature, without which, as a mere creature, it would not be capable of this exaltation; so the mystical union is the ground of all that grace and glory which we receive. By the hypostatical union, Christ is made our brother, he contracted affinity with the human nature; by the mystical union he is made our head and husband, he weddeth our persons. As by the hypostatical union there is a communion of properties, so here is a kind of exchange between us and Christ: 2 Cor. v. 21, 'For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' As the honour of the divinity redoundeth to the human nature, so we have a communion of all those good things which are in Christ.

Use 1. Let us strive to imitate the Trinity in our respects both to the

head and our fellow-members, that you may neither dishonour the head nor dissolve the union between the members. Christ useth this expression to draw us up to the highest and closest union with himself and one another.

1. In your respects to the head.

[1.] Let your union with him be more close and sensible, that you may lie in the bosom of Christ, as Christ doth in the bosom of God. Is Christ in us as God is in Christ? are we made partakers of the divine nature as he is of ours? that you may say to him, as Laban to Jacob, Gen. xxix. 14, 'Surely thou art my bone and my flesh;' that you may feel Christ in you: Gal. ii. 20, 'I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me, and the life which I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' This mystery is not only to be believed, but felt.

[2.] In your care not to dishonour your head: 1 Cor. vi. 15, 'Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid!'

[3.] By your delight and complacency. You should make more of the person of Christ: Cant. i. 13, 'A bundle of myrrh is my beloved unto me; he shall lie all night between my breasts.' Keep Christ close to the heart, delight in his company, and in frequent thoughts of him. This should be the holy solace of the soul.

[4.] By your aims to glorify him. The Father studieth the honour of Christ, so doth the Spirit. Thou art his, and all thine is his. Christ hath a title to thy wit, wealth, estate, strength, to all thou hast or canst do in the world. Dost thou spend thy estate as if it were not thine, but Christ's? use thy parts as if they were not thine, but Christ's? Use thy parts as Christ's.

2. To your fellow-members. Walk as those that are one, as Christ and the Father are one, seeking one another's welfare, rejoicing in one another's graces and gifts, as if they were our own; contributing counsel, assistance, sympathy, prayers for the common good, as if thy own case were in hazard; living as if we had but one interest. This is somewhat like the Trinity.

Use 2. Let it put us upon thanksgiving. No other union with us would content Christ but such as carrieth some resemblance with the Trinity, the highest union that can be. In love to our friends we wear their pictures about our necks; Christ assumed our nature, espouseth our persons; how should we be ravished with the thought of the honour done us! We were separated by the fall, and became base creatures; yet we are not only restored to favour, but united to him.

Thirdly, The ground of this union, 'One with us.' By the mystical union we are united to the whole Trinity. Our communion with the Father is spoken of, 1 John i. 3, 'That ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.' Communion with the Son: 1 Cor. i. 9, 'God is faithful, by whom we are called unto the fellowship of his Son Jesus Christ our Lord.' And communion with the Spirit: 2 Cor. xiii. 14, 'The grace of our Lord Jesus Christ, and the love of God, and the com-

munion of the Holy Ghost be with you all. Amen.' To distinguish them accurately is very hard, only thus in general. We must have communion with all or none. There is no coming to the Father but by the Son: John xiv. 6, 'I am the way, the truth, and the life; no man cometh to the Father, but by me.' None can come to the Son but by the Father: John vi. 44, 'No man can come to me, except the Father, which hath sent me, draw him.' And none can come to both but by the Spirit. Unity is his personal operation: Eph. iv. 3, 'Endeavouring to keep the unity of the Spirit in the bond of peace.' The Father hath a hand in it, Christ hath a hand, the Spirit hath a hand.

Well, then, let us bless God that we have such a complete object for our faith as Father, Son, and Spirit. The Father bestoweth Christ on us, and us on Christ, as marriages are made in heaven. The meritorious cause of this union is Christ the mediator, by his obedience, satisfaction, and merit; otherwise the Father would not look upon us; and the Spirit is sent from the Father and the Son to bring us to the Father by the Son. The Spirit worketh this union, continueth it, and manifests it. All the graces of God are conveyed to us by the Spirit; the Spirit teacheth, comforteth, sealeth, sanctifieth; all is by the Holy Ghost. And so are all our acts of communion; we pray by the Spirit; if we love God, obey God, believe in God, it is by the Spirit, that worketh faith, love, and obedience. We can want nothing that have Father, Son, and Spirit; whether we think of the Father in heaven, the Son on the cross, or feel the Spirit in our hearts. Election is of the Father, merit by the Son, actual grace from the Holy Ghost: 1 Peter i. 2, 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ.' Our salvation standeth on a sure bottom; the beginning is from God the Father, the dispensation through the Son, the application by the Spirit. It is free in the Father, sure in the Son, ours in the Spirit. We cannot be thankful enough for this privilege.

Fourthly, The end and issue, 'That the world may believe that thou hast sent me.' By the *world* is not meant the unconverted elect, for Christ had comprehended all the elect in these words, 'Neither pray I for these alone, but for them also which shall believe in me through their word,' ver. 20. The matter of his prayer is, 'That they may be one,' &c.; and the reason, 'That the world may believe that thou hast sent me.' So that by the world is meant the reprobate lost world, who shall continue in final obstinacy. By *believing* is meant not true saving faith, but common conviction, that they may be gained to some kind of faith, a temporary faith, or some general profession of religion; as John ii. 23, 24, 'Many believed in his name, when they saw the miracles which he did; but Jesus would not commit himself unto them, because he knew all men;' and John xii. 42, 43, 'Nevertheless among the chief rulers also many believed on him, but because of the pharisees, they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.' There believing is taken for being convinced of the truth of his religion, which he had established, though they had no mind to profess it; or if so, yet they did not come under the full power of it.

But how is this the fruit of the mystical union? The fruits of the mystical union are four, to this purpose:—

1. Holiness: 'Whosoever is in Christ is a new creature,' 2 Cor. v. 17. Sanctification is a fruit of union: 1 Cor. i. 30, 'For of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.' And it is a means to convince the world: Mark v. 16, 'Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven;' 1 Peter ii. 12, 'Having your conversation honest amongst the Gentiles, that whereas they speak evil of you as of evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation;' 1 Peter iii. 1, 'Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may, without the word, be won by the conversation of the wives.'

2. Unity: 1 Cor. xii. 13, 'For by one Spirit we are all baptized into one body.' To endear us to himself, and to one another as fellow-members, Christ would draw us into one body: John xiii. 35, 'By this shall all men know that ye are my disciples, if ye have love one to another.' *Aspice ut se mutuo diligunt christiani!* Oh! the mighty charity that was among the primitive christians: Acts iv. 32, 'And the multitude of them that believed were of one heart and of one soul.' Divisions in the church breed atheism in the world.

3. Constancy in the profession of the truth: Jude 1, 'To them that are sanctified by God the Father, and preserved in Jesus Christ, and called.' We are preserved in Christ as wine in the hogshead, being in the cabinet where God's jewels are kept. Now this is taking with the world.

4. Special care of God's providence. God keepeth them as the apple of his eye: Dan. ii. 47, 'Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing he could reveal unto you this secret;' 1 Cor. xiv. 25, 'And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth;' Dan. iii. 28, 'Blessed be the God of Shadrach, Meshech, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God;' Dan. vi. 27, 'He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions;' Josh. ii. 11, 'And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God is God in heaven above, and in earth beneath;' Acts v. 12–14, 'And by the hands of the apostles were many signs and wonders wrought among the people, and they were all with one accord in Solomon's porch; and of the rest durst no man join himself to them: but the people magnified them, and believers were the more added to the Lord, multitudes both of men and women.'

Doct. That the general conviction which the lost world hath of the truth of christianity is a very great blessing to the church. Christ here prays for it, 'Let them be one;' and why? that the lost world, who are left out of his prayer, 'may believe that thou hast sent me;' that

they might not count Christ to be an impostor, nor the doctrine of the gospel a fable. And what Christ prayed for he had promised before; for as good men of old did suit their prayers to their foregoing sermons, so did our Lord Jesus Christ suit this prayer to his foregoing sermon made to his apostles. What did he promise to them? John xvi. 8–11, 'If I depart, I will send the Comforter unto you; and when he is come, he will reprove the world of sin, of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the prince of this world is judged.' This is a difficult place; the meaning is this:—In the context you will find the apostles were troubled about Christ's departure, and their going out into the world to preach the gospel, for they apprehended their service difficult; their master (for whom they stood) despised, and looked upon as a seducer and mock king among the Jews, their message very unpleasant, as contrary to the carnal interests of men. Now for a few weak men to be left to the hatred and opposition of a proud, malicious, ambitious world, they that were to preach a doctrine contrary to the lusts and interests of men, and go forth in the name of a master that was despised and hanged on a tree, what shall they do? 'Be not troubled,' saith our Saviour. He lays in many comforts, and among them, that the world shall be convinced: 'The Spirit shall convince the world of sin,' &c. Observe—

1. The act, 'He shall convince.'
2. The object, 'The world.'
3. The particulars, what he shall convince them of, 'Of sin, of righteousness, and of judgment.'
4. The means, 'By the Spirit.'
5. The effects of this, and how this was accomplished, and what a mighty confirmation this was of the apostles' testimony.

1. Consider the act, 'He shall reprove, or convince;' not convert, but convince; whereby is meant not only his offering or affording sufficient means which might convince men, but his actual convincing them thereby; even the reprobate world shall be so convinced as they were put to silence, that they shall not easily be able to gainsay the truth; nay, some of them shall obtain the profession of it. And yet the Holy Ghost goeth no further with them than fully to convince them; the work stoppeth there, they are not effectually converted to God. As many carnal men, that remain in an unregenerate condition to the last, may have many temporal gifts bestowed on them, whereby they may be made useful to the real and true believers, and have strange changes and flashes of conscience for a while, yet it went no further; therefore the apostle saith, Heb. vi. 4, 5, 'They were enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost; and have tasted the good word of God, and the powers of the world to come.'

2. The object of this work of the Spirit. Whom shall he convince? 'The world.' It is notable the church is not spoken of, but the world. Now the world is either the unregenerate and unconverted world, or else the reprobate and lost world, who finally persist in their unbelief or want of saving faith. This mad raging world shall be convinced, and so their opposition taken off, or their edge blunted, and they made

more easy and kind to his people, though they are but convinced, and continue still in a state of nature. Nay, some of them shall join with them, and be made greatly useful to them; therefore they need not fear though all the power and learning in the world were against them at that time.

3. The particulars whereof they are convinced, 'Of sin, of righteousness, and of judgment.' Grotius and other interpreters observe there were three sorts of causes of actions among the Jews, *περὶ ἁμαρτίας*, concerning criminal matters, or *περὶ δικαιοσύνης*, in defending the just and upright, or *περὶ κρίσεως*, in urging the law of retaliation for damage done. Sometimes there was a suit commenced to know whether a man were a criminal or no; at other times, if any man had been wronged, there was a suit commenced concerning righteousness and innocency, and the man was acquitted in court. Sometimes there was an action concerning judgment, and that was concerning retaliation, giving eye for eye, tooth for tooth, recompensing the party wronged concerning damage done. So here, the Holy Ghost at his coming should be the advocate of Christ against the world, who had rejected and crucified him. One action that he should put in against the world was concerning sin, whether Christ or the despisers of his grace were guilty of a crime. It would appear in the issue that not to believe in him was a sin, as well as to transgress the moral or natural law. The second action was concerning righteousness, to vindicate his innocency, though he suffered among them as a malefactor, in that he was owned by God, and taken up into heaven, as a clear testimony of his innocency. The third action was that of judgment, or punishing injurious persons by way of retaliation; that those which struck out another's eye or tooth were to lose their own, or he that had wronged another man in his substance should lose as much of his own. This action he had against Satan, who with his instruments had put Christ to death; now 'the prince of this world shall be judged;' retaliation shall be done upon him, his kingdom destroyed, his idols and oracles battered down, and put to silence and under disgrace. And thus the Spirit should come to convince the world that it was a sin not to believe in Christ, who was a righteous and innocent person; and the devil, which did the wrong, should have right done upon him, that he should be destroyed, and his kingdom demolished. All these we have, Acts v. 30, 31, 'The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand to be a prince and a saviour, to give repentence to Israel, and forgiveness of sins.' The first question was concerning sin, whether Christ died as a malefactor, or whether he was a true prophet? and whether it was not a sin in the Jews not to receive him? That was the point in controversy between the apostles, in preaching the gospel, and the world that denied this. The next question was concerning righteousness, whether Christ was a righteous person? Now, Christ being exalted at God's right hand, was thereby owned to be a righteous person, that though he was hanged on the tree, yet he was justified and exalted at the right hand of God. The other controversy was concerning judgment, whether Christ were a base person, or one exalted to be a prince and a saviour, exalted above Satan, and all things that are called god in the world? Now

the Spirit shall convince the world 'that the prince of this world is condemned,' and that Christ is the prince and saviour, and he must be owned and exalted, and his kingdom set up everywhere. Thus when poor men were to bait the devil, and hunt him out of his territories, and oppose themselves against the tradition of the nation, there is a mighty Spirit set up, and he shall convince the world; those that are not really and heartily gained, he shall convince them of sin, and of righteousness, and of judgment.

[1.] 'Of sin, because they believe not in me.' The Spirit shall convince them that Christ is the Son of God, the great prophet and true Messiah; and so it is a sin to reject him and his doctrine; that unbelief is a sin as well as the breach of the moral law; and that the Lord Jesus Christ is to be owned as a mediator, as well as God as a lawgiver. All will grant that a breach of the law of God is a sin; but the Spirit shall convince that a transgression against the gospel is a sin, as well as against the law.

[2.] 'Of righteousness, because I go to my Father, and ye shall see me no more.' That Christ did not remain in the state of the dead, but rose again, and ascended, and liveth with the Father in glory and majesty; and therefore that he was not a seducer, but that righteous one; and so, however he was rejected by men, yet he was owned and accepted by God, and all his pretensions justified, and so might sufficiently convince the world that it is blasphemy to oppose him as a malefactor, and his kingdom and interest in the world: there needeth no more to persuade men that he was that holy and righteous one.

[3.] 'Of judgment, because the prince of this world is judged.' The devil is the prince of this world: Eph. vi. 12, 'The ruler of the darkness of this world;' and he was condemned by virtue of Christ's death, and judgment executed upon him by the Spirit: John xii. 31, 'Now shall the prince of this world be cast out.' He was foiled and vanquished by Christ, and by the power of the gospel; was to be vanquished more and more, by silencing his oracles, destroying his kingdom, recovering poor captive souls, translating them out of the kingdom of darkness into a state of holiness, liberty, light, and life; the usurped power he had over the blind and guilty world is taken from him; now his judgment shall be executed.

4. The way and means whereby this should be brought about, by the coming of the Spirit, or the sending the comforter. When he came, the disciples and messengers of Christ had large endowments, whereby they were enabled to speak powerfully and boldly to every people in their own tongue, and to endure their sufferings and ill-usage with great courage and fortitude, and to work miracles, as to cure diseases, cast out devils, to confer extraordinary gifts, to silence Satan's oracles, and to destroy the kingdom and power of the devil, and to establish a sure way of the pardon of sins, and bring life and immortality to light, preaching that truth which should establish sound holiness, and helping to restore human nature to its rectitude and integrity. And by this means he should convince the world of sin, of righteousness, and of judgment.

5. Consider the effects, suitable both to his promise and prayer. The Acts of the Apostles are a comment on this. Many of the elect

were converted. At the first sermon after the pouring out of the Spirit, all that heard the apostles discoursing that Jesus was appointed to be Lord and Christ, were 'pricked in their hearts,' and convinced, Acts ii. 37, 38. This was not conversion, for they cried out, 'What shall we do? And Peter said, 'Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Three thousand were converted by this sermon, and five thousand at another time, Acts iv. 4, when they preached boldly in the name of Jesus; yet others were only convinced, pricked in heart, though they had not yet attained to evangelical repentance; some that remained 'in the gall of bitterness and bond of iniquity;' yet they admired the things the apostles did, and desired to share with them in their great privileges: Acts viii. 18, 19, 'When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.' Yea, and some that were upon the benches and thrones, and sat as judges, were almost persuaded to be christians by a prisoner in a chain; as Felix: Acts xxiv. 25, 'As Paul reasoned of righteousness, and temperance, and judgment to come, Felix trembled.' And Agrippa: Acts xxvi. 28, 'Almost thou persuadest me to be a christian.' Some were forced to magnify them, who had not a heart to join with them: Acts v. 13, 'And of the rest durst no man join himself to them, but the people magnified them.' Some would have worshipped them, who were yet pagans: Acts xiv. 11, 'And when the people saw what Paul had done, they said, The gods are come down to us in the likeness of men.' Some were astonished at what was done by the apostles: Acts viii. 13, 'Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the signs and miracles which were done.' Some marvelled at their boldness: Acts iv. 13, 'Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.' What! is this cowardly Peter, that was foiled with the weak blast of a damsel? Nay, their bitterest enemies were nonplussed in their resolutions, when they had to do with them, and were afraid to meddle with them: Acts iv. 16, 'What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.' So far the bridle of conviction was upon the reprobate world.

SERMON XXXVII.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—JOHN XVII. 21.

HAVING proved the point, I shall examine why Christ should be so

earnest to have the world convinced, that he should put this into his prayer, 'That the world may believe that thou hast sent me.' The reasons are, partly in respect of himself, partly in respect of the elect, partly in respect of the world.

First, In respect of himself.

1. It is much for Christ's honour that even his enemies should have some esteem of him, and some conviction of his worth and excellency. Praise and esteem in the mouth of an enemy is a double honour, more than in the mouth of a friend. The commendations of a friend may seem the mistakes of love, and their value and esteem may proceed from affection rather than judgment. Now it is for the honour of God and Christ that his enemies speak well of him, and that they give an approbation to the gospel. Many spake highly of God that never received him for their God. Nebuchadnezzar was forced to confess, Dan. ii. 47, 'Of a truth it is that your God is a God of gods, and Lord of kings;' Deut. xxxii. 31, 'Their rock is not as our rock, even our enemies themselves being judges.' His enemies speak well of him. The church commendeth God, as they have cause, 'Who is like unto the Lord our God in all the world?' But now they might seem partial, and therefore God will extort praise from his enemies; those that are apt to think of Christ as an impostor and seducer shall see the reality of their religion. It was an honour to christianity 'that the people magnified the apostles,' though they had not a heart to run all hazards with them, Acts v. 13.

2. It is for the clearing of his process at the last day. The heathens, being convinced by God's works, are *ἀναπολόγητοι*, 'without excuse,' Rom. i. 20; 'God hath not left himself without a witness,' Acts xiv. 17. So those that live within the sound of the gospel, though they do not come under the power and dominion of the christian faith, yet they have such a conviction of it as shall tend to their condemnation at the great day. All those whom the Lord arraigns at the last day, 'they will all be speechless,' and have nothing to say for themselves, Mat. xxii. 12. At the day of judgment our mouths will be stopped, as being condemned in our own conscience; then the books shall be opened; and one of the books opened is in the malefactor's keeping, the sinner's conscience; they are *αὐτοκατάκριτοι*. God's providence is justified by the conviction of their own hearts. It is a question which is the greatest torment, the terribleness of the sentence which shall be passed upon wicked men, or the righteousness of it. You know the apostle tells you, 'When the Lord Jesus shall come in flames of fire, to render vengeance to the world,' 2 Thes. i. 7, 8, there are two sorts of persons he shall meet with,—'Them that know not God,' that is, heathens, which did not take up what they might know of God from the course of nature, from the knowledge of their eye and ear; and 'Them that obey not the gospel,' them that lived within the sound of the gospel, and heard much of it; they were convinced, they had some kind of knowledge and belief of it, yet they would not let their hearts be subject, and give up themselves to it. It clears the Lord's process; if men continue ignorant and opposite to the grace of the gospel, by this means they are left without excuse; therefore, that he might be clear when he judgeth, the world shall be

convinced and brought to a temporal persuasion 'that thou hast sent me;' the old conviction that remaineth with them shall justify God.

Secondly, With respect to the elect; for all is for the elect's sake. The world would not stand if it were not for their sakes. Time would be at an end but that God hath some more that are not called, and the number of the elect is not fully accomplished. When all the passengers are taken in, the ship launcheth forth into the main; so we should all launch forth into the ocean of eternity if all the elect were taken in. He prays with respect to them, 'that the world may believe.' How doth this concern them?

1. Their conviction conduceth to others' conversion. Many of the Samaritans possibly would not believe if Simon Magus, their great leader, had not been convinced: Acts viii. 10, 'To him they all gave heed, from the least to the greatest, saying, This man is the great power of God.' If the word can gain such a one but to the conviction of the truth, though he be an enemy to it in his heart, yet it is a mighty means to further the conversion of the elect. The conviction of the world, it is a rational inducement, it is a door by which the gospel entereth. It is no small advantage that christianity hath gotten such esteem as to be made the public profession of the nations; that potentates have counted it the fairest flower in their crown to be styled the defender of the faith, the catholic king, the most christian king. By all kind of means is this to be promoted, to bring men to a general confession. Though it be no great benefit to them as to the world to come, yet it is a help to the elect, that they are under such a conviction; for if christianity were still counted a novel doctrine, a hated doctrine, and were publicly hated, maligned, opposed, and persecuted, what would become of it?

2. For the safety of the church. Though God doth not change their natures, yet he breaketh their fierceness, that they may not be such bitter enemies; and so persecution is restrained; and when there is a restraint, and he ties their hands by conviction, we enjoy the more quiet. Alas! what wolves and tigers would we be to one another if the awe of conviction and the restraints of conscience were taken off! We owe very much of our safety, not to visible force and power, but to the spiritual conviction that is on the hearts of men, by which God bridles in the corrupt and ill-principled world, that they cannot find in their hearts so much to molest it as otherwise their natures would carry them to, but that the gospel may have a free course, and the gathering of the elect may not be hindered; for God's conviction is the bridle he hath upon them, to keep them from doing hurt; though they be not converted, yet they shall be convinced. Acts v., Gamaliel being convinced, the apostles obtained liberty of preaching; Pliny, moved by the piety of christians, obtained a mitigation of the persecution from Trajan; and such halcyon days might we expect if christians would walk more suitable to the privileges of the mystical union; they would dart a great deal of reverence in the minds of men, and would be more safe than they are; for when the wall of visible protection is broken down, a christian merely subsists by the awe that is upon the consciences of men. Wicked carnal men, as they have a slavish fear of God, which is accompanied with hatred of God, so they

have a slavish fear of the saints, only their hatred is greater than their fear. When you abate of the majesty of your conversation, and behave not yourselves as those that are taken into the mystical body of Christ, and have the communion of the Spirit, when you do not walk up suitably to your spiritual life and privileges, then the hatred of your enemies is increased, and their fear lessened; whereas otherwise their fear which ariseth from thence is a mighty restraint. How often are we disappointed when we expect to beat down opposite factions by strife and power! More good is done by conviction, and the church hath greater security and peace, when they subsist by their own virtue, rather than by force of arms. I remember, in ecclesiastical history, when Valens the Emperor railed against all the defenders of the godhead of Christ, he did not meddle with Paulinus, out of reverence to him, for he was a very holy strict man; none durst lay hands upon him.

3. Many times they profess and join to the church, and so we have benefit by their gifts and abilities, authority and power; for God doth his church a great deal of good by carnal men. Conviction may bring them as far as profession; and the temporary faith of a magistrate, though carnal, may be a protection to christianity; as a hedge of thorns may be a good fence about a garden of roses. If they are men of parts, they may help to defend the christian doctrine, as a living tree may be supported by a dead post; and the gifts of carnal men are for the use of the body, as the Gibeonites joined to Israel, and were made hewers of wood and drawers of water; or as the carpenters who helped to build Noah's ark perished in the flood; or as negroes that dig in the mines of knowledge. God may employ them to bring up that which may be of great use and profit to the world; they may help to build an ark for others, though they themselves perish in the water. We would not refuse gold from a dirty hand, neither are we to slight the benefit of carnal men's parts; for the common profession of christianity that they are under, though they are slaves to their lusts, yet it is a real benefit and help to the saints.

4. They serve for a warning to the saints. When this conviction is strong upon them, and grows to a height, by the stings of conscience and horrors of them that die in despair, God warneth his people. Though we would bear off the stroke, yet God knows how soon this fire may be kindled in our own breasts; when men see what convictions will do, being stifled and not complied with, and men live not according to their light, it is a warning to others. As a slave is many times beaten to warn a son of his father's displeasure, and naturalists tell us a lion will tremble to see a dog beaten before him; so do the children of God tremble at the convictions of wicked men. Oh! the horrors of their conscience declare what God hath wrought upon them, though few take little[1] notice of it.

Thirdly, In respect to the world itself, this conviction serveth both to lessen and increase their judgment. The terms seem to be opposite.

1. Sometimes to lessen their judgment. Certainly the degrees of eternal punishment are not equal; there is περισσοτέρου κρίμα, Mat. xxiii. 14, 'a greater judgment;' there is a hotter and a cooler hell; there are few stripes, and many stripes. In the world to come, 'it is more

[1] Qu. 'much'?—ED.

tolerable for some than for others,' Mat. xii. 41. The condition of the Ninevites was made more tolerable by the conviction wrought by Jonah's preaching, because there was a temporal repentance; they humbled themselves for a while, though they were frighted to this religiousness. Aristides, Cato, and other moral heathens, their condition will be more tolerable than those men that live in a way of brutish and filthy excess. So there are many convinced that have helped the church, and been friendly to religion; when others have oppressed and opposed the ways of God, they have been a hiding-place, a shelter, a countenance, a protection to the people of God; these shall not lose their reward: they have many blessings in this world, though they continue carnal, and live and die in their sins. I suppose the more they comply with these convictions, their condemnation shall be lessened, though not taken away. This advantage they have, *ut mitius ardeant*, they shall have a cooler hell.

2. Sometimes to increase their judgment. Those that maliciously oppose this conviction, they hasten their own condemnation, and heighten it. Then it will be a sin to them with a witness, when they knew their master's will and did it not: James iv. 17, 'Therefore to him that knoweth to do good, and doeth it not, to him it is sin.' They carry this conviction to hell with them, and it is a part of their torment; this is the worm that never dies. Oh! what a terror will it be for them to think, I had a better estate discovered to me; I knew somewhat of the ways of God; and now I am shut out for ever and ever! There is 'a worm that never dies,' as well as 'a fire that shall never be quenched,' Mark ix. 44. There may be a conviction, so much as to enable a man to speak to others, yet he may be a worker of iniquity, and cast out of Christ's presence. How will this increase their torment! Their knowledge serveth but to damn them the more. The characters are indelible, and are not extinguished by death. To all other torments there is added the gnawing of conscience. Look, as in the elect there is such a spark kindled as shall never be extinguished; their knowledge they get here is not abolished, but perfected, and the joys of the Spirit begin their heaven; a witnessing excusing conscience to the elect is the beginning of heaven; so in hell, conscience will be always raging and expostulating with you—O fool that I was, to neglect so great salvation which others enjoy! If I had lived civilly at least, it had been better with me than now it is. As they know more of God than others do, so their judgment will accordingly be greater. And you know not how soon God may kindle this fire in your bosoms, who for the present sleep on carelessly in your sins.

Use 1. This may serve to persuade us that the conviction of the world is a great blessing, and conduceth much to the advancement of Christ's kingdom, without any visible force, with mere spiritual weapons, in despite of all opposition which can be made thereunto. The corrupt and ill-principled world cannot stand out against the evidence of the truth, when it is soundly preached, and in the demonstration of the Spirit. We have too slight an opinion of the weapons of our spiritual warfare: 2 Cor. x. 4, 'The weapons of our warfare are not carnal, but mighty through God for the pulling down of strongholds.' Surely they are more mighty to pull down strongholds than

we are aware of. The Spirit of the Lord, though he will not convert, yet can so put to silence, and bridle the opposition that carnal men make, that it shall be ineffectual. It concerneth God in honour to go thus far on with the world for the promoting of his kingdom, and that they may not go on with a high hand to oppose and crush it. And this doth also evince the truth of the christian religion, such convictions accompanying the preaching of it. And God doth not wholly discontinue this dispensation now. There are ordinary operations of the Spirit, where the gospel is preached, which do convince the world. The careless professor owns the same creed, the same Bible, and the same baptism, and that is a mighty help and advantage.

Use 2. It informeth us of the love and care of Christ; he would omit no blessing that conduceth to the church's good. He would have those convinced whom he doth not convert, that we may have no stumbling-block in our way to heaven. It was a question, 'Have any of the rulers believed in him?' John vii. 48. Alas! when the powers of the world are against the people of God, the world is apt to think hard of Christ, and many stumble at this rock of offence. Now, that we may have the help of their power, and authority, and countenance, and the gifts of carnal men, the Lord will put them under some conviction of the truth of Christianity. Christ would not only give us the benefit of our fellow-saints, but of carnal hypocrites, as the moon hath no light in itself, yet it giveth light to others; though they have no grace in their hearts, yet they have notable parts, and they do a great deal of good, and that our pilgrimage might not be wholly uncomfortable. If all the world were divided into two ranks, as Jeremiah's basket of figs, Jer. xxiv., were either very good or very naught, there were no living in the world, if all were pagans or christians. No; some must come under a temporary faith, that the people of God may live more commodiously. It is the wisdom of providence that there is a middle party, that are as a screen between the extremely wicked and the saints; they are not so bad as the worst, because they are convinced more, though not converted. Christians! in Christ all things are ours, not only the elect, who are our companions and fellows in the same grace, but also the reprobates are ours. The more civil and convinced sort of the world are for our good, and do much serve the uses of the church; and the worst sort of reprobates serve for our exercise and trial, for the awakening more serious grace in us by their oppositions, and for the heightening our privileges; the more evil they are, the more cause have we to bless a good God that hath made us better.

Use 3. It presseth us not to slight, nor yet to rest in these convictions, and in this temporary faith.

1. Do not slight your convictions and remorses of conscience. Though all convinced men are not converted, yet there are none converted but they are first convinced. A temporary faith, taken up upon common inducements, makes way for a saving faith; as the priming of a post makes it receptive of better colours. Whereas, on the other side, slighted convictions, though you smother them now, will be felt another day; it is but a wound skinned over, and slightly healed, that festers into a dangerous sore. Twenty years were past,

and there was no remembrance of Joseph; but when his brethren were in distress, conscience wrought: Gen. xlii. 21, 'And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear him; therefore is this distress come upon us;' they were convinced of some wrong done to him. Convictions are forgotten, smothered, neglected; conscience speaketh no more, but it writeth when it doth not speak; and when the mists of the soul are a little cleared and scattered, all is legible; that which they thought was forgotten cometh to light, and those old convictions break out with violence, to our horror and trouble; therefore slight them not.

2. Do not rest in these convictions. Thus it may be with reprobates; they may be convinced of the best way, almost persuaded, but not altogether. The young man was not far from the kingdom of heaven; he was near, but never entered. Some civil men are upon the borders of grace. Do not rest in this estate.

How shall I know I am only convinced, and not converted to God? *Ans.* Thus:—

1. If sin be discovered, but not mortified; if there be no endeavour to get it removed. As a March sun raiseth aguish vapours, but cannot scatter them, as when the sun gets up into its height, so conviction discovers sin, but doth not help us to mortify it: Rom. vii. 9, 'For I was alive without the law once, but when the commandment came, sin revived, and I died.'

2. When we have wishes, but no practice, slight and cold desires. Oh! when shall this sensual heart be made heavenly! this worldly heart put into a better frame! But no serious looking after it, nor waiting upon God, that we may obtain those things we desire. Balaam had his wishes and good moods: Num. xxiii. 10, 'Oh, that I might die the death of the righteous! and that my latter end may be like his!' *Vellent sed nolunt;* they would and they would not—empty velleities. They would fain have grace, but they will not be at the cost of continual attending upon God till he work it in their hearts. And they are ineffectual glances; wishing without working obtains nothing. These are like early blossoms in the spring, that put forth lustily, but are soon nipped, and never come to fruit.

3. Negatives without positives. Men do not hate Christ, nor the people of God; but do they love them? 1 Cor. xvi. 22, 'If any man love not the Lord Jesus Christ,' &c. It is not enough not to hate Christ, but are your hearts carried towards him? So many do not oppose the ministry of the gospel. Ay! but they neglect the message of the gospel, they content themselves with a few flying thoughts about Christ, heaven, and the blessed things that are to come, like the glance of the sunbeam upon a wave: Heb. ii. 3, 'How shall we escape if we neglect so great salvation?' It is not said, If we contemn, resist, undermine it. No; they are not of that rank, but they are of a more plausible rank and sort of people; they would countenance the profession of godliness, but neglect the duties of it. There are two sorts of men—some are well-willers to good things, some open malicious persecutors. In some, natural hatred is more allayed, though all hate it, but there is a despite in neglect; as the neglect of things worthy

and great argue a scorn and contempt, as well as the malicious refusal. To be neutral and cold, indifferent to God and sin, is to be an enemy.

4. There is an inward approbation many times, without an outward profession, or without such a constitution of soul as to choose these things for our portion. Alas! many that are convinced approve things that are excellent: Rom. ii. 18, 'Thou knowest his will, and approvest the things that are more excellent, being instructed out of the law;' Acts v. 13, 'And of the rest durst no man join himself to them; but the people magnified them.' An honourable esteem they had, but they could not endure the severity of discipline, as being afraid because of the case of Ananias, who paid so dearly for a little dissembling. So many are not far from the kingdom of God; they approve things that are good, but they have no mind to take hazard and lot with Christ.

5. If there should be a profession, there is no power. The net draws bad fish as well as good. There are mixtures in the church. Many revere godliness, but were never acquainted with the virtue and power of it. Many have an excellent model of truth, and make a profession as plausible and glorious in the world as possibly you can desire; yet they never knew the virtue of this religion, it never entered into their heart: 1 Cor. iv. 20, 'For the kingdom of God is not in word,' stands not in plausible pretences, 'but in power;' 1 Thes. i. 5, 'For our gospel came not unto you in word only, but also in power.' You know the state of men were represented by Christ in the parable of the two sons: Mat. xxi. 28–30, 'A certain man had two sons, and he came to the first, and said, Son, go to work to-day in my vineyard. He answered and said, I will not: but afterwards he repented and went. And he went to the second, and said likewise: and he answered and said, I go sir, and went not.' Oh! there be many that say, 'I will go,' that pretend fair, that are convinced so far as to make a profession, yet never bring their hearts seriously to addict themselves to God, to walk in his ways and keep his charge; there is no real change of heart, no serious bent of soul towards God.

6. If there be some real motions, as there may be in temporary believers, for we must not think all is hypocritical, yet it is not entire: Mark vi. 20, 'Herod did many things, and heard John Baptist gladly.' His heart and his profession went a great way together, till he was to part with his bosom lust. John was safe till he touched upon his Herodias; then conviction grows furious, and he turneth into a devil. Therefore take heed of mere conviction.

Use 4. To press the children of God to express such fruits of their union with Christ that they may convince the world. Christ prays not only that the world may be convinced, but that it might be by those that are real members of his mystical body, that they may have a hand to further it. What are the fruits of the mystical union, that you may convince the world?

1. Love and mutual serviceableness to one another's good. When we live as members of the same body, that have a mutual care for one another, then we shall bring a mighty honour and credit to religion, and can with power give testimony to the truths of Christ: Acts ii.

44, 'And all that believed were together, and had all things common.' When christians were of one mind and heart, they had all things common. Oh! it is a mighty convincing thing when all those that profess godliness labour to carry on the same truths and practices. Divisions breed atheism in the world. The Lord Jesus knew it, and therefore he prays, 'Let them be all one, &c., that the world may believe that thou hast sent me.' We never propagate the faith so much as by this union. Divisions put a great stop to the progress of truth. When contrary factions mutually condemn one another, it is a wonder any are brought off from their vain conversations. The world is apt to think there is no such thing as religion, and one sort is no better than another; they see the world cannot agree about it, therefore they stay where they are.

2. Holiness and strictness of life and conversation; there is a convincing majesty in it; natural conscience doth homage to it wherever it findeth it; therefore live as those who are taken up into fellowship with God through Christ. Herod feared John Baptist. Why? Because he was a strict preacher? No; but because he was a just man, Mark vi. 20. When you live thus holily, and 'accomplish the work of faith with power,' then the Lord Jesus is 'glorified in you,' 2 Thes. i. 11, 12.

3. When you can contemn the baits of the world, and allurements of sense, this is a mighty argument to convince the world that you have higher and nobler principles you are acted by, and better hopes you are called to. Though you have not divested and put off the interests of flesh and blood, for you are not angels, yet you can be faithful to God and Christ. The world admireth what kind of temper men are made of: 1 Peter iv. 4, 'They think it strange that you run not with them into all excess of riot.' They have the same interests and concernments, and yet how mortified! how weaned are they from those things which others go a-whoring after! Sure they have a felicity which the world knoweth not of; they dread and admire this, though they hate you.

4. A cheerfulness and comfortableness in the midst of troubles and deep wants, when you can live above your condition, 'take joyfully the spoiling of our goods,' Heb. x. 34, and bear losses with an equal mind; for you are not much troubled with these things; then you live as those that are called to a higher happiness.

5. To be more faithful in the duties of your relations. The fruits of the mystical union run to every part of the spiritual life. None commend their religion so much as those that make conscience of the duties of their relations, that they may carry themselves as becomes christians, husbands and wives, parents and children, masters and servants. So poor servants make the doctrine of the Lord Jesus Christ comely: Titus ii. 10, 'That ye may adorn the doctrine of God our Saviour in all things.' And the apostle saith, men that do not obey the word, may without the word be won by the conversation of their wives, 1 Peter iii. 1. Worldly men have been much gained by the lives of religious persons. Thus you propagate the truth by carrying yourselves usefully in your relations. This hath been ever the glory of religion, as it was in the primitive times. Austin makes this

challenge, *Ubi tales imperatores?* &c. Let all the religions in the world show such emperors, such captains, such armies, such managers of public treasury, as the christian religion. The world was convinced there was something divine in them. Oh! it is pity the glory of religion should fall to the ground in our days, and that the quite contrary should be said: None such careless parents as those that seem to be touched with a sense of religion! None so disobedient to magistrates, none such disobedient children to parents, as those that seem to be called to liberty with Christ! Therefore, if you would honour Christ, and propagate the truth, keep up this testimony and convince the world.

6. A constancy in the profession of faith. You should live as if Christ and you had one common interest. Sure they believe Christ was sent from God, and able to reward them, else why should they sacrifice all their interests for his sake? It is said, Rev. xii. 11, 'The saints overcome by the blood of the Lamb, and the word of their testimony, and they loved not their lives unto the death.' Religion had never thrived, and spread its branches far and near, had it not been watered by the blood of the martyrs. Christ began and watered the plant by his own blood; and then the martyrs kept watering it till it began to be rooted and had got some esteem in the world; and now it spreads its boughs, and yields a shadow and refreshing to the far greatest part of the world. When men take up principles that will not warrant suffering, or are changeable and pliable to all interests, and wriggle and distinguish themselves out of their duty upon all occasions, it doth mightily dishonour Christ, and make religion vile, and harden the world, and feed their prejudices against the truth. What is the reason the ways of God have so little honour in the eyes of the world, so little power upon the hearts of men? Professors are so fickle and changeable, this maketh them suspect all, and so return to their old superstitions and vanities.

Now, that you may do so, I shall bind it upon you by some further considerations.

1. Consider you are God's witnesses to keep up truth in the world, to bring them on to conversion, or at least to some temporary faith: Isa. xliii. 10, 'Ye are my witnesses, saith the Lord, that I am he.' God appealeth to those that have most communion with him, for the truth and reality of his grace. If a man would be satisfied in a thing that he knoweth not, to whom should he go for satisfaction but to those that have most experience? Well, if the world would be satisfied is union with Christ a notion or a real thing, ye are my witnesses: 2 Cor. iii. 3, 'Ye are manifestly declared to be the epistle of Christ.' In an epistle a man writes his mind. The scriptures they are Christ's epistle, and so are christians. The world, that will not study the scriptures, are to be convinced and preparatively induced by your lives. Every christian is to be a walking Bible. It is a dangerous temptation to atheism when christians, that pretend themselves near and dear to God, are scandalous, and let loose the reins to every corrupt affection. He that took a christian in an act of filthiness cried out, *Christiane! ubi Deus tuus?* In the scripture there is Christ's mind in words; in a christian there is Christ's mind written in deeds in his

conversation. You are to be a living reproof; as 'Noah condemned the world by preparing an ark,' Heb. xi. 7. There was something in it, when he was so busy in preparing an ark, with so great cost and charge; it was a real upbraiding of their security and carelessness; so when men are so diligent and busy in working out their salvation with fear and trembling, it is a real reproof to the carnal and lazy world.

2. Consider, if you do not convince the world, you justify the world; as Israel justified Sodom, Ezek. xvi. 52. The wicked hold up their ways with greater pretence, and are hardened in their prejudices. You put an excuse into wicked men's mouths. What a sad thing will it be when they shall say, Lord, we never thought they had been thy servants, they were so wrathful, proud, sensual, self-seeking, factious, turbulent, hunting after honours, and great places in the world: Rom. ii. 23, 24, 'Thou that makest thy boast of the law, through breaking of the law dishonourest thou God? for the name of God is blasphemed among the Gentiles through you.' Carnal professors will blush at the last day, when they shall consider how many they have hardened by their examples, unsettled by their loose walking; how you have disgraced Christ, and taken up his name for a dishonour to him. It is this that makes the Hams of the world to laugh; you cannot gratify them more.

3. Consider the great good that cometh by it. For the present, you stop the mouth of iniquity: Titus ii. 8, 'That he that is of the contrary part may be ashamed, having no evil thing to say of you.' It is the duty of christians not only to approve themselves to God, but, as far as they can, to wicked men, to take off all advantage from the world, to confute their slanders, to muzzle the mouths of carnal men, that they may have no occasion to speak against the ways of God and the professors of christianity. Carnal christians open profane mouths; their slanders shall be put upon your score, who give them too much matter and occasion to speak. Do not say, They are dogs; what care I if they bark? The awe that is upon wicked men is one means of the church's preservation; therefore you must justify wisdom: Mat. xi. 19, 'But wisdom is justified of her children.' Justification is a relative word, it implieth condemnation; the world condemns the ways of God, and people of God, of fancy, fury, faction. Now you must justify them; at least, you will leave them without excuse, and furnish matter for the triumphs of God's justice at the last day, and so will have further cause to applaud the counsels of God, when you sit on the bench at the last day. For as in the last day you shall, together with Christ, judge the world by your vote and suffrage—1 Cor. vi. 2, 'Know ye not that the saints shall judge the world?'—so now you must convince them by your conversations. It is a sad thing men walk so as it cannot be said, Where is the malefactor, and where is the judge? You should condemn them, as by the difference of your lives, so by the heavenliness of your hearts.

SERMON XXXVIII.

And the glory which thou gavest me I have given them; that they may be one, even as we are one.—JOHN XVII. 22.

CHRIST had prayed for the union of believers in one mystical body: here is an argument to enforce that request, 'The glory which thou hast given me, I have given them,' &c. His act is urged as a reason, because of that consent of will that is between him and the Father; Christ would have his gift ratified by the Father's consent, as if he had said, Deny not what I have granted them.

For the meaning of the words, all the difficulty is, what is meant by the glory here spoken of? Some say by *glory* is meant the power of working miracles, that is called the glory of God: John xi. 40, 'Said I not, If thou wouldst believe, thou shalt see the glory of God?' that is, a glorious miracle wrought by him. When Christ wrought a miracle, John ii. 11, 'He manifested forth his glory.' And so they limit it to the apostles, who had gifts of miracles, and were fitted to succeed Christ upon earth: thus many of the ancients. By the glory of God is sometimes meant the image of God: Rom. iii. 23, 'All have sinned, and fallen short of the glory of God;' so 2 Cor. iii. 18, 'We all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory.' That glory which we lost in Adam and want by nature is restored to us in Christ. Some by glory understand the Spirit, who is called 'a Spirit of glory,' and was given to Christ without measure, and from him to us, as a means of union between us and Christ, and between us and believers. Others understand it of the honour of filiation; as Christ was a son by nature, so are we by grace: John i. 14, 'We beheld his glory, the glory as of the only-begotten of the Father;' and ver. 12, 'As many as received him, to them gave he, ἐξουσίαν, power to become the sons of God.' It is an honour: it is a means of union. Adoption maketh way for union with Christ, and Christ left us the relation of brethren, that we might love one another, for we are brethren. But by glory I suppose is meant rather the happiness of the everlasting state, which is usually called glory in scripture; and so it is taken, ver. 24, 'Father, I will that they also whom thou hast given me, may be with me where I am, that they may behold my glory which thou hast given me.' And there is the most perfect union with Christ; and we that expect one heaven, should not fall out by the way. Eph. iv. 4, one of the bonds is 'one hope.' All the difficulty is, how was this given them? The disciples were upon the earth, and the greatest part of believers were not then in being. *Ans.* Christ acquired a right, and left us a promise; he would not go to heaven till he had made it sure to us by deed of gift; this then I conceive to be the meaning. It is not good to straiten the sense of scripture; yet some one is more proper: adoption, gift of the spirit, new nature, eternal life, you may comprise all.

1. Observe, Christ's care to make us every way like himself, as far as our capacity will bear; like, but not equal. The reiteration showeth his care, 'Let them be as we are;' and 'The glory which thou hast given me, I have given them.'

What resemblance is there between us and Christ?

1. Between us and Christ as the eternal Son of God.

2. Between us and Christ as mediator.

First, Between us and Christ as the eternal Son of God. Christ is the essential image of the Father, therefore called 'the image of the invisible God,' Col. i. 15, and the character or 'express image of his person,' Heb. i. 3; and we are God's image by reflection. If there be two or three suns appear, one or two are but a reflection. There are some strictures in us. Christ is one with the Father, and we with him; a poor christian, though never so mean, is one with Christ. Christ is called 'God's fellow,' Zech. xiii. 7, and every saint is Christ's fellow: Ps. xlv. 7, 'God, even thy God, hath anointed thee with the oil of gladness above thy fellows.' The Father loveth him because he is the express image of his person, and the Father delights in the saints because they are the image of Christ: 'The Father himself loveth you,' John xvi. 28. A man that loveth another, he loveth head and members with the same love. Christ is the Son of God, so are we; it was his eternal right and privilege; our title cometh by him: John xx. 17, 'I ascend unto my Father, and your Father.' First, he is Christ's father, and then ours; his by nature, ours by adoption, otherwise we could not have it.

2. But this likewise chiefly respects the glory that was given to Christ as mediator. As God communicateth himself to Christ as mediator, so doth Christ communicate himself to his members. Christ, as man, was begotten by the Holy Ghost; and the same Spirit begetteth us to the life of faith. The new nature is formed in us by the Spirit, as Christ was formed in the virgin's womb: Gal. iv. 19, 'My little children, of whom I travail in birth again, until Christ be formed in you.' All his moral excellences are bestowed on the saints: 2 Cor. iii. 18, 'We all beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.' If a picture be well taken, it makes us know him whom it represents; we see the lineaments of his face as if he were present; so doth a christian express and show forth the virtues of Christ: 1 Peter ii. 9, 'Ye are a chosen generation, a royal priesthood, a holy nation, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.' There is an answerable impression to his mediatory actions, and a spiritual conformity to them: Rom. vi. 4, 'Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;' Phil. iii. 10, 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;' Eph. ii. 6, 'And hath raised us up together, and made us sit together in heavenly places in Christ Jesus;' a dying in his death, a living in his life, an ascending in his ascension; dying to sin, rising to newness of life; our ascension is by thoughts, hopes, and resolutions. We resemble him in his afflictions, it is a part of our conformity: 2 Cor. iv. 10, 'Always bearing about in the body the dying of the Lord Jesus, that the life also of Christ might be made manifest in our mortal flesh.' An afflicted innocence

and meek patience is a resemblance of Christ. And as in this life we resemble Christ in his actions and passions, so that a christian is as it were a spiritual Christ, so in the life to come we resemble him in glory. Christ, after he died, rose again, and so do we; the same Spirit raiseth us that raised Christ. He ascended into heaven accompanied with angels; so are we carried by the angels into Abraham's bosom. In heaven he liveth blessedly and gloriously, so do we; Christ hath a kingdom, so have we: Luke xii. 32, 'Fear not, little flock; it is your Father's pleasure to give you the kingdom.' At the last day his human nature will be brought forth with a majesty and glory suitable to the dignity of his person: 'So shall he be admired in his saints,' 2 Thes. i. 10. Then the mystery of his person shall be disclosed; so shall the mystery of our life: Col. iii. 3, 4, 'For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.' Christ judgeth the world; so do the saints: 1 Cor. vi. 2, 'Know ye not that the saints shall judge the world?' Mat. xix. 28, 'Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' 'The second time Christ shall appear without sin unto salvation,' Heb. ix. 28. So we shall be then disburdened of all the fruits and effects of sin, 'which shall be blotted out when the times of refreshing shall come from the presence of the Lord,' Acts iii. 19. We are like him in his offices, kings, priests, and prophets, but in a spiritual manner, to rule our lusts, to minister in holy things, and to instruct our hearts. Thus you see there is a conformity in grace and glory.

Now Christ is thus earnest to make us like himself, partly out of his own love; he cannot satisfy his heart with giving us any inferior privilege. Whatever he had and was, it was for our sakes; as man, he received it for us: Ps. lxviii. 18, 'Thou hast received gifts for men;' compared with Eph. iv. 8, 'He gave gifts unto men.' His life, righteousness, and glory is for our sakes. Wherefore doth Christ make himself like unto us, but that we might be like unto him? Partly in obedience to God's counsels and decrees: Rom. viii. 29, 'For whom he did foreknow he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren.' There is wisdom in it, *primum in unoquoque genere est præstantissimum.* Christ is the example and pattern set forth by God, and that in our nature; he is the second Adam, a new root, and it is meet that head and members should suit, otherwise it is monstrous.

Use 1. It showeth who are Christ's, they that are like him; there is a conformity between them and Christ, first in grace, and then in glory. Here we are like him in soul, in regard of disposition and moral excellences, and in body, in regard of afflictions and weaknesses. Hereafter we shall be like him in soul and body in a glorious manner; here in holiness, hereafter in happiness. He beginneth with the change of the soul; the resurrection is *παλιγγενεσία*, a regeneration, Mat. xix. 28. Then we shall be perfectly renewed; our carnality is done away by grace, our corruption and mortality by glory. All things are there made new, new bodies, new souls. Glory, it is but the full period of the present change and transformation into Christ's image:

2 Cor. iii. 18, 'We are changed into the same image, from glory to glory.' Glory is but the consummation of grace, or our full conformity to Christ, or that final estate which is suitable to the dignity of the children of God. Therefore every one that looketh for eternal life in Christ, must be like him in this life; they are partakers with him of glory hereafter, because followers of him here. Therefore see, art thou like Christ? hast thou the image of Christ? that is our title. Alas! many are not conformable, but contrary to Christ. Christ spent whole nights in prayer, they in gaming and filthy excess; it was meat and drink to him to do his Father's will, but it is your burden. Christ was humble and meek, you are proud and disdainful, vain in apparel and behaviour. Were you ever changed? Till you resemble Christ here, you shall never be like him hereafter.

Use 2. It presseth us to look after this conformity and likeness unto Christ. It is the ground of hope; you cannot otherwise think of death and judgment to come without horror: 1 John iv. 17, 'Herein is love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in the world.' David was not ashamed to own his followers when he was crowned at Hebron, so neither will Christ be ashamed of us if we have followed him. If you profess Christ, and be not like him, Christ will be ashamed of you: Heb. ii. 11, 'For both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren.' He is not ashamed to own the saints: if one of your name were stigmatised, and branded with a mark of infamy, you would be ashamed to own him. To this end:—

[1.] Eye your pattern. Christ's life should be ever before your eyes, as the copy is before the scholars: Heb. xii. 2, 'Looking unto Jesus,' &c. He hath set forth himself in the word to this end and purpose.

[2.] Often shame thyself that thou comest so much short: Phil. iii. 12, 'I follow after, if I may apprehend that for which also I am apprehended of Jesus Christ.' Alas! we do but lag behind; Christ is a great way before. We have so excellent a pattern, that we may never want matter for humiliation and imitation. It is a good sign to desire to come nearer the copy every day.

2. Observe our glory for substance is the same that Christ's is. In the degree there is a difference, according to the difference that is between head and members. The head weareth the crown and badge of honour, and the eldest son had a double portion. So doth Christ πρωτεύειν, excel in degrees of everlasting glory, but the substance is the same; therefore we are said to be 'co-heirs with Christ,' and 'to be glorified with Christ,' Rom. viii. 17. Christ and we hold the same heaven: 2 Tim. ii. 11, 12, 'If we be dead with him, we shall also live with him. If we suffer, we shall also reign with him.' More particularly, our bodies are like his glorious body: Phil. iii. 21, 'Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself.' When the sun ariseth, the stars vanish, their glory is obscured; but it is not so here. Christ's coming doth not eclipse, but perfect our glory; the more near Christ is, the more we shine. And so for our souls, they see God and enjoy him; though not in that same

latitude and degree which Christ doth, yet in the same manner they solace themselves in God: 'We shall be like him, for we shall see him as he is,' 1 John iii. 2. When we behold him in the glass of the gospel we are transformed, much more when we see him as he is. As the iron held in the fire is all fire, so we, being in God and with God, are more like him, have higher measures of the divine nature. So our privileges are the same with Christ's: Rev. iii. 21, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' We sit upon his throne as he doth upon his Father's; there are two thrones mentioned for our distinct conceiving of the matter; as God is over all, so is Christ, and then we next.

Use 1. It is a great comfort:—

1. Against abasement. Will any one believe that these poor creatures, that are so slighted, and so little esteemed in the world, shall have the same glory that Christ hath? 1 John iii. 2, 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be.' The world thinketh meanly and contemptibly of the condition of christians; in the world we are like him in afflictions, by that means we hold forth the life of Christ: 2 Cor. iv. 10, 'Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.'

2. Against weaknesses and infirmities of the flesh; those saints that have now so many infirmities shall be made like Christ, and crowned with perfection. There is nothing less than grace at the beginning, it is as a grain of mustard-seed, a little leaven; but it groweth still, as a child groweth in favour more and more, and as the light increaseth to the perfect day. This should comfort us against all our weaknesses and infirmities: Ps. xvii. 15, 'As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.'

Use 2. It informeth us:—

1. That our condition in Christ is in this regard better than our condition would have been if Adam had stood in innocency. Adam could only convey to us what he had received; but Christ is a better root; we have in Christ whatever we lost in Adam, the first root, and more, more than we lost. Christ, being God-man, must needs have the image of God in greater perfection; now we are not renewed to the image of the first Adam, but of the second. Oh! the depth of the divine mercy and wisdom, that hath made our fall to be a means of our preferment!

2. It informeth us what we may look for, even for what Christ is in glory; we have a glimpse of it in his transfiguration, in his giving the law. Let our thoughts be more explicit about this matter.

Use 3. It is an engagement to holiness. We expect to be as Christ is, therefore let us not carry ourselves sordidly, like swine wallowing in the mire: 1 John iii. 3, 'And he that hath this hope in him purifieth himself, even as he is pure.' We expect a sinless state, not a Turkish paradise. That body that is made an instrument of whoredom and drunkenness, shall it be like Christ's glorious body? Those affections that shall be ravished with the enjoyment of God, shall they be prostituted to the world? and that mind which is made for the

sight of God, serve only to make provision for the flesh? shall it be filled with chaff and vanity?

3. Observe that glory is the fruit of union, as well as grace. The spiritual union is begun here, but it is accomplished in the next life. Here we are crucified, quickened, ascend, and sit down with Christ in heavenly places: Eph. ii. 5, 6, 'Even when we were dead in sins hath he quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus;' Col. i. 27, 'Christ in you the hope of glory.' Christ in us will not leave till he bringeth us to heaven. In this life we cannot come to him; the state of mortality is a state of absence; therefore Christ will come to us, but with an intent to bring us to himself, that we may be where he is: ver. 24, 'Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory.' He cometh to us where we are, that at length we may be where he is. It is the Lord's method to bring us from death to life, from misery to happiness, by degrees; thousands of years cannot make up that which was lost in an hour; till the resurrection all is not perfected, we do not fully discern the fruits of our union with Christ.

Use 1. To help us to conceive of the mystery of union. Some men fancy that as soon as we are united to Christ we are actually glorified in this life. It is true Christ is equally united to them upon earth as to them in heaven; he that reigneth with the church triumphant fighteth with the church militant; but there is a difference in the degree of influence and dispensation. In the blessings that he conferreth upon them, he respects their different condition, and poureth out of his own fulness as they are able to bear. The reason of this different influence is, because they are conveyed to us voluntarily, not by necessity: Phil. ii. 13, 'It is God which worketh in you, both to will and to do, of his good pleasure.' He gives more or less comfort, grace, joy, as he pleaseth; his grace floweth into his members, not by a necessity of nature, but according to his own pleasure. Give him leave to handle his mystical body as he handled his natural body. His natural body grew by degrees, and the capacity of his human soul was enlarged by degrees, else how could he 'increase in wisdom as well as stature'? Luke ii. 40. There was a perfect union between the divine and human nature at first, yet the divine nature manifested itself by degrees, not in such a latitude in childhood as in grown age. So, though there is a perfect union between Christ and the soul at first conversion, yet the influence of grace and comfort is given out according to the measure of our capacity. All believers upon earth are united to Christ, yet all have not a like degree of manifestation and influence. As all the members of the body are united to the same head, and animated by the same soul, yet all the members grow according to the measure of a part; we cannot expect a finger should be as big as an arm. So all that are united to Christ receive influences according to their capacities; those that are glorified, glorious influences; those that are militant, influences proper to their state.

Use 2. It serveth to quicken those that are united to Christ to look for greater things than they do yet enjoy: John i. 50, 'Thou shalt see greater things than these;' another manner of union and com-

munion with God through Christ. There is a mighty difference between our communion with God here and there. The saints in heaven have union with God by sight, as the saints on earth by faith: 2 Cor. v. 7, 'For we walk by faith, not by sight;' and faith cannot go so high as feeling and fruition. Now we are unfit for converse with God, because of our blindness and darkness, as men of weak parts are not fit company for the strong. But then our faculties are more enlarged. Grace regulates the faculty, but it doth not alter and change the faculty. God's communications are more full and free, and we are more receptive. Here we have dark souls and weak bodies; the old bottles would break if filled with the new wine of glory. At Christ's transfiguration, 'the disciples were astonished, and fell on their faces,' Mat. xvii. 6; but in heaven, the sight of Christ's glory will be ravishing, no terror. Here we are amazed at the sight of an angel; but there is a perfect suitableness between us and God, and therefore a more perfect union and communion. God more delighteth in the saints, as having more of his image; and the saints more delight in God, as being freed from sin. God loveth to look on what he hath made when he hath raised a worm to such an excellency. It is there continued without interruption; here our communion with God is sweet, but short, it cometh by glimpses; but there it is for ever and ever, not only in regard of duration, but continuance without ceasing. The Spirit of God came on Samson at times. In heaven there is nothing to divert us from the sight of God; we are withdrawn from all other objects, that we may study him alone without weariness

Use 3. It directeth us in what order we should seek these things; first grace, then glory: Ps. lxxxiv. 11, 'The Lord will give grace and glory;' Ps. lxxiii. 24, 'Thou shalt guide me with thy counsel, and afterwards receive me to glory;' Eph. v. 26, 27, 'That he might sanctify and cleanse it by the washing of water, by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.' Here the first lineaments are drawn by the Spirit of sanctification, whilst the soul remaineth in the body, as a pledge of a more perfect state: 'God hath called us to glory and virtue,' 2 Peter i. 3. As they were to go through the temple of virtue to the temple of honour.

4. Observe, there is no privilege which we have but what Christ enjoyed first. Christ had it all, and from him we have it; he was the purchaser and the natural heir; it is in us at the second-hand; we are elected, sanctified, glorified in and through him. Whatever is in us that are members, it is in our head first; first God, then Christ as mediator, and then we. All good is first in Christ, he receiveth it, and conveyeth it. We ascend; why? because he ascended first; we sit in heavenly places, because he did first.

Use 1. In times of desertion, when we see nothing in ourselves, look upon Christ as a depositary, the first receptacle of grace; he is justified, sanctified, ascended, glorified; and encourage thyself to take hold of Christ, that thou mayest have all these things in him.

Use 2. To be thankful to God for Christ: 'Blessed be the God

and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ,' Eph. i. 3. Let us never bless God for what we enjoy, but still remember Christ.

Use 3. It presseth us to get a union with Christ: 1 Cor. iii. 22, 23, 'All are yours, for you are Christ's, and Christ is God's;' that we may not look on Christ as an abstracted head. All that Christ hath, he hath it for us.

5. Observe from those words, 'I have given them;' it may be objected that we see no such matter; Christ's members are poor despicable dust and ashes, more afflicted than others. How then can it be said, This glory 'I have given them'? *Ans.* Christ hath acquired a right. Observe, the glory that is given to us by Christ is as surely ours as if we were in the actual possession of it: John iii. 36, 'He that believeth on the Son of God hath everlasting life.' How hath he it?

[1.] He hath it *in capite:* it is done in regard of Christ, with whom we make one mystical body. The most worthy part of the body is in heaven, the head is there: Eph. ii. 6, 'And hath raised us up together, and made us sit together in heavenly places in Christ.' We are already glorified in Christ, though not in ourselves. Christians take possession in their head, as Christ hath taken possession in their names.

[2.] They have it in the promises. The promise is the root of the blessing; you have a fair charter to show for it. God standeth bound in point of promise. God is very tender of his word; you will see it in all the other promises when you put him to trial. The promise of God is but the declaration of his purpose: Heb. vi. 17, 18, 'Wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, ye may have strong consolation.' You have a lease to show for it; a man doth not carry his inheritance upon his back.

[3.] They have the first-fruits of it, which differ only in degree from glory: 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 body.' We have the earnest in hand. That portion of the Spirit which we have received is given us for security. Wherefore this fitting and preparing, these groans, are grounds of confidence. If a vessel be formed, it is for some use. All this would else be lost. And do you think God will lose his earnest? The beginnings we have here are a taste and pledge; here we sip, and have a foretaste of the cup of blessing. Union with Christ, joys of the Spirit, peace of conscience, are the beginnings of heaven. They that live in the provinces next to Arabia have a strong scent of the odours and sweet smells of the spices that grow there; so the church is the suburbs of heaven; the members of it begin to smell the upper paradise. The comfortable influences of the Spirit are the taste, and the gracious influences are the pledge and earnest, of our future inheritance.

Use 1. Let us bless God aforehand: 1 Peter i. 3–5, 'Blessed be the God and Father of our Lord Jesus Christ, which, according to his

abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation.' The inheritance is kept for us, and we for it. We can never want matter to bless God; if we have nothing in hand, yet we have much in hope.

2. Let us wait with more confidence; we have no cause to doubt; we have God's word and pawn; as sure as Christ is in heaven, we shall be there.

3. Let us be there in affection, in earnest groans and desires, in frequent thoughts: Rom. viii. 30, 'Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

4. Let us not fear changes; all changes will end in that which is best for us.

SERMON XXXIX.

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—JOHN XVII. 23.

CHRIST'S request for union is again repeated, with the advantage of another expression, to declare the nature of it. So that in this verse we have—

1. The nature of the mystical union.

2. The end of it; with respect to believers and the world; their conviction of Christ's mission, and the Father's love to the disciples.

First, The nature of this union further declared, 'I in them, and thou in me.'

Here first observe, that one union is the ground of another. Christ and the Father are one, and then Christ and we are one, and then we are one, one with another. The assumed nature is united to the divine essence in Christ's person; and so he, as mediator, is one with the Father; and then we by the communion of the Spirit are not only united to the head, but to our fellow-members.

There are two unions spoken of in this verse.

1. With God, that is implied; the Father is a believer's as well as Christ: John xiv. 23, 'My Father will love him, and we will come to him, and make our abode with him.' Why then doth Christ say, 'I in them'? Not to exclude the Father; for he presently addeth, 'Thou in me.' Christ speaketh as mediator, to show that he is the cause, way, and means. He is the Jacob's ladder: John i. 51 'Verily I say unto you, Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.'

2. There is a union with Christ immediately; that is formally expressed, 'I in them.' And then between us and others of the same body, 'That they may be made perfect in one;' all drawn up into

unity with God in Christ. First, God descendeth in the person of Christ, and then we all ascend by Christ, and come up to God again. Thus the personal union maketh way for the mystical, and the mystical for our joint communion with God in the same body. This is the great mystery that hath been driving on from all eternity, the Father is the beginning and ending, and Christ the means. All influence cometh from God through Christ, and our tendency is to him through Christ: 1 Cor. viii. 6, 'To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.' All mercies come to us, and our services and respects go to God, through Christ. The reason is, we are departed from God by sin; so that God is removed from us, and God is against us, at a distance, and at an enmity; and we are fugitives and exiles, as Adam ran away from God before he was banished out of his presence. Therefore Christ is not only a meritorious cause of the union that is between us and God, but also the bond and tie of it. To satisfy God offended, this he might do as a Saviour without us; but to be a means of influence on God's part, and respect and service on ours, to convey grace, and return service, he must be in us: 'I in them.' As exiles, we are taken into grace and favour by the merit of Christ; and as fugitives, we are brought into unity again by his Spirit working in us. Therefore it is said: Eph. i. 10, 'That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.' There God descendeth, and we ascend. All the scattered elect are brought into a body, to receive influences of grace from God as a fountain, through Christ as a conveyance. So Eph. ii. 18, 'For through him we have an access by one Spirit unto the Father.' All believers are united into a body by the communion of Christ's Spirit, that by Christ they may perform service to God, and receive grace from him.

Use. Is to prize Christ as mediator, and to make use of him in your addresses to God. Heathens had many ultimate objects of worship, and many mediators; we have but one.

1. If you perform anything to God, do it in and through Christ, 'in whom he is well pleased,' Mat. iii. 17. A holy God will accept nothing, but as tendered in Christ's name. We cannot endure the majesty of his presence: Col. iii. 17, 'And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him;' by the assistance of his grace and dependence upon his merit, that is to do all in Christ's name. We are made amiable to God in Christ; out of Christ we are odious to God: Ps. xiv. 2, 3, 'The Lord looketh down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one.' Once God looked on the creatures all good, but that was in innocency; after the fall he looked on the creatures, and all are become filthy; it is not meant of any particular sort of men, but all in their natural condition. The apostle bringeth that place to prove the universal corruption of nature, Rom. iii. 10, that is, out of Christ. But as he looketh on us in Christ, so we are amiable; he is well-pleased

in him: it is proclaimed from heaven, that we might not be afraid to go to God.

2. If you expect anything from him, you must expect it in Christ. Christ is not only the meritorious cause, but the means. All we look for is not only from him, but in him. As God first loveth Christ, then loveth us; he is the *primum amabile*, the first beloved of all; so he is first in Christ, and then in us; he is *primum recipiens*, the first object of blessing and grace: 1 Cor. iii. 22, 23, 'All are yours, for you are Christ's, and Christ is God's.' We have it at second-hand, Christ cometh between God and us, to convey the influences and bounty of heaven to us. Therefore it is said: 2 Cor. i. 20, 'All the promises of God in him are Yea, and in him Amen.' God doth whatever we desire him, in him. God doth not bless us as persons distinct from Christ, but as members of his body. There is as much need of the union of our persons to the person of Christ, as there was of the union of the human nature to the divine nature. Christ must be in us, as well as God in Christ; we must be Christ's as well as Christ is God's. The mediator hath an interest in God, and you must have an interest in the mediator. Look, as by the personal union, Christ merited all for us; so, by the union of persons, he conveyeth all to us. Christ could not suffer till he had united our flesh to his godhead; and we cannot receive the virtue of his sufferings till he unites our person to his person.

Secondly, Observe, Christ is in us, as God is in Christ. The two unions are often compared in this chapter; and here it is said, 'I in them, and thou in me.' How is God in Christ? By unity of essence, and by constant influence; and so is Christ in us. (1.) God is in Christ by unity of essence, or co-essential existency; Christ and He communicates in the same nature: 'The fulness of the godhead dwelt in him bodily,' Col. ii. 9. Now there is something which answereth to this in the mystical union; there is a communion of spirit between us and Christ, though not the same nature. The same Spirit dwelleth in Christ σωματικῶς, bodily, that is, essentially; in us πνευματικῶς, spiritually; we partake of the divine nature in some gifts and qualities. (2.) By constant influence. God is in Christ by a communication of life, virtue, and operation.

1. The Father is the perpetual beginning, foundation, and root of life to Christ as mediator: John vi. 57, 'As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.' So is Christ to us: Gal. ii. 20, 'Nevertheless 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, who loved me, and gave himself for me.'

2. The divine essence sustained the person of Christ as mediator. The humanity could not subsist of itself, but by constant influence from the godhead: Isa. xlii. 1, 'Behold my servant, whom I uphold.' Christ had constant sustentation from the Father; he upheld him, and carried him through the work. So are we 'preserved in Jesus Christ,' Jude 1. We have not only the beginning and principle of life from Christ, but constant support. We can no more keep ourselves than make ourselves; all things depend upon their first cause.

3. The Father concurreth to all the operations and actions of Christ, and so the Father is in Christ as he worketh in him: John xiv. 10, 'Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father, that dwelleth in me, he doeth the works.' The divine power was interested in Christ's works as mediator, especially in the miracles that he wrought to confirm the truth of his person. So is Christ in believers, as he worketh in them all their works for them: John xv. 5, '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.' He doth not say, *nihil magnum*, no great thing; but, *nihil*, nothing at all. Thinking is the most sudden and transient act; sure the new nature there may get the start of corruption. But, 2 Cor. iii. 5, 'Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.' Actions are more deliberate, there is more scope for the interposition of corrupt nature; but of ourselves we cannot think a good thought.

What use shall we make of this?

Use 1. If Christ be in us, as God was in Christ, let us manifest it as Christ did. Christ manifested the Father to be in him by his works: John x. 37, 38, 'If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.' Works and miracles exceeding the power and force of nature showed that Christ was a divine person; sure the Father is in him, or else he could not do these works. So St James puts hypocrites upon the trial, 'Show me thy faith by thy works,' James ii. 18. Do we do any works exceeding the power of corrupt nature? That would be a proof of Christ's working in you. When Jacob counterfeited Esau, Isaac felt his hands. So what are your works? If you walk as men, do no more than an ordinary man, that hath not the Spirit of God, where is the proof of Christ's working in you? Many boast of Christ in them; if Christ were in them, he would be there, as the Father was in Christ; they would bewray it by their operations. You may know what is within by what cometh out; if Christ be within thee, there will come out prayer, sighs, and groans for heaven, fruitful discourses, heavenly walking, a mortified conversation; all this cometh out, because Christ is within. But now, when ye belch out filthy discourses, rotten communication, there is nothing cometh out but vanity and sin, how dwelleth Christ in you? are these the fruits of his presence?

Use 2. Learn dependence upon Christ. All the power we have to work is from Christ. Whence hath the body the vigour it hath to work, and to move from place to place, but from the soul? And whence hath a christian his power but from Christ? We derive all our strength from Christ. We are as glasses without a bottom; they cannot stand of themselves, but they are broken in pieces. Christ can do all things without us, but we can do nothing without him, as the soul can subsist apart from the body; Christ hath no need of us, but we cannot live and act without him. *Sine te nihil, in te totum possumus* Phil. iv. 13, 'I can do all things through Christ, which strengtheneth me.' The apostle doth not speak it to boast of his power, but to pro-

fess his dependence. It was never seen that a father would cast away the child that hangeth on him.

Thirdly, I shall now speak of Christ's being in believers apart, that I may a little enforce this argument. How is Christ in believers? We must not go too high, nor too low. It is not to be understood essentially, so he is everywhere, and cannot be more peculiarly in one than in another: 'Whither shall I go from thy Spirit? or whither shall I flee from thy presence?' Ps. cxxxix. 7. He is here, and there, and everywhere, in heaven, in earth, in hell. Personally he is not in us; that cannot be without a personal union; if the Spirit were personally in us, that would make us to become one person with the Holy Ghost, as the divine and human nature make but one person; but mystically, with respect to some peculiar operations which he worketh in us, and not in others. Christ is in us as the head is in the members, by influence of life and motion; not such influence as tendeth to life natural—so natural men live in him, move in him, and have their being in him; there is a union of dependence between God and all his creatures;—but influence with respect to life spiritual. In short, Christ is not only in us as in a temple or house—that is one way of his being in us, therefore he is said 'to dwell in our hearts by faith,' Eph. iii. 17,—but he is in us as the head in the members, and as the vine in the branches, John xv. 1, where there is not only a presence, but an influence. Once more, he is not only in us in a moral way, in affections; his heart is with us, and our heart is with him, and his love and his joy is in and towards us: Prov. viii. 31, 'Rejoicing always in the habitable parts of the earth, and my delights were with the sons of men;' but he is in us in a mystical and gracious way: John xvii. 26, 'That the love wherewith thou hast loved me may be in them, and I in them.' He is in us as the soul is in the body, to give us life, sense, vigour, and operation.

Use 1. To press us to labour after an interest in this privilege, that Christ may be in us. It is the saddest mark if Christ be not in us: 1 Cor. xiii. 5, 'Know ye not that Christ is in you, except ye be reprobates?' reprobates disallowed of God.

Let me press it:—

1. If Christ be not in us, the devil is: Eph. ii. 2, 'Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' Man's heart is not a waste; it is occupied by Christ or Satan. The children of disobedience are acted by the devil and governed by the devil. Those that are cast out of the church, which is a figure of cutting off from communion with Christ, were given up to Satan, to show that he reigneth there where Christ doth not take possession; the devil entereth into them, and sendeth them headlong to their own destruction.

2. Where Christ is, there all the Trinity are: John xiv. 23, 'We will come unto him, and make our abode with him;' there is Father, Son, and Spirit. Such an one is a consecrated temple, wherein God taketh up his residence. They do not only come as guests, to tarry with us for a night, as the angels came to Abraham, Gen. xviii. 2; or as friends come to visit, and away, and so leave more sorrow on their

departure than joy in their presence; but they will abide with us for ever. Heaven is where God is; this heaven we have upon earth, that all the persons take up their abode in our hearts. God knocketh at the door of a wicked man's heart, but doth not enter, much less have his abode and residence there. Here is the Father as a fountain of grace, Christ as mediator, and the Spirit as Christ's deputy, to work all in us. This is his second heaven, one above the clouds, and another in our hearts. Oh! what a condescension is it, that God should not only pardon us, and admit us into his presence hereafter, be familiar with us, when we have put on our robes of glory, but dwell in us here! When Christ was about to go to heaven, and his disciples were troubled at it, then he leaveth us this promise. We cannot go to God, but God will come to us, not only give us a visit, but take up his abode in us.

3. Wherever the Trinity are, there is a blessing left behind. The presence of earthly princes is costly and burdensome, because of their train and the charges of entertainment; but the Trinity are blessed guests; they never come but bring their welcome with them, and a blessing in their hands. The Father, Son, and Holy Ghost do not come empty-handed. The Son of God came to Abraham with two angels, but he came not without a gift, a promise of a child, though their bodies were dry and dead, Gen. xviii. Wheresoever Christ came in the days of his flesh, he left some mercy behind. While in the womb of the virgin, he came into the house of Zacharias, and Zacharias and Elizabeth his wife were both filled with the Holy Ghost, Luke i. 41. He came into Peter's house, and brought deliverance for Peter's wife's mother from a fever, Mat. viii. 15. He came to Capernaum, and brought with him to the man sick of the palsy health for his body and a pardon for his soul, Mat. ix. 2. He came to the house of Jairus, and raised his daughter, ver. 23. He came to the house of Zaccheus, and brought salvation with him, Luke xix. 9. Everywhere wherever he went, trace him, you will find he left a blessing behind him. Laban thrived better for Jacob, the house of Obed-Edom for the ark. In these short visits Christ left a blessing, but in a gracious soul they have a perpetual residence; it is fit these blessed guests should have good entertainment.

4. It is a pledge that we shall have more: 'Christ in us the hope of glory,' Col. i. 29. He dwelleth in us to fit us for heaven. It is heaven begun; it makes our exile a paradise. It is still growing, till it cometh to a complete presence in heaven. Where he is once in truth, there he is for ever. Temples built may stand forsaken, but God never forsaketh his spiritual temples.

Use 2. Direction. What must we do that Christ may be in us?

1. Make way for him. Empty the heart of all self-confidence. When the heart is full of self, there is no room for Christ: Phil iii. 8, 9, 'Yea doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' First, there must be a cutting off from

the wild olive-tree by a sound conviction; we must know what strangers we are to the life of God. Was there a time when we were convinced of this? Eph. iv. 18, 'Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.' How can a man that was never convinced of the sadness of his estate say, Not I, but Christ?

2. Wait for him in the ordinances. Where should a man meet with Christ, but in his ordinances, in the shepherds' tents? All the ordinances have an aspect upon our union with Christ, either to begin or continue it. God offereth him to us in the word: 1 Cor i. 9, 'God is faithful, by whom ye are called to the fellowship of his Son Jesus Christ our Lord.' We are entreated to take him. As long as they see nothing but man in it, it cometh to nothing; but many times, in hearing, they see God in the offer: the matter is of the Lord, as Rebekah yielded out of an overruling instinct. So for the religious use of the seals. We are 'baptized into Christ,' Gal. iii. 27. It is the pledge of our admission into that body whereof Christ is the head. God is aforehand with us; we were engaged to make a profession of this union, before we had liberty to choose our own way. Let us not retract our vows, and make baptism only a memorial of our hypocrisy, to profess union when there is no such matter: I profess to be planted into Christ by baptism, but I feel no such matter. Oh! you should groan for this! Then for the supper of the Lord: 1 Cor. x. 16, 'The cup of blessing which we bless, *οὐκὶ κοινωνία*, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' Under the law the people could not eat of the sin-offering, but only the priest; for the same reason they were forbidden to eat sacrifice and drink blood: Lev. xvii. 11, 12, 'For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood;' compared with Mat. xxvi. 26, 'This is my blood of the New Testament, which is shed for many for the remission of sins.' The priest was to become one with the sacrifice, to figure Christ's person; but now atonement being made, another union is necessary, of sinners with the sacrifice. Nothing is so one with us as that we eat and drink; it becometh a part of our substance; it resembleth that strait and near conjunction between us and Christ. This is a means appointed to engage us to look after this union; here we come to profess it, to promote it; it is a means under a blessing.

3. Receive him thankfully. Oh! what am I, and 'whence is it to me that the mother of my Lord should come to me?' Luke i. 43; that Christ should come to me, and dwell in my heart!

4. Entertain him kindly; be careful to preserve the motions, quickenings, comforts of his Spirit. This is the respect we should show, to be sensible of accesses and recesses, and accordingly suit our carriage. Rejoice in his presence; such a precious guest must be observed. Grieve when you do not feel the comforts of it: Cant. v. 4, 'My beloved put in his hand at the hole of the door, and my bowels were moved for him.'

Use 3. Examine whether Christ be in you or no. You may know it:—

1. By his manner of entrance. Christ is not wont to come into the heart without opposition. The devil is loath to be dispossessed: Luke xi. 21, 'When a strong man armed keepeth his palace, his goods are in peace.' Christ came into the temple with a whip to drive out the money-changers. He cometh to rule alone.

2. By the fruits of his abode—life, fruitfulness, tendency.

(1.) Life. It will stir and quicken you to good duties: Gal. iii. 20, 'I live, yet not I, but Christ liveth in me.' He is a living fountain of vital union.

(2.) Fruitfulness of soul: John xv. 2, '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;' and ver. 4, '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 you abide in me.'

(3.) Tendency—(1.) To heaven. Heaven is the place of our full enjoyment of him. They do not admire worldly excellences: Luke xix. 8, 'Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.' The woman left her pitcher, John iv. 28; Matthew followed Christ. (2.) To God's glory as our last aim; their aim is according to their principle.

Secondly, I come to the end of this union.

1. With respect to believers, 'That they may be made perfect,' &c.

2. With respect to the world, and their conviction, 'That the world may know that thou hast sent me, and hast loved them as thou hast loved me.'

First, With respect to believers, 'That they may be made perfect in one,' τετελειωμένοι εἰς ἕν. This oneness is either with God or with one another. Both are included in the mystical union; we cannot be united to the head, but we must also be united to the members. The golden cherubims did so look to the ark and mercy-seat, that they did also look one towards another, Exod. xxv. 20. So in this union, as we respect God and Christ, so we must also look to our fellow-members: 'Let them be perfect in one;' let them all centre in God, which is the creature's perfection.

Observe, our perfect happiness lieth in oneness, in being one with God through Christ. I shall evidence it to you in a few particulars.

1. Since the fall man's affections and thoughts are scattered: Eccles. vii. 29, 'God hath made man upright, but they have sought out many inventions.' When man lost his happiness, he sought out many inventions. A sinner is full of wanderings, as a wayfaring man that hath lost his direction turneth up and down, and knows not where to pitch; or the needle in the compass, when it is jogged, shaketh and wavereth, and knoweth not where to rest, till it turneth to the pole again. There is a restlessness in our desires; still we have new projects, and know not where to pitch; are not content with what we do possess; this is not the pole where we rest. *Quærunt in vanitate creaturarum quod amisserunt in unitate Creatoris.* A river, the further it runneth from the fountain, the more it is dispersed into several

streams. Blindness maketh us grope and feel about for happiness, as the Sodomites did for Lot's door. We change objects, striving to meet with that in one thing which we cannot find in another, as bees fly and go from flower to flower; we seek to patch up things as well as we can.

2. In all this chase and distraction of thoughts there is no contentment in the vast world, nothing that can satiate the heart of man. Transitory things may divert the soul, but they cannot content it. After Solomon's survey, Eccles. i. 2, 'Vanity of vanities, saith the preacher; vanity of vanities, all is vanity.' He had made many experiments, but still found himself disappointed, and disappointment is the worst vexation.

3. This distraction continueth till we return to God again: 1 Peter ii. 25, 'Ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls.' There is no safety but in the fold. God, who is the principle of our being, is the only object of our contentment. We began in a monad or unity, and there we end. God is the boundary of all things: Rom. xi. 36, 'For of him, and through him, and to him, are all things; to whom be glory for ever, Amen.' In him, or nowhere, the soul findeth content. He is our first cause and our last end. There are some scrictures and rays of goodness in the creature, but they cannot satisfy, because there we have happiness by parcels; it is dispersed. Nothing is dispersed in the creature but what is re-collected in the creator; there is all in him, because all came out from him.

4. The great work of grace is to return us to God again, that we may pitch upon him as the chief object and centre of our rest: Jer. xxxii. 39, 'I will give them one heart, and one way, that they may fear me for ever.' It is the great blessing of the covenant; this one heart is to pitch upon God as the chief object and centre of our rest, otherwise we are troubled with divers cares, fears, and desires. Thus grace worketh upon us. But the distance lieth not only on our part, but God's. Before God and the creature can be brought together, justice must be satisfied. Christ came to restore us to our primitive condition: 2 Cor. v. 19, 'God was in Christ, reconciling the world unto himself.' The merit of Christ bringeth God to us, and the Spirit of Christ bringeth us to God. It is as necessary Christ should be united to us, as we to God.

5. Our happiness in God is completed by degrees. In this life, the foundation is laid: we are reconciled to him upon earth; but the complete fruition we have in heaven; there we are fully made perfect in one. Here there is weakness in our reconciliation: we do not cleave to him without distraction; there are many goings a-whoring and wandering from God after our return to him. And here, on God's part, our punishment is continued in part. God helpeth us by means, at second and third hand. We need many creatures, and cannot be happy without them; we need light, meat, clothes, house. Our life is patched up by supplies from the creature. But there 'God is all, and in all,' 1 Cor. xv. 28. We find in God whatever is necessary for us without means and outward helps. There 'God is all, and in all;' he is our house, clothes, meat, ordinances. We have all immedi-

ately from God, and 'in all;' all are made perfect in one. We cannot possess any thing in the world except we encroach upon one another's happiness. Worldly things cannot be divided without lessening; and we take that from others which we possess ourselves. Envy showeth the narrowness of our comforts. But there the happiness of one is no hindrance to another, all are gratified, and none miserable; as the sun is a common privilege, none have less because others have more. All possess God as their happiness without want and jealousy.

Use. If to be drawn into unity and oneness with God be our happiness and perfection, then take heed of two things — (1.) Of sin, which divides God from you; (2.) Of doting upon the creatures, which withdraweth you from God.

1. Of sin, which maketh God stand at a distance from you: Isa. lix. 2, 'Your iniquities have separated between you and your God, and your sins have hid his face from you.' As long as sin remaineth in full power, there cannot be any union at all. 'What communion hath light with darkness?' And the more it is allowed, the more it hindereth the perfection of the union. What is the reason we do not fully grow up to be one with God in this life, that our communion with him is so small? Sin is in the way; the less holy you are, the less you have of this happiness, such unspeakable joys, lively influences of grace, and immediate supplies from heaven. In bitter afflictions, we have most communion with God many times; that is nothing so evil as sin; as afflictions abound, so do our comforts.

2. Of doting upon the creatures, which withdraweth your heart from God. The more the heart is withdrawn from God, the more miserable. Let the object be never so pleasing, it is an act of spiritual whoredom. Sin is poison, creatures are not bread: Isa. lv. 2, 'Why do you spend your money upon that which is not bread? and your labour for that which satisfieth not?' It cannot yield any solid contentment to the soul. These things are short uncertain things, beneath the dignity of the soul. There is a restlessness within ourselves, and envy towards others; they are not enough for us and them too. Not for us; if enough for the heart, not for the conscience. If God do but arm our own thoughts against us, as usually he doth when the affections are satisfied with the world, he will show you that the whole soul is not satisfied; therefore he awakeneth conscience; as children catch at butterflies, the gawdy wings melt away in their fingers, and there remaineth nothing but an ugly worm. Desertion is occasioned by nothing so much as carnal complacency. Many times the object of our desires is blasted; but if not, God awakeneth conscience, and all the world will not allay one pang.

You may understand this oneness with respect to our fellow-members; and so you may understand it jointly of the completeness of the whole mystical body, or singly of the strength of that brotherly affection each member hath to another. There is a double imperfection for the present in the church; every member is not gathered, and those that are gathered are not come to their perfect growth. So that 'let them be perfect in one,' is that the whole body may attain to the integrity of parts and degrees.

First, Let us take it collectively; that they may all be gathered into a perfect body, and no joints lacking.

Observe, that all the saints of all places and all ages make but one perfect body. In this sense the glorified saints are not perfect without us: Heb. xi. 40, 'God having promised some better thing for us, that they without us should not be made perfect.' It is no derogation, for Christ is not perfect without us. The church is called 'The fulness of him that filleth all in all,' Eph. i. 23. They are, as to their persons, perfect, free from sin and misery, made perfect in holiness and glory; but not as to their church relation. So Eph. iv. 13, 'Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' All the body must be made up that Christ mystical may be complete. Now there are some joints lacking; all the elect are not gathered.

Use 1. See the honour that is put upon the saints; the saints on earth, and the saints in heaven make but one family: Eph. iii. 15, 'Of whom the whole family in heaven and earth is named.' In a great house there are many rooms and lodgings, some above, some below, but they make but one house; so of saints, some are militant, some triumphant, and yet all make but one assembly and congregation: Heb. xii. 23, 'We are come to the general assembly, and church of the firstborn, which are written in heaven;' we upon earth are come to them. Our Christ is the same, we are acted by the same Spirit, governed by the same head, and shall be conducted to the same glory. As in the state of grace some are before us in Christ, so some are in heaven before us, their faces once as black as yours. We have the same ground to expect heaven, only they are already entered.

Use 2. It is a ground of hope, we shall all meet together in one assembly: Ps. i. 5, 'The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.' Now the saints are scattered up and down, where they may be most useful; then all shall be gathered together; then shall be that great rendezvous, when the four winds shall give up their dead; then the wicked shall be herded, they shall be bound up in bundles, as straws and sticks bound up together in a bundle serve to set one another on fire, Mat. xiii. 40–42; adulterers together, and drunkards together, and thieves together, and so increase one another's torment. So all the godly shall meet in a congregation, and never be separated more. You do not only groan and wait for it, but the departed saints also: Rev. vi. 9, 10, 'I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' As in a wreck, those that get first to shore are longing for and looking for their companions. This is the communion between us and saints departed; they long for our company, as we for theirs; we praise God for them, they groan for us; we long and wait, by joint desires, for that happy day.

Use 3. It is an engagement to the churches of all parts to maintain a common intercourse one with another. All maketh but one body. We should pray for them whom we have not seen in the flesh, Col. ii.

2, and send relief to them, as the church at Antioch to Jerusalem when the famine was foretold, Acts xi., latter end; and, as God giveth opportunities, meet and consult for one another's welfare. But the world is not ripe for this yet.

Use 4. It giveth you assurance of the continuance of the ministry as long as the world continueth. As long as the world continueth there are elect to be gathered: 2 Peter iii. 9, 'The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.' The ship tarrieth till all the passengers be taken in, and then they launch out into the deep. The great aim of Christ in keeping up the world is to make his body complete; and as long as the elect are to be gathered, the ministry is to continue: Eph. iv. 11, 12, 'He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.' The workmen are not dismissed till the house be built.

Secondly, Understand it singly and severally, 'That they may be made perfect in one;' that is, that there may be a perfect oneness between member and member of Christ's body, or a brotherly affection which one member hath to another.

Observe, no less union will content Christ but what is perfect. This was the aim of his prayers; then strive for it, wait for it.

1. Strive for it: 1 Cor. i. 10, 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.' We should all strive together, as if we had but one scope, one interest, one heart. We should grow up to this perfection more and more. Oh! what conscience should we make of keeping the unity of the Spirit in the bond of peace! If we are not one in opinion, yet we should have one aim and scope. Let us concur in one object and rule, and as far as we have attained to the knowledge of it, let us walk together.

2. Wait for it. The perfection of our communion is in life eternal. Here it is begun, we are growing to the perfect day: Prov. iv. 18, 'The path of the just is as the shining light, that shineth more and more unto the perfect day.' *Ibi Lutherus et Zuinglius optime conveniunt.* We are going thither where Hooper and Ridley, Luther and Zuinglius, shall be of a mind. In heaven they are all of one mind, one heart, one employment; there is neither pride, nor ignorance, nor factions to divide us, but all agree in one concert.

Secondly, The end as to the world, their conviction, 'That the world may know that thou hast sent me, and that thou hast loved them as thou hast loved me.' When is the world convinced, and how? I shall answer both together—In part here, and fully hereafter.

1. In part here, by Christ's being and working in them, by the life of Christ appearing in their conversations.

2. Fully and finally at the last judgment, by the glory put upon them. The reprobate world shall know, to their cost, when they shall see them invested with such glory, that they were the darlings of God.

But of what shall the world be convinced? Of Christ's mission and the saints' privileges, that Christ was authorised by God as the doctor of the church, and the saints are dearly beloved of God.

Observe, there are two things God is tender of, and two things the world is ignorant of—his truth, and his saints.

1. God prizeth these above all things.

[1.] His gospel; and therefore would have the world convinced that Christ was sent as a messenger from the bosom of God.

[2.] His saints; and therefore he would have them convinced of his love to them, and that he hath taken them into his protection, as he did the person of Christ. What should people regard but these two, especially since God hath put his little ones to nurse, and bid them be wise to learn his truths?

2. The world is most ignorant of these two; of the divine authority of the gospel, and therefore they slight it, and refuse it as much as they do; and of the dearness of his saints, therefore they persecute and molest them, and use them hardly. The world may be well called 'darkness,' Eph. v. 8, because they are ignorant of two things which do most concern them.

But let us speak more particularly of that wonderful and mysterious expression, 'That thou hast loved them, as thou hast loved me.

Observe three things—(1.) That God loveth Christ; (2.) That God loveth the saints as he loved Christ; (3.) That Christ would have the world know so much, and be convinced of it.

Observe, first, that God loveth Christ as the first object of his love: 'This is my beloved Son, in whom I am well pleased,' Mat. iii. 17. He is his dear Son: Col. i. 13, 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.' God saw all the works of his hands that they were good. He delighteth in the creatures, much more in his Son. He loveth Christ as God, and as mediator, as God-man.

1. As God; so he is *primum amabile*, the first object of his love, as his own express image, that represents his attributes exactly. He is the first Son, the natural Son, as we are adopted ones; and so his soul taketh an infinite contentment in Christ, before hill or mountain were brought forth: Prov. viii. 30, 31, 'Then was I with him, as one brought up with him, and I was daily his delight, rejoicing alway before him, rejoicing in the habitable part of his earth,' &c. As two that are bred up together take delight in one another.

2. As mediator; he loveth the human nature of Christ freely. The first object of election was the flesh of Christ assumed into the divine person: Col. i. 19, 'It pleased the Father that in him should all fulness dwell;' it deserved not to be united to the divine person. When it was united, the dignity and holiness of his person deserved love. There was the fulness of the godhead in him bodily, the Spirit without measure, all that is lovely. And then, besides the excellency of his person, there was the merit of his obedience; he deserved to be loved by the Father for doing his work: John x. 17, 'Therefore doth my Father love me, because I lay down my life, that I might take it again;' that was a new ground of love. Christ's love to us was a further cause of God's love to him. Thus you see how God loveth Christ.

Use 1. It giveth us confidence in both parts of Christ's priestly office—his oblation and intercession. His oblation: Mat. iii. 17, 'This is my beloved Son, in whom I am well pleased.' God hath proclaimed it from heaven that he is well pleased with Christ standing in our room, though so highly offended with us, and with him for our sake: Eph. i. 6, 'To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.' All that come under his shadow will be accepted with God. He is beloved, and will be accepted in all that he doeth; his being beloved answereth our being unworthy of love. Surely he will love us for his sake, who hath purchased love for us. His intercession: if the Father loveth Christ, we may be confident of those petitions we put up in his name: John xvi. 23, 'Whatsoever ye shall ask the Father in my name, he will give it you.' Our advocate is beloved of God. When we pray in the name of Christ, according to the will of God, our prayer is in effect Christ's prayer. If you send a child or servant to a friend for anything in your name, the request is yours; and he that denieth the child or servant denieth you. When we come in a sense of our own unworthiness, on the score and account of being Christ's disciples, and with a high estimation of Christ's worth and credit with the Father, and that he will own us, that prayer will get a good answer.

Use 2. It is a pledge of the Father's love to us; and if God gave Christ, that was so dear to him, what can he withhold? Rom. viii. 32, 'He that spared not his own Son, but gave him up to the death for us all, how will he not with him also freely give us all things?' He spared him not; the Son of his love was forsaken and under wrath; and will he then stick at anything? God's love is like himself, infinite; it is not to be measured by the affection of a carnal parent. Yet he gave up Christ. Love goeth to the utmost; had he a greater gift, he would have given it. How could he show us love more than in giving such a gift as Christ? John xvi. 22, 'The Father himself loveth you, because ye have loved me, and have believed that I came forth from God.' God hath a respect for those that believe in Christ, and receive him as the Son of God.

Use 3. It is an engagement to us to love the Lord Jesus: 1 Cor. xvi. 22, 'If any man love not the Lord Jesus Christ, let him be Anathema maranatha.' Shall we undervalue Christ, who is so dear and precious with God? Let us love him as God loved him.

1. God loved him so as to put all things into his hands: John iii. 35, 'The Father loveth the Son, and hath put all things into his hand.' Let us own him in his person and office, and trust him with our souls. He is intrusted with a charge concerning the elect, in whose hands are your souls: 2 Tim. i. 12, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.'

2. God hath loved him, so as to make him the great mediator to end all differences between God and man. God hath owned him from heaven: Mat. iii. 17, 'This is my beloved Son, in whom I am well pleased.' Do you love him so as to make use of him in your communion with God? Heb. vii. 25, 'Wherefore is he able to save to the uttermost all that come unto God through him, seeing he

ever liveth to make intercession for us.' That is the sum of all religion.

3. God loveth him so as to glorify him in the eyes of the world: John v. 22, 23, 'The Father judgeth no man; but hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father that hath sent him.' Do you honour him? Phil. i. 21, ἐμοὶ τὸ ζῆν Χριστὸς, 'To me to live is Christ,' should be every christian's motto. This is love, and not an empty profession. Christ will take notice of it, and report it in heaven; it is an endearing argument when the Father's ends are complied with: John xvii. 10, 'And all thine are mine, and mine are thine, and I am glorified in them.'

SERMON XL.

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—JOHN XVII. 23.

I COME now to the second observation, that God loveth the saints as he loved Christ.

The expression is stupendous; therefore divers interpreters have sought to mitigate it, and to bring it down to a commodious interpretation.

First, *Καθὼς, as,* is a note of causality as well as similitude. He loveth us because he loved Christ. Therefore it is said: Eph. i. 6, 'He hath made us accepted in the beloved.' The elect are made lovely, and fit to be accepted by God, only by Jesus Christ; accepted both in our state and actions as we are reconciled to him; and all that we do is taken in good part for Christ's sake, who was sent and intrusted by the Father to procure this favour for us, and did all which was necessary to obtain it. The ground of all that love God beareth to us is for Christ's sake. There is indeed an antecedent love showed in giving us to Christ, and Christ to us: John iii. 16, 'For God so loved the world, that he gave his only-begotten Son—That whosoever believeth in him should not perish, but have everlasting life.' The first cause of Christ's love to us was obedience to the Father; the Son loved us, because the Father required it; though afterwards God loved us because Christ merited it. All consequent benefits are procured by the merit of Christ. The Father, that is first in order of persons, is first in order of working, and can have no higher cause than his own will and purpose. And besides, there is an obligation established to every person. Absolute elective love is the Father's property and personal operation; but then his eternal purpose is brought to pass in and through Jesus Christ. In the carriage of our salvation, Christ interposeth; so we are chosen in him as head of the elect, Eph. i. 4, pardoned, justified, sanctified, glorified in and through him. All these benefits and fruits of God's love are procured by Christ's

merit; not only as it is the more for the freedom of grace that the reasons why man should be loved should be without himself, and so the obligation is increased; and not merely neither for the greater fulness of our comfort; for if God should love us in ourselves, it would be a very imperfect love, our graces being so weak, and our services so stained. But whence should we have this grace at first, which is the object of his love? He could never find in us any cause why he should love us. God could not love us with honour to himself, if his wisdom had not found out this way of loving us in Christ. There was a double prejudice against us—our nature was loathed by God's holiness, and then God's justice had a quarrel against us.

1. For God's holiness. What communion could there be between light and darkness? God is holy by nature, and we are sinners by nature. Nature being corrupted, God cannot love it, unless he see it in such a person as Christ is: Ps. v. 4, 5, 'For thou art not a God that hast pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight, thou hatest all workers of iniquity;' not only the work, but the person. Therefore we are hidden in him, found in him; as when a man loathes a pill, we lap it up in something which he affects. God abhorred the sight of man till found in Christ.

2. God's justice had a quarrel against us. God dealt with man by way of covenant, and so hated man not only out of the purity of his nature, but out of justice; his righteous anger was kindled because of the breach of the covenant. When subjects are fallen into displeasure with their prince, such an one as the king loveth must mediate for them. So 'God was in Christ, reconciling the world unto himself,' 2 Cor. v. 19. How cometh God, who seemed to be bound in point of honour to avenge himself on sinners, to be reconciled? In Christ he received satisfaction. God was resolved to manifest an infinite love to man, but he would still manifest an infinite hatred against sin; which could not be more fully manifested than by making Christ the ground of our reconciliation. Thus the wisdom of God hath taken up the difference between us and his holiness, and between us and his justice, that so divine love may be like itself, not blind, but rational. This was the great prejudice—how could the holy God, the just God, who is not overcome with any passion, love such vile and unworthy creatures as we are? The question is answered—he loveth us in Christ, and for Christ's sake.

Secondly, Take the particle *καθὼς*, *as*, in the ordinary acceptation. So it signifieth smilitude and likeness; but then it signifieth not an exact equality, but some kind of resemblance: 'Be ye perfect, as your heavenly Father is perfect,' Mat. v. 48; 'One as we are one.' So here —(1.) There is a disparity; (2.) A likeness.

1. A disparity; for in all things Christ hath the pre-eminence, both as God and as mediator.

[1.] As God; he is most perfect, in whom God hath found all complacency and delight: Prov. viii. 30, 'Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him.' He was God, we are creatures; he the natural Son: Ps. ii. 7, 'Thou art my Son; this day have I begotten thee.' We the

adopted children: John i. 12, 'To as many as received him, to them gave he power to become the sons of God.' God's love to Christ was necessary, ours is a free dispensation: John iii. 16, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

[2.] As mediator; so he is the first beloved. God loves Christ as the first object of his love; after Christ, he loveth those that are Christ's. The relation begins with him: John xx. 17, 'Go to my brethren, and say unto them, I ascend unto my Father and your Father, unto my God and your God.' He is loved as the head of the mystical body, we as members; the head first, then the members. He is loved for his own sake, we for his.

2. Yet there is a likeness. God loveth us with a like love.

[1.] Upon the same grounds—nearness and likeness.

(1.) Nearness. He loveth Christ as his Son, so he loveth us as his children: 1 John iii. 1, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' There is a threefold *ecce* in scripture. (1.) *Ecce demonstrantis*, as pointing with the finger: John i. 29, 'The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, that taketh away the sin of the world.' It referreth to a thing or person present, and it noteth the certainty of sense, as there he pointed at him as present; or to a doctrine, and then it noteth the certainty of faith: Job v. 27, 'Lo this, we have searched, so it is; hear it, and know thou it for thy good;' believe it as a certain truth. (2.) There is *ecce admirantis*, as awakening our drowsy minds more attentively to consider of the matter; as Lam. i. 12, 'Behold, and see if there be any sorrow like unto my sorrow.' So here, entertain it with wonder and reverence as an important truth. (3.) *Ecce exultantis, vel gratulantis*, as rejoicing and blessing ourselves in the privilege: Ps. cxxi. 4, 'Behold, he that keepeth Israel, he neither slumbers nor sleeps.' Now all these take place here. Behold it with faith and confidence, as a certain truth; behold it with reverence and wonder, as a high dignity; behold it with joy and delight, as a blessed privilege: as it is a certain truth, we should believe it more firmly; as it is an important truth, we should consider it more seriously; as it is a comfortable truth, we should improve it more effectually, to our great joy and satisfaction in all conditions. The wisdom of God findeth out relations between God and us, to establish a mutual love between us. He would be known, not only as our creator, but our father; and indeed none is so much a father as God is. Earthly parents have but a drop of fatherly compassion suitable to their finite scantling; never had any such bowels and affections as our Father which is in heaven. If we look to his fatherly bowels, none deserveth the title but he: Isa. xlix. 15, 'Can a mother forget her sucking child, that she should not have compassion on the fruit of her womb? yea, they may forget, yet will not I forget thee;' Mat. vii. 11, 'If ye then, being evil, know how to give good gifts unto your children, how much more will your Father which is in heaven give good things to them that ask him?' Ps. xxvii. 10, 'When my father and mother forsake me, then the Lord will take me up.' Certainly God excelleth all temporal relations; never father had such bowels

and affections. We were never in the bosom of God, to know his heart; but the only Son of God, that came out of his bosom, he hath told us tidings of it, and hath bidden us come boldly and call him Father. 'When ye pray, say, Our Father.'

(2.) Likeness is another ground of love. God loveth Christ, not only as his Son, but as his image, he being 'the brightness of his glory, and the express image of his person,' Heb. i. 3. So he loveth the saints, who are by grace renewed after his image: Col. iii. 10, 'And that ye put on the new man, which is renewed in knowledge after the image of him that created him;' and who are thereby made 'partakers of the divine nature,' 2 Peter i. 4. We lost by Adam the image of God and the favour of God; now, first his image is repaired in us, then his love and favour is bestowed on us; without this we could not be lovely in his eye, for we are amiable in the sight of God by reason of that comeliness he has put upon us.

[2.] There are like properties.

(1.) It is free. So was God's love to Christ's manhood; as much of his substance as was taken from the virgin was chosen out of grace. Christ for his whole person deserved love, but as to his human nature, he was himself an object of elective love as we are; and this being assumed into the unity of his person, Christ was set apart by God for the work of mediation: Isa. xlii. 1, 'Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my Spirit upon him.' Choice supposeth the preferment or acceptance of one, and refusal of another; so was Christ chosen as man. This the virgin acknowledgeth: Luke i. 48, 'He hath regarded the low estate of his handmaid.' He had done her an honour, the greatest that was done to any of his servants, among which she acknowledged herself the unworthiest. So much of the substance of the virgin as went to the person of Christ, and his human soul, was chosen out of mere grace. Nay, in his divine person there was a choice which is to be referred to the wisdom and pleasure of the Father: Col. i. 19, 'It pleased the Father that in him should all fulness dwell.' The same account as is given of our salvation: Mat. xi. 25, 26, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.' So is God's love to us free and undeserved; his love is the reason of itself; he loved us because he loved us: Deut. vii. 7, 8, 'The Lord did not set his love on you, nor choose you, because ye were more in number than any people; but because the Lord loved you.' There is the last cause, God's act is its own law and reason, we can give no other account.

(2.) It is tender and affectionate. There is a full complacency and delight in Christ: Mat. iii. 17, 'This is my beloved Son, in whom I am well-pleased.' His heart was taken up with him, he was full of contentment in him; as a husband is called 'the covering of the eyes,' because a woman should look no further. So Prov. viii. 31, 'I was daily his delight, rejoicing always before him.' So tenderly affectioned is God to the saints: Isa. lxii. 5, 'As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee;' then affections are in their reign and height. So tender is God of his people: Zech. ii.

8, 'He that toucheth you, toucheth the apple of his eye.' The eye is the most tender part, and so is the apple of the eye. Can there be a more endearing expression?

(3.) It is eternal. Christ as mediator was loved before the foundation of the world in God's purpose: John xvii. 24, 'Father, I will that they also whom thou hast given me may be with me where I am, that they may behold my glory that thou hast given me; for thou hast loved me before the foundation of the world.' And in loving Christ he loved us; and in choosing Christ as head of the church, the members were included in that election, for head and body cannot be severed. This grace was given us in Christ before the world began: 2 Tim. i. 9, 'Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' Some are not called as soon as others, but all are loved as soon as others, even from eternity. God's love is as ancient as himself, there was no time when God did not think of us, and love us. We are wont to prize an ancient friend; the ancientest friend we have is God, who loved us not only before we were lovely, but before we were at all. He thought of us before ever we could have a thought of him; after we had a being in infancy, we could not so much as know that he loved us; and when we came to years of discretion, we knew how to offend before we knew how to love and serve him; we cared not for his love, but prostituted our hearts to other things. Let us measure the short scantling of our lives with eternity, wherein God showed love to us. As to our beings, we are but of yesterday; as to the constitution of our souls, we are sinners from the womb; and when we are convinced of it, we adjourn and put off the love of God to old decrepit age, when we have spent our strength in the world, and wasted ourselves in deceitful and flesh-pleasing vanities. Now it should shame us when we remember God's love is as ancient as his being. Some look after God sooner than others; but if you look after God never so soon, God was at work before us; those that began earliest, as Josiah, John Baptist, find God more early providing for their eternal welfare.

(4.) It is unchangeable; as to Christ, so to us; from eternity it began, to eternity it continueth: it began before the world was, and will continue when the world shall be no more: Ps. ciii. 17, 'The mercy of the Lord is from everlasting to everlasting, upon them that fear him, and his righteousness unto children's children.' It is man's weakness to change purposes; we have good purposes, but they are suddenly blasted; but God's eternal purpose, that shall stand. We are mutable, and frequently change, out of the levity of our nature or the ignorance of futurity; therefore upon new events we easily change our minds; but God, that seeth all things at once, cannot be deceived; the first reasons of God's love to man are without man, and so eternal. Among the persons of the Godhead, the Son loveth because the Father required it; the Father, because the Son merited it; and the Holy Ghost, because of the purpose of the Father; and the purchase of the Son abideth in our hearts, to preserve us unto God's use, and to keep afoot his interest in us.

Thirdly, There are the like fruits and effects of it. I shall instance in some which are like his love to Christ.

1. Communication of secrets. All things are in common amongst those that love one another. Said Delilah to Sampson, Judges xvi. 15, 'How canst thou say, I love thee, when thy heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.' Now Jesus Christ knoweth all the secrets of God: John i. 18, 'No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.' Christ, lying in the Father's bosom, knoweth his nature and his will. So it is with the saints: John xiv. 21, 'He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.' As God manifested himself to Christ, so Christ will to us. Christ hath treated us as friends: John xv. 15, 'Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you.' The knowledge of God's ways is a special fruit of his love.

2. Spiritual gifts. God's love to Christ was a bounteous love: John iii. 34, 35, 'God giveth not the Spirit by measure to him: the Father loveth the Son, and hath given all things into his hands.' God's love was showed to Christ in qualifying the human nature with such excellent gifts of grace. As to us, God's love is not barren; as a fruit of God's love, Christ received all things needful for us. You will perhaps say, as they replied to God when he said, 'I have loved you, Wherein hast thou loved us?' Mal. i. 2, because he hath not made you great, rich, and honourable. If he hath given us such a proof of his love as he gave to Christ, namely, such a measure of his Spirit as is fit for us, we have no reason to murmur or complain. The Spirit of illumination is better than all the glory of the world: Prov. iii. 32, 'The froward is an abomination to the Lord; but his secret is with the righteous.' The Spirit of regeneration, to convert the heart to God and heaven: 1 Cor. ii. 12, 'Now we have received, not the spirit of the world, but the Spirit that is of God, that we might know the things that are freely given us of God.' The Spirit of consolation, to evidence God's love to us, and our right to glory: 2 Cor. i. 22, 'Who hath sealed us, and given the earnest of his Spirit in our hearts;' 2 Cor. v. 5, 'Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.' As the end of his love to Christ's human nature was to bring it to heaven, so the end of God's love to us is to sanctify us, and so to make way for glory.

3. Sustentation, and gracious protection during our work and service. This was his love to Christ: Isa. xlii. 1, 'Behold my servant whom I uphold;' 'I am not alone, my Father is with me,' John viii. 16. His enemies could not touch him till his time came: John xi. 9, 'Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.' As long as the time of exercising his function here lasted, there was such a providence about him as did secure him from all danger; and till that time was past, and the providence withdrawn, he was safe; and when that

was out, and he seemed to be delivered to the will of his enemies, all the creatures were in a rout, the sun was struck blind with astonishment, the earth staggered and reeled. So God will carry us through our work, and keep us blameless to his heavenly kingdom; but if we are cut off by the violence of men, all the affairs of mankind are put in confusion, and carried headlong, besides the confederacies of nature disturbed, and divers judgments (as in Egypt, and the land of the Philistines) ensue; *odium in religionis professores;* the world shall know how dear and precious they are to God.

4. Acceptance of what we do. God accepted all that Christ did; it was very pleasing to God: Eph. v. 2, 'Walk in love, as Christ also hath loved us, and given himself for us an offering and a sacrifice to God for a sweet-smelling savour.' In every solemn sacrifice for the congregation, the blood of it was brought unto the mercy-seat with a perfume; but Christ's sacrifice received value from his person, he being one so dear to God, so excellent in himself. This kind of love God showeth to us, the persons of the upright are God's delight; and then their prayers: Cant. v. 1, 'I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey.' Though our services are mingled with weaknesses and imperfection, they shall be accepted: 'But the sacrifice of the wicked is an abomination to the Lord, much more when he bringeth it with an evil mind,' Prov. xv. 8.

5. Reward. Christ was gloriously exalted; after his sufferings he entered into glory, and was conducted to heaven by angels, and welcomed by the Father, who, as it were, took him by the hand: Ps. ii. 7, 8, 'Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' So if we do what he did, we shall fare as he fared: John xii. 26, 'If any man serve me, let him follow me, and where I am, there shall my servant be: if any man serve me, him will my Father honour.' When we die, we shall be conveyed to heaven by angels: Luke xvi. 22, 'The beggar died, and was carried by angels into Abraham's bosom;' our souls first, then our bodies: Phil. iii. 21, 'Who shall change our vile bodies, that they may be like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.' And at last we shall have a solemn welcome into heaven: Mat. xxv. 21, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.' Christ is not only purchaser, but first possessor, and is gone into heaven to prepare a place for us, to which he will at last bring us: John xiv. 2, 3, 'In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you; and if I go to prepare a place, I will come again and receive you unto myself, that where I am, there ye may be also.'

Use 1. Information, to show what ground we have of patience, comfort, and confidence.

1. Of patience in afflictions from God. Would we be loved otherwise than Christ was loved? We see in the person of Christ that love may stand with fatherly correction. Christ was beloved by God,

yet under poverty, disgrace, persecution, hunger, thirst, &c. When Christ was hungry, the devil came unto him: Mat. iv. 3, 'If thou be the Son of God, command that these stones be made bread.' So he taketh advantage of our troubles and afflictions to make us question our adoption; but we may retort the argument: Heb. xii. 7, 8, 'If ye endure chastisement, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.' Brambles are not pruned, but vines. God loved Christ in the lowest degree of his abasement, as much as at other times. Shall I desire to be otherwise beloved of God than Christ was? Nay; God's love may stand with sad suspensions of soul-comforts: Mat. xxvii. 46, 'My God, my God, why hast thou forsaken me?' The natural Son was in the love of God when at the worst; God loved him still, though he appeared to him with another face; as the sun is the same when it shineth through red glass, only it casts a more bloody reflection. God had one Son without sin, but none without suffering.

2. Comfort when we meet with ill-usage in the world. Our Lord Jesus prayeth that the world may be convinced that God loved them as he loved Christ. When the world entreated Christ ill, how was the world convinced that God loved him? There was an eclipse at his death, which was a monument of God's displeasure: Mat. xxvii. 54, 'When the centurion, and they that were with him watching Jesus, saw the earthquake, and those things which were done, they feared greatly, saying, Truly this was the Son of God.' So when Christ's members are evil-entreated, there are public monuments of God's displeasure, the courses of nature are altered, droughts, inundations, pestilences, famines, unseasonable weather, confusions, &c. If this be not, when God smileth, though the world frowneth, you will convince them by bearing up with courage and confidence. The more the world is set against us, the more do the fruits of his love appear before men.

3. Confidence in the midst of dangers and temptations. When once we are assured of God's love, what shall separate us from it? Rom. viii. 38, 39, 'For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' Can anything alienate God's love in Christ? If it were God's love in us, that were an uncertain ground of hope; but it is God's love in Christ. Get but an assurance of his love, and you will never be ashamed. What can alienate the heart of God from you, while you are faithful to him, and have the sure pledge of his love, his Spirit in your heart? Love or hatred is not known by anything that is before us. But if you have a heart to seek him, fear him, obey his laws; this is the favour of his people, and this was his love to Christ.

Use 2. Direction.

1. Whereby chiefly to measure God's love; by his spiritual bounty: John iii. 34, 35, 'God giveth not the Spirit by measure to him. The Father loveth the Son, and hath given all things into his hands.' So the gifts and graces of the Spirit are the special effects of his love;

for he loved us as he loved Christ, and thus he manifested his love to Christ: Ps. cvi. 4, 'Remember me, Lord, with the love that thou bearest to thy people.' When one gave Luther gold, he said, *Valde protestatus sum, me nolle sic a Deo satiari.* Be not satisfied till God love you with such a love as he loved Christ. Inward excellences, though with outward crosses, these are the best fruits of his love; a heart to seek him, to fear his name, to obey his laws, an understanding to know his will. God's love is best known by the stamp of his Spirit, that is his mark set upon us. Let us leave outward things to God's wisdom. Love or hatred is not known by all that is before us. Let us labour for a share in his peculiar love: Ps. cxix. 132, 'Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.' Lord, I do not ask riches, nor glory, nor preferment in the world; I ask thy love, thy grace, thy Spirit. Doth our Saviour care for outward things? Other things are given promiscuously, these to his favourites. God's love is conveyed through Christ: Rev. i. 5, 'To him that loved us, and washed us from our sins in his own blood.' He loved us, and sanctified us: Eph. v. 25, 26, 'Husbands, love your wives, as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.' Nothing more worthy, nothing more suitable to Christ's love.

2. It directeth us what to do when we are dejected through our own unworthiness. Look upon God's love in Christ. If God did take arguments and grounds of love from the creature, where would he have found objects of love? God hath proclaimed it from heaven: Mat. iii. 17, 'This is my beloved Son, in whom I am well pleased;' and 'We are accepted in the beloved,' Eph. i. 6. Jesus Christ is worthy; desire 'to be found in him, not having thine own righteousness.' Lord, for the merits of thy blessed Son, accept of me. Christ, being beloved of the Father, is the storehouse and conduit to convey that love to his people.

Use 3. Exhortation, to endeavour after the sense and apprehension of this love in our own hearts. Surely this is our duty; for Christ afterward saith, ver. 26, 'That the love wherewith thou hast loved me may be in them.' There is a love of God towards us, and a love of God in us; so Zanchy, citing the text. His love, *ergo nos*, towards us, is carried on from all eternity; but *nondum in nobis*, it is not in us, but in time. He loved us before the foundation of the world, though we know it not, feel it not; but now this love beginneth to be in us when we receive the effects, and God is actually become our reconciled Father in Christ. God's love from everlasting was in purpose and decree, not in act. God's love in us is to be interpreted two ways—both in the effects and the sense. In the effects, at conversion: Eph. ii. 4, 5, 'But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ.' In the sense, when we get assurance, and an intimate feeling of it in our own souls. Both are wrought in us by the Spirit: Rom. v. 5, 'And hope maketh us not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, that is given to us.' A man may have the effects,

but not the sense. God may love a man, and he not know it, nor feel it. But we are to look after both. Therefore I shall do two things—(1.) Press you to get the sense; (2.) Speak to the comfort of them that have indeed the effects but not the sense.

First, I shall press you all to get the sense and comfortable apprehension of this love, that God loved you as he loved Christ.

1. Motives. The benefits are exceeding great.

[1.] Nothing quickeneth the heart more to love God. Certainly we are to love God again, who loved us first, 1 John iv. 19. Now though it be true that *radius reflexus languet*, that God loveth us first, best, and most, yet the more direct the beam, the stronger the reflection; the more we know that God loveth us in Christ, the more are we urged and quickened to love God again: 2 Cor. v. 14, 'For the love of Christ constraineth us.' And this consideration is the more binding; if you expect those privileges which Christ had, you must express your love by suitable obedience: John vi. 38, 'I came down from heaven, not to do mine own will, but the will of him that sent me;' John iv. 34, 'My meat is to do the will of him that sent me, and to finish his work;' John viii. 29, 'And he that sent me is with me; the Father hath not left me alone, for I do always those things that please him.' You must love him as Christ loved him. Will you sin against God, that are so beloved of him? Thus we must kindle our hearts at God's fire, for love must be paid in kind.

[2.] It maketh us contented, patient, and joyful in tribulations and afflictions: Rom. v. 3, 'And not only so, but we glory in tribulations also;' and 1 Peter i. 8, 'Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.'

[3.] Nothing more emboldeneth the soul against the day of death and judgment than to know that God loveth us as he loved Christ, and therefore will give us the glory that Christ is possessed of: 1 John iv. 17, 'Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is so are we in the world;' the greater apprehension we have of the love of God in Christ, the more perfect our love is.

2. Means that this may be increased in us.

[1.] Meditate more on, and believe the gospel. It is good to bathe and steep our thoughts in the remembrance of God's wonderful love to sinners in Christ: John xvii. 26, 'I have declared to them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.' Fervency of affection followeth strength of persuasion, and strength of persuasion is increased by serious thoughts.

[2.] Live in obedience to the Spirit's sanctifying motions; for this love is applied by the Spirit: Rom. viii. 14, 'For as many as are led by the Spirit of God, they are the sons of God;' compared with 16th verse, 'The Spirit itself beareth witness with our spirits, that we are the children of God.' The Spirit obeyed as a sanctifier will soon become a comforter, and fill our hearts with a sense of the love of God.

[3.] Take heed of all sin, especially heinous and wilful sins: Isa.

lxix. 2, 'Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear;' Eph. iv. 30, 'And grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.' Otherwise you may lose the sense of God's love once evidenced. Men that have been lifted up to heaven in comfort, have fallen almost as low as hell in sorrow, trouble, and perplexity of spirit. One frown of God, or withdrawing the light of his countenance, will quickly turn our day into night; and the poor forsaken soul, formerly feasted with the sense of God's love, knoweth not whence to fetch any comfort and support.

Secondly, I shall seek to comfort them that have but the effects, not the sense. For many serious christians will say, Blessed are they who are in Christ, whom God loveth as he loved Christ; but what is this to me, that know not whether I have any part in him or no? To these I will speak two things—(1.) What comfort yet remaineth; (2.) Whether these be not enough to evidence they have some part in Christ.

1. What may yet stay their hearts.

[1.] The foundation of God still standeth sure: 'The Lord knoweth those that are his,' 2 Tim. ii. 19. He knoweth his own, when some of them know not they are his own; he seeth his mark upon his sheep, when they see it not themselves. God doubteth not of his interest in thee, though thou doubtest of thy interest in him; and you are held faster in the arms of his love than by the power of your own faith; as the child is surer in the mother's arms than by its holding the mother.

[2.] Is not God in Christ willing to show mercy to penitent believers? or to manifest himself to them as their God and reconciled Father? Did not his love and grace find out the remedy before we were born? And when we had lived without God in the world, he sought after us when we went astray; he thought on us when we did not think on him, and tendered grace to us when we had no mind and heart to it: Isa. lxv. 1, 'I am sought of them that asked not for me; I am found of them that sought me not.'

[3.] Hast thou not visibly entered into the bond of the holy oath, and consented to the covenant, seriously at least, if thou canst not say sincerely? Or dost thou resolve to continue in sin rather than accept of the happiness offered or the terms required? Then thou hast no part in Christ indeed. But if thou darest not refuse his covenant, but cheerfully submittest to it, then God is thy God: Zech. xiii. 9, 'I will say, It is my people; and they shall say, The Lord is my God.' If thou consentest that Christ shall be thy Lord and Saviour, thou art a part of the renewed estate whereof Christ is the head.

[4.] If thou wantest a sense of his love, because of thy manifold failings, it is unreasonable to think that all will end in wrath, which was begun in so much love. If he expressed love to thee in thy unconverted estate, and hath brought thee into God's family, will he destroy thee, and turn thee out again upon every actual unkindness? The Lord doth gently question with Jonah in his fret: 'Dost thou well to be angry?' Jonah iv. 9. When the disciples fell asleep in the night of Christ's agony, he doth not say, Ye are none of mine, because

ye could not watch with me one hour; but rather excuseth it: Mat. xxvi. 41, 'The Spirit indeed is willing, but the flesh is weak.' This great love of God overcometh all the unkindness of his children.

2. What may evidence they are concerned in this love.

[1.] There is some change wrought in you; thou art now no despiser of God and his holy ways; the heart of thy sensuality, pride, and worldliness is broken, though too much of it still remaineth in thee. Now it is good to be in the way to a further progress; and we begin with mortification: 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.' Every change for the better is either the new creature or a preparation to it.

[2.] The gift of the sanctifying Spirit is more prized by thee than all the riches and honours in the world. Now without holiness we cannot esteem holiness, and practically prefer it about other things. God loveth Christ as he bore his image; so he loveth us as we are sealed by the mark of the Spirit: Ps. cvi. 4, 'Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation;' and Ps. cxix. 132, 'Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.'

[3.] Thou lovest and preferrest Christ's people, and that for their holiness, and therefore seekest to discountenance all sorts of wickedness: Ps. xv. 4, 'In whose eyes a vile person is contemned; but he honoureth them that fear the Lord.' He laboureth to discountenance all sorts of wickedness, and desireth to bring goodness and godliness into a creditable esteem and reputation, and payeth a hearty honour and respect to those that excel therein: so Ps. xvi. 3, 'But to the saints that are in the earth, and to the excellent, in whom is all my delight.' He doth value them, and esteem them, above the greatest men in the world, because they are so loved, prized, and set apart by God.

[4.] You labour more and more to be such, whom God loveth as he loved Christ. Jesus Christ was the express image of his person; we strive to be such in the world as Christ was, 1 John iv. 17, hating what God hateth, and loving what God loveth; then we make it our business to walk as he walked, 1 John ii. 6, doing his will, seeking his glory. God loved Christ for that spirit of obedience that was in him, who shrunk not in the hardest duties, but, whatever it cost him, was faithful in his work.

Observe, thirdly, that God would have the world know so much, and be convinced of this great love which he beareth to the saints: 'That the world may know that thou hast loved them,' &c.

1. The necessity of the world's knowledge.

[1.] Because the world is blinded with ignorance and prejudice against the children of God; they cannot, or rather will not see: 1 Cor. ii. 14, 'But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' They will not see, because they have a mind to hate.

[2.] The life that floweth from this union is a hidden thing: Col. iii. 3, 'For our life is hid with Christ in God.' It is hidden, because maintained by an invisible power; the spiritual life is hidden under

the veil of the natural life: Gal. ii. 20, 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' It is obscured by infirmities. The best show forth too much of Adam, and too little of Jesus. It is hidden under afflictions: Heb. xi. 37, 38, 'They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented; of whom the world was not worthy,' &c.; and the world's reproaches: 2 Cor. vi. 8, 'By honour and dishonour, by evil report and good report; as deceivers, and yet true.'

2. The means whereby the world is convinced.

[1.] The promises of the word show God's great love to the saints, and hereby he hath engaged himself to do great things for them: 2 Peter i. 4, 'Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.' He hath engaged to pardon their sins, accept their persons, sanctify their natures, keep them blameless to his heavenly kingdom, and finally, to translate them to glory: Deut. xxxiii. 29, 'Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, and who is the shield of thy excellency! thy enemies shall be found liars unto thee; and thou shalt tread upon their high places;' Ps. cxliv. 15, 'Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.'

[2.] By the visible fruits of the mystical union. The gift of the Spirit cannot be hidden, they have a power and presence with them which others have not: 1 Peter iv. 14, 'The Spirit of glory and of God resteth upon you.' They live contrary to the course of this world, so as to become the world's wonder: 1 Peter iv. 4, 'Wherein they think it strange that you run not with them to the same excess of riot.' And reproof: Heb. xi. 7, 'By faith Noah, being warned of God of things not seen as yet, moved with fear prepared an ark for the saving of his house, by the which he condemned the world.'

[3.] By the wonderful blessings of God's providence; they are hidden in the secret of his presence, strangely preserved: Ps. iv, 3, 'But know that the Lord hath set apart him that is godly for himself;' not only as instruments of his glory, but as objects of his special favour and grace.

[4.] This is more fully seen for the utter confusion of the wicked at the last day: 2 Thes. i. 10, 'When he shall come to be glorified in his saints, and to be admired in all them that believe.' Now it is for their conviction or conversion, then for their confusion; these are those whose lives we judged madness, and ways folly!

3. Why Christ was so earnest that the world should know this.

[1.] To restrain their malice: 1 Cor. ii. 5, 'Had they known it, they would not have crucified the Lord of glory.' If God loveth believers, it should stop the violence and malice of the world against them; they are the beloved ones of God whom they malign, and against whom their heart riseth.

[2.] It stirreth them up to come out of their wicked condition, that is, out of a state of nature: Ps. vii. 11, 'God is angry with the wicked every day.'

[3.] To put in for a share in this blessed estate, that they may be some of those whom he loveth as he loved Christ.

Use 1. Caution to the carnal world. Do not hate those whom God thus loveth. To you they are accursed, but God counteth them precious: Isa. xliii. 4, 'Since thou wast precious in my sight, thou hast been honourable, and I have loved thee.' To you they are the scurf and offscouring: 1 Cor. iv. 13, 'We are made as the filth of the world, and the offscouring of all things to this day.' But to God they are jewels: Mal. iii. 17, 'They shall be mine, saith the Lord, in the day when I make up my jewels.'

Use 2. Advice to the children of God, to promote the conviction and conversion of the carnal: 1 Peter ii. 12, 'Having your conversation honest amongst the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation.' Herein you imitate your master, and your own safety lieth in it.

SERMON XLI.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. —JOHN XVII. 24.

WE have hitherto seen Christ's prayers for the happiness of his church in the present world; now he prayeth for their happiness in the world to come. His love looketh beyond the grave, and outlasteth the life that now is; he cannot be contented with anything on this side a blessed eternity. Glory as well as grace is the fruit of his purchase, and therefore it is the matter of his prayers. Every verse is sweet, but this should not be read without some ravishment and leaping of heart. One saith he would not for all the world that this scripture should have been left out of the Bible. Certainly we should have wanted a great evidence and demonstration of Christ's affection. Every word is emphatical. Let us view it a little.

Here is a compellation, a request, and the reason of that request. The compellation, 'Father.' In the request there is the manner, how it is made, 'I will.' The persons for whom it is made, 'That they whom thou hast given me.' The matter of the request, in presence and vision, 'Be with me where I am, that they may behold my glory.' Or the matter is everlasting happiness, which is described by the place of enjoyment, and our work when we come thither. Now the reason of all is, the Father's eternal love to Christ, and in Christ to us, 'For thou hast loved me before the foundation of the world.'

First, The compellation, 'Father.' The titles of God are usually suited to the matter in hand. Christ is now suing for a child's portion for all his members, and therefore he saith, 'Father.' God is Christ's father by eternal generation, and ours by gracious adoption, whence our title to heaven ariseth. And therefore it is called an inheritance:

Col. iii. 24, 'Knowing that of the Lord ye shall receive the reward of the inheritance.' It is not simply wages, such as a servant receiveth from his master; but an inheritance, or a child's portion, such as children receive from parents. And it is very notable the apostle there speaketh of servants, who are saved, as God's sons. So our waiting for glory is expressed by 'waiting for the adoption,' Rom. viii. 23, because then we have the fruit of it. We hold heaven not by merit, nor by our purchase, nor by privilege of birth, but by adoption. The ground of expectation is put for the matter of expectation, 'waiting for the adoption.' And now we wait, because now we have *jus hæreditatis;* then we have possession.

Use 1. This notion represents the freeness of grace in giving us glory; we do not receive it as a debt, but as a gift. Nothing is more free than an inheritance. It was purchased by Christ, but it was given to us; we receive it by virtue of his testament, and the Father's promise. It is called an 'inheritance,' Eph. i. 18, 'What is the riches of the glory of his inheritance in the saints;' an inheritance cometh freely, and without burden and incumbrance. Thus we hold heaven by all kind of titles; we have it by purchase, and we have it freely. Christ maketh the purchase, and we possess the gift. It is a greater security to our hopes when we can look for heaven from a merciful Father and a righteous judge; it is just, Christ having paid the price. Therefore it is called, 'The gift of God through Jesus Christ our Lord,' Rom. vi. 20. It is the Father's gift, but for the greater honour to God, and security to us, it is Christ's purchase.

Use 2. It showeth the neceessity of becoming sons to God if we expect heaven. Children can only look for a child's portion. The world is a common inn for sons and bastards; but heaven is called 'our Father's house;' none but children are admitted there: John iii. 3, 'Except a man be born again, he cannot see the kingdom of God.' *Seeing* is often put for *enjoying;* yet the word is emphatical; they shall not have so much as a glimpse of heaven, but are cast into everlasting darkness. A man should never be quiet till he be one of the family, and can evidence his new birth. As they were put from the priesthood as polluted that could not find their genealogy, Ezra ii. 62, so, if you cannot prove your descent from God, you are disclaimed, and reckoned not to God's, but to Satan's family.

Use 3. It teacheth God's children with patience and comfort to wait for this happy estate: Rom. viii. 23, 'And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.' You do not yet know what adoption meaneth; the day of the manifestation of the sons of God is to come: 1 John iii. 3, 'Behold, now are we the sons of God; but it doth not appear what we shall be.' 'It doth not appear,' therefore wait. There is the spirit of an heir and the spirit of a servant, as we read of the 'Spirit of adoption.' A servant must have something in hand, pay from quarter to quarter; they do not use to expect their master's possession; but an heir waiteth till it fall.

You may look upon the compellation as an expression of Christ's hearty good-will. When he sueth for our glorification, he improveth

all his interest in God, 'Father, I will.' When he pleadeth for himself, he useth the same compellation, ver. 1, 'Father, glorify thy Son;' ver. 5, 'And now, O Father, glorify thou me with thine own self.' Thus here Christ's heart is much set upon the happiness of his members; if there be any more endearing title, the Spirit of God here will use it: Father, if I can do anything, or have any room in thy heart or affection; 'Father, I will,' &c. When we would prevail, Christ biddeth us urge our interest: 'When ye pray, say, Our Father,' Luke xi. 2; so doth he. When we mediate for others, we are wont to mention our relation, as a circumstance of endearment; so doth Christ expressly mention his relation when his requests are of great concernment.

Secondly, The next circumstance is the manner of asking, *θέλω*, 'I will,' a word of authority, becoming him that was God and man in one person, who knew the Father's will, who had made a thorough purchase, and so might challenge it of right. So some observe he doth not say *ἐρωτῶ*, but *θέλω*. But possibly it may bear a softer sense in this place; and thus is *θέλω* used elsewhere: Mark x. 35, *θέλομεν*, 'Master, we will that thou shouldest do to us whatever we desire thee;' if that look like an expostulation, or a capitulation rather than a request. See Mark vi. 26, *θέλω*, 'I will that thou give me by and by in a charger the head of John the Baptist;' Mark xii. 38, 'Master, *θέλομεν*, we would see a sign from thee.' Briefly, then, it doth not express his authority so much as the full bent of heart; only because he useth the word *will*, and because at least the manner of expression carrieth the force of a promise, which, if it be backed with his prayers, cannot fall to the ground; we may thence—

Observe the certainty of our glorious hopes. If 'I will' be not a word of authority, it looketh like a testamentary disposition. Christ was about to die, and now he saith, 'I will.' When Christ made his will, heaven is one of the legacies which he bequeatheth to us. This was his last will and testament, 'Father, I will.' You have the very words and form of a testament: Luke xxii. 29, 'I appoint unto you a kingdom, as my Father hath appointed unto me;' *διατίθημι*, the only word we have for a testament. Heaven is ours, a legacy left us by Christ.

But what power had Christ to dispose of it? Let me clear that by the way, since he saith, Mat. xx. 23, 'To sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father.' Christ's power of disposing is not denied, but he showeth only to whom it is given, not for by-respects, but according to God's eternal will and purpose. In the original the words run otherwise than they do in our translation, *οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλὰ οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου*. There is no ellipsis which some have fancied; and it should be rendered thus, 'It is not mine to give, save to those for whom it is prepared of my Father.' He doth not deny degrees of glory, he doth not deny his own power to distribute them, but only asserts that he must dispose according to his Father's will; not for outward and temporal respects of kindred and acquaintance, but as God hath given to every man his measure. Certainly Christ's will standeth good to all intents and purposes; for

as God he hath an original authority, and as mediator he doth nothing contrary to his Father's will; he is tender of that, as you see in the place alleged; so that the objection confirmeth the point.

Use 1. It is comfort to us when we come to die; thou hast Christ's will to show for heaven. When God's justice puts the bond in suit against us, then let faith put Christ's testament in suit. There is an old sentence against us, 'In the day thou eatest thereof, thou shalt die,' Gen. ii. 17, confront it with Christ's prayer. In life we should provide for death, and a comfortable departure out of the world. Hear for the time to come; it is good to have our comforts ready. Can a dying man have a sweeter meditation than Christ's words? 'Father, I will that those whom thou hast given me may be with me where I am.' We know not how soon we may go down to the chambers of death, and become a feast for the worms. When we come to make our own will, we should think of Christ's 'Father, I will,' &c.

Use 2. It is an engagement to holiness. That is a part of Christ's will: 1 Thes. iv. 3, 'For this is the will of God, even your sanctification.' How can I plead his will in one thing and not in another? *Hereditates habent sua onera.* Legacies have their burdens annexed. Christ will have an action against us if we do not fulfil his whole will; as a man that sueth for what is left him by will must take care that his claim be not invalidated. Did Christ ever say, I will that all that live as they list should at length come to heaven for all that? No; but, 'I will that all those whom thou hast given me,' &c. And therefore—

Thirdly, The next circumstance is the parties for whom he prayeth. It is as necessary to know for whom Christ prayed as for what; it is not enough to hear of a privilege, but we must consider which way our claim and interest doth arise. For 'those which thou hast given me;' that is, for all the elect, who are intended in this expression.

Observe, that there is a certain number given to Christ which cannot finally miscarry, but shall come to glory. But of that in former verses.

1. Who are given hath been already discussed. The elect are given, those that come to him from the Father: John vi. 37, 'All that the Father giveth me shall come to me.' They are given before all time, and therefore in time they come, and actually accept of grace. And as they come to him, so they keep there, for of those he can lose nothing: ver. 39, 'And this is the Father's will that hath sent me, that of all which he hath given me I should lose nothing.'

2. But how are they given? By way of reward, and by way of charge; the one as his work, the other as his wages.

[1.] By way of reward: John xvii. 6, 'Thine they were, and thou gavest them me.' They were given to be members of his body, subjects of his kingdom, children of his family; Christ hath a special and peculiar interest in them. This was the bargain which he made with God, that he should be head of the renewed state. This was all the honour and benefit accruing to Christ by the covenant of redemption: Isa. liii. 10, 11, 'He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands; he shall see of the travail of his soul, and shall be satisfied.' Christ was pleased with the bargain. Nothing could be added to the greatness of his person, who was the eternal Son of God, equal with the Father in glory and honour;

yet he was pleased to account it a good purchase to have a special title and interest in us, and rested satisfied, having gained sufficient by all his expense of blood and merit. We are all Benonis, sons of sorrow to him.

[2.] By way of charge: John vi. 37–39, 'All that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out; for I came down from heaven not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' God calleth Christ to account for the elect, and his number and tale must be full. The elect are given to Christ, not by way of alienation, but oppignoration, that he may guide them safe to glory; as the shepherd must give an account of the sheep to the owner that sets him awork. And so doth Christ at the last day: Heb. ii. 13, 'Behold I and the children which God hath given me.' God looketh narrowly what is become of the elect; not one of the tale is wanting.

Use. Are you of this number? If you be given by God, you give up yourselves to him. Our faith is nothing else but our consent to God's eternal decrees. All the Father's acts are ratified in time by the creatures' consent. God giveth by way of reward and charge; so there is a committing and a consecrating both together.

1. Committing yourselves to Christ: 2 Tim. i. 12, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day;' *τὴν παρακαταθήκην μου*, by an advised act of trust. Can you put your souls into his hands? The Father is wiser than we; he knew well enough what he did when he left us in charge with Christ. It argueth a sense of danger, a solicitous care about the soul; and then an advised trust, grounded on the belief of Christ's sufficiency. Many think their souls were never in danger, therefore they are not careful about putting them into safe hands. Canst thou venture upon eternity on such assurances? Well, I have trusted Christ with my soul. Oh! it is the hardest matter in the world to trust Christ with our souls advisedly and knowingly. Presumption is an inconsiderate act, a fruit of incogitancy, and therefore very easy.

2. Consecrating: Rom. xii. 1, 'I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service;' yield up yourselves to Christ. So David: Ps. cxix. 94, 'I am thine, save me.' Personal dedication showeth God's act is not fruitless. In a serious self-surrender, we must give up ourselves to God; not with any reservation, to use ourselves as our own, but absolutely to be at God's dispose, to live and act for him. O christians! if you would clear up your interest, this is your duty, for this is but making good his grant to Christ. It goeth under the name of our deed, but it is God's work in us. The altar, the sacrifice, the fire is sent down from heaven. It is God's giving, still the receiving is on our part; for by renouncing self, we enjoy self most. Do we out of a sense of duty thus give up ourselves? Do we make good our vows? God lendeth us to ourselves, to be employed to his honour.

Fourthly, The next thing is the matter of the request. Presence, and the beatifical vision, as the fruit of that presence.

First, 'That they may be where I am;' that is, where I am according to my humanity presently to be; for he doth not speak of the earthly Jerusalem, where he was then visibly and corporally.

Observe, first, it is no small part of our happiness that we shall be there where Christ is. Now Christ is with us, but then we are with him. It is the inchoation of our happiness that he is with us graciously: 'I am with you to the end of the world,' Mat. xxviii. 20. It shall be the consummation of our happiness when we shall be with him. Thus it is often expressed: 2 Cor. v. 8, 'We are willing rather to be absent from the body, and to be present with the Lord.' So David expresseth our state of blessedness: Ps. xvi. 11, 'In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.' This makes heaven to be heaven, because Christ is there; as the king makes the court wherever he is, it is not the court maketh the king: John xii. 26, 'Where I am, there shall my servant be.' It is our happiness to stand always in our master's presence, a happiness that wicked men are not capable of, because of their bondage and estrangement from God. Therefore Christ telleth the carnal Jews, John vii. 34, 'Where I am, thither ye cannot come.' Wicked men have no grant, no leave to come. Paradise is still closed up against them with a flaming sword; and they have no heart to come, because they cannot endure the majesty and purity of his presence.

But when shall we be there where Christ is? Presently after death our souls shall be there, and at the resurrection, body and soul together.

1. Presently after death the soul is where Christ is. So Paul thought: Phil. i. 23, 'I desire to depart, and to be with Christ;' that is, with him in glory, otherwise it were a loss of happiness for Paul to be dissolved. It is a sorry blessedness to lie rotting in the grave, and only to be eased of present labours, for God's people are wont to reckon much on their present service and enjoyment of God, though it be accompanied with affliction. Paul was in a strait, and he saith it is πολλῷ μᾶλλον κρεῖσσον, much more better to be dissolved. A stupid sleep, without the enjoyment of God, is far worse; what happiness were that, to be in such a condition wherein we do nothing and feel nothing? God's children are wont to prefer the most afflicted condition with God's presence above the greatest riches and contentment in his absence: 'If thou goest not up with us, carry us not hence,' Exod. xxxiii. 15. Better be with God in the wilderness, than in Canaan without him. Therefore Paul would never be in such a strait, if this drowsy doctrine were true, that the soul lay in such an inactive state of sleep and rest till the resurrection. He would be no happier than a stone, or the inanimate creatures are. Again, Luke xxiii. 43, 'This day shalt thou be with me in paradise,' saith Christ to the good thief. Some, to evade this place, refer this day to λέγω; but the pointing in all the Greek copies confuteth it, as also the sense of the place: σήμερον answereth to the thief's words, 'Remember me when thou comest into thy kingdom.' Christ promiseth more than he asketh, as God doth usually abundantly for us above what we can ask or think. He had reference to Christ's words to the high priest, 'The Son of man shall

come in his glory.' Now, saith Christ, I will not defer thy desires so long; heavenly joys attend thy soul. And others seek to evade it by the word *paradise;* it is a Persiac word, but used by the Hebrews for gardens and orchards, and by allusion for heavenly joys: the allusion is not only to the delights of an ordinary garden, but Eden, or that garden in which Adam was placed in innocency. The fathers fancied, *secreta animarum receptacula, et beatas sedes.* But it is put for heaven itself in other places: 2 Cor. xii. 2, 'He was caught up into the third heaven,' which he presently calls paradise, ver. 4. So that presently souls, upon their departure out of the body, are immediately with Christ. Thus it is said, Luke xvi. 22, 'The beggar died, and was carried by the angels into Abraham's bosom;' presently, in the twinkling of an eye or the forming of a thought; which is a great comfort to us when we come to die; in a moment angels will bring you to Christ, and Christ to God. The agonies of death are terrible, but there are joys just ready; and as soon as the soul is loosed from the prison of the body, you enter into your eternal rest: it flieth hence to Christ, to be there where he is. To be short, certainly men enter upon their final state presently as soon as they die: 2 Peter iii. 19, 'He went and preached to the spirits in prison;' compare it with Heb. xii. 24, 'To the spirits of just men made perfect.' How can souls be perfect if they lie only in a dull sleep, without any light, life, joy, or delight, or act of love to God? We see the very present refreshments of sleep are a burden to the saints, because they rob us of so much time, cheat us of half our lives.

2. Completely at the resurrection. Believers consist of body as well as soul. Now it is said, 'That they may be there;' that is, their whole self shall be there where Christ is. And so it proveth the resurrection, and the translation of our glorified bodies into heaven. So our Lord showeth that our being there where he is shall completely be after his second coming: John xiv. 3, 'And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there ye may be also.' Christ and we that are one cannot always live asunder; if he have any glory, we must have part of it; and therefore he will come again and take us to himself, that as coheirs we may live upon the same happiness: Rom. viii. 17, 'And if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.' As Joseph brought his brethren to Pharaoh, he bringeth us to God. As he took part with us in nature, so he will have us take part with him in glory.

Now the happiness of it will appear—

[1.] By the place, the third heaven, or paradise; as there was the outward court, the holy place, and the holy of holies. The spangled firmament is but the outside and pavement of that house where Christ and the saints meet. When we look upon the aspectable heavens, we may cry out, as David in his night-meditation, Ps. viii. 4, 'Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him?' The church is but *προθύρον καὶ προάυλιον*, the portal, as one saith, and entrance into heaven. If the visible heavens so affect us, how glorious is it within!

[2.] The manner of bringing us thither: 'I will come again and

receive you to myself,' John xiv. 3. Christ will not send for us, but come in person to fetch us in state, which will make our access to heaven the more glorious. Christ will come to lead his flock into their everlasting fold, to present his bride to God, decked and apparelled with glory. How glorious a sight will it be to see Christ and all his troops following him, with their crowns upon their heads! to see the triumphant entrance into those everlasting habitations, and to hear the applauses of the angels! Ps. xxiv. 7, 8, 'Lift up your heads, O ye gates, and be ye lift up, you everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.' That was a private and a personal entry at his ascension; but now it shall be public and glorious; now death the last enemy is destroyed, then he is the Lord mighty in battle indeed.

[3.] Our perpetual fellowship with Christ in the presence and glory of his kingdom. Pray mark, there is a presence, and that is much, that we are called to heaven as witnesses of Christ's glory. The queen of Sheba said of Solomon, 1 Kings x. 8, 'Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.' They that stand before the Lord and see his glory are much more happy. Zaccheus pressed to see him; the wise men came from the east to see him. It is our burden in the world that the clouds interpose between us and Christ, that there is a great gulf between us and him, which cannot be passed but by death; that God is at a distance; that our enemies often ask us, Where is your God? Now we shall be happy when we shall be in his arms, when we can say, Here he is; when our Redeemer is ever before our eyes, Job xix. 26, to remember us of the grace purchased for us, and we are as near as we can desire. Now we dwell in his family. David envied the swallows that had their residence in the temple: 'One day spent in thy courts is better than a thousand spent elsewhere,' Ps. lxxxiv. 10. Then we shall always be about his throne, and we shall for ever feed our eyes with this glorious spectacle, Jesus Christ: his body shall be in a certain place, where all shall behold it. The three children walked comfortably in the fiery furnace, because there was a fourth there, the Son of God: Dan. iii. 25, 'Lo, I see four men loose, walking in the midst of the fire; and the form of the fourth is like the Son of God.' Again, this presence maketh way for enjoyment. It is not a naked sight and speculation; we are in the same state and condition with Christ: Rom. viii. 17, 'Heirs of God, and joint heirs with Jesus Christ.' We shall be like him. Servants may stand in the presence of princes, but they do not make their followers fellows and consorts with them in the same glory. Solomon could only show his glory to the queen of Sheba, but Christ giveth it us to be enjoyed. And all this is perpetual and without change and interruption: 1 Thes. iv. 17, 'We shall be for ever with the Lord.' We are then above fears, no more eclipses of God's face, no more trouble because of God's absence. Here we complain; the spouse sought Christ about the city: Cant. iii. 3, 'Saw ye him whom my soul loveth?' Here we are forlorn orphans, and often without his society. Upon earth his converse was so acceptable, that the apostles were loath to hear of his departure. Now it is

for a few days, he is not always abiding with us; then we shall never be glutted, God is always fresh and new to the glorified saints.

Use 1. To show us the love of Christ; his heart is not satisfied till we be in like condition with himself: Luke xxii. 30, 'Ye shall eat and drink at my table in my kingdom.' The greatest love that David could show to his friend was to admit his children to his table: 2 Sam. ix. 7, 'Thou shalt eat bread at my table continually,' said David to Mephibosheth; and to Barzillai, 2 Sam. xix. 33, 'Come over with me, and I will feed thee with me in Jerusalem.' And when he would honour Solomon, 1 Kings i. 33–35, 'He put him upon his own mule, and caused him to sit on his throne.' So we be at his table and on his throne: Rev. iii. 21, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' We enjoy the same blessedness which Christ doth. Adam was in paradise, we in heaven; Adam with the beasts of the earth, we with God and holy angels; Adam might be thrown out, we never. It is no matter if the world deny us a room to live among them; they cast us out many times, but Christ will take us to himself.

Use 2. If the presence of Christ be no small part of our happiness, let us more delight in it here. We enjoy his presence in ordinances: Ps. xvii. 15, 'As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness;' Ps. lxxxiv. 10, 'A day in thy courts is better than a thousand; I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.' This is heaven begun, to be familiar with Christ in prayer and hearing, &c. Let us often give him a visit. Oh! shame thyself when thou art loath to draw near to God. Dost thou look for heaven?

Use 3. Be willing to die. Why art thou backward to go to Christ? Would Christ pray for an inconvenience? You shun his company when he desireth yours, and he desireth your presence for your own sakes, that you may be happy. Love brought Christ out of heaven, that he might be with us; he thought of it before the world was: Prov. viii. 31, 'My delight was with the sons of men.' He longed for the time; when will it come? We are to go from earth to heaven, from conversing with men to converse with angels; why are we so loath to remove? What could Christ expect but hard usage, labour, griefs, and death? He came to taste the vinegar and the gall; we are called to the feast of loves, to the hidden manna, to rivers of pleasures. If you love Christ, why should you be unwilling to be in the arms of Christ? Let him be unwilling to die that is loath to be there where Christ is. Love is an affection of union, it desireth to be with the party loved, and can you be unwilling to die? Death is the chariot that is to carry you to Christ: Gen. xlv. 27, 'When Jacob saw the waggons which Joseph had sent to carry him, the spirit of Jacob revived.' What is there in the world to be compared with heaven? Either there must be something in the world to detain us, or it is the terribleness of the passage, or else a contempt of what is to come, that you are unwilling to die. If you have anything in the world more worthy than Christ—father, or mother, or wife, or friend,

or brother, or present delights—it is a sign of a carnal heart: Ps. lxxiii. 25, 'Whom have I in heaven but thee? and there is none on earth I desire besides thee.' Can you say so without dissembling? Quit them all then. It is not the company of angels, but Christ; it is not wife, children, relations (these must be loved in God, and after God); nothing within the circuit of nature, none so worthy as Christ. Now you are put to the trial when sickness cometh, and you see death a-coming; Christ hath sent his waggons, his chariots, to see if we be real. Or is it the terribleness of the passage? Doth nature recoil at our dissolution? Where is your faith? 'Death is yours,' 1 Cor. iii. 22. Christ hath assured you, and will you not trust his word? You love him little when you have no confidence in his word. Or else contempt of things to come; then why was all this cost to prepare a place for you? Why came Christ to lay down his life to purchase that which we care not for? What needeth all this waste? Christians! hear for the time to come. We know not how soon we may be sent for and put to the trial; it is good to be resolved, that we may say, The sooner the better.

Observe, secondly, Christ taketh great delight in his people's company and fellowship. His heart is much set upon it.

1. I shall give you some demonstrations and evidences of it.

2. Reasons.

First, Evidences.

1. His longing for the society of men before the creation of the world: Prov. viii. 31, 'I rejoiced in the habitable parts of the earth, and my delights were with the sons of men.' Though Christ delighted in all the creatures, as they were the effects of his wisdom, power, and goodness, yet chiefly with men, that are capable of God's image, and upon whom he should lay out the riches of his grace. He thought on us before the world was, and longed for the time of his incarnation: When will it come?

2. In that he delighted to converse in human shape before the incarnation: Zech. i. 10, 'The man among the myrtle trees;' who is also called, 'The angel of the Lord,' ver. 11.

3. He took pleasure to spend time busily among them, whilst he was with them in the days of his flesh: John ix. 4, 5, 'I must work the works of him that sent me while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.' His affection to the service made him go up and down doing good to men; he would not leave this ministration to his servants, but would do it in person as long as he was in the world: John i. 14, 'The word was made flesh, and dwelt among us.' Christ did not assume our nature, as angels assumed bodies for the present turn, but lived a good space of time, and conversed with men.

4. When it was necessary he should depart, he had a mind to returning before he went away and removed his bodily presence from us; his heart is upon meeting and fellowship again, of getting his people up to him, as in the text, or his coming down to us: John xiv. 3, 'And if I go and prepare a place for you, I will come again, and receive you to myself, that where I am, there ye may be also.'

5. Until the time that that meeting cometh, he vouchsafeth us his

spiritual presence: Mat. xxviii. 20, 'Lo, I am with you always to the end of the world.' Whatsoever part or age of the world we fall into in this life, we are with Christ, and Christ with us; not only with the church in general, but with every believer. With the church or assemblies of his people: 'Where two or three are gathered together in my name, I am in the midst of them,' Mat. xviii. 20. With every particular believer: Christ is said 'to dwell in our hearts by faith,' Eph. iii. 17. There is a near familiarity between Christ and every believer; every sanctified heart is a temple wherein he keepeth his residence. As God he is everywhere; as to his human nature, the heaven of heavens contain it; as to his gracious operation, and especial influence, so he dwelleth in the hearts of his people. He is with us in our duties: Exod. xx. 24, 'In all places where I record my name, I will come unto thee, and bless thee.' Christ is present to entertain us; we go to meet with Christ. In our dangers: Isa. xliii. 2, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee.' The Son of God was with the three children in the furnace. When left alone, they are not alone. He would never have gone from us if our necessities did not require it. It was necessary that he should die for our sins, that they might not hinder our believing and coming to him. It was necessary he should go to heaven. If our happiness lay here, he would be with us here, but it doth not; it is reserved for us in the heavens; therefore he must go there to prepare a place for us, that we may be ever with him.

6. When gone away he will tarry no longer than our affairs require; as soon as he hath done his work, he will come again and fetch us. When our souls are with him, that doth not fully content Christ; he will come and fetch us into heaven in our whole persons, and then Christ and we shall never part more: 1 Thes. iv. 17, 'And then shall we ever be with the Lord.' Thus Christ is never satisfied till our communion be perfect and perpetual, till we are all with him in one assembly and congregation: Ps. i. 5, 'Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.' Then all the elect shall meet in one general assembly, that Christ's mystical body may be fully complete; not one member of his mystical body is wanting.

Secondly, Reasons.

1. Negatively; there is not any want in himself, nor any worth in us. We are worthless and wretched; Ps. xiv. 3, 'They are all gone aside, they are altogether become filthy, there is none that doeth good, no not one;' Titus iii. 3, 'For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.' Christ hath no need of us, he was happy without us; he lieth in the bosom of his Father, and hath been his delight from all eternity, and hath ten thousand times ten thousand angels to attend him. What want hath he of poor worms?

2. Positively; his affection and relation to them. Affection and self-inclination; they are the members of his body: John xiii. 1,

'Jesus having loved his own that were in the world, he loved them to the end.' There are both motives; he hath loved them, and they are his own.

[1.] He hath loved them, and love is all for union and near communion: Deut. vii. 7, 8, 'The Lord did not set his love on you, nor choose you, because ye were more in number than any people, but because the Lord loved you.' He hath no other reason but his own love; and therefore he will not leave till he hath brought them to their final happiness.

[2.] They are his own by election, purchase, resignation. They resign themselves to him, and so he hath a peculiar interest in them. He provideth for his own, they are members of his mystical body; 'The fulness of him that filleth all in all,' Eph. i. 23. Mystical Christ is not complete and full without them, though Christ personal be every way full and complete.

Use 1. Reproof. You see how Christ standeth affected to the society of his people, and so are all that have Christ's Spirit; as Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season,' Heb. xi. 25. It is better to be afflicted for a season with God's people, than to live with the wicked in pleasure for a season; both are for a season. But there are a sort of men whose spirit and practice is very contrary to this of Christ; who cannot abide the presence, much less the company and communion, of the saints. Christ cannot rest in heaven without the saints; and these men count themselves in a prison when they are in good company; it is their burden and trouble to have a restraint upon their lusts, to be confined to gracious discourse about heaven and heavenly things. Nay, their very presence is an eyesore. As in some of the commonwealths of Greece, they had their petalism and ostracism for men when they grew eminent and worthy, the baseness of popular government not consisting with conspicuous virtue; so these cannot endure holy strictness, or a size of grace above their dead-hearted profession.

Use 2. Comfort against the scorn and contempt of the world. Though you are cast forth as the sweepings of the streets, yet you are dear and precious with Christ. That company which is so disdained and rejected in the world is longed for by Christ; therefore 'let us go forth to him without the camp, bearing his reproach,' Heb. xiii. 13. The world casts us out, but Christ takes us to himself

Use 3. Let us prize the communion and fellowship of Christ. It is but reason that we should prize that company that is so necessary for us, such a blessing to us. If he value ours, he is worthy of love, and he is our head; let us long to be with him. But wherein?

1. By looking after communion with him for the present. Certainly there is such a thing; the world looketh upon communion with Christ but as a fancy, as many among the heathens pretended to a secrecy with their gods; but the saints know the reality of it: 1 John i. 3, 'And truly our fellowship is with the Father, and with his Son Jesus Christ.' Certainly there is such a thing as this. Now, this is either constant and habitual, or solemn and special.

[1.] Constant and habitual, as he dwelleth in our hearts by faith;

where Christ doth take up his abode and dwelling in the heart, renewing them by his Spirit, as the fountain of life: Gal. ii. 20, 'Nevertheless I live, yet not I, but Christ liveth in me.' And the seed and hope of glory: Col. i. 27, 'Christ in you the hope of glory;' maintaining and defending them against all temptations: 1 John iv. 4, 'Greater is he that is in you than he that is in the world.' There is no necessity, in order to the spiritual use, that his body be in the sacrament, received into the mouth and stomach; his human nature is locally present in heaven, but his Spirit is in us as a well of life. This is our constant communion with him.

[2.] Solemn and special, in holy ordinances. Our souls should run upon this, how we may find Christ there; as the spouse sought her beloved throughout the whole city: Cant. iii. 2, 3, 'I will arise now, and go about the city, in the streets, and in the broad ways; I will seek him whom my soul loveth. I sought him, but I found him not. The watchmen that go about the city found me, to whom I said, Saw ye him whom my soul loveth?' So doth the believing soul long to see Christ. If he longeth for our presence, we should desire his presence, and to enjoy as much as we can of it here in the world. It is heaven begun: 'As for me, I shall behold his face in righteousness,' Ps. xvii. 15. Not only to have bare ordinances, but to meet with God there, that we may never go from him without him. This is to begin heaven, to give Christ a visit, to be familiar with Christ in prayer, to seek after him in the Lord's supper, and never go from God without God: Ps. lxiii. 1, 2, 'O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is. To see thy power and thy glory, so as I have seen thee in the sanctuary.' That glimpse he had once found made him long for more: Ps. lxxxiv. 1, 2, 'How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.' Spiritual communion will at last end in glory. You may change place, but not company.

2. Long to be with him, and to have immediate communion with him in heaven: Phil. i. 23, 'I desire to depart, and to be with Christ;' not to wish for death in a pet, to put an end to your troubles. Men look upon heaven as a retreat. Nay, do not merely look upon heaven as it freeth you from the torments of hell or the curse and vengeance of God, but as it giveth you communion with Christ: 2 Cor. v. 8, 'We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.' Therefore upon this account be more willing to depart. You that are old, and within sight of shore, wait for the happy hour. You that are sick, be forward to prepare for home. You that are young, you may live long, but you cannot live better than with Christ; be ready when God shall call you.

(1.) There is far more reason why we should long for Christ than Christ for us. He desireth your presence for your own sakes, that you may be happy; he is not solitary without you. You have all the reason in the world to be willing to go to Christ; the sooner the better.

(2.) If you have the hearts of christians, you will do so: Rev. xxii. 17, 'The Spirit and the bride say, Come.' If you have heartily con-

sented to Christ, you will do so: Gen. xxiv. 58, 'They called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will go.' Christ saith, 'I will that they shall be where I am;' and the soul saith, I will be ever in a posture longing, waiting for this happy time. The children of Israel eat the passover with staves in their hands.

(3.) Experience puts us to this; such as have any communion with Christ here will long after the completing of it in heaven: Rom. viii. 23, 'And not only they, but ourselves also, who have the first-fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.'

(4.) If we desire it not, it is a sign of some corruption, too great an inclination to the pleasures and contentments of the world. Lot lingered in Sodom, Gen. xix. 16. Or that you have lost your evidences, and so think to appear before him as malefactors before a judge.

SERMON XLII.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. —JOHN XVII. 24.

SECONDLY, Now I come to our work and employment in heaven, 'That we may behold his glory.'

Observe, our work, or rather our happiness in heaven, mainly consists in the sight of Christ's glory: 1 John iii. 2, 'Beloved, now are we the sons of God, but it doth not yet appear what we shall be; but this we know, that when he shall appear, we shall be like him, for we shall see him as he is.' We see him now under a veil, then in person: 1 Cor. xiii. 12, 'Now we see but through a glass darkly, then face to face.'

Here I shall show—(1.) What is this glory; (2.) What it is to behold this glory; (3.) Why our happiness lieth in it.

First, What is this glory?

1. The excellency of his person. The union of the two natures in Christ's person is one of the mysteries that shall then be unfolded: John xiv. 20, 'At that day ye shall know that I am in my Father, and you in me, and I in you.' How he is God-man in one person, how the Father, Son, and Spirit are one. We were made for the understanding of this mystery. God had happiness enough in himself; he made creatures on purpose, angels and blessed men, to contemplate his excellency.

2. The clarity of his human nature. It is happiness enough to see Jesus Christ upon his white throne: Rev. xxii. 4, 'They shall see his face, and his name shall be in their foreheads.' We shall be eye-witnesses of the honour which the Father puts upon him as mediator. It will be a wonderful glory; we want words to make it intelligible; the visible sun hath scarce the honour to be Christ's shadow. We

may guess at it by his appearance on Mount Sinai, when he gave the law, Exod. xix., compared with Heb. xii. 18, 19; by the transfiguration, Mat. xvii., when the disciples were astonished; by the glimpse given to Paul, when a light from heaven shined round about him, Acts ix. 3; Paul was three days without sight, and could neither eat nor drink; by those emissions of light and glory, John xviii. 6, 'As soon as he had said unto them, I am he, they went backward, and fell to the ground.' All these apparitions were formidable, but in heaven they are comfortable. We are more able to bear it, the natural faculties being fortified; and we come to consider it as a glory put upon him for our sakes.

Secondly, What is this beholding? It is either ocular or mental.

1. Ocular; our senses have their happiness as well as the soul; there is a glorified eye as well as a glorified mind: 2 Cor. v. 7, 'We walk by faith, not by sight.' He doth not mean present sense, and the present view of things; the life of faith is sometimes opposed to that; but now he meaneth our privileges in heaven. Job pointed to his eyes: Job xix. 26, 27, 'Though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.' We shall see that person that redeemed us, and that nature wherein he suffered so much for us. God intendeth good to the body, he hath intrusted it with the soul, and the soul with so much grace, that he will not lose the outward cask and vessel. There is a glory to entertain our eyes in heaven; not only the beautiful mansion, and the glorious inhabitants, but the face of the Lamb. We shall be always looking on that book.

2. There is mental vision or contemplation. The angels, that are not corporeal, are said 'always to behold the face of our heavenly Father,' Mat. xviii. 10. Angels have no eyes, yet they see God. When we are said to see God, it is not meant of the bodily eye; a spirit cannot be seen with bodily eyes. And therefore God is called ἄορατος, 'the invisible God,' Col. i. 15. And seeing face to face is opposed to knowing in part: 1 Cor. xiii. 12, 'Now we see through a glass darkly, then face to face; now we know but in part, then we shall know even as also we are known.' The mind is the noblest faculty, and therefore it must be satisfied in heaven, or else we cannot be happy. It is the mind maketh the man; it is our preferment above the beasts that God hath given us a mind to know him. Man is a rational creature, and there is as great an inclination to knowledge in the soul as in beasts to carnal pleasures. Drunkards may talk of their pleasures, and the gratifications of sense; but the pleasure and delight of the soul is knowledge. And besides this general capacity, there is a particular inclination in believers by grace; and therefore, that we may be completely happy, the mind must be satisfied with the sight of God.

Thirdly, Why our happiness lieth in beholding Christ?

1. It is the cause of all our fruition and enjoyment in heaven.

2. All fruition and enjoyment is resolved into it again.

1. It is the cause of all our fruition in heaven. Ocular vision maketh way for mental, and mental vision for complete holiness or

conformity to God, and conformity for love, and love for delight, and delight for fruition.

[1.] Ocular vision maketh way for mental. We go to heaven to study divinity in the Lamb's face: Rev. xxii. 4, 'They shall see his face, and his name shall be in their foreheads.' There is an assembly sitting round about the throne, and the Lamb is in the midst of them, and there, by looking upon his face, they learn more of God. We need no other books than beholding his glory. We converse with Christ that we may know more of God. Thus we come to knowledge without labour and difficulty; Christ in his glory and eminency is bible enough.

[2.] Mental vision maketh way for likeness and conformity to God. Knowledge in this life changeth us: Col. iii. 10, 'And have put on the new man, which is renewed in knowledge after the image of him that created him.' Much more are we sanctified and made holy by the light of glory. The sight that we have of Christ in the gospel transformeth us: 2 Cor. iii. 18, 'For we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.' By looking upon Christ through the light of the Spirit we are made like him; but now in glory, when we see him face to face, we are more like him: 1 John iii. 2, 'We shall be like him, for we shall see him as he is.' Moses, by conversing with God, his face shone. As a glass held up against the sun, the image and brightness of the sun is reflected upon it; so the more we behold Christ, the more we do bear the image of the heavenly; *τὴν ὄψιν ἀναχρωννύμενος*, saith Basil, he dyeth his own spirit with a tincture of glory.

[3.] This light and conformity maketh way for love, that is, knowledge increaseth love. As light is, so is love; our affection is still according to the rate of our knowledge. In this world love is but weak, because light is imperfect; we love little, because we know little: John iv. 10, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked, and he would have given to thee living water.' And conformity is a ground of love, it is the highest pitch of love to love God out of the communion of the same nature. The lowest love is to love him out of interest, as the highest love is to love him out of a principle of holiness, not because he is good and bountiful, but because he is holy. Whilst holiness is weak, love is imperfect. We wander and estrange ourselves from him, and go a-whoring from him, for there is some suitableness between us and the creature as long as flesh remaineth; but when we are perfectly holy, there is no suitableness between us and anything but God, and the saints and angels which partake with us of his image. And we love the creatures for the need we have of them, as well as the suitableness of them to us; but when we are likened to God in holiness and in happiness, we are above these wants, we are above all baits and snares, so that our love is entirely carried out to God.

[4.] Love maketh way for delight. Can a man cleave to God, and not rejoice in him? Rejoicing in God is not only a duty but a reward: Isa. lviii. 14, 'Then shalt thou delight thyself in the Lord.' The

saints love God, and delight in him, in his essence and being, as much as in their own glory. This maketh heaven comfortable. It would be a torment to a carnal heart to be always thinking of God, and employed in acts of love and service to God; but the saints delight in him, they delight in his presence, and in their own happiness, because God is glorified in it. There is an inconceivable delight in seeing, knowing, and being beloved of God.

[5.] Delight maketh way for fruition; for the more we delight in God, the more doth God delight in us, and giveth us the actual fruition of himself for our blessedness, so that we are fully satisfied. It is fruition maketh us happy. We can only speak of it in general terms, the filling up of the soul with God, and of the 'glory that shall be revealed in us,' Rom. viii. 18. We are in God, and God in us; as fire in iron that is red hot, it seemeth all on fire. Thus can we prattle a little, and darken counsel with words.

2. Backward again. Fruition maketh way for delight. We enjoy God to the full, therefore we delight in him. We are bidden to rejoice in our pilgrimage: Phil. iv. 4, 'Rejoice in the Lord always, and again I say, Rejoice.' God hath made our work a part of our wages, to train us up by degrees. But now, when we come to heaven, we enter into our master's joy. It is our only work in heaven; painful affections have no more use. And joy maketh way for love; these mutual endearments pass between God and us to increase love. We delight in God, therefore we are never weary of him. And love maketh way for likeness, and light for likeness, *eadem velle et nolle.* There is the most perfect imitation and resemblance of God, because the most perfect love. And for light, there is light in this fire; blunt iron, if it be made red hot, pierceth deeper than a sharp tool: we have but one object. And likeness maketh way for knowledge: Mat. v. 8, 'Blessed are the pure in heart, for they shall see God.' A dusky glass doth not give a perfect representation. Ignorance is the fruit of sin. Man never knew less than since he tasted of the tree of knowledge. Holiness clarifies the eye: 'We shall be like him, for we shall see him as he is,' 1 John iii. 2. There is little proportion between God and men, and therefore we do not know him; when we are conformed to God, we are in a greater capacity to understand his nature. And then light, or mental sight, maketh way for ocular sight, that we may look upon Christ. It is a sweet employment to see the brightness of the Father's glory in Christ's face; there is God best to be seen at the rebound and by reflection; it is a delightful spectacle.

Use 1. To ravish your hearts with the contemplation of this happiness. Oh! what an affective sight is Christ's glory!

1. The sight itself is a privilege.

2. That we shall be able to see it with comfort.

1. The sight itself is a privilege. Abraham had a sight of his incarnation, when it was a thing long after to come, and it filled him with joy: John viii. 56, 'Your father Abraham rejoiced to see my day; and he saw it, and was glad.' Simeon saw him when he was a child, and then said, 'Now it is enough;' Luke ii. 29, 30, 'Now, Lord, lettest thou thy servant depart in peace, according to thy word; for

mine eyes have seen thy salvation.' Zaccheus climbed up into a tree to see him. When he was grown up, Luke xix. 4, yet then he went up and down as the carpenter's son. Many saw Christ in person that had no benefit by him. So to see him by faith and spiritual illumination fills the soul with joy: 1 Peter i. 8, 'Whom having not seen, we love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.' To know Christ by hearsay is lovely and glorious; but now what will it be to see Christ in the midst of angels and blessed saints face to face? He is another manner of Christ than ever we thought him to be. It is ravishing to behold him in ordinances; feasts are poor things to be spoken of to that; but yet there is a veil upon his glory. Oh! that there should be such a glorious spectacle provided for us! It is God's own blessedness to see himself and enjoy himself.

2. That we are able to behold it, and that with comfort. That we are able to behold it: The world is a dark place, and we are weak creatures; our eyes now are like the eyes of an owl before the sun; we cannot take in a full representation of his greatness, nor bear the lustre of his majesty. God is sometimes represented as dwelling in light, to show the lustre of his majesty: 1 Tim. vi. 16, 'Who only hath immortality, dwelling in the light which no man can approach unto.' And sometimes as dwelling in darkness, as noting the weakness of our apprehensions: Ps. xviii. 11, 'He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the sky.' We are dark creatures, and can but guess; all is mystery and riddle to us. The children of Israel cried out, 'We cannot see God and live;' Deut. v. 25, 'Now therefore why should we die? for this great fire will consume us; if we hear the voice of the Lord our God any more, then we shall die.' God is fain to dwell in the heavens, and fix his throne there; his glory would drive us to our wits' end, the very happiness of heaven would not be a mercy upon earth. And then, that we may behold it with comfort. God in Christ is not formidable. Wicked men shall see Christ, but they shall see him as a judge; but, saith Job, with these eyes shall I see my redeemer: Job xix. 25–27, 'I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom mine eyes shall behold, and not another's.' Every time we look upon Christ, we have the liveliest and sweetest sense of God's love, it bringeth to remembrance his passion and sufferings. Wicked men shall see him as a judge to their terror, as Joseph's brethren were ashamed to look on him, they cannot hold up their guilty heads; but we come to behold our best and beloved friend, to see him that laid down his life for us: John xv. 13, 'Greater love hath no man than this, that a man lay down his life for his friend.' To see such a friend will be comfortable.

Use 2. Strive to get an interest in so great a privilege. Who are those that shall have an interest in it?

1. They that are careful to serve Christ here: John xii. 26, 'If any man serve me, let him follow me; and where I am, there also shall my servant be;' 'His servants shall serve him, and they shall see

his face,' &c., Rev. xxii. 3, 4. Those that have suffered with him and sighed with him, that have owned him now, a hidden Christ, shall have the honour to behold him a glorious Christ; they that encourage themselves with these hopes, One day I shall see Christ: Ps. xxvii. 13, 'I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.' The true land of the living is heaven; the world is but the valley of the dead, or the place of mortality. The queen of Sheba took a long journey to behold the glory of Solomon, which yet was but a temporal, fading, and earthly glory.

2. They that begin their happiness here make it their study to know Christ: John xvii. 3, 'This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent;' there is the foundation and the beginning of it. Study Christ in his natures, person, offices; this is fit work for saints. Saith Moses, Exod. xxxiii. 18, 'Show me thy glory.'

[1.] It is an increasing light, but to the wicked it is a growing darkness; *σκότος ἐξώτερον*, 'outer darkness,' Mat. xxv. 30; there they are held in chains of darkness. You love darkness better than light, and you shall have darkness enough one day. Now there is a thick curtain and veil drawn between you and Christ, and hereafter there will be a deep gulf; but our work in heaven is to behold Christ's glory. Can a man look for it, and not follow on to know the Lord? None shall have a sight of Christ hereafter that do not know him now.

[2.] It must be such a light as carries proportion with the light of glory, that is, an affective, transforming light.

(1.) An affective light. Many may study to warm the brain, but not the heart: Rom. ii. 20, 'Which hast, *μόρφην τῆς γνώσεως*, the form of knowledge, and of the truth in the law.' They may discourse more exactly than a good christian, have a map and model of truth in the brain; they dig in the mines of knowledge that christians may have the gold. Do you see him with any affection? Do you strive, above all things, to see his face? Ps. xxvii. 4, 'One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' It is David's *unicum*, Moses' ravishment, when he saw God's back parts: Exod. xxxiv. 9, 'If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go amongst us.' That is one effect of the sight of God; a man would not be without his company: 'I pray thee go amongst us;' as Absalom said, 2 Sam. xiv. 32, 'Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? It had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me;' as if he should say, Let him kill me rather than deny me the king's face. Prize this above all the world: Ps. iv. 6, 7, 'Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased;' Ps. lxxx. 3, 'Cause thy face to shine, and we shall be saved.'

(2.) It is transforming: 2 Cor. iii. 18, 'We all with open face, beholding as in a glass the glory of the Lord, are changed into the

same image from glory to glory, even as by the Spirit of the Lord.' Light and grace do always go together. It is such a looking upon Christ as Laban's sheep looked upon the peeled rods in the gutter; it maketh us more like Christ. Sight worketh upon the imagination in brute beasts; shall not the eye of faith be more strong to change than natural imagination? A bare empty contemplation will do you no good; those that find themselves to be the old man still, let them have never so much knowledge, it is no sign of grace, nor of an interest in glory.

Use 3. Let the foresight of this glorious estate wean thee from all inordinate affections to human and earthly glory. There is 'the lust of the eyes,' 1 John ii. 16. By the eyes we fire our hearts. Doth a stately glorious house allure thee? What is this to heaven, the palace of God, and the mansion of blessed spirits? Do glorious garments and apparel bewitch thee? What is this to our robes of righteousness, and those garments of salvation wherewith the saints shall be clothed in the day of the manifestation of the sons of God? Doth the face of earthly majesty astonish thee? What will it be to behold the Lord Jesus in all his majesty and glory? As the sun puts out the candle, so thould the forethought of these excellences extinguish in us carnal desire, and dissolve the enchantment that would otherwise bewitch our souls, and make us impatient under the cross. Beware of the vanity of the eye, if it be consecrated to behold Christ's glory.

Fifthly, The next thing is the reason of all this, the Father's eternal love to Christ, and in Christ to us: 'For thou hast loved me before the foundation of the world,' that is, from all eternity, as the phrase is often used in this sense in scripture. But how was Christ loved from all eternity? I answer—Partly as the eternal Son of God: Prov. viii. 21–30, before the mountains were settled, before the hills were brought forth; partly as mediator, designed from all eternity, and so 'loved before the foundation of the world,' as he was 'slain before the foundation of the world,' Rev. xiii. 8. Christ was our mediator from all eternity; not only before we were born, but before ever he came in the flesh. To the eyes of God all things are present, nothing is past, nothing is to come. But why is this made a reason? I answer—It is a reason:—

1. Of the last clause; the glory given to Christ is a fruit and evidence of God's eternal love to him as mediator; for so he is considered here; for whatever was given to Christ was given to him as mediator, for to the divine nature nothing can be given; though the Father be the fountain of the godhead, yet he is not so properly said to give glory to Christ as God, because he loved him.

2. Of the whole verse, and so you may conceive it either thus, that he improved his whole interest in the Father, conjuring him by his infinite and eternal love, or rather from love to himself inferreth love to us; thou hast loved me, and them in me; for we also are loved before the foundation of the world: Mat. xxv. 34, 'Come, ye blessed of my Father, inherit a kingdom prepared for you before the foundation of the world.'

The point to be discussed is, the eternity of God's love to Christ, and in Christ to us.

1. The eternity of God's love to Christ, as God, as his Son; the love of parents to children is but a shadow of it. We are finite, so are our affections. As his image: Heb. i. 3, 'Who is the brightness of his glory, and the express image of his person.' Likeness is the ground of love. God loves Christ, not only as like him, but as being of the same essence with himself: 1 John v. 7, 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' There is no created instance to answer it: all that we love are without us, but Christ is of the same essence with God. Then he loveth him as mediator and head of the church. He doth not only love us in Christ, but in a sort he loveth Christ in us, because of the complacency that he took in his obedience: John x. 17, 'Therefore doth my Father love me, because I lay down my life that I might take it again.' God did therefore eternally love him, and glorify his manhood for his love to us.

2. In God's loving Christ he loved us. We are elected in him before the foundation of the world: Eph. i. 4, 'According as he hath chosen us in him before the foundation of the world.' When God chose Christ to be mediator, he chose us in Christ. This is the method of the divine decrees. God from all eternity resolved to create man pure and innocent, but with a changeable will, to permit him to fall; and he resolved on the remedy, Christ, and in Christ to receive them to grace, and accept them to life again. First he loveth Christ, and then us in him; as a king doth not only love a subject that hath done him service, but all his friends and kindred, they are brought to court, and preferred for his sake.

3. This love to us was eternal also: 2 Tim. i. 9, 'Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' So Titus i. 2, 'In hope of eternal life, which God, that cannot lie, promised before the world began.' But how then are we children of wrath by nature, the elect as well as others? Eph. ii. 3, 'And were by nature children of wrath, even as others.' *Ans.* That showeth the merit of the natural estate, not the purpose and decree of God. There are vessels of wrath, viz., the reprobate; and children of wrath, viz., the unregenerate elect; and children under wrath, viz., children of God under desertion. It notes not what God hath determined in his everlasting counsel, but what we deserve by nature and in the course of his justice.

Use 1. It is a ground of hope why we may look for everlasting life, because of God's eternal love. So it is urged here. There are two grounds of hope—the eternity of his love, and his love to Christ.

1. The eternity of his love. From eternity it began, and to eternity it continueth; before the world was, and when the world shall be no more: Ps. ciii. 17, 'The mercy of the Lord is from everlasting to everlasting, upon them that fear him; and his righteousness unto children's children.' It is the weakness of man to change purposes; God's love is not fickle and inconstant. We have good purposes, but they are speedily blasted, but certainly God's eternal purpose shall stand. So that the great foundation of our hope is, the immutable love of God the Father. He that seeth all things at once cannot be

deceived; we are ignorant of futurity, and therefore upon new events change our minds. Whatever falleth out, God repenteth not: Rom. xi. 29, 'For the gifts and calling of God are without repentance.' His ancient love continues still. We have many backsliding thoughts; we think to love God, but new temptations carry us away, and so we are fickle and changeable; but God changeth not, he cannot deny himself.

2. His love to Christ, which is the ground of his love to us. It is the wisdom of God that the reasons why man should be loved should be out of man himself, in and among the persons of the godhead. The Son loveth us, because the Father requireth it; and the Father loveth us, because the Son merited it; and the Holy Ghost, that proceedeth from the Father and the Son, loveth us, because of the Father's purpose and the Son's purchase. And then the Holy Ghost's work is a new ground of love. As long as the Son is faithful to the Father, and God regardeth the obedience of Christ and the work of the Spirit, we are sure to be loved. But will not such an absolute certainty make way for looseness? It is possible it may with a carnal heart, for the very gospel is to some the savour of death unto death, but to the elect it cannot be. The great gift of God's eternal love is holiness: Eph. i. 4, 'According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.' And so for Christ's love: Eph. v. 25, 26, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word.' And the Holy Ghost worketh us to this very thing: 2 Thes. ii. 13, 'Through sanctification of the Spirit.' If we turn a wheel round, the wheel of necessity must run round. If God loveth us eternally, we must be holy. There is not only a necessity of precept, but of consequence; he hath not only commanded it, but it must be so.

Use 2. It commendeth God's love, that you may admire it. Remember it is eternal, of an old standing; and all that is done to us in time are but the issues and fruits of eternal love.

1. It is eternal, as ancient as God himself. There was no time when God did not think of us and love us. We are wont to prize an ancient friend: the oldest friend that we have is God; he loved us, not only before we were lovely, but before we were at all; he thought of us before we could have a thought of him. In our infancy we could not so much as know that he loved us; and when we came to years of discretion, we knew how to offend him before we knew how to love him and serve him. Many times God is not in all our thoughts, when he is thinking how to bless us and do us good. Let us measure the short scantling of our lives with eternity, wherein God showeth love to us. We began but as yesterday, and are sinners from the womb; the more liberal we find God to be, the more obstinate are we, yet he repenteth not of his ancient love. Certainly if God should stay till he found cause of love in us, we should never be loved.

2. Look to the effects of his love in time. We receive new effects of his love every day, but all cometh out of his ancient and eternal love in Christ; though the effects be new, the love is ancient. It is good sometimes to trace God in the paths of his love, by what strange

providences our parents came together, that we might have a being, how wonderfully were we preserved, that we might not be cut off in our natural estate! How were we converted many times, when we did think of no such matter! Everlasting love sets itself awork: Jer. xxxi. 3, 'I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.' What could move God when Paul was in the heat of his persecution? How wonderfully did God take us in our month, send afflictions to stop the course and career of sin! 1 Cor. xi. 32, 'For when we are judged, we are chastened of the Lord, that we may not be condemned with the world.' How many disappointments did we meet with in a carnal course! As David said to Abigail, 1 Sam. xxv. 32, 33, 'Blessed be the Lord God of Israel, which sent thee this day to meet me. And blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.' Oh! how sweet is it to see eternal love in all that befalleth us! It will be our speculation in heaven; we shall know as we are known, and be able to interpret all the windings and circuits of providence.

Use 3. It shameth us that we adjourn and put off our love to God till old age. When we have spent our strength in the world, and wasted ourselves in Satan's work, we dream of a devout retirement. Oh! consider, God's love to us is as ancient as his being; and are not we ashamed that we should put off God till the latter and more decrepid part of our lives? It is a commendation to be an old disciple, and God loveth an early love: Jer. ii. 2, 'Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals;' before our affections are prostituted to other objects. Under the law, the first-fruits were the Lord's; he should have the first. God's children are wont to return love for love, and like love; therefore let it be as ancient as you can. Do not say, Art thou come to torment me before my time? and dream of a more convenient season.

Use 4. It teacheth us to disclaim merit.

1. God's love was before our being and acting. Paul, out of a less circumstance, concludeth election not to be of works: Rom. ix. 11, 'For the children being yet unborn, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said, The elder shall serve the younger.' God's election is before all acts of ours; therefore we deserve nothing, but all is from God. It is not a thing of yesterday; our love is not the cause of God's, neither is it a fit reward and satisfaction.

Object. But doth not God foresee our good works, or at least faith and final perseverance? He knew who would believe the gospel, who would live holy, and who would remain in their sins.

I answer—If this were true, there were not such a gracious freedom in grace. It is true God foreseeth all things that shall be, but first he fore-ordaineth them. Prescience includeth and supposeth preordination. Things are not because they are foreseen; but they are foreseen, because they shall be. From predestination issueth faith, sanctification, perseverance. So that we are not chosen because we are holy, but to be holy: Eph. i. 4, 'According as he hath chosen us in him

before the foundation of the world, that we should be holy, and without blame before him in love.' And to be rich in faith: James ii. 5, 'Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him?' As Paul saith of himself, 1 Cor. vii. 25, 'I give my judgment, as one that hath obtained mercy of the Lord to be faithful;' not that God foresaw that he was so. Our ordination to life is the cause of faith: Acts xiii. 48, 'As many as were ordained to eternal life believed.'

2. When we were, we were not lovely; there was nothing to excite God to show us mercy. Our natural condition is described, Titus iii. 3, 'For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, *στύγητοι, μισοῦντες ἀλλήλους*, hateful, and hating one another.' All are abominable and worthy of hatred, yet one hateth another, as if he were lovely, and the other only abominable.

There are two causes of self-conceit; we have not a spiritual discerning, and are partial in our own cause, and guilty of self-love.

[1.] We have not a spiritual discerning, *στύγητοι;* we are filthy, deformed, hateful in the eyes of God, stink in the nostrils of God. If we see a deformed creature, overgrown with scurf and sores, or a stinking carcass, we turn away the head in great abomination, and cry, Oh, filthy! yet we are all so before God. A toad, a stinking carcass, cannot be so loathsome to us as a sinner is to God. If a man had but a glass to see his own natural face, he would wonder that God should love him. Indeed we have a glass, but we have not eyes. What could God see in us to excite him to show mercy? God is not blinded with the vehemence of any passion; yea, the object is uncomely, uncomely to a spiritual eye, much more to the Father of spirits.

[2.] Self-love blindeth us, *μισοῦντες ἀλλήλους*. If men would hold together, and like one another, all would be well; but now we cannot love one another and live with one another in safety, we seem such odd creatures. *Fratrum concordia rara est.* We are hateful creatures to God, to angels, to devils, to ourselves.

Object. But some are more civil and refined.

Ans. It is true natural corruption doth not break out in all with a like violence; but a benumbed snake is a snake, a sow washed is not changed. As when the liver groweth, other parts languish; one great lust intercepteth the nourishment of other corruptions.

Object. But do not some use free-will better than others? Sure God loveth them more!

Ans. No; 'Not according to the works which we have done, but according to his mercy he saved us,' Titus iii. 5. God's original motives to do good are from himself.

Use 5. We are not to measure God's love by temporal accidents. That which cometh from eternity, and tendeth to eternity, that is an evidence of his special love: Eccles. ix. 1, 'No man knoweth either love or hatred, by all that is before him;' 'The pleasures of sin are for a season,' Heb. xi. 25, and afflictions are for a season; but spiritual blessings in heavenly places, which come from heaven, and tend to heaven, which have no dependence upon this world, whether it stand or no, these evidence the best love, God's special mercy. Why, they

were devised before ever the foundations of the world were laid, and it is most of all showed when the world is at an end. Therefore moderate your desires of earthly things, which the apostle calls 'this world's goods,' 1 John iii. 17; they are of no use in eternity. And bear afflictions with more patience; you do but lose a little for the present, that you may be safe for ever. *Hic ure, hic seca, ut in æternum parcas.*

Use 6. It presseth us to get an interest in this eternal love. How shall we discern it?

1. By the scope and aim of your lives and actions. Do you labour for another world? 2 Cor. iv. 18, 'While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal,' *μὴ σκοπούντων ἡμῶν.* What is your heart set upon, and what do you make your scope and aim? A child of God prayeth, professeth, in order to eternity. A man shall know his general scope by what satisfieth him. Are you contented with the world, to have your names written in earth, to have your whole portion in this life, for other things you will give God a discharge? Luther would not give God an acquittance, *valde protestatus sum me nolle sic a Deo satiari.* Grace must have eternity, for it would fain answer God's love; it would live for ever, for ever to praise God and serve God. All the world will not satisfy it without this eternal enjoyment of God.

2. Have you an eternal principle? Is there a life begun that cannot be quenched? Is the immortal seed conveyed into your hearts? 1 Peter i. 23, 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.' Then certainly thou art loved from eternity, for thou hast a pledge of it. First or last there is a work wrought in their souls, that can never be undone and disannulled, something that is of an everlasting nature. And therefore what seeds of eternity hath God planted in your hearts? Common graces and moral virtues, these are of no long continuance; the soul must have an abiding work, an immortal work.

3. You may know it by this: you will be much in trial, whether this be wrought in you or no, whether there be such an eternal principle conveyed into your hearts. Morality is puffed up, never suspects itself, and common grace puts us into good moods, now and then gives some tastes and flashes: Heb. vi. 4, 5, 'They were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come.' Morality doth not labour to see that all is sure and safe, and common grace only gives us some taste and flashes; but a child of God is looking after the unction that will abide, the seed that remaineth; and is careful to see that there is grace, and to be increasing in grace, and is always examining whether it be real.

SERMON XLIII.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.—JOHN XVII. 25.

OUR Lord had laid down the object of his prayers and the matter of them, and now he comes to the reasons, though in such affectionate addresses to God we should not be anxious in stating the method. Some conceive this a doxology; as Mat. xi. 25, 26, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.' He had fully discharged his office as a prophet, and therefore giveth thanks. But I rather look upon it as a part of the supplication. He had made his will and testament, and now allegeth the equity of it. Here—

1. A compellation, 'O righteous Father.'

2. The qualification of the disciples for that glory which he sought for them, saving knowledge. Which is illustrated—

[1.] By its opposite, the affected and obstinate ignorance of the world, 'The world hath not known thee.'

[2.] By its efficient and exemplary cause, 'But I have known thee.'

First, A compellation, 'Righteous Father.' In which there is an argument secretly couched, for always titles of God are suited to the matter in hand. It is brought to show the reason why the world is excluded the participation of heavenly glory, and the equity in bestowing it upon the elect. He had before called him 'Holy Father,' now 'Righteous Father.'

God is just and righteous two manner of ways—in a legal and in an evangelical sense. In a legal sense, his justice is rewarding men according to the merit of their actions. Thus he dealeth with the reprobate lost world. In the evangelical sense, God's righteousness doth not regard the merit of their actions, but the state of the person; and judgeth them rather according to what they have received than what they have done. And so God dealeth with the elect and reprobate; the one are rewarded according to their works, the other according to their state, evidenced by their works; to both God is just. So that I might—

Observe, first, that in the condemnation of the world, God is just, though they remain in blindness.

1. Because God hath done enough; God is aforehand with them; they have more means than they use well. The Gentile world had light enough from the creatures to convince them of the true God: Rom. i. 19, 20, 'Because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are *ἀναπολόγητοι*, without excuse.' Yet they would not acknowledge the true God. The Jewish world had miracles enough to convince them of the true Messiah: John xv. 24, 'If I had

not done among them the works that no other man did, they had not had sin; but now they have both seen and hated me and my Father.'

The carnal world within the pale of the church have had means enough to be better; and though it be blind in the things of God, yet the Lord is clear: Isa. v. 4, 'What could I have done more for my vineyard than I have done?' in point of external administration. The Lord loveth 'to be clear when he judgeth,' Ps. li. 4, compared with Rom. iii. 26. In all debates he loveth the victory: Isaiah lxv. 2, 'I have spread out my hands all the day unto a rebellious people, which walketh in a way which was not good, after their own thoughts.' None goeth to hell for want of warning: Mat. xxiii. 37, 'O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would not.'

2. They have not done their part. They dally with means, scorn wisdom; their weakness is wilful, and their blindness affected. The things of God must be spiritually discerned. But they are folly to them: 1 Cor. ii. 14, 'For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' There is not only an impotency, but a scorn; there is a positive enmity, as well as an incapacity: John iii. 19, 'This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.' Man is in love with his own misery; when we should hate sins, we hate the light that discovereth them. An ignorant people love a sottish ministry; the faithful witnesses are the world's torment: Rev. xi. 10, 'These two prophets tormented them that dwelt on the earth.' The world would fain lie down upon the bed of ease, and sleep. Light is troublesome to sore eyes. Ignorant priests are the people's idols; the blind lead the blind, and they both fall into the ditch. They do not only err in their minds, but err in their hearts; the one is sad, the other worse. It is evil that we do not know, it is doubly evil that we desire not to know: Job xxi. 14, 'Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways.' Spiritual blindness is worse than bodily. When Elymas was stricken blind, he desired somebody to lead him by the hand, Acts xiii. 11. We count it our happiness to have fit guides; but in spiritual blindness it is quite otherwise; we cannot endure a faithful guide: 'the prophets prophesy lies and the people love to have it so.' Blind people are all for blind guides.

Use 1. Let it set God clear. He loveth to have it so. When he cometh to judgment, 'the books shall be opened,' Rev. xx. 12. We are apt to quarrel his justice, for leaving so great a part of the world in the dark. Remember he is aforehand with means, and they love the state they are in. God leaveth no man without a sufficient conviction and witness of himself.

Use 2. Let sottish men know that God is not all mercy and all honey. Usually our desires transform God into that shape which we fancy. A libertine would have God all mercy and all patience, because he desires him to be so. Affections make opinions: Ps. l. 21, 'Thou thoughtest that I was altogether such an one as thyself.' But

be not deceived; to the blind world God will be severe, but just: Isa. xxvii. 11, 'It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favour.' Ignorance is fatal and deadly to the heathens: 2 Thes. i. 8, 'In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' We pity them, and say, Poor ignorant creatures! We hate a drunkard, but we pity an ignorant man. But God is very angry with them, because he knoweth the wickedness of their hearts, how many means they have withstood, and how much light they have abused. God doth not measure sins by the foulness of the act, but by the unkindness and ingratitude of it. The blind and the lame are equally an abomination to the Lord. To want knowledge is as bad as to want obedience; it will be no excuse.

Object. Ay! but they have good meanings, and surely God will not deal in justice and rigour with them: we are ignorant, but our heart is good.

Ans. Prov. xix. 21, 'Without knowledge the heart is not good.' Ignorance is so far from being the mother of devotion, as the Papists say, that it is the great hindrance of it. Simple credulity may be more awful and scrupulous, as men in the night have many fears; but God loveth rational service, not blind obedience: 1 Chron. xxviii. 9, 'And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind.' Worship without knowledge is but a blind guess and loose aim, as Christ reproveth the Samaritans for worshipping they knew not what, John iv. 22. Certainly we are not so sensible of the danger of ignorance as we should be. Men live sensually, and die sottishly, and then perish eternally; they live by guess at best, and some devout aims; and when they come to die, they die by guess, in a doubtful uncertain way; like men that leap over a deep gulf blindfold, they know not where their feet shall light.

Observe, secondly, that God is not only merciful, but just, in the reward of the godly or glorifying the elect. Christ is praying and arguing for heavenly glory, and he giveth God the title of 'Righteous Father.' You shall see all your privileges are made to come from righteousness. Pardon of sins, which is one of the freest acts of God, and wherein he discovereth most of his mercy: 1 John i. 9, 'If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.' This is the mystery of divine grace. So also for eternal rewards: 2 Thes. i. 6, 7, 'Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.' You will think that it is righteous indeed that God should punish the wicked; but read on: 'But to you who are troubled, rest with us, when the Lord Jesus shall be revealed,' &c.

But how is God's righteousness and justice interested in our rewards?

1. Partly it is engaged by Christ's merit. Though to us it be mere grace, yet as to Christ it is just, Christ's satisfaction being equivalent to the violation of God's majesty, and therefore it is just to pardon us. It is just for the creditor to forgive the debtor when the surety hath paid. So Christ's blood is not only λυτρὸν, a ransom, but ἀντάλλαγμα, a price. It is just with God to glorify us; Christ's

righteousness giveth us a right. This reason you have, Rom. iii. 24–26, 'Being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he may be just, and the justifier of him that believeth in Jesus.' God being satisfied by Christ, can be gracious to the creature without disparagement to his justice; the mediator interposeth, his satisfaction is accepted. This was that the wise men of all times busied themselves in, how God could do good to the creature without disparagement to his justice. But all their devices were frustrate; Christ alone bringeth the blood to the mercy-seat.

2. God is fast bound by his own promise: James i. 12, 'Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.' And it is a part of justice to make good his word. *Promittendo se facit debitorem.* The qualification being supposed, we may challenge him upon it: Ps. cxix. 49, 'Remember thy word unto thy servant, upon which thou hast caused me to hope.' He biddeth us put him in remembrance he hath drawn us to these hopes: 2 Tim. iv. 8, 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.' Upon which Bernard noteth, *Paulus expectat coronam justitiæ; sed justitiæ Dei, non suæ: justum est ut reddat quod debet, debet autem quod pollicitus est.* It is just with God to pay what he oweth, and he oweth what he promised. Therefore Chrysostom saith it was στεφανὸς ἐλεοῦς καὶ δικαιοσύνης. We may say to God, *Redde quod promisisti*, though not *Redde quod debes.*

3. By positive ordinance, that every man shall receive according to the kind of his work, the wicked according to their wicked actions, and the good according to their good actions: Mat. xvi. 27, 'Then he shall reward every man according to his works.' Now, lest any should think it is meant of wicked men only, the apostle tells us, 2 Cor. v. 10, 'Every one shall receive the things done in his body, according to that he hath done, whether it be good or bad.' God is not arbitrary in his judgment, it is the rule of process. All shall be rewarded in the general, *quoad genus*, according to the kind of their works; wicked men *quoad meritum*, because eternal punishment is due to evil works, out of the nature of the works; but for the godly, the kind of their works is judged, but not in rigorous justice; they shall not be weighed in the balance, then all would be found wanting, but brought to the touchstone. *Væ laudabili vitæ hominum, si (remota misericordia) discutias eam*, saith Gregory. And the apostle, James ii. 12, 'So speak ye, and so do, as they that shall be judged by the law of liberty.'

Use 1. See how careful God is to preserve the honour and the awe in us of his justice, even in his rewards of grace. God will be just; he is very careful to preserve the notions which the creature hath of his own essence inviolable. He will not exercise mercy to the prejudice of his justice; there must be some way to represent him still a righteous Father.' God would give his own Son to the death that he

might appear righteous. God will not love[1] that honour. Therefore stand in awe, and sin not, lest thou come short of the grace offered in Christ; lest you find him just in a legal sense, while you abuse the mercy of the gospel.

Use 2. It is to give us a sure ground of hope: Heb. vi. 10, 'For God is not unrighteous, to forget your work and labour of love.' That which is most terrible in God is the pawn and pledge of our salvation. Conscience, which is God's deputy, is never satisfied till God be satisfied; for this thought cannot be plucked out of our minds, that God is an avenger. If we had not a sufficient satisfaction, we should always be troubled. Wherewith shall he be appeased? Micah vi. 6, 7, 'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?' If a poor creature were in debt, and haling to prison, and a king should say, I will engage my whole revenue but I will pay it, how would this comfort him! Certainly Christ was responsible enough. We are not so cheerful in his service as we should be, now justice is made our friend. Make use of it in great dejections and pangs of conscience: Job xxxiii. 24, 'Then he is gracious to him, and saith, Deliver him from going down to the pit, I have found a ransom.' When the ram was taken, Isaac was let go. God will show mercy to our persons, for justice is satisfied in our surety. You have a double claim and hold fast upon him in every court; you may come before the tribunal of justice as well as the throne of grace. When you are fainting in service, encourage yourselves: 'Verily there is a reward for the righteous,' Ps. lviii. 11. One day or another the saints shall be rewarded, their labour and service shall not be lost.

Secondly, The qualification, saving knowledge 'These have known that thou hast sent me.' It is urged as a reason why they should behold his glory hereafter, because they make it their care to know God in Christ here. Here are two propositions:—

1. The only way to come to blessedness is by the knowledge of the true God.

2. There is no knowledge of the true God without the knowledge of Jesus Christ as mediator.

First proposition, That the only way to blessedness is by the knowledge of the true God. This I prove—

1. Because the foundation of the eternal state must be laid in this life. Now the foundation and superstructure must carry a proportion. What is the great happiness of heaven, and the blessedness of the creature? The beatifical vision; and therefore we must begin it here in knowledge, and in the study of God: John xvii. 3, 'This is life eternal, to know thee the only and true God;' that is, this is the beginning of life eternal. When there is a saving light in the soul, there is a spark kindled that will never be quenched. In the barn corn doth not grow, but in the field. Here we labour after knowledge, there we enjoy the perfection of it; and according to the degrees of

[1] Qu. 'lose'?—ED.

knowledge and grace we attain in this life, so will be our happiness hereafter. The state of the wicked is a growing darkness: Mat. viii. 12, 'The children of the kingdom shall be cast out into utter darkness,' εἰς τὸ σκότος τὸ ἐξώτερον. What is that? A darkness beyond a darkness—*in tenebras ex tenebris infœliciter exclusi:* they shall be cast out from one darkness into another. Here they are under the darkness of ignorance and sin, and there they shall be under the darkness of horror and terror for evermore. The state of the wicked in hell is a darkness that grows out of a darkness; here they are dark, and care not to know God, or know his ways, and the mists of darkness are reserved for them for evermore. But now the state of the godly is an increasing light: Prov. iv. 18, 'The path of the just is as the shining light, that shineth more and more unto the perfect day.' Look, as the just do increase, and go on from knowledge to knowledge, till they attain the light of glory, as the sun climbeth up to the top of the meridian by degrees, so the way of the wicked is darkness; they go on from darkness to darkness, and the mist of darkness is reserved for them. Ignorance makes way for sin, and sin for hell. They are hastening downwards from darkness to darkness, and we hasten to the perfect day, from grace to glory.

2. There is no serving or enjoying of God but by knowledge. I do not plead for a naked knowledge, and an inactive speculation, but such as is accompanied with faith, love, and obedience, otherwise it is no true knowledge. No knowledge, no faith: Rom. x. 14, 'How shall they believe in him of whom they have not heard?' We must know what Christ is before we can trust him with our souls. Would a woman accept of a man when she knows not what he is, nor from whence he came? Can the soul rest itself with Christ, and venture its salvation upon him, till it knows what he is? 2 Tim. i. 12, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.' Faith is an advised act, it is a child of light. Presumption is but a blind adventure, an act that is done hand-over-head, without advice and care; but faith certainly presupposeth knowledge. The blind man speaks reason in this, when Christ asked him, 'Dost thou believe on the Son of God?' John ix. 35. He answered, ver. 36, 'Who is he, Lord, that I may believe on him?' And then for love. No knowledge, no love. An unknown object never affects us. Love proceeds from sight. Those that have a sight of the excellences of God, by the light of the Spirit accompanying the word, they love the Lord. And then where there is no love, there is no knowledge: 1 John iv. 8, 'He that loveth not, knoweth not God, for God is love.' And then for worship and obedience, that is also the fruit of knowledge; that worship which is performed to the unknown God is never right. As those fruits that grow out of the sun are crabbed and sour, so all such acts of worship as proceed not from light and knowledge are not right and genuine. There cannot be a greater preservative from sin than knowledge: 3 John 11, 'He that doeth evil hath not seen God.' Certainly he that makes a trade and course of sin was never acquainted with God: 1 John ii. 4, 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' And there

can be no enjoyment of God without knowledge, neither in a way of grace nor in a way of comfort. Not in a way of grace: there can be no grace without knowledge; if we be renewed and changed, it is by knowledge: Col. iii. 10, 'And have put on the new man, which is renewed in knowledge after the image of him that created him.' If we be strengthened in affliction, and enabled for the duties of every condition, it is by knowledge: Phil. iv. 12, 'I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.' All communications of grace are conveyed by light. Nor can there be any enjoyment of God in a way of comfort without light and knowledge. Fears are in the dark; till we have a distinct knowledge of the nature and tenor of the covenant we are full of fears and doubts, which vanish as a mist before the sun when knowledge is wrought.

Second proposition, There is no knowledge of the true God without the knowledge of Christ as mediator. For two reasons:—

1. Because God will accept no honour from the creature but in and through Jesus Christ: John v. 23, 'That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father that hath sent him.' God hath revealed himself in Christ, and you make God an idol if you think of him otherwise.

2. Because God out of Christ is not comfortable, but terrible. The fallen creature cannot converse with God without a mediator. As waters, which are salt in the sea, strained through the earth, are sweet in rivers, so are the attributes of God in and through Christ sweet and comfortable to the soul; for we cannot draw nigh to God without a screen.

Use. To press us to get knowledge. The more knowledge, the more a man; the more ignorant, the more brutish: Ps. xlix. 20, 'Man that is in honour, and void of understanding, is like the beasts that perish.' And again, as knowledge doth distinguish you from beasts, so the knowledge of God doth distinguish you from other men; to know God is your excellency above other men: Jer. ix. 23. 24, 'Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord,' &c. As if he had said, If you will needs glory, it is not who is most wealthy, nor most mighty, nor most wise, but who hath the greatest knowledge of God in Christ. Above all, know God in Christ, that is most comfortable. *Horrible est de Deo extra Christum cogitare.* It is a horrible thing to think of God out of Christ. God in Christ is the greatest mercy the world was ever acquainted with; this is a speculation fit for angels: 1 Peter i. 12, 'Which things the angels desire to look into;' Eph. iii. 10, 'To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.' And therefore much more should it be the study of saints. But do not rest in a naked contemplation; there is 'a form of knowledge,' Rom. ii. 20, as well as 'a form of godliness,' 2 Tim. iii. 5, which is nothing

else but an artificial speculation, a naked model of truth in the brain, which, as the winter sun, shines but warms not. But what is true knowledge? How shall we discover it? I answer—1. It must be a serious prudent knowledge, &c. [See on ver. 8.]

I now come to speak to the illustration of this qualification of saving knowledge. It is illustrated—

1. By its opposite, the affected and obstinate ignorance of the world, 'The world hath not known thee.'

2. By its efficient and exemplary cause, 'But I have known thee.'

The first illustration is from the opposite ignorance and obstinacy of the world, 'The world hath not known thee.'

Why is this alleged? I answer—Partly to show the reason why they should be otherwise dealt withal than the blind world. As if he had said, By thy righteous and wise constitution, thou hast appointed different recompenses to men of different states; but now 'they have known thee,' but 'the world hath not known thee.' Partly to commend their acknowledgment of Christ, the world neither knowing nor believing, yea, rather hating and persecuting thee. In the original there is *και, though;* so that, neither hindered by fears nor snares, the rulers and great men were against the acknowledging of Christ, the multitude blind and obstinate; yet the disciples knew him, and owned him as the Messiah, or one sent of God.

Observe, first, that it is exceeding praiseworthy to own Christ when others disown him and reject him, to own him in the midst of the world's blindness and madness against him. Now he is publicly received among the nations, it is no great matter to own him now; as those that followed Christ in his lifetime for the loaves, John vi. 26, when honours, and conveniences, and interests, look that way. But to own him then, when the powers of the world, the heads and rulers of the church are against him, when the stone is refused by the builders, this is praiseworthy.

Now the reasons are two. It is a sign God hath a great love to them, and it is a sign of their great love to God; of his choice, and their sincerity. There are two things hinder us from the sight of truth—prejudices and interests. Now it is a sign of the special direction of God's Spirit when we can overlook prejudices; and it is a sign of our unfeigned zeal when we can deny interests.

1. It is an argument of God's love to us. This looketh like election: Mat. xxiv. 24, 'If it were possible, they shall deceive the very elect.' There are some favourites whom God taketh into his special care, that he may show them his counsel, and lead them into all truth. In times when error is so countenanced, and appeareth with a plausible face, it is a matter of great skill to find out the truth. There are some choice ones to whom God manifests himself, when others are left to perish in their own ways. So it is said, Ps. xxv. 14, 'The secret of the Lord is with them that fear him.' By the secret of the Lord is not meant the counsels of his providence; they are revealed but to a few, to the prophets; this is a promise common to all that fear him; therefore by it is intended the counsels of the word; those that are his favourites, that lie in his bosom, they shall know his secrets; as the disciples, when they would know anything of Christ, pointed to

the disciple whom Jesus loved: John xiii. 23, 24, 'Now there was leaning on Jesus' bosom one of the disciples whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.'

2. It is an argument of our sincerity, to own God in times of public contest, when it is dangerous to own him. There are some times when God crieth, 'Who is on my side?' Exod. xxxii. 26, when he calleth upon us to manifest ourselves, and providence calleth for a public acknowledgment. Errors by God's permission are sent into the world to try us. The Lord trieth you to see if you will be led by every fancy, and swim with the stream. Many times the delusion is very strong, that our trial may be the greater; so 1 Cor. xi. 19, 'There must be heresies, that, δοκιμοὶ, they which are approved may be made manifest among you.' Winds are let loose to try who are chaff, who are solid grain; especially an error backed with power, as when a tree is shaken, rotten apples fall down; such times discover hypocrites: Prov. xxvi. 26, 'Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation.' But now it is a great argument of sincerity to own the truth, when the error is so plausible, and the inconvenience is great: 1 Kings xix. 10, 'I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.' When we are left alone to contest, that is a great trial.

Use 1. Information.

1. That true zeal is not seen so much in fighting with antiquated errors, as in being 'established in the present truth,' 2 Peter i. 12, ἐν τῇ παρούσῃ ἀληθείᾳ. The present truth of that age was to acknowledge Christ to be the Messiah. When truths are upon the stage, then to give our testimony to them, this is to be God's witnesses. To declaim against the errors of former ages is but a safe and wary zeal. The Jews that opposed Christ yet pleaded for the prophets slain by their fathers. Corah, Dathan, and Abiram were as hateful to them as Judas to us; but they had no eyes to see for the present. Christ taxeth the hypocrisy of them that maligned the living prophets, and garnished the tombs of the dead, Mat. xxiii. 29. It is no thank to own Christ in the day of his exaltation, as when he is opposed and slighted. Old truths are only opposed by natural prejudices, but present truths by carnal interests.

2. That it is a great folly in them that will profess nothing till the world be agreed. Laziness is apt to pretend want of certainty. This is the old prejudice. Chrysostom bringeth in a heathen disputing—I would fain become a Christian, but there are so many divisions among you, that I know not what to choose. Men are loath to put themselves to the trouble of prayer and search, and would have all fitted to their hands, and therefore, till all be agreed, keep themselves in a wary reservation. Should a traveller stand still because he meeteth with many ways? Jer. vi. 16, 'Thus saith the Lord, Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' Or should a man that is sick refuse physic till all physicians be of one mind? It is your

duty to search, and it is praiseworthy to own Christ in times of contest.

3. It informeth us that a multitude is no excuse, because all went that way. We should own Christ though the world know him not, though it hate him, though it persecute him. We should have an eagle eye. The old world was not spared for the multitude; there were but eight persons of another judgment. We often presume that many eyes see more than one, and so spare the labour of examination; but one man that hath the use of his eyes seeth more than a thousand blind men; and often-times it falleth out that a few find the true way: Mat. vii. 14, 'Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.' Therefore it is brutish to follow the track. We should examine, because mostly the world is out, and the multitude followeth that which is evil; nay, it is rather a ground of suspicion; the most are not the best.

Use 2. It presseth us to be more earnest to get a clear and satisfactory knowledge in the controversies of the age, in the truths that are now upon the stage. To that end—

1. Desire the direction of Christ, and consult with him. As the woman of Samaria, John iv. 20, 'Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.' Whether Zion or Gerizim? Present it often to Christ. Prayer is the best way to get satisfaction, and our doubts are best solved by consulting with the oracle. You can have no certain light from men without his illumination.

2. Search and prove all things: 1 Thes. v. 21, 'Prove all things, hold fast that which is good.' We should stand in the ways and see: Jer. vi. 16, 'Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' We should be able to render λόγον, 1 Peter iii. 15, 'A reason of the hope that is in you, with meekness and fear.' And we have ἴδιον στήριγμα, 'a steadfastness of our own,' 2 Peter iii. 17. We must not only regard the consent of others, but our judgments must be balanced with sound and weighty grounds, otherwise we shall be carried about with every wind of doctrine, when the posture of interest is changed, or a new opinion is started. *Non exploratis traditionum rationibus probabilem fidem portant.* Such men have no principles.

But must we not hold fast what we have received? must we always be searching, and keeping ourselves in a wary reservation, and be never settled? I answer—

[1.] For principles and fundamental doctrines, we are not to doubt of them: Deut. xii. 30, 'Thou shalt not inquire after their gods, saying, How did these nations serve their gods? even so will I do likewise.' It is dangerous to loosen foundation-stones, though with an intent to settle them better. Here we should be at a certainty.

[2.] For lesser truths, when they are already cleared, and God hath taught them, it is good to hold fast what we have already received, and not to loosen the assent, or keep the soul suspensive, out of a jealousy or supposal that something may be said against what we now hold. 'Ever learning, and never coming εἰς ἐπίγνωσιν, to the knowledge of the truth,' But in case of actual doubt, it is good to search.

Doubts smothered make way for atheism or hardness of heart. Therefore, in cases of anxiety, it is good to bring things to an issue. Smoke maketh way for flame.

[3.] In your choice, be not swayed with interests, nor vulgar prejudices, nor vile affections.

(1.) Not with interests. God puts us to trial, to see if we can love a hated truth. The world is a blinding thing: 2 Cor. iv. 4, 'The god of the world hath blinded the minds of them which believe not.' Why is Satan called 'the god of the world'? He throweth the dust of the world in our eyes, and then we cannot see. We easily believe what we readily desire, and are loath to search when we have a mind to hate. Let the weights be never so equal, yet, if the balances be not equal, you can never judge of the weight of anything. When the mind is prepossessed and infected with interests, we are not capable of making a right judgment; as the water, when it is muddied, doth not render and represent the face.

(2.) Not with vulgar prejudices, as prepossessions of custom and long tradition, the opinions of holy and learned men, general consent, pretences of a stricter way. Men would fain judge upon slight grounds, without entering into the merits of the cause, to save the pains of study and prayer. This is but to put a fallacy upon yourselves. Some are against novelty, and when the ways of God are revived, they are hardened, they will not change; as if there were no obstinacy as well as constancy, obstinacy in the bad angels, as well as constancy in the good. Others are swayed by the opinions of godly learned men, whose persons they have in admiration. There is no *ipse dixit* in the church but the Lord's. It is observed that the corruptions of the Roman synagogue were occasioned by admiration of some venerable pastors of that church. Paul withstood Peter to the face, Gal. ii. 12, when his credit and example was like to do hurt. Others are swayed by general consent; but it is dangerous following the multitude; the world hath been against Christ, when a few only have owned him. Others by pretences of a stricter way: Col. ii. 23, 'Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body.' This is to be wiser than God, and to judge the law.

(3.) Not by vile affections, pride, passion, envy. Pride, or an overweening opinion of our own wit and learning: John ix. 40, 'The pharisees said, Are we blind also?' Proud persons, as the great rabbies, will not seem to be in an error. Men choose rather to be wicked than to be accounted weak. So envy at others, when men cannot be admitted into such places as they affect; and that puts them upon error and opposition: 1 Cor. iii. 3, 'For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?' So passion, revenge, and discontent. The devil worketh much upon spleen and anger, when offence is taken, whether justly, or upon supposed occasion, it mattereth not. Many in spite and stomach have turned atheists or heretics. Carnal Ham, when cursed of his father, began the way of atheism.

Observe, secondly, that the reprobate world can never have any true knowledge of God: 'The world hath not known thee.'

1. The reprobate world can go as far as nature can go: 1 Cor. ii. 14, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned;' ἄνθρωπος ψύχικος, not σάρκικος. There are two reasons urged by the apostle—a natural incapacity and a positive enmity. (1.) A natural incapacity. He supposeth a sufficient revelation: 'They are spiritually discerned.' There must be a cognation between the object and the faculty. Spiritual things must be seen by a spiritual light. Sense, which is the light of beasts, cannot trace the workings and flights of reason; we cannot see a soul or an angel by the light of a candle. So that the object must not only be revealed, but there must be an answerable light in the faculty. There is light enough, but we have not eyes. There needeth not a plainer revelation. David prays, not that God would make a plainer rule, but open his eyes: Ps. cxix. 18, 'Open thou mine eyes, that I may behold wondrous things out of thy law.' The understanding must be opened, as well as the scriptures: Luke xxiv. 45, 'Then opened he their understanding, that they might understand the scriptures.' (2.) Positive enmity: 'They are foolishness to him.' He looketh upon the things of God and solid piety as frivolous and vain. When Paul came to Athens, they called him babbler: Acts xvii. 18, 'What will this babbler say?' The same disposition still remaineth in natural men. Though the truths of religion, by long tract of time, and by the consent of many ages, have obtained credit, yet men nauseate spiritual truths and the power of godliness. A stomach ill affected by choler casts up wholesome meats; so do they scorn strictness and the holy ways of God.

2. Experience shows it. Take mere nature itself, and, like plants neglected, it soon runneth wild; as the nations that are barbarous, and not polished with arts and civility, have more of the beast than of the man in them: Jude 10, 'What they know naturally, as brute beasts, in those things they corrupt themselves.' Suppose they use the spectacles of art to help the native light of reason with industry, yet their eyes are blind. How erroneous in religion were the civil nations! Rom. i. 22, 'Professing themselves to be wise, they became fools;' very foolish in matters of worship. The Romans placed fear, human passions, and every paltry thing among their gods. The ruder and more brutish nations worshipped only the sun and thunder, things great and wonderful. And still now we see great scholars given over to fond superstitions. Nay, go higher; suppose, besides the spectacles of art, nature be furnished with the glass of the word, yet we see great scholars very defective in the most useful and practical points. Nicodemus, a teacher in Israel, knew not regeneration, John iii. 10. Usually they delight rather in moral strains than mysteries of faith, and err in one point or another; usually in the controversies of their age, they are blinded by pride or interest, are loath to stoop to truth revealed, and so are outstarted by the vulgar. *Surgunt indocti et rapiunt cœlum*, &c.—they dispute away heaven while others surprise it. Nay, suppose they had an exact model and proportion of faith, and do pry into all the secrets of religion, as it is possible to do with the common light and help of the Spirit, which is as far as a reprobate

can go; yet all this is without any change of affection, without any favour or relish of truth. This speculative and artificial knowledge doth not change the heart.

But here is an objection; many carnal men have great parts, and profess the knowledge of the true God. I answer—

[1.] The greatest part of the world lieth in ignorance; they are born in darkness, live in darkness, love darkness more than light, and are under the powers of darkness: Eph. vi. 12, 'The rulers of the darkness of this world.' The devil hath a large territory over all the blind nations.

[2.] Carnal men, that own the true God, and profess him, yet in a scripture sense they do not know him. For knowledge not being affective, it is reputed ignorance: John viii. 54, 55, 'Of whom ye say, that he is your God. Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying.' It is a lie to pretend to knowledge without obedience: 1 John ii. 4, 5, 'And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' For all their great parts, they are but spiritual fools; they have no true wisdom, *ἀνοητοὶ*. So are all carnal men: Titus iii. 3, 'We ourselves also were sometimes foolish,' out of our wits. They do not understand things spiritual, and such as tend to maintain communion with God; they love and do those things with delight that are against all reason, hurtful to body and soul. Natural men are sometimes represented as fools that judge amiss, sometimes as infants that know nothing: Isa. xxviii. 9, 'Whom shall he teach knowledge? and whom shall he make to understand doctrine? they that are weaned from the milk, and drawn from the breast.' Sometimes as beasts, that are incapable of understanding: Ps. xxxii. 9, 'Be ye not as the horse, or as the mule, that hath no understanding.' Fools they are in their choice that prefer a nut or an apple before a jewel; they spend all their time in looking after riches, and honours, and such kind of things as do not conduce to eternity; for carnal pleasures forfeit their souls, and yet think themselves very wise. In their course they make war with heaven, and enter into the lists with God, as if they were stronger than he. In their presumption, they give out themselves for the sons of God, when they are the devil's children; as if a man, born of a beggar, should pretend to be the son of a king. Fools and madmen challenge all lands as theirs, so do they all promises and comforts. Within a little while experience will show them to be fools; their eyes are never opened to see their folly till it be too late: Luke xii. 20, 'Thou fool, this night thy soul shall be required of thee;' Jer. xvii. 11, 'As a partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.' There is no fool to the carnal fool; godly men are only wise, that are wise to save their souls.

Use. It informeth us—

1. Of our misery by nature. For as the reprobate lost world are, so are we all by nature; we have no knowledge of the true God: Job

xi. 12, 'Vain man would be wise, though man be born like a wild ass's colt.' We are apt to think ourselves angels, but we are beasts. Every one affects the repute of wisdom; we would rather be accounted wicked than weak. If a man were born with an ass's head, or were monstrous and misshapen in his body, this were sad. It is worse to be born with the heart of an ass, to be born like a wild ass's colt, with such gross and rude conceits of God and holy things. This is our estate by nature.

2. The danger of ignorance; it is the state of the reprobate world. It is good to think of it, partly that we may avoid it ourselves, and strive for knowledge; partly that we may be thankful if we have obtained knowledge; and partly that we might pity others, as Christ wept over Jerusalem: Luke xix. 41, 42, 'And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.' It is one of God's sorest judgments; when the Lord hath left threatening other things, then he threatens a blind heart and a vain mind. The great reproach that Nahash would lay upon Israel was to put out their right eyes. The great design of the god of this world upon the men of this world is to put out their eyes, that they might not come to the knowledge of the truth.

3. Positive ignorance is a sign that we are of the world; I mean, where we have means and opportunities to the contrary, and do not come to the knowledge of God, and of his ways: 1 John ii. 13, 'I write unto you little children, because ye have known the Father.' God hath no child so little but he knows his Father. The blind world knows him not; when there is night in the understanding, or frost in the heart, it is a sign of a worldling; when men are ignorant, unteachable, and do not grow in knowledge. God's children many times may be ignorant, and do not profit according to their advantages: John xiv. 9, 'Have I been so long with thee, and yet hast thou not known me, Philip?' that is, not known so distinctly God the Father, and me, as coming out from him. But God's children are not altogether unteachable.

4. We have no reason to trust the judgment of carnal men in matters of godliness, for they do not know God. Can blind men judge of colours? I urge it, that you may not be discouraged though the world scoff at holiness. Who would take notice of the judgment of fools?

5. That ignorance is not only the badge of silly weak persons, but of great men, and those that are carnally wise: Mat. xi. 25, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' Whatever parts they have, they have no saving knowledge of God. The godly man is the only knowing and wise man; all others they are but fools, however they swell with an opinion of knowledge, and count it a reproach to be so called.

The second illustration is by the efficient and exemplary cause of our knowledge, 'But I have known thee,' &c. All along our likeness to Christ and unlikeness to the world is asserted.

Observe, that Christ's knowledge is the pattern and cause of ours.

We have all things at the second hand: 'I have known,' and 'they have known.' All the candles are lighted at this torch; or, to use a comparison more celestial, all the stars receive their light from the sun. Therefore he is called, 'the Father of lights,' James i. 17, and 'the Sun of righteousness,' Mal. iv. 2.

Christ giveth us knowledge two ways—by his word and by his Spirit. Now none is fit to establish the word, none to pour out the Spirit, but Christ.

1. None can give us a sufficient revelation of the Father but Christ, that came out of his bosom, that knew all his counsels: John i. 18, 'No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.' Our knowledge is by the senses, by sight and hearsay. Now no man hath seen God, but Christ, that was God-man, who came out of his bosom. So Mat. xi. 27, 'No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.' To know him perfectly and comprehensively, so neither men nor angels know him. To know him originally, so as to establish a revelation with authority, and so as fit to offer the light and knowledge of him to the creature, so none but Christ knows him; our faith is built on God. Human authority begets but a human faith and credulity. It was necessary that in the bede-roll of gospel preachers the Son of God should have the first place, that in the latter times he should preach to us by his Son, that the ultimate resolution of faith might be into divine authority: John vii. 29, 'But I know him, for I am from him, and he hath sent me;' and John x. 15, 'As the Father knoweth me, even so know I the Father.' It is for our confidence that the full discovery of this doctrine was reserved for the Son of God.

2. None else can give us a capacity to learn. Jesus Christ is such a teacher, that he doth not only give the lesson, but the wit and skill to learn: 1 John v. 20, 'We know that the Son of God is come, and hath given us an understanding, that we may know him that is true.' No matter what the scholar is, when we have such a master. We use to inquire whether any one hath a capacity to learn. He openeth the scriptures, and openeth the understanding to learn: Luke xxiv. 27, 'And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself;' and ver. 45, 'Then opened he their understandings, that they might understand the scriptures.' There is a double veil—upon the doctrine and upon the heart; Christ removeth both.

Use 1. If that the true knowledge of God is only to be had from Christ, it directeth us in the use of all ordinances to look up to him; there must our trust be fixed, in reading, hearing, meditating. We must use helps and means, else we tempt God, but our trust must be elsewhere. In reading, Ps. cxix. 18, 'Open thou mine eyes, that I may behold wondrous things out of thy law.' There are wonders in the law, but our eyes must be opened to see them, otherwise we shall have but a superficial and literal knowledge, when men think to find more in books than in Christ. So in hearing, *cathedram habet in cœlis:* Isa. ii. 3, 'Come ye, and let us go up to the mountain of the

Lord, to the house of the God of Jacob, and he will teach us of his ways.' You come to the word to be taught by man, and yet not to be taught by man; in obedience you use the means, but your confidence is on Christ, that you may hear his voice to the soul, that he that brought the gospel out of the bosom of God may bring it into your hearts. The dial is of no use without the sun; except the sun shine, you cannot see what is a-clock by the dial; so in meditation and study; Christ is 'Wonderful, counsellor,' Isa. ix. 6; Prov. viii. 14, 'Counsel is mine and sound wisdom; I am understanding, I have strength.' How are men befooled that go forth in the confidence of their own wit! Flesh and blood are apt to stumble in God's plainest ways. Carnal hearts turn all to a carnal purpose: Prov. xxvi. 9, 'As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.' The same cloud that was light to the Israelites was darkness to the Egyptians. Luther calleth the promises 'bloody promises,' through our perverse applications. Truth is only renewing as taught by Christ: Eph. iv. 21, 'If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.' We cannot tell how to master corruptions without this. The light of common conviction is like a March sun, that draweth up aguish vapours; it discovereth sins, but cannot quell them. We should be apt to forsake truth upon every temptation, unless it were for Christ's teaching: Ps. cxix. 102, 'I have not departed from thy judgments, for thou hast taught me;' 1 John ii. 20, 'Ye have an unction from the holy one, and ye know all things.' When men lead us into truth, others may lead us out again. Those that have made trial can best judge of the difference between being taught of God and men: 1 Cor. ii. 4, 'My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' When the arrow cometh out of God's quiver, it sticketh in our sides. Then we see truths with application.

Use 2. It teacheth us how to direct our prayers to Christ. Seek to him with confidence, and with all earnestness of affection.

1. With confidence; we despair many times because of our blockishness: Col. ii. 3, 'In him are hid all the treasures of wisdom and knowledge.' Hidden, not that they should not be found out, but because they are seen by the eye of faith: hidden, because deposited there, to be dispensed to us. God made Christ a storehouse to furnish all our necessities: 1 Cor. i. 30, 'Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' Wisdom to give us spiritual illumination. Be not discouraged; it is not the pregnancy of the scholar that prevaileth here, but the excellency of the teacher. If Christ be the teacher, no matter how dull the scholar be. Pride in parts hath been a hindrance, but simpleness hath never been a hindrance: Ps. xix. 7, 'The testimony of the Lord is sure, making wise the simple;' Jer. xxxi. 33, 34, 'I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me from the least of them to the greatest of them, saith the Lord;' Mat. xi. 25,

'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' God can give to shallow and weak people great understanding in spiritual things, as he cured him that was born blind, John ix.

2. With earnestness: 'Cry for knowledge, and lift up thy voice for understanding,' Prov. ii. 3. Many times God withholdeth knowledge that we may cry for it, especially when the case is doubtful and litigious. John wept when the book was sealed with seven seals, Rev. v. 4. We need to cry for all grace, but especially for saving knowledge. Let us groan and sigh when we are in the dark.

[1.] Consider the necessity of knowledge. The blind man cried after Christ, because he knew what it was to want eyes: Luke xviii. 41, 'Lord, that I may receive my sight.' We are not sensible of our natural blindness as we ought to be. There is ignorance and folly in all, but treasures of wisdom and knowledge in Christ. If we are not ignorant, yet we are indiscreet. Men know not how to guide and order their course. Certainly if you were acquainted with yourselves, you would not hold your peace.

[2.] Consider the excellency of knowledge. All knowledge is excellent, as all light is comfortable. Knowledge is your excellency above the beasts; that you have receptive faculties capable of knowing and understanding things, that you are intelligent creatures, this is your advantage above the beasts. But saving knowledge is far more excellent, even the knowledge of God in Christ. This is the glory of a man: Jer. xxix. 23, 24, 'Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord,' &c. If men should be able to dispute of everything that might be known, from the highest star to the lowest shrub, this knowledge is nothing to the knowledge of God in Christ, which is far better than all the knowledge of the questionists and disputers of this world. The fear of God, that is the best excellency, and that is it which Christ teacheth. I observe the providence of God in that one thing, viz., Solomon had wrote many books of philosophy which are not extant, when the books of some heathens, as Aristotle's book *de Animalibus*, &c., are extant; but his books of the fear of God are preserved by a special providence, not one of them lost. We may want the other without any loss of true wisdom, but we cannot want these. And therefore you are more concerned in the getting of saving knowledge than you are aware of. Light was the first creature that God made, so it is the way by which all grace is wrought in the soul; for in all communications of grace God beginneth with the understanding: Jer. xxxi. 19, 'After I was instructed, I smote upon my thigh.' He makes the creature to submit to his providence, to be contented in all estates and conditions: Phil. iv. 12, 'In all things I am instructed both to be full and to be hungry, both to abound and to suffer need.' God draws you to Christ, but his drawing is accompanied with a teaching: John vi. 44, 'No man can come to me, except the Father, which hath sent me, draw him;' ver. 45, 'And they shall be all taught of God. Every man therefore that hath heard,

and hath learned of the Father, cometh unto me.' God's drawing is not a blind force, but there is a teaching with it. God loves rational service, not blind obedience; and therefore cry for knowledge, and run to Christ that he may teach you, and lead you into the paths of righteousness.

SERMON XLIV.

And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.—JOHN XVII. 26.

THIS is the second reason, taken from the benefits Christ had bestowed upon them. Here is his gift and his aim. In the first, what he had done, what[1] he will do. Where—(1.) *Quid*, the manifestation of his Father's name; (2.) *Quibus*, to whom, principally to the apostles, and from them to believers; (3.) *Quomodo*, 'I have,' that is, by his ministry upon earth; and 'I will,' in the pouring out the Spirit, and his discourses with them after the resurrection. All that needeth explication is, What is meant by God's name? *Ans.* The use of names from the beginning was a distinction to separate creature from creature by their appellations. At first Adam gave names to the beasts, that their species and kinds might be distinguished, for beasts are distinguished only by their herds and kinds. But the names which men bear are individual and particular; man being an excellent creature, made for rule and commerce, and therefore is to be known not by his kind, but name. But now, what is God's name? Where there are many, there is need of names; but where there is but one, the singularity is distinction enough. But yet God hath his name, by way of distinction from creatures; so we have a negative name, removing the imperfections of the creature, and to distinguish him from those λεγόμενοι θεοὶ, gods that are so called. And his name is a jealous God: Exod. xxxiv. 14, 'For thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God,' And by way of notification, that we may conceive of him aright, as names are not only distinctive, but δηλώτικα τῶν πραγμάτων, as Damascene. So all that by which he is known or distinguished, that is his name; and so God hath many names, because one cannot enough express him. His works are a part of his name, but chiefly his word, the doctrine concerning his essence and will: Ps. cxxxviii. 2, 'Thou hast magnified thy word above all thy name;' there he hath made himself most known. In creation and providence we may read much of God, but in the bible more; and chiefly his word of promise and covenant, which is that theatre upon which his mercy and truth is discovered, which is the representation wherein God delighteth. And again, the covenant, as it is revealed in the gospel, is a chief part of his name, for his name was secret before the New Testament dispensation was set afoot: Judges xiii. 18, 'Why

[1] Qu. 'in the second, what, &c.'?—ED.

askest thou thus after my name, seeing it is secret?' There was little known of the Trinity, of the Son of God, the incarnation of the Son of God, &c.

First point, That one great privilege of the gospel is to know God by his right name.

1. I shall show you how God's name and title hath been often changed and altered, because he would acquaint his people with his full name by degrees: Exod. vi. 3, 'I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.' First to Ahrabam, to distinguish him from idols and false gods, *El Shaddai;* then 'Jehovah,' as giving being to his people, making good his promises; after, 'God of Abraham, God of Isaac, and God of Jacob,' as relating more to the covenant; then, 'God that brought them out of the land of Egypt,' Exod. xx. 2; then, 'God that brought them out of the land of the north;' then, 'the God and Father of our Lord Jesus Christ;' before that, 'the Lord our righteousness,' Jer. xxiii. 6. The Jewish church knew little of the doctrine of the Trinity, distinction of the persons, quality of the mediator. God proclaimed his name: Exod. xxxiv. 6, 7, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin.' But the way of pardon was not then so fully discovered. Some names God hath from everlasting, as Eternal, Infinite; some relate to the present state, as Creator, Lord, God in covenant, the God of Abraham, Isaac, and Jacob.

2. What the gospel especially doth discover more of God.

[1.] The distinction of the persons in the Godhead. At the baptism of Christ the whole Trinity was sensibly present; the Son in the body, the Father in the voice, and the Holy Ghost in the form of a dove. This was the mystery brought upon the stage.

[2.] The incarnation of Christ: 1 Tim. iii. 16, 'God manifest in the flesh.' The world was acquainted with this great help to piety. The Jews had a temple; here is a temple wherein the Godhead dwelleth bodily: Col. ii. 9, 'For in him dwelleth all the fulness of the Godhead bodily.'

[3.] The attributes of God are more amply declared. Every excellency of God hath its proper theatre where it is seen. In the gospel all are discovered, but chiefly mercy, justice, and truth. His power and his wisdom are seen in the world, but more in the gospel; the heavens do not declare half so much of the glory of God as the word and doctrine which Christ brought out of the Father's bosom: 1 Cor. i. 24, 'Christ the wisdom of God, and the power of God.' There is truth: 2 Cor. i. 20, 'For all the promises of God in him are Yea, and in him Amen.' The greatest assurance of his faithfulness was his sending Christ; that which we expect is nothing so difficult to believe as the incarnation of the Son of God; his second coming is not so unlikely as his first; if he came to suffer, and to purchase, he will come to reign. His wisdom in joining God and man together in the person of Christ, justice and mercy together, comfort and duty together in the covenant of grace; two natures, two attributes. God loseth no honour,

man wanteth no encouragement. God showeth his justice: Rom. iii. 26, 'To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.' While the sacrifices continued, God only showed patience and forbearance; his holiness and hatred of sin, by laying it on Christ, punishing it in Christ; his wrath, the most dreadful sight of God's wrath is upon Golgotha; God spared not his Son. But his grace, that was on the top: Titus iii. 4, 'But after that the kindness and love of God our Saviour towards man appeared.' This is the attribute that beareth sway in the gospel. Mercy is in office ever since the fall; there was not so much kindness to man discovered in innocency; God did good to a good man, there was no mercy to enemies then; there man was made after God's image, here God is made after our image and likeness. Mercy and grace comes now to show itself to the world.

Use. Let us admire and study more the name of God in the gospel. The first letter of Christ's name is Wonderful. He is a mystery that is worthy our contemplation. The angels have known more of God since Christ was revealed: Eph. iii. 10, 'To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.' Let it take up your thoughts, set your minds awork: Heb. iii. 1, 'Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Jesus Christ.' There cannot be a more affective, humbling and heart-changing consideration.

Second point, That none can discover this name of God but Christ, none authoritatively, none perfectly.

1. None authoritatively can fix his name by which he shall be known among the creatures. The imposition of names implieth superiority; the less is named of the greater. Adam had this favour to name the beasts, as having authority over them: Gen. ii. 19, 20, 'And out of the ground the Lord formed every beast of the field, and every fowl of the air, and brought them to Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.' Now God is over all, there is no higher to name him, therefore he nameth himself. Jesus Christ, who is the very image of God, he cometh and declareth his name: 'My name is in him,' Exod. xxiii. 21. He is God, and therefore authoritatively fixeth the name of God, establisheth the gospel as the rule and direction of the church.

2. None can so perfectly discover him. Our hearts are too narrow to conceive of God, and our tongues too weak to express him: Prov. xxx. 4, 'What is his name? and what is his Son's name? if thou canst tell.' Who knoweth his pedigree exactly? Who knoweth his being? Who hath been in his bosom to discover him, so as Christ hath done? We must have a borrowed light to see him.

Use 1. Sit down with this revelation which Christ hath left in the church; there is enough to instruct faith, though not to satisfy curiosity. In things not revealed, a simple nescience is better than a bold inquiry; there is enough for service and adoration. Let not reason prescribe to faith. He were not God if he were not incomprehensible.

Should worms make their own apprehension the measure of divine truth? It is not so, because I cannot understand it; by a candle in the night, I cannot see it, therefore it is not. Some things are to be received from divine testimony, though we cannot fully conceive of them. Let us bless God for the word, and take heed unto it as to a light shining in a dark place. It is God's mercy that Christ came from heaven with a commission to discover so much to us. It is a ray of the face of God in Christ. Here, is God's heart discovered to us, and our hearts to ourselves.

Use 2. When you consult with the gospel, make use of Christ. He is to discover his Father's name; he taught the gospel, not only on earth, but in heaven: 'I have declared thy name, and will declare it.' *Non loquendum de Deo sine lumine.* There is no saving knowledge of God from ourselves. Christ is called Λογὸς, the interpreter of his Father's mind. It is dangerous to set upon the knowledge of the mystery of the gospel in the strength of our own gifts and parts, to rest merely on the study of books and human helps. The gospel is God's riddle, which none but himself can expound. Beg the Spirit of revelation; you cannot have a knowledge of it without a revelation from Christ. We do not improve Christ's prophetical office so much as we should: we think he must pacify our consciences, subdue our affections; but we do not look after knowledge, but think to get it by our own industry.

Third point, Christ doth not convey all knowledge, or the full notice of God's name at once. The knowledge that is originally in Christ is not communicated to us but by degrees, that it may increase more, like the good householder, that brought out the best at last: John i. 50, 'Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.' Partly to keep up our dependence and respect, lest a satiety grow upon us. When there is no more use of a thing, then we contemn it. Man is a creature that is led by hope rather than by memory. Still God keepeth the best till last; there is a perpetual use of Christ's prophetical office, that he may declare more. Partly to conform us to himself and to the church: 'Christ increased in wisdom and stature,' &c., Luke ii. 40, 52. His human capacity was enlarged by degrees. The church grew by degrees. There was a nonage; then it was 'the seed of the woman;' afterwards, 'in thy seed,' &c.; to 'Abraham, Isaac, and Jacob.' Then it was told what tribe, 'The sceptre shall not depart from Judah,' Gen. xlix. 10; afterwards of what family, to David; that 'a virgin shall conceive, and shall bear a son, and shall call his name Immanuel,' Isa. vii. 14. At last, 'Behold the Lamb of God,' John i. 29. Partly that he might suit his dispensations to our capacity. God will not violate the course of nature. Our life is hidden in Christ. You do not teach university learning to a boy; Christ dealeth with us as we are capable, according to our receptivity: 'We are made meet to be partakers of the inheritance of the saints in light,' Col. i. 12.

Use 1. Comfort against present defects. Though you are ignorant of some mysteries of religion, do not despond; Christ doth not give you all at once. There is a double comfort; God will accept our weakness, and we have a head in whom is all fulness. As our life is

hidden in Christ, so is our wisdom hidden. In the text you see Christ hath undertaken for our growth; we have a teacher that will carry us on from one degree of knowledge to another. Therefore let us not be discouraged, though we know little, and our parts be weak and insufficient.

Use 2. It presseth us to grow in knowledge: 2 Peter iii. 18, 'But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' There is more to be learned. Do not say, I know as much as they can tell me; we never know so much but we may know more; there is no stint to knowledge. If there be a measure of grace beyond which we cannot pass, the apostle would not say, 'Grow in grace and knowledge.' Therefore be conscionable and careful in the use of means. We must not rest in our low and imperfect measures, nor always keep to our A, B, C. We must grow till we come to heaven, and then there will be no more growing. A formal man is where he was (as a picture), doth not increase in stature. The way to keep what we have is to increase our store. Gifts that lie idle and inactive suffer loss and decay; an active nature, such as man's, must either grow worse or better. It is an ill sign when we are contented with a little. Light groweth to the perfection of glory; our reward is increased in the other world: Col. iii. 16, 'Let the word of God dwell in you richly in all wisdom.' It is the worst of poverty to have a poor understanding. Grace is multiplied through knowledge: 2 Peter i. 2, 'Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.'

Fourth point, Christ maketh one mercy to be the pledge of another. I *have* declared, and I *will* declare. He is never weary of well-doing; his love is infinite, and cannot be wearied, and his grace is infinite, and cannot be spent. Men waste by giving, their drop is soon spent; but the oftener we come to God, the more welcome we are. Our faith is sooner tired than God's bounty, for he doth not waste by giving. I AM, is God's name; he is where he was at first, he is never at a loss; what he hath done, he can do, and will do: God's providence is new and fresh every morning: 'God is one,' Gal. iii. 21; he is always like himself. The creatures soon spend their allowance, but he is where he was at first. But it chiefly holdeth good in spiritual mercies; the least drop of saving grace is an immortal seed; it will grow, it will increase; it is a spark that cannot be quenched, it is the pledge of more grace. Therefore where Christ hath begun to work for thee in some sparks of saving grace and knowledge, he will go on in his work; where he is the Alpha, he will be the Omega; where he is an author, he will be a finisher: Heb. xii. 2, 'Looking unto Jesus, who is the author and finisher of our faith.' The apostle would have us confident of this: Phil. i. 6, 'Being confident of this very thing, that he that hath begun a good work in you will perform it until the day of Christ.' God's first work is an earnest, and God will not lose his earnest; it is the very first-fruits of the Spirit, and he gives it as a pledge of more grace to follow.

'That the love wherewith thou hast loved me may be in them, and I in them.' In the whole verse Christ showeth what he had done, what he would do, and with what aim. His end was twofold—to

make way for application of God's love and his own presence as a vital principle in their hearts; God's love and union with himself.

I shall speak now of the first. Whence—

Observe, that one great end why God's name is manifested in the gospel is that his love may be in us.

First, I shall inquire what it is to have his love in us. I shall give you several observations upon the phrase.

1. Observe, 'That the love,' &c. He doth not say, that they may have pardon, sanctification, or grace, or comfort in them, but love in them. *Obs.* God's love in Christ is the ground of all other favours and graces whatsoever. The spring of all is love, and the conveyance is by union, which containeth two truths:—

[1.] That all the goodness that is in us cometh from the love of God in Christ. We are loved into holiness, loved into pardon, loved into grace: Isa. xxxviii. 17, 'Thou hast in love to my soul delivered it from the pit of corruption,' or thou hast loved me from the pit. He loved his church, and sanctified it: Eph. v. 25, 26, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it it with the washing of water by the word;' Rev. i. 5, 'To him that loved us, and washed us from our sins in his own blood.' Our holiness is not the cause of love, but the fruit and effect of it. There can be no other reason for anything we receive. So 2 Thes. ii. 16, 'Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace,' &c. There was no other cause, there could be no other cause; not necessity of nature, moral rule, or any former merit and kindness. Not necessity of nature; God hath always the same love; not bound by any external law and rule; who can prescribe to him? Not by any merit or debt, because of the eternity of his love, antecedent to all acts of the creature. There should be no other reason for the honour and majesty of God and our comfort.

[2.] That we have not only the blessings and benefits, but the love itself: 1 John iii. 1, 'Behold what manner of love is this that the Father hath bestowed upon us, that we should be called the sons of God!' Not showed us, but bestowed upon us. We have blessings from his heart, as well as his hand; by his blessings in us, his love is in us; we may gather thence that we are beloved of God, and no benefit is to be valued unless God's love be in it. What good will the possession of all things do us if we have not God himself? The love is more to be valued than the gift, whatever it be. God giveth this love to none but special friends; he giveth his outward love to enemies. He accepteth not our duties unless our hearts be in them, and our love be in them; so we should not be satisfied till we can see love in the blessings that we receive from God, that they come from his heart as well as his hand. There are chastisements in love, and blessings given in anger, salted with a curse.

2. Observe, 'That the love wherewith thou hast loved me may be in them.' He had before said, 'Thou hast loved them as thou hast loved me;' now, 'Let this love be in them.' The love of God is sometimes said to be in Christ, sometimes in us. Sometimes in Christ: Rom. viii. 39, 'Nor height, nor depth, nor any other creature shall be

able to separate us from the love of God which is in Christ Jesus our Lord.' Sometimes in us: 1 John iv. 9, 'In this was manifested the love of Christ towards us,' ἡ ἀγάπη τοῦ Χριστοῦ ἐν ἡμῖν, 'because that God sent his only-begotten Son into the world, that we might live through him.' We are the objects, and Christ is the ground. To make it sure, it is in Christ; and to make it sweet and comfortable, it is in us. God doth not love us in ourselves out of Christ; there would be no ground and reason for his love, but in Christ; and there is an eternal cause and reason why he should love us.

3. Observe, there is a love of God towards us, and a love of God in us. So Zanchy citing this text. His love *erga nos*, towards us, is from all eternity; his love *in nobis*, in us, is in time. These differ; there was a love of God towards us, so he loved us in Christ before the foundation of the world, though we knew it not, felt it not. But now this love beginneth to be in us, when we receive the effects of it, and God breaketh open the sealed fountain: 1 John iv. 16, 'And we have known and believed the love that God hath to us.' And therefore it must be distinguished. God's love from everlasting was in purpose and decree, not actual: Rom. ix. 11, 'That the purpose of God according to election might stand.' So Eph. i. 11, 'Being predestinated according to the purpose of him that worketh all things after the counsel of his will.' We are loved from eternity, but not justified from eternity. Certainly the elect are in a different condition before and after calling: 1 Cor. vi. 11, 'Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' Secret things belong to God, but revealed things to us. Whatever thoughts God hath towards us, yet we know it not till his love be in us. We are to judge of our estates according to the law. It is true God is resolved not to prosecute his right against a sinner that is elect, but he is not actually acquitted from the sentence of the law till he actually believeth. We are not qualified to receive a legal discharge from the condemnation of the law till we be actually in Christ: Rom. viii. 1, 'There is no condemnation to them that are in Christ Jesus.' And whatever God's purposes may be towards us, we cannot but look upon ourselves as under a sentence of condemnation, and 'children of wrath,' Eph. ii. 3; that is the misery of our present estate. Before we know God as a Father in Christ, the love of God is towards us, but not in us.

4. Observe again, God's love is in us two ways—in the effects, and in the sense and feeling. These must be also distinguished; for God's love may be in us in regard of the effects, when it is not in us in regard of sense and feeling. It is in us in the effects of it at conversion, as soon as we begin to live in Christ. Where Christ liveth and dwelleth in us by faith, the love of Christ is there too. His love may be in us in the sense and feeling when we have the assurance of it: Rom. v. 5, 'The love of God is shed abroad in our hearts by the Holy Ghost, which he hath given to us,' that they may feel it in their hearts, that God loved them in Christ. There is the work of the Spirit, and the witness of the Spirit; both are intended in that expression; chiefly the latter, such a sense of God's love as stirreth up joy, and thankfulness, and hope. The precious ointment gave no savour while it was

shut up in a box, till it was poured out; so God's love, while it is kept secret, it yieldeth no reviving fragrancy. These two differ, for many have the effects of God's love, but not the sense; and the effects of love do always abide, for it is an immortal seed; but the sense of love is flitting and changeable. Nothing can separate us from the love of God in Christ, yet the love of God in Christ is often beclouded, overcast, and interrupted; and some have more effects, though less sense; the most shining years are not always the most fruitful; a man may have greater increase of grace though less comfort. Observe, for your comfort, that Christ prayeth for both; he hath prayed not only for grace, but for assurance, that we may feel ourselves beloved by the Father. The Lord delighteth not only to love us, but to assure us of his love. It is no comfort to a blind man to hear of a glorious sun or brave shows; he cannot see them. God would not leave us in the dark, but give us an experience of his love.

Secondly, How this ariseth from the manifestation of God's name in the gospel.

1. The knowledge of God is a means to kindle our respects to God.

2. To convey the influence of his grace to us.

1. It is a means to kindle our respects to God; as trust: Ps. ix. 10, 'They that know thy name will put their trust in thee.' Men are ignorant of God's goodness, mercy, and truth, and therefore they make so little use of him. Usually fears are in the night; doubts come from ignorance of the tenor of the gospel. If we did believe those things to be true which are revealed concerning his mercy and love to sinners, we should trust in him. Fire once kindled would burst out of itself into a flame; so did we once savingly know God's name, there would be more trust and confidence in God: Isa. l. 10, 'Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.' We are overwhelmed with difficulties and straits, for want of studying God's name. So also for love: Cant. i. 3, 'Thy name is as ointment poured forth, therefore do the virgins love thee.' *Ignoti nulla cupido.* Love springeth from knowledge. In the beams of the sun there is a mixture of warmth and light. We know not the gift of God, and therefore our bowels are not troubled. Did we but see him as he is, it would set us all on fire.

2. It is the means to convey all the influences of grace to us: 2 Peter i. 2, 'Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.' God worketh upon us as rational creatures, agreeably to an intelligent nature, and so nothing can be wrought unless knowledge go before. A house, the more the windows stand open the more it is filled with light; so the more knowledge, the more is the capacity of the soul enlarged to receive comfort and grace. Guilty nature is full of fears, more presagious of evil than of good, and therefore it must have clear grounds of comfort and hope. But you will say, How comes it to pass that persons of great knowledge want comfort, and have no sense of God's love? I answer—It is not the light of parts, but of the Spirit: 'I have declared,' &c. It is God's prerogative to settle the conscience: 'I create the fruit of

the lips; peace, peace,' &c., Isa. lvii. 19. The gospel is a sovereign plaster, but God maketh it work. Our own thoughts do nothing, unless God put in with them.

Use 1. It informeth us of a double duty.

1. To study God's name. It would settle the conscience to meditate upon those declarations which Christ hath made of his will. Deep thoughts fasten things upon the Spirit, and musing maketh the fire to burn. How hath God declared himself? We may trust him upon his word: Ps. civ. 34, 'My meditation of him shall be sweet; I will be glad in the Lord.' We should oftener find sweetness if we did oftener meditate of God. It is sweet thus to enlarge our thoughts upon the promises and comforts of the gospel.

2. To apply it. When God's name is proclaimed and made known to thee, urge thy own soul with it: Rom. viii. 31, 'What shall we say to these things?' Job v. 27, 'Lo this, we have searched it, so it is, hear it, and know thou it for thy good.' This is Christ's aim, that knowledge should beget love in them. Knowledge without application doth no good; we must take out our share. The riches of God's goodness are laid open to us for this end and purpose, that we may feel what is expressed: 'We have known and believed the love that God hath to us,' 1 John iv. 16. It is no presumption; it is the great end why the gospel was written. Wicked men are too forward and presumptuous of God's love; they continue their ungodly courses, do those things which offend him, and yet are persuaded that God loveth them. God's children pray against their sins, and fight against their sins, and yet after all cannot be persuaded of it. There is a fear of presumption, and a fear of security. (1.) A fear of presumption; as some say, I am not worthy; it is as if you should say, I am too poor to ask or receive an alms, too filthy to be washed: say not so, for this is the way to make you worthy. (2.) Of security; this is to say, If I take the physic, I shall be sick; whereas it is not by applying Christ that we are endangered, but by an insensibleness of our misery. If thou feelest thy misery, there is no danger of security; it is not everything will satisfy a sensible sinner, not every slight comfort.

Use 2. Examination, whether you have gotten benefit by the gospel. Is God's love in you? Have you any fruits or feeling of his love? Can you say God loveth you? All God's children cannot feel his love; but have you the fruits of his love? The feeling of his love is to be improved immediately to thankfulness, and the fruits of his love are to be improved by spiritual discourse to confidence. The present argument will afford us ground of search and inquiry.

1. Things without us are excluded, they can be no evidence or argument of God's love. It is love in them. It is the common error of the world to be led with false evidences. Many think God loveth them, because he spareth them, and followeth them with long-suffering and patience, and maketh them thrive in the world, and blesseth them with the increase and fatness of an outward portion. Ay! but love and hatred cannot be known by the things that are without us; it must be something within us must discover it, Eccles. ix. 2. All things come alike to all. Some are fatted to destruction, and condemned to worldly felicity, God will give them enough, Jer. xvii. 13.

'All that forsake thee, shall be ashamed; and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.' Worldly happiness may be God's curse; they shall be written in the earth, they shall have happiness here, that have none hereafter. On the other hand, there are some whose names are written in heaven; and though they have little of outward comforts, yet that is matter of joy: Luke ix. 20, 'Rather rejoice, because your names are written in heaven.' We must have a better evidence than things without us before we can see our names in those eternal records, and be assured that God loves us. When God only gives things without you, it is a sign you are only hired servants. You have your reward, and are satisfied; and when you die, your best days are at an end; there is no inheritance kept for you; as Abraham gave Ishmael and the rest of the sons of the concubines gifts and portions, but he reserved the inheritance for Isaac. This is so far from an evidence of love, that it is rather a sign of hatred, if your hearts are herewith satisfied. Nay, as it excludes and cuts off all outward things, so it cuts off all outward profession, as baptism and hearing of the word; for where the heart is not washed, baptism is but the monument of your unfaithfulness and breach of vows. And so for hearing of the word, it is but like Uriah's letters; he thought they contained matter of preferment, but when opened, they contained matter of danger, for he was to be set in the fore-front of the battle to be destroyed. So when you think to come to God with these pleasing excuses, it is matter of condemnation, because you have heard so much, and profited nothing. Here is no evidence without you of the love of God.

2. Things within are excluded. There are some moral inclinations, mere instincts of nature, which God hath left in men out of his common bounty and pity to human society: Rom. ii. 14, 15, 'For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts.' These moral inclinations, by which we avoid gross sins, are not an evidence of God's love. Again, there are gifts for the use of the body. Hypocrites may have a great share in them. Achitophel and Saul had excellent gifts; but this is not an evidence of God's love. How did God love Christ? Herein was a great evidence of God's love to Christ; he loved him, and 'gave the Spirit to him without measure,' John iii. 33, 34. So we know his love by his Spirit, that he hath given to us to witness our justification, and to work our sanctification. The gift of the Spirit we may know by his witness, and by his work.

1. His witness. Hast thou a full testimony of thy adoption? Rom. viii. 16, 'The Spirit itself beareth witness with our spirits that we are the children of God.' It is such a certainty as ariseth from gospel grounds, working joy and peace, stirring up to thankfulness and love to God, which you have in God's way, by praying, reading, hearing, meditating. I confess there is something lower, that may be called the witness of the Spirit. There are expressions and impressions. Have you not some secret impressions of confidence and liberty in prayer, and resolutions to wait upon God? Doth he not stir you up to cry,

Abba Father, put you upon often calling upon God, and waiting upon God? There is something in your heart that carries you to God. These impressions are a kind of witness and testimony of the Spirit, though you have not those actual testimonies of God's favour.

2. His work. Have you the work of the Spirit? What is that? The work of the Spirit is to sanctify and cleanse: Eph. v. 25, 26, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it.' It is the greatest sign of God's anger and wrath that can be to live and die under the power of sin, not to be sanctified, not to be cleansed, not to be washed from sin. And therefore are you sanctified, cleansed, and washed? Rev. i. 5, 'To him that loved us, and washed us from our sins in his blood.' Is there any care of obedience stirred up in your hearts? The Spirit will cause us to grow in obedience: John xiv. 23, 'If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.'

3. There is one thing more in the expression, 'that the love wherewith thou hast loved me may be in them,' and that is, If God love thee, thou canst not but love him again: 1 John iv. 16, 'For we have known, and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him.' If thou lovest God, his people, his ordinances, and delightest in communion with him, his love is in thee. These are the fruits and effects of it.

Use 3. To press us to labour after the sense of his love. We should go to heaven as comfortably and as richly as we can; not only creep thither, but labour after 'an abundant entrance,' 2 Peter i. 12. Though it is not always our sin to want it, yet it is our duty to strive after this sense of God's love in us. The sense of God's love, it is the flame of faith: Gal. ii. 20, 'I live, yet not I, but Christ liveth in me; and the life which I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' It is the ground of our love to him again: 1 John iv. 19, 'We love him, because he first loved us.' The more full and direct the beams are cast upon any solid body, the stronger the reflection. It is the life of joy which enlargeth our hearts in thankfulness. It is our stay in afflictions, and our strength in duties, especially in prayer. How can we call God Father, unless in custom and hypocrisy, except we have some sense of our adoption? Therefore labour after the sense of his love, that it may be in you.

SERMON XLV.

And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.—JOHN XVII. 26.

'AND I in them.' This is the next aim of Christ, the mystical union. This is fitly coupled with the former privilege. God's love is the fountain of all mercy, and mystical union is the means of conveyance. The Father's love and the Son's inhabitation are elsewhere conjoined:

John xiv. 23, 'My Father will love him, and we will come unto him, and make our abode with him.' God's love cannot be in us unless Christ be in us, nor Christ be in us without the Father's love. God loveth the elect freely in Jesus Christ, and therefore giveth us his Spirit to work faith in our hearts, that Christ may dwell there, and be one with us, and we with him: love is the rise of all. And again, without the perpetual residence of Christ in the heart, we cannot have a sense of God's love. Again, from this conjunction we may learn the presence of the whole Trinity in the heart of a believer, as in a consecrated temple. The love of the Father it is in us, by the Holy Ghost 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.' Now we have not only the Holy Ghost to assure us of the love of God, but we have Christ as the head and fountain of vital influence. Once more, 'I in them.' Christ doth not only communicate gifts of grace to us, but himself.

Observe that the gospel is made known to us to this intent, that Christ may be in us; or, this is one great privilege of the gospel, that Christ may be in us by a perpetual residence, as a principle and fountain of the spiritual life.

First, What is meant by Christ's being in us? How can one man be in another? I shall answer—

First, Negatively; how it is not to be understood, that we may remove all false, gross, and unworthy thoughts.

1. It is not contiguity that we speak of, but union. Two pieces of wood lying together are not united. Christ is in heaven, we on earth; there is no contiguity, and if there were, it would not cause a union. There is indeed a union of contact, as when two hands are joined together, which may resemble this union; for there is a mutual or reciprocal apprehension; Christ apprehendeth us, and we him: Phil. iii. 12, 'If that I may apprehend that for which also I am apprehended of Christ Jesus.' He taketh hold of us by his Spirit, and we take hold of him by faith. But of this by and by.

2. It is not a congregation, as things may be gathered together; as stones in a heap, they are united, or gathered into one heap, but they do not act one upon another. And therefore the Holy Ghost doth not resemble our union with Christ by stones in a heap, but by stones in a building, that afford mutual strength and support to one another, and Christ to the foundation and corner-stone, which beareth up all the rest: 1 Peter ii. 5, 'Ye also as lively stones are built up a spiritual house;' and Eph. ii. 20–22, 'And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom you also are builded together for an habitation of God through the Spirit.' Only here is the difference, that is but a union of art, not of nature; and though stones orderly placed do give strength and beauty one to another, yet they do not communicate life and influence; therefore the Holy Ghost saith, 'Ye are as living stones.'

3. It is not representation only, as all persons are in their common person and representation. This is a part of the privilege; we are in Christ as our surety and common person. He impersonated and

represented us upon the cross, and doth now in heaven, where he appeareth for us as our agent and leiger with God. Thus what is done to him is done to us. This is the judicial union; but this is not all, for thus we may be said to be in Christ, but he cannot be said to be in us, 'I in them.' There is influence as well as representation.

4. It is not an objective union, *aut unio occupationis;* as the object is in the faculty, the star in the eye that seeth it, though at thousands of miles' distance; and what I think of is in my mind, and what I desire is in my heart, as a scholar's mind is in his books; when the mind is occupied and taken up with anything, it is in it. So when I fear God, my mind is with him; when I love God, my heart is with him. But this is not all, partly because such an objective union there is between Christ and hypocrites, they may think of him, and know him. But this union is rather subjective; it maketh us to live in Christ, and Christ liveth in us. Partly because then we should be no longer united to Christ than we do actually think of him, whereas Christ's being in us implieth a perpetual residence: Eph. iii. 17, 'That Christ may dwell in your hearts by faith.' Dwelling doth not note a transient thought, a short visit, but a constant stay and abode: John xiv. 23, *καὶ μονὴν πὰρ' αὐτῷ ποιήσομεν*, 'We will come unto him, and we will make our abode with him.' There Christ fixeth his seat and residence.

5. It is not merely a relation between us and Christ. He is not only ours, and we are his; but he is in us, and we in him. The resemblance of head and members doth not relate to a political body, but to a natural body. I am sure the case is clear in root and branches, John xv. 1–3. And relations do not need such bands and ties as constitute this union. There the Spirit and faith, and then secondarily other graces.

6. It is not only a consent or agreement; Christ agreeth to love us, and we to love him: 'My love in them,' and 'I in them;' they are propounded as distinct. Confederation maketh way for union.

7. It is not a union of dependence merely, such as is between the cause and effect. The effect dependeth on the cause, and is in the cause, and the cause is in the effect. This is general to all creatures; for it is said, Acts xvii. 28, 'In him we live, and move, and have our being.' Such a union there is between God and all creatures. And not merely a dependence in regard of special and gracious influences. That doth much open the privilege; but that is not all, for then our union would be immediately with God the Father and the Spirit on whom we depend. And so a union there is between God and the holy angels. And Christ is in an especial manner the head of the church; it is a notion consecrated for our conjunction with him.

8. It is not merely a communion in the same nature. So he is Immanuel, God with us. But he saith, 'I in them.' He not only came into our natures, but he must come into our hearts. This union is common to all, though I confess it is only reckoned and imputed to the sanctified: Heb. ii. 11, 'For both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren.' And to the children of God: Heb. ii. 14, 'Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same.'

9. It is not a mixture, as if Christ and we were confounded, and mingled our substances together. That is a gross thought, and suiteth with the carnal fancies of a corporeal eating his flesh and drinking his blood. We are not mixed, his substance with ours, and ours with his; he remaining still a distinct person, and we distinct persons.

10. It is not a personal union, as of the two natures in the person of Christ. We are not united to Christ so as to make one person, but one mystical body: 1 Cor. xii. 12, 'For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.' The whole is Christ mystical, but every believer is not Christ.

Thus I have endeavoured to remove all gross and unworthy thoughts.

But now—

Secondly, Positively. What it is. I answer—We cannot fully tell till we come to heaven; then we shall have perfect knowledge of it; then Christ is all in all: John xiv. 20, 'At that day ye shall know that I am in the Father, and you in me, and I in you.' Then our union is at the height. But for the present we may call it a union of concretion and coalition, for we are *συμφυτοι*, 'planted into him,' Rom. vi. 5, and *κολλώμενοι*, 'joined to the Lord,' 1 Cor. vi. 17. It is immediately with Christ; we are united to Father and Spirit, but by Christ, as the foot is united to the head, but by the intervention of other members; so we are united to the Father and the Spirit, but by Christ; as an arm or foot of the Son belongeth to the Father, but as the Son belongeth to the Father. The love of the Father is the moving cause of it, the Spirit is the efficient cause of it, but it is with Christ. And it is by way of coalition, as things are united so as they may grow and live in another, as the branches grow in the vine, and the members, being animated and quickened by the soul, grow in the body; so are we united with Christ as our vital principle, that we may live and grow in him, that we might live in him: Gal. ii. 20, 'I live, yet not I, but Christ liveth in me;' and grow in him: Eph. iv. 15, 16, 'But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.' So that this is enough in general to call it a union of concretion and coalition, such a union whereby Christ remaineth and liveth and dwelleth in us as a vital principle. As the soul is *τοῦ ζῶντος σώματος αἰτία καὶ ἀρχη*, a cause and principle of life to the body, so is Christ to us. Before God breathed the soul into Adam, his body, though otherwise organised and formed, lay but as a dead lump, without breath and life; but no sooner was the soul put into him, but he began to live. So Christ, being mystically united, enableth us to live, to act, to grow, and increase more and more. More particularly to open it to you is hard, because it is a great mystery. Life natural is a mystery not sufficiently explained, much more life spiritual. But now—

1. I shall show how it is wrought and brought about, and in what order; for there is a difficulty there to be cleared. For since union is said to be by faith: Eph. iii. 17, 'That Christ may dwell in your

hearts by faith,' and faith is an act of spiritual life, it seemeth there is life before our union with Christ; so that this union seemeth to be the effect rather than the cause of the spiritual life; and some say it is the effect of the beginning, and the cause of the continuance and increase of it, and conceive the order thus: That Christ is offered in the gospel, and by receiving Christ we come to be united to him, and then to be possessed of his righteousness, and receive further influences of grace; and that the first beginning of spiritual life is not from union, but regeneration, by virtue of which faith is given to us, that we may be united to Christ. But I suppose this method is not right. Briefly, then, for the manner and order how it is wrought, take it thus: Union it is by the Spirit on Christ's part, and faith on ours; he beginneth with us as the most worthy, as having a quickening and life-making power in himself: 1 Cor. xv. 45, 'The last Adam was made *πνεῦμα ζωοποιοῦν*, a quickening spirit.' By the Spirit he infuseth spiritual life, the first act of which is faith; that is the first grace that acteth upon Christ, and maketh the union reciprocal, that so in him we may have righteousness and grace: Phil. iii. 9, 'And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' All graces flow from union with Christ, so doth faith. Believing is an act of the spiritual life, but it is at the same instant of time, and not before. The first band of union is the Spirit, for the gift of the Spirit is the cause of faith, and every cause is before the effect in nature, though not in time; for, *posita causa in actu, ponitur effectus.* But the Spirit is not given us in the least moment of time before the being of faith; for the Spirit being infused, immediately excites faith to take hold of Christ.

2 What is that act of faith by which we close with Christ? I answer—The apprehending, embracing, taking hold of Christ: 'To as many as received him,' &c., John i. 12, trusting him with our souls; that is the faith that gives us an interest in gospel privileges. But what is this receiving Christ? I answer—Receiving presupposeth offering; it is a consent to what is offered, an accepting of what is given. Receiving is a word used in contracts, and noteth the consent of one part to the terms which the other offereth. The scripture chiefly delighteth in the similitude of the matrimonial contract. As a woman accepteth a man for her husband, so do we receive Christ. When a man's affections are set upon a woman, he sendeth spokesmen to tell her of his love, and that he is ready to give her an interest in himself, and all that is his, if she will accept him for an husband. So Jesus Christ, the Son of God, the heir of all things, sendeth messengers to treat and deal with us about a spiritual marriage, to tell us how he loved us, gave his life for us, established an everlasting righteousness, whereby we may be accepted with God, and that he is ready to bestow it upon us, if we will receive, and honour, and obey him as Lord and husband; which if we do, then we are interested in this great privilege. Yea, Lord, I give up myself, body and soul, to thee, and I take thee for Lord and husband. For these are the terms: Hosea iii. 3, 'Thou shalt not be for another man, so will I also be for thee.' You will think this is easy, because you do not understand what it is to receive

Christ. Alas! Christ stretcheth forth his hands to many that never take him by the hand again: Isa. lxv. 2, 'I have spread out my hands all the day to a rebellious people, which walketh in a way that is not good, after their own thoughts.' He inviteth, clucketh, spreads his wings, but to no purpose, till he puts his fingers upon the handles of the lock: Cant. v. 4, 'My beloved put in his hand by the hole of the door, and my bowels were moved for him.' Herein he differeth from ordinary suitors, that he doth not only woo and invite, but draw by the secret and prevailing power of his Spirit; he must enlarge the heart and open the hand, or else we shall not receive him. Why! what is there in this receiving? A renouncing of all others: 'Thou shalt not be for another.' Christ findeth us entangled with a former love of the world, addicted to carnal pleasures, in covenant with death and hell; this must be renounced, for God is jealous, and cannot endure a rival; it is spiritual adultery to have any thought of other lovers; as when the ark was brought into the house, Dagon was thrown to the ground. Christ will be entertained alone; you must not only renounce your former loves, but hate them. In ordinary marriages, if a woman loved one, and afterwards marry another man, it is enough that she withdraw her former love, though she be not an enemy to him whom before she loved. In some covenants, if you come off from such a side, it is enough. But here is a league offensive and defensive: when we receive Christ as our captain, his enemies must be our enemies; if as dear as a right hand, or a right eye, it must be cut off and plucked out. And again, Christ himself is to be received, not his gifts and benefits; you must not come to him as to a physician, to give ease to the conscience, but as a husband; not marry the estate, but the man; otherwise you do not take what God offereth. He hath given us his Son, and all things with him: Rom. viii. 32, 'He that spared not his own Son, but gave him up to the death for us all, how will he not with him also freely give us all things?' The father doth not offer the portion merely, but his daughter, and the portion with his daughter; as you cannot have life without the Son, so you cannot have the Son without life, and you must receive him gladly. Marriage importeth not a forced, but a free consent; you do not receive Christ as a land receiveth a conqueror for prince and king against their will, but as a woman for husband, as being convinced her state will be much bettered by him. So doth the soul receive Christ, as knowing in whom we believe, and what we enjoy by him: Ps. lxxiii. 25, 'Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.' Neither angels in heaven, nor any creatures upon earth are so lovely, and fit for the soul's love and trust. You cannot live without him. If a woman can live without a husband, she doth well if she marrieth not, saith the apostle, 1 Cor. vii. 8; but you cannot, you are undone for ever if you have him not. And you must receive him sincerely to obey him, and serve him as Lord and husband, and not be ashamed to own him: Acts ii. 41, 'Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.' When articles are agreed and sealed, and the marriage completed, a woman is content to go into her husband's house, and leave her kindred, and father's house; so must you profess

Christ openly, and then live in constant communion with him. This is to receive Christ; and is this easy? Can all this be done till God enlarge the heart? O my Lord! I am willing to receive thee; do thou open and enlarge my heart so to do.

Again, it is expressed by apprehending Christ: Phil. iii. 12, 'If that I may apprehend that for which also I am apprehended of Christ Jesus;' by taking hold of him, leaning upon him: Ps. xxii. 8, 'He trusted in the Lord,' or rolled himself upon the Lord; by running for refuge: Heb. vi. 18, 'Who have fled for refuge, to lay hold upon the hope set before them;' as Joab laid hold on the horns of the altar, or the man that casually killed another ran to the city of refuge; by a being found in him as in an ark, when the flood came upon the world: all which expressions imply a sense of danger. This effect of faith is sensible in a time of trouble, bodily or spiritual, as things are more sensible one time than another. Horses draw the coach, but down the hill apace. The strength of an anchor is seen in a storm, the courage of a soldier in a fight. The child runneth and claspeth about the mother when anything affrighteth it.

Sometimes it is expressed by coming to Christ, and coming to God by him: Heb. vii. 25, 'Wherefore he is able to save unto the uttermost all those that come to God by him;' by choosing Christ as mediator, owning him, and consenting to God's eternal decrees, that he is alone a sufficient mediator. This was represented by laying hand on the head of the sacrifice: Lev. i. 4, 'He,' that is, he that brought the sacrifice, 'shall put his hand upon the head of the burnt-offering, and it shall be accepted for him, to make an atonement for him,' *q. d.* This is me, I deserve to die, but here is my sacrifice. All prayers were to be made in or towards the temple: 1 Kings viii., Deut. xii. 13, 14, 'Take heed that thou offer not thy burnt-offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.' Daniel his windows being open towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to God, Dan. vi. 10; he would not omit that circumstance. In all our addresses to God we must make use of Christ.

Sometimes it is expressed by committing ourselves to him: 2 Tim. i. 12, 'For I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.' It is an advised act, it is fit the soul should be in safe hands. We are sensible that as long as this life lasts we are subject to many trials and changes; therefore we put our souls into Christ's hands, in a confidence of his all-sufficiency. It is a knowing trust.

Use 1. To press us to mind this great privilege, 'Christ in us.' This should be our chief care. We cannot mortify sin till we be in Christ; he is our sanctification. We can have no security against God's wrath till then: Acts iv. 12, 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.' Whatever shifts they made against the flood, it would not serve, nothing but the ark could save them. Make this the business of your lives; wait upon the word and other ordinances with this aim; improve providences to this end, to draw you the nearer

to God by Christ. Let this be the constant breathing of your souls: 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ,' Phil. iii. 8. Measure all the business and employment of your lives by this. A tender mother that nurseth her child, she hath other work to do, but still she remembereth her child; when she awaketh, she thinketh of her child; when she is abroad, when employed in the affairs of her family, her mind is on her child: God is pleased to resemble his love to us by this. So a true christian saith, My work is to get into Christ. When he is about business of the world, he still remembereth that this is his great care, and it must be minded every day; when he riseth, when he goeth to sleep, this should run in his mind. This is *τὸ ἐργὸν*, his work: John vi. 29, 'This is the work of God, that ye believe on him whom he hath sent.' All other business is *παρεργὸν*, his by-work, that he may get or lose it. Make more room for Christ in the soul.

Use 2. Examination.

1. Is Christ in you? Who liveth there, and worketh, Christ or Satan? These two divide the world between them, the strong man, and the stronger than he. The heart of man is not a waste. Christ ruleth in the church, and the devil in the world; and yet all that are in the church are not in Christ: John xv. 2, 'Every branch in me that beareth not fruit he taketh away.' They that are where Christ is in honour will make a general profession. The devil hath a great party in the church. Therefore, who is in you, Christ or Satan? Satan is in all carnal men; their hearts are his forge or work-house: Eph. ii. 2, 'According to the prince of the power of the air, the spirit that now worketh in the children of disobedience;' 2 Cor. iv. 4, 'The god of this world hath blinded the minds of them which believe not.' He blindeth them, and hardeneth them, and leadeth them captive by their own lusts. Consider there is no neutrality. We are under Christ or the devil. The devil is a spirit; he possesseth men when they do not feel him. He is called 'the prince of the power of the air;' and infected air is drawn in without pain, and we get a disease before we feel it, and die of a pestilent air. Were you never changed? Conversion is a dispossession. The devil is in all the children of disobedience. Did you ever consent to choose Christ for your mediator and Lord and king? When you refuse Christ offered, the devil is most ready to entertain you, and to enter into you, and possess you the more securely. There is a tradition upon your refusal; God giveth you then up to Satan, to be blinded and hardened. Therefore consider this, observe your course. Some are Satan's slaves, they that walk in the ways of their own hearts, and according to the lusts of the world: John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do.' Satan's mark and brand is upon them that live in malice and envy against God and good men. Satan was a murderer from the beginning; in filthiness and uncleanness, he is an unclean spirit; in railing, swearing, cursing, whose tongues are set on fire of hell; tempting, seducing, lying. Satan is a liar, and a tempter, enticing to drink and gaming.

Again, is Christ in you? A great deal of bran will remain, if we use too coarse a bolter. Doth Christ dwell in your hearts? You will know it by the effects of his presence.

[1.] Doth Christ fill the heart? So great a guest is enough; the believer desireth no more to his peace of conscience, joy, and complete blessedness. There is a full acquiescency of the soul in Christ; he desireth above all things to enjoy him. There is *αὐταρκεία*: 1 Tim. vi. 6, 'Godliness with contentment is great gain.' There is nothing in heaven or earth that can fill the hungry soul of man but Jesus Christ. He that hath his heart full of Christ, all things seem base and vile to him; a little portion of the world serveth his turn. They are cheap things to Jesus Christ after which the world runs a-whoring: 1 Sam. xix. 30, 'And Mephibosheth said, Nay, let him take all, forasmuch as my lord the king is come again in peace unto his house.' Mephibosheth is contented to see the king's face in peace. They have the pearl of great price; there is little room for other things. Christ filleth every corner of the heart: Phil. iv. 12, 13, 'I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.'

[2.] He ruleth, and acteth, and swayeth all these. He doth not dwell as a stranger or guest in another's man's house, or as an inmate, but as a lord in his possession; therefore he still directeth, counselleth, quickeneth, destroyeth the kingdom of Satan, reneweth us more and more, dwelleth in us as the king of glory. Where the Spirit of the Lord is there is liberty, light, joy, strength, peace.

2. What entertainment do you give him? The more faith is enlarged, the more room hath Christ in thy heart. With great cheerfulness should you receive him, not always frowning; he looketh for reverence, not constant mourning. Do not grieve him by sin, by such things by which the wrath of God cometh upon the children of disobedience. If an earthly king lie but a night in a house, what care is there taken that nothing be offensive to him, but that all things be neat, clean, and sweet. How much more ought you to be careful to get and keep your hearts clean, to perform service acceptably to him; to be in the exercise of faith, love, and other graces, that you may entertain, as you ought, your heavenly King, who comes to take up his continual abode and residence in your hearts?

SERMONS

UPON THE

SIXTH CHAPTER OF THE ROMANS.

SERMONS UPON ROMANS VI.

SERMON I.

What shall we say then? shall we continue in sin, that grace may abound? God forbid! How shall we, that are dead to sin, live any longer therein?—ROM. VI. 1, 2.

THE drift of the apostle in this chapter is to show that free justification by faith in Christ greatly tendeth to promote holiness; which he first proveth from the tenor of christianity, and then exhorteth the justified to get, increase, and exercise this holiness in all their actions.

In these words there are three things—

1. An objection supposed.
2. A rejection of it with abhorrence and indignation.
3. A confutation of it.

1. The objection is a preposterous inference from what the apostle had said, chap. v. 20, 'That where sin abounded, grace did much more abound.' The apostle propoundeth it by way of interrogation, 'What shall we say then? shall we continue in sin that grace may abound?' The words may be conceived as a slander raised by Jewish prejudice to make the doctrine of the gospel odious, as if it did foster people in sin—an unjust calumny; or as a temptation incident to loose, carnal, and careless christians, who are apt to abuse grace, and have such wretched reasonings in their own hearts, that they might take the more liberty to sin, that the grace of God might thereby appear more illustrious and abundant. You may therefore look upon it as produced either as a check to an objection already made, or as a prevention of an abuse that might afterwards be made.

2. He rejecteth this inference as absurd and blasphemous, by a form of speech familiar to him, Gal. ii. 17, Rom. iii. 6, 31, *μὴ γένοιτο*; let this thought be far from us, or, this is a thing that all christian hearts should abominate.

3. Paul's reason against it, or confutation of it, represented in an emphatical interrogation, 'How shall we, that are dead to sin, live any longer therein?' Where observe—

[1.] That to continue in sin, and live longer in sin, are equivalent expressions; for in the objection the expression is, 'Shall we continue in sin?' But in the apostle's answer and argument to the contrary, it is, 'Can we live any longer therein?'

[2.] Observe that before grace we lived in sin; for when he saith, 'any longer,' he implieth that we were given to sin, enslaved by sin before; but shall we continue this course? Far be it from us to think so, or say so, much more to do so.

[3.] Observe the argument lieth here, 'We that are dead,' &c. All that have given their names to Christ are, or should be, dead to sin. Now, to be dead to sin and live in sin are *ἀσύστατα*, things incompatible; the dead are no longer alive.

Because this is the strength of his argument, it will be good to inquire what it is to be dead in sin. In the strict and rigorous notion, he is said to be dead who is utterly deprived of all sense and motion, that they are altogether without all feeling and motion of sin; but this strict sense will not stand here; therefore I must tell you the word relateth to the baptismal engagement, as the following verses abundantly do declare:—ver. 3, 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?' Baptism referreth to Christ's death, and we are baptized into the likeness and power of his death; the meaning of that ordinance is to signify our dying to sin and rising to newness of life; this is that which every christian knoweth, if he be but a little instructed in the principles of his religion. Well, then, every good christian is dead to sin by vow and obligation, therefore cannot, should not, live any longer therein. There is a double undertaking in baptism—one on God's part, the other on ours; the undertaking on God's part is to give us the sanctifying Spirit of grace, to quell the reign of sin; the undertaking on our part is by the Spirit to mortify the deeds of the body. Now some make conscience of this solemn vow and promise, others do not; the apostle considereth not what is done, but what ought to be done; he speaketh *de jure*, of the vow and obligation—we are all bound; not *de facto*, of the event, not what always cometh to pass. All christians are bound to be dead to sin, and every good christian is actually dead to sin, which, though it hath some life and being left, yet it retaineth not its sovereignty and dominion over him. Some conceive this latter sort intended; *οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ*, as many of us as have died to sin: but rather he considereth the right than the fact. Christianity doth oblige all at their first entrance into the profession of it to renounce the reign and dominion of sin, and break the power of it yet more and more, so that it dieth, though a lingering death, as Christ did upon the cross.

Doct. That to take occasion to live in sin from free grace, or God's mercy to sinners in Christ, is an inference most unjust, absurd, and blasphemous, and that which all christians' hearts should abominate.

Here in the text such an inference is mentioned with a denial joined with a detestation of the thing denied; the very thought and first mention of it ought to be entertained with abhorrency.

1. I will prove that the corrupt heart of man is apt to draw such a consequence.

2. I will prove the three charges—

[1.] That it is very unjust and ill grounded.

[2.] Absurd and contradictory to christianity.

[3.] Wicked and blasphemous.

First, That the corrupt heart of man is apt to draw such inferences

from the doctrine of grace. In the general, carnal men are ill skilled at reasoning about spiritual matters. Solomon telleth us, Prov. xxvi. 9, 'That a parable in a fool's mouth is like a thorn in the hand of a drunkard.' As a drunkard with a sharp thorn grievously hurts himself and others, neither his mind nor hand can do their office when the man is distempered with drink; so it is with men intoxicated by sin; witness those contrary and different conclusions, which the carnal and spiritual will draw from the same principles. From the stated course of nature the scoffer said, 2 Peter iii. 4, 'Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.' David reasoneth the quite contrary way: Ps. cxix. 89–91, 'For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants.' So 1 Cor. xv. 32, 'If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we shall die;' with 1 Cor. vii. 29, 30, 'But this I say, brethren, the time is short: it remains that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not.' So 2 Sam. vii. 2, 'The king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains;' with Haggai i. 2, 'This people say, The time is not come, the time that the Lord's house should be built.' So 2 Kings vi. 33, 'Behold this evil is of the Lord, what should I wait for the Lord any longer?' with 1 Sam. iii. 18, 'It is the Lord, let him do what seemeth him good.' So Mary Magdalene, upon Christ's pardoning her sin, was more abundant in duty and mourning for sin: Luke vii. 47, 'Her sins, which were many, are forgiven; for she loved much;' and in the text, the directly contrary conclusion is drawn; 'sin, because grace doth abound;' make work for pardoning mercy. But particularly, it is very natural to us to abuse the gospel, and plead God's grace to quiet and strengthen ourselves in security and sin; the thoughts of men do easily incline them to such conclusions. That which hath been may be; that this hath been appeareth by the writings of the apostles, who everywhere seek to obviate this abuse; and also by evident reason.

1. We all affect liberty to a degree of licentiousness. This is natural to us, as appeareth by our distaste of Christ's strict laws: Ps. ii. 3, 'Let us break their bands asunder, and cast away their cords from us;' and our ready hearkening to seducers, 'who promise liberty, though they bring us into bondage to sin,' 2 Peter ii. 19, and we be the more enslaved to baseness and filthiness.

2. The flesh taketh all occasions to indulge itself, and that it may be done in a plausible cleanly manner, and with less remorse from conscience, it catcheth at every pretence to countenance it. Sometimes it makes use of bodily austerities as a compensation for their sins; and so hypocrisy, superstition, and profaneness grow on the same root. The sensual nature of men is such that it is loath to be crossed, which produceth profaneness; for therefore do men indulge

themselves in all manner of sensuality, because they are loath to deny their natural appetites and desires, and row against the stream of flesh and blood; but if nature must be crossed, or else they cannot palliate their carnal indulgences, then they will not mortify the lust, but afflict the body for a while, and in some slight manner, which produceth hypocrisy, and we excuse the partiality of our obedience by some outward shows of strictness; as Isa. lviii. 5, 'They afflict the soul for a day, or bow down the head like a bulrush;' and so in the external actions of other duties. That this deceit may be more strong, they exceed in outward observances, and that produceth superstition, or some byelaws of our own, by which we hope to expiate our sins; as to whip and gash ourselves: Micah vi. 6, 7, 'Wherewithal shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?' On the other side, if men's temper, education, and strain of religion carry them to another way, and they are all for the grace of the gospel, without the rudiments of men, the devil knows how to charm and lull souls asleep in sin by that way of profession also; and so many take liberty to sin under the pretence that God may have more occasion to exercise his mercy; and our proneness to please the flesh is countenanced by presumptions of grace, and the supposition of unreasonable indulgences of God to the faulty creature: Ps. l. 21, 'These things hast thou done, and I kept silent; thou thoughtest that I was altogether such an one as thyself.' God will not be so severe as is commonly imagined; and so lessening God's holiness, they abate their reverence of him: Ps. lxviii. 19–21, 'Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation, Selah. He that is our God is the God of salvation, and unto God the Lord belong the issues from death. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.' He seeketh to obviate their conceit, how great soever the riches of his bounty and grace offered in Christ be, yet he is irreconcileable to those that cease not to follow a course of sin.

3. This conceit is strengthened in us, because many that profess christianity live licentiously. All sins propagate their kind, and among others, abuse of grace. We see others have great hopes and confidence in Christ, notwithstanding their carnal and worldly course of living, and self-love prompteth us that we may hope to fare as well as they; and so we leaven one another with a dead, loose, carnal sort of christianity, instead of 'provoking each other to love and good works,' Heb. x. 24. Self-love is very partial, and loath to think evil of our condition. Now this cannot be justified by the laws of christianity, yet it is often justified by the lives of christians: after this rule they live in the world, and we think we may do as others do.

4. There is another cause, that is, Satan, who abuseth the weakness of some teachers, and the ignorance of some hearers, to misapply the grace of the gospel and the comforts of justification, to countenance their sins. The devil knoweth we will not receive his doctrine in his

own name, and therefore doth what he can to usurp the name of Christ, and to obtrude his commands upon us in the name of Christ, and so conveyeth poison to you by the perfume of the gospel; and if he can set Christ against Christ, his merits and mercy against his government and Spirit, his promises against his laws, justification against sanctification, he knoweth that he obtaineth his end and purpose, that the gospel, which was set up to destroy the works of the devil, will be a means to cherish his kingdom in the world. And on the hearers' part, he abuseth them also; carnal hearts turn all into fuel for their lusts, and with the more pretence if they can allege a dispensation from God himself to serve and please the flesh, and no harm shall come of it. A little trusting in Christ shall serve the turn, though they live never so impure lives. I ascribe all this to Satan, because all error is from him, who is the father of lies, who often obtrudeth upon the simple credulity of christians his own gospel instead of Christ's, and by a partial representation of Christ's gospel destroyeth the whole.

Secondly, I come now to make good the charge.

First, That this inference is very unjust and ill-grounded. The pretence here are those words of the apostle in the two last verses of the former chapter: 'Moreover the law entered that the offence might abound; but where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.' These words yield no such consequence. To evince which—(1.) I shall state the meaning of those words; (2.) Show the unjustness of this illation from them.

1. For the meaning, the apostle showeth the law was given to the Israelites by Moses, not that they might be justified thereby, but that sin and punishment, to which we are liable by reason of sin, might the better be known; and so the grace of God in Christ, which justifieth us, notwithstanding the grievousness of sin, might be the more esteemed, and we might the more earnestly fly to it for sanctuary and refuge, and the curse might drive us to the promise. For there are two things which the law discovereth—

[1.] The multitude and heinous nature of our offences: 'It entered that sin might abound;' not in our practice, but in our sense and feeling, as being more apparent, and awakening more lively stings in our consciences. If a rugged and obstinate people sin the more, that is not the fault of the law, but of our corrupt nature, which always tendeth to that which is forbidden: 'It only took occasion from the commandment,' Rom. vii. 8. The proper effect of the law was to give us more convincing and clear knowledge of duty and sin, or to be a means to aggravate sin, to render it more exceedingly heinous, as being against an express law of God's own giving, with great majesty and terror.

[2.] The other use of the law is to give us an awakening sense of the punishment due to sin, as it exposes us to temporal and eternal death, ver. 21; and so our deliverance and life by Christ might be more thankfully accepted, who by his mercy hath taken away the condemning and reigning power of sin, by granting pardon of it, and power over it; so that as a great and mortal disease maketh a physician

famous if he cureth it, so sin maketh the grace of Christ more conspicuous and glorious.

2. The injustice of the illation.

[1.] There is a difference between *causa per se*, and *causa per accidens*, a cause and an occasion. Though the abounding of sin helpeth to advance grace, it is not of itself, but by accident, by God's overruling grace; therefore it is a desperate adventure to try conclusions, to drink rank poison to experiment the goodness of an antidote, or to wound ourselves mortally to try the virtue of a plaster. God made advantage of the sins of the world for the honouring of his grace in Christ; but they that presume to sin greatly, that God may pardon greatly, run a desperate adventure, whether God will pardon them or no.

[2.] There is a difference between the remission of sins past, and allowance of sin future. Our fixed purpose must be not to sin, but if we sin, we have the use of God's remedy: 1 John ii. 1, 'My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' If God made advantage of sins past to honour his grace, we also by sins past may make an advantage for a renewed use of faith in our Redeemer, and renewed desires and expectations of pardon by his intercession; but it is a wrong conclusion to think we may heap up new sins for time to come, and still make more work for pardoning mercy, and be content to offend God again, that he may still be pardoning, and we never forsake sin. In short, we must not sin that grace may abound; but when we have sinned, we must make use of abounding grace. Faith and repentance may draw good out of sin itself, to make the remembrance of it a means of our hatred and mortification of sin, and of more gratitude to our Redeemer; but not to take liberty to indulge sin, antedating our pardon before the fact.

[3.] It is contrary to all ingenuity, and love to God or Christ. This is the difference between faith and presumption, or a sound and a blind confidence of pardon by Christ, namely, that faith maketh us hate sin, and presumption maketh us secure and bold in sinning, and slightly to pass it over with little remorse and reluctancy when we are guilty of it. He who presumeth doth the work of an age in a breath. God is merciful, Christ died for sinners, and all our confidence must be in Christ. But the true believer is more affected with sin; as 'she wept much and loved much to whom much was forgiven,' Luke vii. 47; and Ezek. xvi. 63, 'That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee, for all that thou hast done.' They express their gratitude for remission of sin by a careful keeping from it. Pardoning mercy maketh God amiable to us, and his laws acceptable, our duty sweeter, and sin more grievous.

Secondly, It is absurd and contrary to the doctrine of grace: true christianity is of a far different make from this conceit.

1. It is not consistent with the grace that goeth along with pardon, for God sanctifieth all those whom he justifieth: we receive, together with the remission of sins, the gift of the Holy Ghost: 1 Cor. i. 30, 'Of him are ye in Christ Jesus, who of God is made unto us wisdom,

and righteousness, and sanctification, and redemption;' 1 Cor. vi. 11, 'But ye are washed, but ye are justified, but ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God.' These are inseparable, the application of the merit of Christ and the gift of his Spirit, which reneweth us to the image of God, and mortifieth the life of sin in us; the heart broken with compunction seeketh this double benefit: 1 John i. 9, 'If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness;' as a malefactor that hath a leprosy on him needs not only a pardon, but a medicine; and in a broken leg not only ease of the pain is desirable, but that the bone be set right. Therefore we are both justified and sanctified; continuing in sin cannot consist with the truth of regeneration.

2. It is contrary to the order of God's grace in the new covenant, who requireth of us faith and repentance if we would be partakers of Christ. Now, to continue in sin is to be under the bondage of it, without restraint, or any change of heart and life.

[1.] It is against faith. Take it for assent, it is a belief that he will save all those that submit to be sanctified and ruled by him in order to their salvation: Heb. v. 9, 'Being made perfect, he became the author of eternal salvation to all them that obey him.' If you hope to be saved by him, and will not be ruled by him, you do not believe Christ, but the devil; for if you believe Christ, you must believe that you cannot be saved unless you be converted: Mat. xviii. 3, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' Take faith for acceptance of Christ, it is a hearty consent both of subjection to him and dependence upon him as the saviour and redeemer of the world. The mediator's blessing is 'to turn every one of you away from your iniquities,' Acts iii. 26; he is a saviour 'to save his people from their sins,' Mat. i. 21; to say nothing of 'receiving Christ the Lord,' which the scripture presseth, Col. ii. 6.

[2.] It is against repentance, which implieth a sorrow for sin, with a serious purpose to forsake it.

(1.) There is in it godly sorrow, 2 Cor. vii. 10. This is requisite to check the sensual inclination, or love of pleasure, which is the heart, root, and life of all sin: it dies when our affection to it dies. In repentance with bitterness of soul we bemoan ourselves for offending God; now if we lick up our vomit again, and go round in a track of confessing sin and committing sin, our hearts are not sound with God; we undo that which is done, and so 'build again the things we have destroyed, if while we seek to be justified by Christ, we are still found sinners,' Gal. ii. 17, 18. A man that truly seeks after pardon, seeks with it the ruin and destruction of sin. Sin was his greatest trouble, the burden that lay upon his conscience, the grievance from which he sought ease, the wound which pained him at heart, the disease that his soul was sick of. Is all this real? What will you say if this man should delight in his former trouble, and take up his burden that he groaned under, and prefer it before liberty, to tear open the wounds which were in a fair way of healing, willingly relapse into the sickness out of which he is recovered with so much ado? if he should desire the bonds and chains again, of which he was freed by infinite mercy?

Surely then you may question the reality of all that he hath done. In the anguish of our souls we groaned under sin as the heaviest and most intolerable burden we could ever feel. Now, should we stoop to it, and take it on again, after it was lifted from our backs, who would pity us?

(2.) There is a renouncing and forsaking of sin: it is called 'Repentance from dead works,' Heb. vi. 1; not only repentance *for* but *from* them. The heart is so turned from sin, that it is turned against it: we do not repent of the sins we still live in. Now, if grace be dispensed in this order, what more contrary to the tenor of the gospel covenant?

(3.) This faith and repentance are solemnly professed in baptism, which is the initiating ordinance, wherein we profess to be baptized into the death of Christ, that is to say, to express the virtue, to be conformed to the likeness of it, and die unto sin. When we first gave our names to Christ, our baptism strictly obligeth us to continue no longer in sin; it is a vowed death to sin; therefore, if we continue in it, we renounce or forget our baptism, 2 Peter i. 9; if we wallow again in the mire after we are once washed, all that is done in baptism is but a nullity or empty formality. That is the apostle's argument here, 'How shall we, that are dead to sin, live any longer therein?' There you solemnly renounced sin, that you might have no more commerce with it than the dead have with the living; therefore, for us to continue in sin, and indulge sin, is to break our solemn covenant with God. You have promised to give neither mind, nor heart, nor sense, nor any faculty or member of soul or body to accomplish it, but so carry yourselves as if you were dead. And besides, you deprive yourselves of the grace of the covenant which you might have. If you did not *ponere obicem*, you might be delivered from the reigning power of indwelling sin; therefore you must carefully see that it have not the upper hand in your souls, that the flesh be made subject to the spirit, that the reign and dominion of sin be indeed broken, that you run into no wilful sin, and walk with all holy strictness and watchfulness.

(4.) It is contrary to God's design to call us out of our sinful estate to sincere reformation. This was God's end, that we that fly from him as a condemning God might return to his love and service as a pardoning God: Ps. cxxx. 4, 'There is forgiveness with thee, that thou mightest be feared.' He pardoneth what is past upon condition of future obedience; he calleth us to repentance: Acts xvii. 30, 'Now he commandeth all men everywhere to repent;' not to encourage them to continue, or go on a minute longer in a course of sin, or flatter them with hope of impunity if they do so: Ezek. xviii. 30, 'Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin;' Isa. lv. 7, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.'

Thirdly, It is wicked and blasphemous.

1. Because, as much as in you lieth, you make Christ a minister of sin, or an encourager of sin: Gal. ii. 7, 'If while we seek to be justified by Christ, we are found sinners, is Christ a minister of sin? God forbid.'

2. They prevent the highest institution in the world for the recovery of men to God: Jude 4, μετατίθεντες, 'turning the grace of God into wantonness.' The gospel is the only way of taking away sin; you make it the only way to countenance sin. Grace is there taken for objective grace, viz., grace held forth to us in the doctrine of the gospel. The doctrine of the gospel doth not tend to make men sinners, nor encourage them to lay aside all care of holiness or good works.

Use 1. Caution against this abuse.

1. Be not prejudiced against the doctrine of grace, as if it yielded these conclusions. It is a misunderstood and misapplied gospel; the world hath not a right understanding in this mystery. Christ came into the world to save sinners, but not to reconcile God to our sins, to make him less holy, or his law less strict, or sin less odious; and his free pardon is not to encourage us to go on in our sins; but a wicked heart, like a spider, will suck poison from those flowers from whence a bee sucketh honey.

2. Let us not give occasion to others to think so, either—(1.) By entertaining opinions that may countenance this abuse, as the setting up a naked dependence on Christ without a care of holiness, or Christ's merit against his Spirit; relying on his reconciling, and neglecting his renewing grace; that we are justified before we repent or believe; that all sins past, present, or to come are pardoned at once; that we need not trouble ourselves with scruples about offending God; that the greatest confidence of our own good estate is the strongest and best faith. (2.) Nor by practices. Christians must be most averse from sin, and all enormous practices, else you dishonour Christ in the world; but let the blame and shame lie on us, and not on the gospel.

3. Let us not harbour this mistake in our own bosoms. We are marvellous apt to do so; but hereby we forfeit the comfort and privilege of christians, and it concerneth God to avenge the quarrel of his grace against us. Now harbour it we do, if we grow more careless and negligent in duties, less circumspect in our conversations, less humble for sins, and venture upon them with greater boldness and security. If you think you need to be less troubled for sin, less earnest and watchful against it, as if since Christ died for the expiation of it, it were a smaller matter than before to sin against God, you are guilty of this abuse.

Use 2. To exhort you to three things.

1. To carry yourselves as those that are dead to sin; be sure that its dominion and reign be broken, and its strength and power every day more weakened; you subdue it thoroughly root and branch, and let your minds be more intent on this, that you may not sin: 1 John iii. 9, 'Whoso is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God.' See how this is fulfilled in you, and what conscience you make of your baptismal vow every day.

2. Honour grace. You should not only esteem it, and advance it in your minds, but set forth the glory of it in word and deed: Eph. i. 5, 12, 'Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,—that we should be to the praise of his glory.' The whole strain of your life

and conversation should be to the praise of grace, that our actions might speak for it, though we be silent. To this end consider, God hath trusted you with the honour of his grace, therefore you should be eminently much better than other men: Mat. v. 16, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,' 1 Peter iii. 9, and set forth the genuine and kindly workings of it.

3. Fortify your minds against this abuse, which is so natural to us.

[1.] God's principal will is that we should obey his laws rather than need his pardon. The precept is before the sanction, before sin came into the world; he pardoneth, that we may return to our duty, Heb. ix. 14; Luke i. 74; Rev. v. 9, 10; therefore to make wounds for Christ to cure is not the part of a good christian.

[2.] Remember what was Christ's main design: 1 John iii. 5, 'To take away sin,' not to take away obedience. Many think, though they sin never so much, their pardon will be ready and easy. Oh no! not so lightly, when you wilfully and presumptuously run into sin.

[3.] Loose, carnal, and careless christians, that wallow in all filthiness, and hope to be saved, are rather of the faction of christians than of the religion of christians: 2 Tim. ii. 19, 'Let every one that nameth the name of Christ depart from iniquity;' 1 Peter i. 17, 18, 'Pass the time of your sojourning here in fear, forasmuch as you are not redeemed with corruptible things, as silver and gold, from your vain conversations, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.'

SERMON II.

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?—ROM. VI. 3.

In the former verse the apostle confuteth the preposterous inference, which some drew, or might draw, from free justification, or God's mercy to sinners in Christ, by this argument—It cannot be so, that men should continue in sin because grace aboundeth, for all christians are dead to sin; at their first entrance upon the profession of christianity they take upon themselves a vow or solemn obligation to die unto sin. Now what he had asserted there, he proveth it in this verse, that such is the tenor of the baptismal engagement: 'Know ye not that as many of us as were baptized into Christ Jesus were baptized into his death?'

In the words there is—

1. A truth supposed, that those who are baptized are baptized into Christ.

2. A truth inferred, that they that are baptized into Christ are baptized into his death.

3. The notoriety of both these truths, 'Know ye not?'

[1.] For the first, the phrase of being baptized into Christ is again repeated, Gal. iii. 27, 'As many of you as are baptized into Christ,

have put on Christ;' it noteth our union with him, or ingrafting into his mystical body. We are not only baptized in his name, but baptized into him, made members of that mystical body whereof he is the head.

[2.] For the second, are 'baptized into his death;' the meaning is, baptism principally referreth to his death, that we may have communion with it, expect the benefit of it, express the likeness of it.

[3.] For the third, 'Know ye not?' It is that which every christian knoweth, if he be but a little instructed in the principles of his religion; those bred in the church neither are nor can be ignorant of this truth: therefore the doctrine of grace opens no way to licentiousness.

Doct. Sacraments are a solemn means of our communion with the death of Christ. Where is to be shown—

1. What is communion with Christ's death.

2. That sacraments are a solemn means thereof.

First, What is communion with Christ's death. It signifieth two things—

1. Something by way of privilege, a participation of the benefits and efficacy of Christ's death.

2. Something by way of duty and obligation, namely, a spiritual conformity and likeness thereunto, by a mortification of our lusts and passions.

1. We are partakers of the benefits of his death when we receive pardon and life, begun by the Spirit, and perfected in heaven. Pardon: Eph. i. 7, 'In whom we have redemption by his blood, even the remission of sins.' The same death of Christ which is the meritorious cause of our justification is the cause of our sanctification also, Titus iii. 5, 6; Eph. v. 26; as it took away the impediment which hindered God from communicating his grace to us, and opened a way for the Spirit of grace to come at us, and seal our adoption: Gal. iii. 13, 14, 'Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the Spirit through faith;' Gal. iv. 5, 6, 'To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.'

2. Christ's death bindeth us to renounce sin, and by submitting to baptism we profess to take the obligation upon us to die unto sin and unto the world more and more, to show ourselves to be true disciples of the crucified Saviour, as we are when we express the likeness of his death, ver. 5; and elsewhere the apostle telleth us, Gal. ii. 20, 'I am crucified with Christ.' He is a christian indeed that not only believeth that Christ is crucified, but is crucified with him; that is, doth feel the virtue, and bear the likeness of his death; for Christ's death is the pattern of our duty. This likeness is seen in two things:—

[1.] In weakening and subduing sin; so it is said, Gal. v. 24, 'They that are Christ's have crucified the flesh with the affections and lusts;' they have in their baptism renounced these things, and they fulfil their vow sincerely and faithfully: there we bind ourselves to die unto sin,

and Christ bindeth himself to communicate the virtue of his death unto us, that we may fulfil our vow, and 'by his Spirit mortify the deeds of the body,' Rom. viii. 13.

[2.] In suffering for righteousness' sake, and obeying God at the dearest rate, as Christ's undergoing the death of the cross was the highest act of his obedience to God. This is also called 'conformity to his death;' and 'the fellowship of his suffering,' Phil. iii. 10. This is participation of or communion with his death. Christ intended to wean his people from the interests of the animal life; therefore, as soon as they enter into his family, or are listed in his warfare, they must resolve to renounce all that is dear to them in the world, rather than be unfaithful to him. Christ puts this question to the two brothers that would fain have an honourable place in his kingdom: Mat. xx. 22, 'Are ye able to drink of the cup that I shall drink of? and to be baptized with the baptism that I am baptized with?' They thought of dignities, of being nearer to Christ than others in honour, and Christ puts them in mind of sufferings that should befall them, wherein they might rejoice that they were partakers with him. But mark, here is a plain allusion to the two sacraments, which are signs and tokens of grace on God's side, and we on ours bind ourselves to imitate Christ in his patient and self-denying obedience. This is communion with his death.

Secondly, That the sacraments are a solemn means of this communion. Here are three things:—

1. That union with Christ is the ground of our communion with him.

2. This union and communion is signified and sealed by the sacraments.

3. That both the sacraments do chiefly refer to Christ's death.

1. That union with Christ is the ground of communion with him. This is evident everywhere; for it is said, 1 Cor. i. 30, 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' We are first ingrafted into Christ, and then partake of his influence, and he conveyeth to us all manner of grace, and is the cause both of our justification and sanctification and final deliverance. So 1 John v 12, 'He that hath the Son hath life, and he that hath not the Son hath not life.' Christ is the first gift; first God giveth Christ to us, and 'with him all things,' Rom. viii. 32. Christ himself is the first saving gift; and therefore, before we can have spiritual live, we must have Christ himself, who is offered to us in the promises of the gospel, principally and immediately to be received by us, and with him all his benefits, as the members receive sense and life and motion from the head, and the branches sap from the root. We have not what he hath purchased unless we have him first; as we are not possessors of Adam's guilt till we are united to his person by carnal generation, so not of the grace of the Redeemer, till united to him by effectual calling. In short, Christ hath purchased, and the Father hath given, all things into Christ's own hands; the gifts and graces of the Spirit are not intrusted with ourselves, but him; we have so foully miscarried already, that God will no more trust his honour in our hands; we have nothing but what we have in and from the Son. The Spirit dwelleth in Christ, and there it can never be lost;

he dwelleth in Christ by way of radication, in us by way of influence and operation. We have many disputes about the inhabitation of the Spirit. The Spirit is not given to any believer immediately, but to Christ, and to us derivatively from Christ. Therefore the Spirit is called 'the Spirit of Christ,' Rom. viii. 9, and 'the Spirit of his Son,' Gal. iv. 6, and 'it is Christ liveth in us,' Gal. ii. 20, and 'as head of the church he filleth all in all,' Eph. i. 22, 23. From this great cistern the waters of life come to us, and not immediately from the Godhead; and it is our head which doth communicate and send to all his members from himself that Spirit which must operate in them as they have need: this grace our mediator distributeth to all his members.

2. That this union and communion is signified and sealed by the sacraments, and so they are special means to preserve and uphold the communion between Christ and us. Baptism is spoken of in the text, and that is called 'a being baptized into Christ,' and is elsewhere said to be 'a putting on Christ;' and here, ver. 5, *σύμφυτοι*, 'a being planted together in the likeness of his death;' and 1 Cor. xii. 13, 'By one Spirit we are all baptized into one body, and are all made to drink into one Spirit.' The union is begun by the Spirit, but sealed in baptism, then carried on by the same Spirit, and further sealed in the Lord's supper. Our first implantation is represented by baptism, which is a solemnisation of the new covenant, whereby the party is solemnly entered a visible member of Christ and his church. It is carried on by the same Spirit. The Lord's supper is a seal of that communion: *οὐχὶ κοινωνία*; 1 Cor. x. 16, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?' There is not only a solemn commemoration of the death and passion of our Lord Jesus Christ, but a participation of his benefits; it is the communion of his body and blood. There is a difference between a historical representation of Christ's death, and a spiritual communion of his blood and body. Now the Lord's supper is a holy rite instituted *εἰς ἀνάμνησιν*, 'in remembrance of him,' and also to convey to us the benefits of Christ's death. Well, then, you see this union and communion is signified and sealed by the sacraments. Baptism is our first implantation, and the Lord's supper concerneth our growth and nourishment. The external and visible incorporation is by baptism, or profession of the christian faith, which all visible christians have: John xv. 2, '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.' The real and saving union belongeth to the regenerate, who really believe in Christ, in their hearts Christ dwelleth: Eph. iii. 17, 'That Christ may dwell in your hearts by faith;' and love is requisite: 1 John iv. 16, 'God is love, and he that dwelleth in love dwelleth in God and God in him;' and new obedience: 1 John iii. 24, 'He that keepeth his commandments dwelleth in him and he in him; and hereby know we that he abideth in us by the Spirit which he hath given us.' This is the sum then: Christ maketh his first entrance into us by his Spirit, who regenerateth us; this is figured in baptism; continueth his presence by faith, love, and new obedience, which are exercised and quickened by the Lord's supper.

3. The sacraments do chiefly relate to our communion with Christ's death, as appeareth—

[1.] By the interpretation of both in scripture. Baptism is explained in the text; the chief thing represented is his death; and by what is said, 1 Cor. i. 13, 'Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?' Whence I gather, that for any to have been crucified (made a curse and a sacrifice to God) for us, would draw an obligation upon us to be baptized into his name. And that one peculiar reason of our being baptized into the name of Christ was his having been so crucified for us. The Lord's supper is explained, 1 Cor. xi. 26, 'As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.' The use of the Lord's supper is a solemn commemoration and annunciation of the Lord's death. We annunciate and show it forth with respect to ourselves, that we may anew believe and exercise our faith; with respect to others, that we may solemnly profess this faith in the crucified Saviour with a kind of glorying and rejoicing; with respect to God, that we may plead the merits of the sacrifice of his own Son with affiance, expecting the benefits thereof, which are pardon and the sanctifying Spirit. Thus you see Christ hath instituted two sacraments which represent him dead, not one to represent him glorified. This signification may be confirmed by the types of the old law. The sin-offering was not to be eaten by the people at all, and the sacrifice of thanksgiving was not to be eaten the third day after it was offered, Lev. vii. 16–18; the eating of the peace-offerings, wherein they rejoiced before the Lord, and gave him thanks, was a solemn feast like the Lord's supper; now they might eat it the same day in which it was offered with acceptation, but not on the third day, then it was unlawful. The eating it the same day taught them to hasten, and not delay, but with speed, while it is called to-day, to be made partakers of Christ, to eat his flesh in faith, and to be thankful for his grace. The longest time was the second day; the third it could not be eaten, not only upon a natural reason, that the flesh might be eaten while it was pure and sweet, for by the third day it might easily putrify in those hot countries; but upon a mystical reason, to foreshadow the time of Christ's resurrection, whose rising from the dead was on the third day: 'And the third day I shall be perfected,' Luke xiii. 32. So our feast on the flesh and blood of Christ representeth his death rather than his resurrection. Well, then, Christ hath appointed two sacraments which represent him dead, but none that represent him glorified; for sacraments were instituted in favour of man, and for the benefit of man, more directly and immediately than for the honour of Christ exalted. Therefore in these ordinances he representeth himself rather as he procured the glory of others than as possessed of his own glory, and would have us consider rather his death past than his present glory. His death is wholly for us, but his glory for himself and us too. For understanding this, we must distinguish between what is primarily represented in the sacraments, and what is secondarily and consequentially. It is true the consideration of his humiliation excludeth not that of his exaltation, but leadeth us to it. Primarily and properly Christ's death is represented in the sacraments, and consequentially

his resurrection and exaltation, as those other acts receive their value from his death as to our comfort and benefit, as his resurrection and intercession. We remember his death as the meritorious cause of our justification and sanctification, but his resurrection as the public evidence of the value of his merit; according to that of the apostle: Rom. iv. 25, 'He died for our offences, and rose again for our justification;' therefore primarily and directly 'we are baptized into his death,' and in the Lord's supper 'we show forth his death,' by which he satisfied divine justice for us; but secondarily and consequentially we remember his resurrection, which showeth that his satisfaction is perfect, and God, who is the judge and avenger of sin, could require no more of Christ for the atonement of the world. While the punishment remaineth in the guilty person or his surety, the debt is not fully paid; but the taking our surety from prison and judgment showeth that provoked justice is contented. So in baptism, the immersion or plunging in water signified his death, and the coming out of the water his resurrection; and in the Lord's supper we annunciate his death; but because we keep up this ordinance till he come, we imply his resurrection and life of glory, therefore we do but consequentially remember it. So it is for Christ's intercession; it is but a representation of the merit of his sacrifice, and receiveth its value from his death: Heb. ix. 12, 'By his own blood he entered into the holy place, having obtained eternal redemption for us.' Our high priest now appearing before God, and representing the value of his sacrifice for all penitent believers, the foundation was in his death. As this is true of the cause, so it is true of the benefits procured by that cause; the great benefit which we have by Christ is salvation, which consists in the destruction of sin, and a fruition of those things which by God's appointment are consequent upon the destruction of sin, namely, eternal life and happiness. Now as these things are consequent upon the destruction of sin, so baptism and the Lord's supper signifieth and sealeth them; but consequentially its primary use is to signify the destruction and abolition of sin by the death of Christ; as for instance, 'We are baptized for the remission of sins,' Acts ii. 38, and Acts xxii. 16, 'Arise and be baptized, and wash away thy sins;' and in the Lord's supper, Mat. xxvi. 28, 'This is my blood of the New Testament, which is shed for many for the remission of sins.' So that you see these benefits are more expressly signified in baptism and the Lord's supper, the resurrection of the body and eternal life more remotely and consequentially. The death of Christ first purchased for us justification and sanctification, therefore they are first represented directly and primarily, baptism and the Lord's supper represent these especially; so now you see why the apostle saith, 'Ye are baptized into his death.'

[2.] By the rites used in both these ordinances. Baptism signifieth the death and burial of Christ; for immersion under the water is a kind of figure of death and burial, as our apostle explaineth it, ver. 4, 'Therefore we are buried with him by baptism into death;' and the trine immersion, the threefold dipping used by the ancients, is expounded by them, not only with reference to the Trinity, Father, Son, and Holy Ghost, in whose names they were baptized, Mat. xxviii. 19, but the three several days, wherein Christ lay buried in the grave,

as Athanasius expoundeth it, and many others interpret it as a similitude of Christ's death for three days. So for the Lord's supper: Luke xxii. 19, 20, 'He took bread, and brake it, and gave it to them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.' His body is represented as dead and broken, and so proper food for our souls, his blood as poured out and shed for us. Well, then, here we remember Christ as dying on the cross rather than as glorified in heaven.

[3.] By reason it must needs be so.

(1.) With respect to the state of man, with whom the new covenant is made. It is made with man fallen and a sinner; therefore baptism and the Lord's supper imply our communion with Christ as a redeemer and saviour, who cometh 'to save us from our sins,' Mat. i. 21, and nothing can save us from our sins but a crucified saviour. Therefore these ordinances imply a communion with his death: Heb. ix. 15, 'For this cause he is the mediator of the New Testament, that by the means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.' So here the intervention of his death was the way and means to expiate former sins, and that penitent believers might have eternal blessedness instated upon them by way of inheritance; therefore the most obvious thing represented in these seals of the new covenant must be the death of Christ.

(2.) With respect to the great benefit we stand in need of, which is the destruction of sin, which hath a double malignity in it; for sin is considerable under a double respect—as it damneth or as it defileth; as it rendereth us obnoxious to God's justice, or as it tainteth and staineth and defileth our faculties. Christ considereth sin under this double respect, and maketh none partakers of the benefit which cometh by him whom he freeth not from sin, both as to the guilt and power; by his death our sins are expiated before God, and so pardoned; and also the Spirit, or a new and holy nature is put into us, whereby the reigning power of sin is broken and taken away; not only the guilt of sin, which is opposed to blessedness, but the reign of sin, which is opposed to holiness. We can never be completely happy till we get freed from the punishment which sin hath made our due, and also get that sin destroyed which would involve us in new guilt. God, who is a just and wise disposer of his grace, will not give impunity where sin remaineth in its full strength. Now this being the nature of our recovery, we ought to seek communion with Christ's death, that we may obtain both pardon and the gift of the Spirit, and be justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God; or (which tendeth to the same effect) that we might feel the virtue of Christ's death, and express the likeness of it.

(3.) With respect to the value of Christ's death, which is often recommended to us under these two considerations—(1.) As a wonderful act of love; (2.) As a price and ransom paid for our souls, and the blessings we stand in need of.

(1st.) As a wonderful act of condescending love: Gal. ii. 20, 'He loved me, and gave himself for me;' Eph. v. 2, 'Who hath loved us, and given himself for us an offering and sacrifice to God for a sweet-

smelling savour;' Rev. i. 5, 'Who loved us, and washed us from our sins in his own blood.' Christ's death is the greatest instance of his love, and sacraments are a memorial of his love to us, and therefore must needs principally relate to his death, for so they are most apt to work upon our souls.

(2d.) They are the price paid for the blessings we stand in need of, and so breed confidence in us. The great benefit is the destruction of sin, as I said before; for the great occasion of this mystery of grace was our fallen estate, which brought sin and misery upon us. But the Son of God came 'to take away sin,' 1 John iii. 5, by dying an accursed death to propitiate God to us, and make way for the more liberal effusion of his mercy. Well, then, if poor creatures have any awakening sense of their deep misery, what should they look after, or bless God for, when they solemnly come to accept the covenant, but the death of Christ?

(4.) The mutual respect that is between both sacraments; for Christ's death, and the immediate benefits which result thence, are represented both in baptism and the Lord's supper in a way proper to each. Baptism signifieth our first entrance into the evangelical state, and the Lord's supper our growth and progress therein. Both are necessary.

(1st.) Baptism, that our consent to depend upon God for the benefits of the new covenant, and perform the duties thereof, may be more solemn and explicit; for all the sincerity of our after-obedience doth very much depend upon the seriousness of our first consent; therefore it is meet that we should be strengthened with such a bond, that we should be baptized into the death of Christ: that act is an act of love, it may bind us to love him to the death, who hath loved us first, and in all temptations cleave to him, performing our covenant-resolution and consent with all fidelity all the days of our lives. And as it is the ground of our confidence and the price of our blessings, we may comfortably depend upon God for the gift of the sanctifying Spirit, and that he will afford all necessary help to us in the use of those means which he hath appointed, that we may receive the grace and Spirit of God by virtue of this help.

(2d.) The Lord's supper is necessary to confirm and strengthen both our resolutions and dependence; for nothing is more fickle and uncertain than the heart of man. Men are of several sorts and sizes; three I shall mention. Good christians, who have a clear and undoubted right to the privileges of the new covenant; yet they stand in need of the Lord's supper, that they may give Christ a new and hearty welcome in their souls by the solemn remembrance of his love, and also have their right solemnly confirmed and ratified, that their confidence and joy in the Lord may be quickened and increased, Acts viii. 39. Or else lapsed believers; these come by the solemn remembrance of Christ's death to be set in joint again, and restored to God's favour, whilst both they and God renew the promise of the destruction of sin, 1 John ii. 1. Another sort are weak, wavering, doubtful christians, James i. 8, who come because of their imperfect estate, that they may be confirmed and strengthened, that the comfort of their christianity may be more explicit, and their resolutions against sin fortified, that they may more glory in the death and cross of Christ, feeling the effects of it in their

own souls, Gal. vi. 14, and look upon Christ, not simply propounded as dead, but as dead for them, and themselves dead with him..

Use. Here is direction to us about the improvement of our communion with Christ, to look more to the effect and fruit of sacraments; have we the communion of his death?

1. Of your baptism. Do you live as one that is washed from his sins, that is baptized into the death of Christ? What virtue have you to quell sin? What likeness do you express? Baptism is the best preparation for the Lord's supper; if you have the fruit of that, you may more comfortably come to the other: John xiii. 8, 'If I wash thee not, thou hast no part with me.' We are utterly unqualified and unprepared for the Lord's supper if we be not washed. Now though no man can say his heart is clean, yet every good christian maketh conscience of his baptismal vow; he purifieth himself as Christ is pure; the work is a-doing. If this conscience be not in us, the whole action is lost to us, yea, will bring a judgment upon us. What do we come about but the destruction of sin? Is it really your burden? Have you not only a wish but a will to get rid of it? If so you have been labouring in it, you desire solemnly to remember Christ's death, to strengthen your resolutions, and increase your dependence, that in these means you may meet with more encouragement; then come and see what Christ will do for you.

2. As to the Lord's supper, your great business here is to commemorate Christ's death, who is evidently set forth, and as it were crucified before your eyes. Now you do not commemorate his death as a tragical story, but as a mystery of godliness, and therefore you are to look to the end of it, which is the destruction of sin. This is what man needeth, this is that which God offereth.

[1.] This is needed by man; we are undone for ever if sin be not destroyed. We may take up the church's words: Lam. v. 11, 'The crown is fallen from our head; woe unto us, that we have sinned!' If we had a broken-hearted sense of what we have brought upon ourselves by sin, we would more prize our remedy: we come to be saved from sin, and so by consequence from wrath and hell. And shall we be cold in such addresses to God, while we have so much sin in us?

[2.] This is offered by God. His great intention of sending Christ into the world was to be 'a propitiation for our sins;' 1 John iv. 10, 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;' and therefore he set him forth in the gospel: Rom. iii. 24, 'Whom God hath set forth to be a propitiation through faith in his blood.' How is it offered?

(1.) It is dearly purchased, by the death of Christ; that was the price paid for our ransom, which both commendeth his love—Rom. v. 8, 'But God commendeth his love to us, in that while we were yet sinners Christ died for us'—and assureth our confidence: Rom. viii. 32, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?'

(2.) It is freely offered: Isa. lv. 1, 'Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price;'

Rev. xxii. 17, 'And the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come; and whosoever will, let him take the water of life freely.' These blessings come freely to you, though they cost Christ dear.

(3.) It is surely sealed and conveyed to every penitent believer; for God by deed and instrument reacheth out to every believer the body and blood of our crucified Saviour, or the benefits of Christ's death. To others it is a nullity; the whole duty is lost to them who regard iniquity in their hearts. Therefore resolve without any reservation to devote yourselves to God, always to watch and strive against sin.

SERMON III.

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—ROM. VI. 4.

THE words are a proof that we are baptized into Christ's death. The apostle proveth it by explaining the rites of baptism. The ancient manner of baptism was to dip the parties baptized, and as it were to bury them under water for a while; and if baptism hath the figure of a burial, but with a hope to rise again, then it signifieth two things—Christ's death and resurrection, the one directly and formally, the other by consequence; and our communion with him in both: 'Therefore we are buried with him in baptism,' &c.

In the words the apostle speaketh—

1. Of something directly and primarily signified in baptism, 'We are buried with him,' &c.

2. Of something by just consequence and inference thence, 'That like as,' &c.

1. That which is primarily and directly signified in baptism, 'We are buried with him in baptism into his death.' The like expression you have, Col. ii. 12, 'Buried with him in baptism, wherein also ye are risen with him.' The putting the baptized person into the water denoteth and proclaimeth the burial of Christ, and we by submitting to it are baptized with him, or profess to be dead to sin; for none but the dead are buried. So that it signifieth Christ's death for sin, and our dying unto sin. You will say, If the rite hath this signification and use, why is it not retained? I answer—Christianity lieth not in ceremonies; the principal thing in baptism is the washing away of sin: Acts xxii. 16, 'Arise and be baptized, and wash away thy sins;' that may be done by pouring on of water as well as dipping. Other things were used about baptism then, as the stripping themselves of their clothes, even to stark nakedness; whence came the notions of putting off and putting on so frequently used: Eph. iv. 22, 24, 'That ye put off concerning the former conversation the old man;' and Col. iii. 9, 10, 'Seeing ye have put off the old man with his deeds, and have put on the new man,' &c.;' Gal. iii. 27, 'As many of you as have been baptized into Christ have put on Christ.' Now none rigorously urge

the continuance of these ceremonies; as long as the substance is retained, we may not quarrel about the manner.

2. That which was signified with just consequence and inference is 'our conforming to Christ's resurrection.' Baptism referreth to this also as a significant emblem, for the going out of the water is a kind of resurrection, so it signifieth Christ's resurrection and ours. Now, our resurrection is double—to the life of grace spoken of here, and called the first resurrection, or to the life of glory; baptism relateth to that also, 1 Cor. xv. 29, 'Else what shall they do who are baptized for the dead?' Baptism is a putting in and taking out of the water, or a being buried with a hope to rise. The former is intended here, our rising to the life of grace. All this abundantly proveth that those which are dead to sin cannot live any longer therein.

In the latter clause the pattern of Christ's resurrection is first propounded, then applied, the *protasis*, the *apodosis*.

1. The *protasis*, or the proposal of the pattern, 'Like as Christ was raised up from the dead by the glory of the Father.'

2. The conformity, or similitude on our part, 'Even so we should walk in the newness of life.'

First, In the pattern propounded you may observe two things:—

1. Christ's state after his burial, 'He was raised up from the dead.'

2. The efficient cause, 'By the glory of the Father;' that is, by his glorious power, as it is explained, 2 Cor. xiii. 4, 'He was crucified through weakness, but he liveth by the power of God;' and elsewhere by 'the glory of God,' is meant 'his power.' So John xi. 40, 'If thou wouldest believe, thou shouldest see the glory of God,' that is, his power in raising Lazarus to life. The agreement to this purpose is observable of Eph. iii. 16, 'That he would grant you according to the riches of his glory to be strengthened with all might;' with Col. i. 11, 'Strengthened with all might according to his glorious power.' And this power doth effect that great change in us which fits us for the new life; as Eph. i. 19, 20, 'And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places;' Col. ii. 12, 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' It is the mighty operation of God that beginneth this life in us; the same power raiseth us first to a new life, then to a glorious eternity.

Secondly, The *apodosis*, wherein it is applied, 'Even so we also should walk in newness of life.' The similitude holdeth good in these things:—

1. As the resurrection of Christ followed his death, so doth newness of life our death to sin.

2. As Christ was raised to a blessed immortal life by the glorious power of the Father, so are we renewed and quickened by the same power.

3. The effect of the new birth is mentioned; our walking in newness of life, rather than regeneration or the new birth itself, which yet is signified by baptism, and Christ's resurrection is the pattern and

cause of. The similitude holdeth good in the power, and in the new state of life, which supposeth such a principle.

Doct. That baptism strongly obligeth us to walk in newness of life.

1. Let me speak of the nature of this new life.

2. How strongly we are obliged by baptism to carry it on through the power of God.

First, This newness of life, it may be considered—

1. In its foundation, which is the new birth or regeneration; for till we are made new creatures we cannot live a new life: John iii. 5, 6, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: that which is born of the flesh is flesh, and that which is born of the Spirit is spirit;' 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.' A bowl must be made round before it can run round; all creatures are first made and fitted for their use before they can perform the operations belonging to that creature; so a new being and holy nature is put into us, and we are powerfully changed before we can live unto God. Man's nature is not in such a condition as to need some reparation only, but is wholly corrupt. Therefore we must be born again, there must be a change of the whole man from a state of corruption to a state of holiness, and a principle of new life must be infused into us, whence flow new actions and delights.

2. The first regeneration consists of two parts—mortification and vivification. Mortification doth conquer the fleshly inclination to things present, and vivification doth quicken us to live unto God. There is need of both. Of mortification, that we may die to the flesh and to the world, for there is a seducing principle within, and a tempting object without: within there is the flesh, without the world; we die to both. To the flesh: Gal. v. 24, 'They that are Christ's have crucified the flesh, with the affections and lusts.' To the world: Gal. vi. 14, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.' While the mind and heart is captivated to the flesh, we can never cease to sin. There is need of vivification, that you may live to God; for the recess from the world is not enough, unless there be an access to God; and therefore the immediate principles that carry us to God are love kindled in us by faith in Christ. For the new creature, being interpreted as to vivification, is nothing else but faith working by love. Compare Gal. v. 6, 'In Christ Jesus neither circumcision nor uncircumcision availeth any thing; but faith worketh by love,' with Gal. vi. 15, 'In Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature.' These two, faith and love, are the principles and springs of all christian practice and conversation. You are never changed till the heart be changed; and the heart is never changed till the will and love be changed. Well, then, it is not enough to die to sin, but we must walk in newness of life; both must be minded; but we begin first at mortification, and then proceed to the positive duties of a new life. Holiness consists not in a mere forbearance of a sensual life, but principally in living to God; the heart of it within is the love of God, its inclination towards him, delight in him, desire after him, care to please him, loathness to offend

him; and the expression of it without is the exercise of grace according to the direction of God's word. Yea, these two branches are not only seen at first, but every step of the new life is a dying to sin, and a rising to newness of life, a retiring from the world to God.

3. As to the rule, which is the infallible revelation of God, delivered to the church by the prophets and apostles, comprised in the Holy Scriptures, and sealed by miracles and operations of the Holy Ghost, who was the author of them. The new creature is very inquisitive to know God's will: Rom. xii. 2, 'And be not conformed to this world; but be you transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.' Grace is sometimes called light, and sometimes life, for there is direction in it as well as inclination. This light we have from the word and Spirit. In the word our duties are determined, and the new creature is naturally carried to the word; it is the seed of that life it hath: 1 Peter i. 23, 'Being born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth for ever;' and it is the rule of acting and exercising this life: Gal. vi. 16, 'As many as walk according to this rule, peace be on them,' &c. There is a cognation between the word and the renewed heart: Heb. viii. 10, 'I will put my laws into their mind, and write them in their heart;' as the stamp and impress answereth to the seal, or the law within to the law without, the law written on the heart to the law written on tables or in the Bible.

4. As to the end, which is the pleasing, glorifying, and enjoying of God; it is a living to God: Gal. ii. 19, 'I through the law am dead to the law, that I might live unto God;' 1 Cor. x. 31, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God;' 2 Cor. v. 9, 'Wherefore we labour, that, whether present or absent, we may be accepted of him.' A new life inferreth new ends and pursuits, the new being obligeth us 'to be to the praise of his glorious grace,' Eph. i. 12.

5. The properties of it.

[1.] It is a godly life, as beginning and ending in God, and carried on by those who are absolutely devoted and addicted to him: 2 Peter iii. 11, 'What manner of persons ought ye to be in all holy conversation and godliness?' It is called 'the life of God,' Eph. iv. 18. It is from God and for God; you live by him and to him; in others, self is the principle, measure, and end.

[2.] It is a holy life, measured by the pure word of God: Ps. cxix. 140, 'Thy word is very pure, therefore thy servant loveth it;' Rom. vii. 12, 'The law is holy, and the commandment is holy, and just, and good;' not by our own natural inclinations, or the fashions of the world, but God's direction: 1 Peter i. 15, 'As he which hath called you is holy, so be ye holy in all manner of conversation;' Luke i. 75, 'That we should serve him in holiness and righteousness before him, all the days of our lives.' The inclinations are planted in us by God's first work: Eph. iv. 24, 'That ye put on the new man, which after God is created in righteousness and true holiness.' They are directed by his word, all moral duties being comprised in those words, holiness or dedication to God, righteousness, performing our duties to men:

Acts xxiv. 26, 'Herein do I exercise myself, to have always a conscience void of offence toward God and toward men.'

[3.] It is an heavenly life: Phil. iii. 20, 'Our conversation is in heaven.' Our great work is to prepare for everlasting life, seeking, rejoicing in that endless happiness we shall have with God; a living for or upon the unseen everlasting happiness, as purchased for us by Christ, and freely given us of God. We live for it, as we seek after it with our utmost diligence: Acts xxvi. 7, 'Unto which promises the twelve tribes, instantly serving God day and night, hope to come.' We live upon it, as fetching thence all our supports, solaces, and encouragements: 2 Cor. iv. 18, 'While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.'

Secondly, How strongly we are obliged by baptism to this kind of life. Baptism hath three offices, it representeth, sealeth, undertaketh; it representeth as a signifying sign, sealeth as a confirming sign, undertaketh as a bond, wherewith we bind ourselves when we submit to it.

1. What it representeth, primarily and principally the death of Christ, and secondarily his resurrection, the one in order to the other.

[1.] The death of Christ, which is the meritorious cause of all the grace and good which is communicated to us in this or any other sacrament or mystery of the gospel. We are told, 1 Peter ii. 14, 'That he himself bore our own sins in his body on the tree, that we, being dead to sin, might be alive to righteousness.' I told you before that Christ's death may be considered as an instance of his love, or as the price paid for the blessings of the new covenant; as an instance of his love it worketh morally, as the price of our blessings meritoriously; as it worketh morally and exciteth our gratitude, we should not go on in that course which brought these sufferings on Christ, but live holily, in gratitude to him, and kindness to ourselves, lest we bear our own sins, which are so hateful to God. This consideration we exclude not; but to make this all the sense of the place, no christian heart can endure; therefore we go to the second consideration, as the price and ransom of our own souls, and of the blessings we stand in need of. He purchased grace to mortify sin, and quicken us to the duties of holiness, that the love of sin might be weakened in our hearts, and we might be quickened to live to God in the Spirit. Now, if this be represented in baptism, then surely it strongly obligeth us to improve this grace for those ends and purposes; and that this is represented is evident, for in the apostle's interpretation baptism is a sort of burial; and first it is a commemoration of the burial of Christ, who, when his soul was separated from his flesh, he was buried, his sacred body was laid up in the chambers of the grave. This was necessary not only in compliance with the types—Mat. xii. 40, 'As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.' Christ was found to be the true Messias by his resurrection from the dead, as Jonas was authorised to be a true prophet of the Lord by his miraculous deliverance. Prophecies of this you may see: Ps. xvi. 9, 'My flesh also shall rest in hope;' Isa. liii. 9, 'He made his grave with the wicked, and

with the rich in his death,'—but also this was necessary for the confirmation of the reality of his death past, and the verity of his resurrection suddenly to follow. Therefore in baptism the truth of his death is represented as the ground of all our hopes.

[2.] The next thing which is represented is the truth of his resurrection. Christ, that purchased this grace, is risen to apply it; he is a saviour *merito et efficacia;* his merit immediately depended on his death, and his power for effectual application (though mediately on that too) depended immediately on his resurrection; for Christ rose on purpose to turn men from their iniquities: Acts iii. 26, 'God having raised up his Son Jesus, hath sent him to bless you, in turning away every one of you from his iniquities.' Christ's resurrection hath a twofold regard—(1.) It is a pattern; (2.) It is a pledge.

(1.) It is a pattern of our rising from the death of sin to newness of life. If Christ, that was dead and buried, rose again, and cast off the burden of our sins, which for our sakes he undertook, or cast off the form of a servant, we must not only be dead and buried, but we must rise also. Christ's resurrection is everywhere made a pattern of the new birth: 1 Peter i. 3, 'He hath begotten us to a lively hope by the resurrection of Christ from the dead;' that is the influential cause and pattern of it. So 1 Peter iii. 21, 'The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ.' *Anima non lavatione, sed responsione sancitur.* The soul is dedicated to God to live a new life, not by the water, but by the answer to the demands of the new covenant, and this is by the resurrection of Christ

(2.) As it is a pledge of his power, by which that great change is wrought in us: Eph. i. 19, 20, 'And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.' To convert souls to God there needeth a mighty working of efficacious power, which exceedeth all contrary power which might hinder and impede that work. Men by nature are averse from God; the devil seeketh to detain them from him, and his powerful engine is the world. But now, if they are to be raised as Christ was raised, what can oppose this work? So that we have not only the merit of his humiliation, but the power of his exaltation. And besides, that this power is likely to be exercised for us, we may consider that Christ is said to rise by his own power: John ii. 19, 'Destroy this temple, and in three days I will raise it up;' John x. 17, 'I lay down my life, that I may take it again;' and to be raised by the power of his Father, which noteth authority to rise again, and having fully done his work, upon which account he is said 'to be brought again from the dead,' Heb. xiii. 20; and the apostle inferreth from thence, ver. 21, 'Being made perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ.' Now, if both these be implied in baptism, it doth mightily oblige the parties baptized to look after the effect of these two acts of Christ's mediation; for christians should not only believe the death and resurrection of Christ, but feel it: by the merit of his death and efficacy of his

resurrection we obtain this new life, and both are the causes of our dying to sin and living to God.

2. What it sealeth or confirmeth. The new covenant, wherein God hath promised the gift of the Spirit, to renew, sanctify, and heal all those that enter into it. We have the grace to destroy sin by virtue of the death and burial of Christ, but the promises are in the new covenant. That the new covenant is sealed in baptism, see Mat. xxviii. 19, 20, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;' Mark xvi. 16, 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned.' Now the great promise of the new covenant is the Spirit to renew and cleanse the soul. Surely this is properly signified in baptism: John iii. 5, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' And Titus iii. 5, 'According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.' As the body is washed with water without, so is the soul cleansed by the Spirit within; as at the baptism of our Saviour, the descending of the Holy Ghost upon him was a visible pledge of what should be done afterward; for at his baptism the fruit of all baptisms was visibly represented; we are admitted children of his family, as Christ was declared to be 'the well-beloved Son of God,' Mat. iii. 17; and we have the Spirit of his Son: Gal. iv. 6, 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.' As God promiseth 'to pour out water on him that is thirsty, and floods on the dry ground,' so to 'pour out his Spirit on the seed, and his blessing upon thy offspring,' Isa. xliv. iii. And the Spirit itself is figured by water: John iv. 14, 'Whosoever shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life;' John vii. 37, 'If any man thirst, let him come unto me and drink;' Rev. xxii. 17, 'Let him that is athirst come, and whosoever will, let him take the water of life freely.' Now, unless we will receive this grace in vain, we are bound to wait for and obey the Spirit's motions, either by way of restraint or excitation: Rom. viii. 13, 14, 'If ye through the Spirit mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God are the sons of God;' we that pretend to come to God for this promise of the Spirit, as in baptism we do: Acts ii. 38, 'Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.'

3. It obligeth, as there is a kind of undertaking to show forth the likeness of Christ's death and resurrection by our submission to it. Our receiving baptism implieth two things—(1.) A public and open profession; (2.) A solemn bond, wherewith we bind our souls.

[1.] A public and open profession, wherein we profess a communion with Christ's death and resurrection, or to die and rise with Christ. In the general, that baptism is an open profession; for it is required as a sign of the faith that is in our hearts: Rom. x. 10, 'With the heart man believeth unto righteousness, and with the mouth confession

is made unto salvation;' and Mark xvi. 16, 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned;' Acts ii. 38, 'Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' As circumcision was the badge of the Jewish profession, so is baptism of the profession of christianity. Therefore the Jews are called circumcision, and we are called the purified people: Titus ii. 14, 'Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;' and 'those that are purged from their sins,' 2 Peter i. 9. And more distinctly what we profess is plain and evident in this ordinance; we profess to die and rise with Christ.

(1.) Death; yea, in the text not only and simply to be dead, but to be buried with Christ. If baptism expresseth an image of burial, and every burial supposeth death, not only of Christ, but us, surely we are bound not only to die unto sin at first, but to make our mortification more thorough and constant; for as burial noteth the continuance of Christ's death, so should we persevere and increase in the mortification of sin, for burial is a continued dying to sin. We should not only renounce and give over all the sins of our former lives, but persevere in this resolution, and increase in our endeavour against sin daily. A christian living in sin, and serving his lusts, is like a spectre and ghost arisen out of the grave.

(2.) So for Christ's resurrection. In this ordinance we profess to rise again with Christ, and therefore should not only put off the old man, or body of sin, but have an earnest impulsion within ourselves to the duties of holiness, and be breathing after, and pressing on yet more and more to the purity and perfection of the heavenly estate: Phil. iii. 14, 'I press toward the mark for the prize of the high calling of God in Christ Jesus.' Well, then, unless those that are baptized into Christ change their course of life, all their profession is but an empty formality, a mockery, a mere nullity as to reward, not as to punishment: 'Their circumcision is made uncircumcision,' Rom. iii. 25. As when God came to reckon with his people: Jer. ix. 25, 26, 'Behold, the days come, saith the Lord, that I will punish the circumcised with the uncircumcised; Egypt, Judah, and Edom with the children of Ammon and Moab, and all that are in the utmost corners, that dwell in the wilderness; for all these nations are uncircumcised in flesh, and all the house of Israel are uncircumcised in the heart.' Circumcision was the sign and seal of the new covenant to them, as baptism is to us; they were distinguished from other nations that were without it, and this prerogative they stood not a little upon: Gen. xxxiv. 14, 'We cannot do this thing, to give our sister to one that is uncircumcised, for that were a reproach unto us.' They quarrelled with Peter: Acts xi. 3, 'Thou wentest in to men uncircumcised, and didst eat with them.' Now, to cut off this presumption, God telleth them this was a sorry stay for them to trust to; for he intended shortly to hold a visitation wherein he would proceed against wicked persons without difference, whether circumcised or uncircumcised, and would deal impartially with the one and the other, because the one were such in

heart as the others were in flesh. The outward rite is of no force and worth in God's account.

[2.] It is a bond wherewith we bind our souls. It is enough to evidence that, because it is 'an answer to the covenant,' 1 Peter iii. 24. As there God undertaketh to renew and strengthen us, and give us grace by his almighty power, so we undertake to improve this grace, and to put off the old man, that we may walk in newness of life; and covenant-engaging is the most solemn engaging: Ezek. xx. 37, 'I will cause you to pass under the rod, and I will bring you into the bond of the covenant.' As also by analogy: Gal. v. 3, 'I testify to every man that is circumcised that he is a debtor to the whole law.' He obligeth himself to the whole economy of Moses. So by parity of reason, he that is baptized is a debtor to the law of faith. And so *debtors* is the word used by the apostle: Rom. viii. 12, 'Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.' A covenant-bond is sacred as that of an oath or vow. A solemn promise made to God hath the nature of a vow: Num. xxx. 2, 'If a man vow a vow to the Lord, or swear an oath to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth.' Now, if it be not performed, we violate God's ordinance, and are infringers of the oath sworn to Christ, and so are to be reckoned among the perfidious rather than the faithful. Besides, take it in the notion of a dedication, or consecration, or yielding ourselves to the Lord. Every consecration implieth an execration, whether it be formally expressed or no. Sometimes it is expressed: Neh. x. 29, 'They entered into a curse, and into an oath to walk in God's law.' Now see if this holds not good in the new covenant; consider the tenor of it: Mark xvi. 16, 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned.' Therefore the bond of the covenant is a strict bond.

Use 1. Is matter of lamentation that so many are baptized into Christ, and yet express so little of the fruit of his death or resurrection. Alas! the rabble of nominal christians live in defiance of the religion which they profess, and are angry with those that would reduce them to the strictness of it. They are alive to sin and dead to righteousness; as if they had promised rather to continue in their sins than to renounce and disclaim them, and were in covenant with the devil, the world, and the flesh, rather than Father, Son, and Holy Ghost; as if they had vowed to be utterly unlike to Christ. Now, it will go ill with them in the judgment, worse than with heathen, because they knew better, were obliged to do better, had grace to do better, in offer at least. We laugh at the rudeness of one bred up at the plough, but are sorely displeased at the ill-manners of one bred in places of more refined conversation. The heathens were never buried with Christ in baptism, never professed to be dead to the world or alive to God; but christians are under a solemn engagement, and if they had the courage to set about their duty, would God be wanting to them?

Use 2. To persuade you to make conscience of your baptismal vow, and to observe and perform it with all good fidelity, and that in both parts of it.

1. Dying to sin; you are not only dead, but buried. Oh! do not

neglect the mortifying of your sins. You think it hard to renounce sensual delight and pleasure, but better lose the pleasure of the senses than incur the pains of hell. That is that which our Saviour teacheth us: Mat. v. 29, 30, 'If thy right eye offend thee, pluck it out and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee,' &c. Literally that place cannot be taken; no man ever yet hated his own flesh, nor can he lawfully hate it; this is contrary to the sixth commandment. For a man to hurt his body to prevent his sin is to run from one fire into another, to be guilty of murder to prevent adultery; the fault is not in the eye, but in the heart: Mat. xv. 19, 'For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies.' If the right eye were plucked out, the left eye might easily transmit the temptation. Metaphorically you may take it for the principal members of the body of sin, beloved lusts. But the meaning is, it is better to be blind than damned, to lose their senses than lose their souls, much more to deny the pleasures of sense. You may say, If you allow yourselves a little liberty, the danger is not great; you should say rather, The pleasure is not great, therefore mortify your sins.

Motives.

[1.] Till sins be mortified they easily break out again: 2 Peter ii. 20, 'For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome,' &c. Their heart is in secret league with their lust, which is never thoroughly dissolved.

[2.] Your consolations will be but small. Mortification breeds joy and peace, especially the mortification of a master-sin: Ps. xviii. 3, 'I was also upright before him, and I kept myself from mine iniquity.' A man showeth his uprightness in mastering this sin. The dearer any victory over sin costs you, the sweeter will the issue be. Voluntarily and allowedly to commit a known sin, or omit a known duty, maketh our sincerity questionable: James iv. 17, 'Therefore to him that knoweth to do good, and doeth it not, to him it is sin.'

[3.] Crosses will be many: Hosea v. 15, 'I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early;' Isa. xxvii. 9, 'By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.'

[4.] Doubts will be troublesome. To obey Christ a little and the flesh more is no true obedience, and such will have no rejoicing of heart: Job xx. 12–14, 'Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth, yet his meat in his bowels is turned into poison, and becomes the gall of asps within him.' Sin proveth bitter and vexing till we leave it, and sinners still have a secret sting within.

[5.] The heart is benumbed and stupefied: Heb. iii. 13, 'Hardened through the deceitfulness of sin;' that is the sorest judgment, to become stupid.

2. To walk in newness of life.

[1.] It is the most noble life the nature of man is capable of; it is called 'the life of God,' Eph. iv. 18. It floweth from the gracious presence of God dwelling in us by the Spirit, which engageth us in the highest designs.

[2.] It is the most delectable life: Prov. iii. 17, 'Her ways are ways of pleasantness, and all her paths are peace.' We live upon God as represented to us in a mediator, and avoid the filthiness, delusions, vexations of the world and the flesh.

[3.] It is the most profitable life; it is a preparation for and introduction into eternal life: Rom. vi. 22, 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.'

SERMON IV.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—ROM. VI. 5.

HERE the apostle proveth that continuance in sin cannot be supposed in them that are really and sincerely dedicated to Christ in baptism, from the strict union between Christ and them, and their communion already thereupon with him in his death. They are 'planted into Christ,' and particularly 'into the likeness of his death;' therefore the virtue and likeness of his resurrection is communicated to them: 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.'

In the words—(1.) A supposition; and (2.) An inference.

1. The supposition proceedeth on two grounds. One is taken from the general nature of sacraments, that they signify and seal our union and communion with Christ. The other from their direct and immediate use, our communion with his death.

2. The inference and consequence drawn thence, that 'we shall be also planted into the likeness of his resurrection.' The reason of the consequence is, because if we have indeed communion with Christ in one act, we shall have communion with him in another; for the one doth but make way for the other, the death of sin for the life of holiness. But what is this likeness of his death, and this likeness of his resurrection? (1.) The likeness of his death hath been already explained to be a dying to sin and to the world, as the fuel and bait of sin: 'Our old man is crucified,' ver. 6; and 'The world is crucified to us, and we to it,' Gal. vi. 14. Not that we are utterly dead to all the motions of sin, but the reign of it is broken, its power much weakened. (2.) What is this likeness of his resurrection? There is a twofold resurrection—a resurrection to the life of grace, and to the life of glory. The one may be called the resurrection of the soul, the other the resurrection of the body. Both are often spoken of in scripture. The first is spoken of here; our being quickened when we were dead in trespasses and sins, and raised from the death of sin to newness of

life, ver. 4. But though regeneration or resurrection to the life of grace be principally intended, yet resurrection to the life of glory is not altogether excluded; for the one is the beginning of the other, and the other surely followeth upon it by God's promise. The joys and bliss of the last resurrection are the reward of those who have part in the first resurrection, and are raised to holiness of life. When the apostle had first said, Phil. iii. 10, 'That I may know him, and the power of his resurrection,' he presently addeth, in ver. 11, 'If by any means I may attain to the resurrection of the dead.' When once we are raised from the death of sin to the life of grace, then the benefit reacheth further than to anything within time; it accompanieth a man till death and after death, and preserveth his dust in the grave, that it may be raised into a body again; and so in body and soul we are made partakers of the glorious resurrection of the just. So Eph. ii. 5, 6, 'He hath quickened us together with Christ, and raised us up together with Christ.' The one expression signifieth our regeneration, the other our rising to glory. First he quickeneth us by his converting grace, and then glorifieth us by his rewarding grace. All that I shall say concerning this double resurrection may be referred to these three considerations:—

[1.] That both are the fruit of our union with Christ, his raising us to a new life, and his raising us to the life of glory: Rom. viii. 11, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' The same Spirit that we received by union with Christ doth first sanctify our souls, and then raise our bodies.

[2.] That the one giveth right to the other: Rom. vi. 8, 'If we be dead with Christ, we believe that we shall also rise with him;' that is, live with him in glory: Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body, ye shall live.'

[3.] That when we are fully freed from sin, then we attain to the full resurrection. Somewhat of the fruit of sin remaineth in our bodies till the last day, but then is our final deliverance; therefore it is called 'the day of redemption,' Eph. iv. 30. Well, then, the meaning is, if the fruits of his death be accomplished in us, we shall be sure to partake of all the fruits of his resurrection.

Doct. That union with Christ, sealed in baptism, inferreth a conformity or likeness both to his death and resurrection.

This point I will lay forth to you in these five distinct considerations.

1. That there is a strict union between Christ and believers.

2. That this union is signified and sealed in baptism.

3. That this union sealed in baptism inferreth a likeness or conformity to Christ.

4. That this likeness and conformity to Christ is both with respect to his death and resurrection.

5. If with the one, by infallible consequence it must be with the other.

First, That there is a strict union between Christ and believers. It is represented in scripture by many metaphors. I will look no

further than that of the text. The similitude is taken from a graff, which becometh one plant with the tree upon which it is engraffed, and draweth the sap of life and fruitfulness out of it. So we are united to Christ as the stock, and receive the Spirit from him, as the graff doth the sap from the root. The apostle's word is *σύμφυτοι*, 'we are planted together.' We are not so planted together as one tree is by another, *sicut arbor inter vel juxta arbores;* thus a whole orchard is planted together; but the one is planted into another, as the branch is into the stock and root. Trees that are planted by one another may be said to be planted together in regard of situation and place; but a slip planted into a stock is planted together in regard of sustentation and influence. Once more, this being planted together is not in regard of time, for now some, now others are planted into it; but in regard of union. All first or last are planted into Christ; they do not all live together in one age, nor are they converted at one time, but they all live in Christ. But because similitudes do not every way square with the thing which they are brought to represent, let us see wherein this similitude of a graff is like or unlike the mystery set forth thereby.

1. Let us take notice of the difference and dissimilitude.

[1.] In ordinary engraffings the stock is base when the plant is noble and generous, as when the branch of a choice apple-tree is planted into a crab-stock. But the case is quite otherwise here; all the goodness is in the stock or root; we were 'branches of the wild olive-tree,' Rom. xi. 17; or 'the degenerate plants of a strange vine,' as the prophet speaketh, Jer. ii. 21. Men, when they engraff, seek out the choicest slips or plants, and are wont to send far and near for such; but God maketh another choice of plants, wild by nature, who can bring forth no good fruit of themselves, and graffeth them into Christ the mediator, 'That they may be filled with the fruits of righteousness, which are by Christ Jesus to the praise and glory of God,' Phil. i. 11.

[2.] Be the slip generous or base, if it be dead, the engraffing is in vain. Though the stock be never so lusty and growing, it cannot quicken a dead slip. But it is otherwise here: Eph. ii. 1, 'And you that were dead in trespasses and sins, yet now hath he quickened.'

[3.] The graff bringeth forth fruit according to its own nature and its own kind; but here the graff is changed by the stock, and followeth the nature of the stock: 'We are made partakers of a divine nature,' 2 Peter i. 4, and so live to God; this fruit belongeth to the stock, and wholly cometh from his influence.

2. Let us see the likeness and resemblance.

[1.] As the branch and stock make one tree, so we that are cut off from our old root, and planted into Christ, become one with him: 'I am the vine, ye are the branches,' John xv. 5. We are one with him, not by way of adhesion, as ivy cleaveth to the oak, and receiveth nourishment from it; but by way of insition and implantation: there is a closer union between the graff and the stock than there is between the ivy and the oak.

[2.] In regard of influence, as plants receive moisture and juice from the root, so do we receive nourishment from Christ. As the

apostle speaketh of the covenant-stock: Rom. xi. 17, 'Thou partakest of the root and fatness of the olive-tree;' meaning it of the privilege of ordinances and means of grace, which the Gentiles did partake of by becoming Abraham's seed by faith. So it is true of the mediator, or the root and head of the renewed estate; we partake of his fatness, without which we should soon die and wither: John xv. 4, 'As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.' The Spirit by the grace of the Redeemer is distributed to believers, as juice to the branches, as long as they abide in their stock, and are not cut or broken off. It is not a bare imitation, but influence.

3. The effects are life, growth, and fruitfulness.

[1.] Life: 1 John v. 12, 'He that hath the Son hath life, and he that hath not the Son hath not life.' We have no life but as planted into Christ, who is our root; both the life we have and the life we hope for cometh from him: Gal. ii. 20, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.'

[2.] Growth: Col. ii. 19, 'Not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.' Every member doth its part, but the influence, whereby they increase, is from the head. Now our growth is either in mortification, when by degrees we get more strength to kill sin, or in vivification, or our rising more and more to newness of life.

[3.] Fruitfulness: John xv. 5, 'He that abideth in me, and I in him, the same bringeth forth much fruit;' and the wisdom that is from above is said to be full of good fruits, James iii. 17, that is, plentiful in acts of holiness, obedience, and love: to do a little good may be more from chance than nature. Well, then, from the whole we see that the power of dying to sin and walking in newness of life is derived from Jesus Christ, and he should have the praise of all; for he merited these benefits for us, and effecteth them in us by his Spirit, which we receive by virtue of union with him.

Secondly, That this union is signified and sealed in baptism. I will not speak much of this, because I handled it before in another verse. Only let me mind you that there is a visible external professed implantation into Christ, and an internal and real implantation: the one is by baptism, the other is by the Spirit; both together make complete baptism: 1 Cor. xii. 13, 'For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.' One alone is the baptism of water, the other the baptism of the Spirit. The one inferreth an obligation, the other produceth an inclination, to die unto sin and to live unto God. And therefore—(1.) Let us speak of baptism; and (2.) Of regeneration.

1. Of baptism, which inferreth an obligation. All those that profess faith in Christ, and an interest in him, are by baptism taken into the number of his disciples, and visibly joined into his church: Acts ii. 41, 'Then they that gladly received his word were baptized, and the

same day there were added unto them about three thousand souls.' And therefore they are bound to rise from the death of sin to the life of grace, and to make use of the virtue purchased by Christ's death, and evidenced by his resurrection, to this end and purpose, and to use all good endeavours to subdue sin; and a double woe and curse shall befall us unless we verify and make good this vow and profession by our constant practice. And therefore all the members of the visible church are to be put in mind that they are planted into the likeness of his death, and engaged to walk in newness of life: 1 John ii. 6, 'He that saith he abideth in him, ought to walk also as he walked.' Not only he that abideth in him, as a real member of his mystical body, but he that saith he abideth in him. All that profess communion with Christ, their profession bindeth them to a resemblance of Christ, otherwise their baptism is but a mockery, and their profession a dissembling and counterfeit respect to Christ's name and memory. It may be said to them, as Alexander said to one that bore his name, but was a coward, Either lay aside the name, or put on greater courage. So either do as christians, or do not pretend to be christians.

2. As to regeneration figured by baptism. In regeneration there is planted in us, or put into us, a principle destructive of sin, and impulsive to holiness. Now the working and urging of this principle should not be restrained or obstructed.

[1.] As to the destruction of sin, the checks of the new nature should be observed: 1 John iii. 9, 'Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.'

[2.] As to the perfecting of holiness, where the life of holiness is begun, we should give way to its operations; and when the new nature would break out with operations proper to itself, we should obey these motions: 1 John ii. 5, 'But whoso keepeth his word, in him verily is the love of God perfected;' that is, breaketh out into its consummate and perfect effect. So 2 Peter i. 8, 'For if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.' Grace in its vigour will put you upon fruits becoming a christian; this vigour should not be quenched, which is our internal baptism.

Thirdly, This union sealed in baptism inferreth a likeness and conformity to Christ. I prove it thus:—

1. Surely we are cut off from our old stock, and planted into a new one to better our condition, that it may be otherwise with us in Christ than we were when we merely belonged to Adam. This improvement of our estate and condition cometh from our being planted into a new stock, and partaking of his virtue and influence, and that inferreth a likeness: 1 Cor. xv. 49, 'As we have borne the image of the earthly, we shall also bear the image of the heavenly.' As we grew upon our natural root, we were like Adam; but when cut off and planted into a new root, we are made like Christ. How like Adam? Gen. v. 3, 'Adam begat a son in his own likeness;' corrupt man begat a corrupt son, mortal man begat a mortal child. So by proportion we may conceive of the image of the heavenly, first made holy, then happy creatures. In the first we had the seed and pledge of death and cor-

ruption, and in the second the seed and pledge of incorruption, immortality, and life.

2. Christ was fit to be a pattern to whom all the rest of the heirs of promise should be conformed, for this reason, because he was the head of the renewed state. *Primum in unoquoque genere est mensura et regula cæterorum*—the first and best in every kind is the measure and rule of the rest. He is a fountain of grace set up in our nature: Rom. viii. 29, 'He hath predestinated us to be conformed to the image of his Son, that he might be πρωτοτοκος, the first-born among many brethren,' that principal new man to whom we might be conformed. In every case wherein one thing beareth the image and likeness of another, there must not only be similitude, but deduction, or a means of conveying that likeness. Both are in Christ, therefore Christ is set up as a pattern in our nature, who lived among men in the same flesh that we have, to teach us a life of holiness and patience, and contempt of the world.

3. The sameness of the Spirit in head and members doth evidence this. For the Spirit worketh uniformly in both: Rom. viii. 9, 'But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you.' The sap of the stock doth all. Now, if the stock be the good vine, the fruit must be as the sap is, the branches must bring forth grapes. Christ as the root communicateth to us not only the fruits and effects of his death and resurrection, but also the likeness of it, in a way proper for our reception. We partake of the likeness of the root by analogy and just proportion, and what was done to Christ literally is spiritually done to us. He died for sin, we die unto sin; he rose to live unto God, so do we in our way here upon earth, as we seek his glory and do his will.

Fourthly, That this likeness and conformity to Christ is carried on with respect to his death and resurrection. To clear this it is good to see wherein our likeness to Christ consists. He was to be a pattern to us in three things—(1.) His graces; (2.) His states; (3.) The special acts of his mediation.

1. His graces. There are certain graces wherein we resemble God, as wisdom, purity, holiness, goodness, and truth; in these God himself is our pattern: Mat. v. 8, 'Be ye perfect, as your Father which is in heaven is perfect.' There are other graces that help us in the duties of subjection to God, as faith, patience, humility, self-denial, and obedience; in these we cannot have the pattern from God, for God is over all, and subject to none, therefore in these Christ is a pattern to us. As, for instance, humility: Mat. xi. 29, 'Learn of me, for I am meek and lowly in heart.' For obedience: Heb. v. 8, 'Though he were a Son, yet learned he obedience by the things which he suffered.' For patience and self-denial: 1 Peter ii. 21, 23, 'Christ suffered for us, leaving us an example, that we should follow his steps. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.' Thus in his graces must we resemble him.

2. In his states of humiliation and exaltation, wherein we must be content to follow him, who first suffered, and then entered into the glory that he spake of. His people are usually afflicted, persecuted, slandered;

now they must suffer all for the hopes of a better life, because therein they do but 'follow the captain of their salvation, who was made perfect through sufferings,' Heb. ii. 10; 'And if we suffer with him, we shall also be glorified together,' Rom. viii. 17. So 2 Tim. ii. 11, 12, 'If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him;' 2 Cor. iv. 10, 'Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.' And in many other places, where Christ's pattern is urged to bespeak our patience and encourage our hopes, that we may bear his cross after him, with a hope of those endless joys which our Redeemer now possesseth. He first 'endured the shame,' Heb. xii. 2, and was misrepresented in the world as we are, but at length was vindicated, being mightily 'declared to be the Son of God with power.'

3. In the special acts of his mediation, which are his death and resurrection. These are of special consideration; for these are not barely a pattern propounded to our imitation, but have a great influence upon our dying to sin and living to holiness. To clear this, let me note to you that effects of grace in us are ascribed to those acts of Christ's mediation which carry most correspondence with them. Thus our mortification is referred to Christ's dying, and our vivification to his resurrection unto life, our heavenly-mindedness to his ascension; so that all Christ's acts are spiritually verified in us. We die to sin as Christ died for sin, and rise again to newness of life as Christ, rising from the dead, liveth a new kind of life to what he did before. Let us a little state the dependence of the one upon the other. Our acts depend on Christ four ways—(1.) As the effect on the cause; (2.) As the thing purchased on the price; (3.) As the copy on the pattern; (4.) As the thing promised on the pledge thereof.

[1.] As the effect on the cause. By the same virtue by which Christ was raised from the dead, by the same almighty power are we raised to newness of life; the same almighty power is engaged for working grace, and carrying on grace, and perfecting grace, in believers, which wrought in Christ when he was raised from the dead: Eph. i. 19, 20, 'According to the working of his mighty power, which he wrought in Christ when he raised him from the dead;' compared with Rom. vi. 4, 'Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'

[2.] As the thing purchased on the price. All Christ's actions have an aspect on his merit. The foundation was laid in his death. This resurrection evidenceth that this purchase holdeth good in heaven, and that his merit, ransom, and satisfaction are perfect: Rom. iv. 25, 'Who was delivered for our offences, and rose again for our justification.'

[3.] As the copy on the pattern or original. Christ dying and rising in our nature is a pattern to which all the heirs of promise must be conformed, as the apostle telleth us, 1 Cor. xv. 23, 'First Christ, then they that are Christ's.'

[4.] As a thing promised on the pledge thereof. Christ dying is a pledge of our dying to sin; and his rising a pledge of our rising to holiness first, and glory afterwards; therefore our old man is said to be 'crucified with him,' Rom. vi. 6, and we are said to 'sit down with

him in heavenly places,' Eph. ii. 6. It is already done in the mystery, and shall be surely done in the effectual application in all that belong to God.

Fifthly, If there be a likeness to his death, by infallible consequence there shall be a likeness to his resurrection. Those that are dead with Christ shall also live with him: Gal. ii. 20, 'I am crucified with Christ, nevertheless I live.' Where sin is mortified, there is a new life engendered, which will at length end in the life of glory. It must needs be so for these reasons:—

1. Christ is not divided; those that really partake with him in one act, partake with him in all; it is a necessary consequence. The death of sin and the life of holiness are the two branches wherein we profess our communion with Christ in his death and resurrection, and therefore these cannot be sundered; we must reckon upon both, or else we have neither: Rom. vi. 11, 'Likewise reckon ye yourselves also to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.' In our dying to sin Christ's dying is conspicuous in us, and his resurrection in our walking in newness of life; as it was with him, so must it be with us.

2. God doth not love to leave his work imperfect. Now imperfect it would be, if, besides ceasing to do evil, we should not learn to do well: Amos v. 14, 'Seek good, and not evil, that you may live;' and again, ver. 15, 'Hate the evil, and love the good.' Their affection to good must be evidenced by their cordial detestation of evil, and their hatred of evil must kindle their affection to good. This is perfect christianity. It is said of the foolish builder, that 'he began, and was not able to make an end,' Luke xiv. 30. Our conversion is complete when there is a turning from sin to God.

3. That the temper of our hearts may carry a meet proportion with the divine grace. Duty is the correlate of mercy. Now grace and mercy are not only privative, but positive: Gen. xv. 1, 'I am thy shield, and thy exceeding great reward;' Ps. lxxxiv. 11, 'The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.' So the godly man is described, Ps. i. 1, 2, 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in that law doth he meditate day and night.' There is not only an abstinence from gross sins, but an earnest love to God and his ways: Rom. viii. 1, 'Who walk not after the flesh, but after the Spirit.'

4. This is the end of mortification. God subdueth sin to make way for the life of grace: 1 Peter ii. 24, 'That we, being dead to sin, should live unto righteousness.' Dying to sin is made a step to the life of righteousness. So Heb. ix. 14, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?' We are hereby freed from clogs and impediments.

5. Sin is the better mortified when life is introduced; for the love of God doth most engage us to hate evil: Ps. xcvii. 10, 'Ye that love the Lord hate evil.' Life is sensible of what is contrary to it.

Use 1. Information. It informeth us of divers truths.

1. Except a man be turned from sin to holiness, he is not made a partaker of Christ; and therefore, while he lives in sin, cannot be justified, or have any right to pardon: he that continueth to live in his sins shall die in his sins, and miserable shall his portion be for ever. Well, then, be persuaded, if we would have the comfort of Christ's death, we must be changed into the likeness of it.

2. How much it concerneth every christian to be cautious and watchful. For he is to remember this within himself, I am to represent Christ's rising and dying; the death of sin must answer the death of Christ, and the new life his resurrection. Now, is Christ's dying and rising seen in us? We were never implanted into him, unless it be so. Therefore, unless we will declare to the world that we have no union with Christ, we must endeavour after holiness. What maketh so many atheists in the world, but because so few christians discover the fruit of their baptism? They live as if they were wholly alive to sin and the world, and dead to righteousness.

3. That they have not yet attained to true christianity that content themselves with abstaining from gross sins, but make no conscience of loving, serving, pleasing and glorifying God, or preparation for the world to come. They do no man wrong, but have no care of communion with God. Paul could say, ἐμοὶ τὸ ζῆν Χριστὸς, 'To me to live is Christ,' Phil. i. 21, meaning, that he had no other object and employment for his life but Christ and his service. But these wholly live to themselves; a true christian can say, Rom. xiv. 7, 8, 'None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's.'

Use 2. Is exhortation, to press you—

1. To die unto sin. All that profess themselves christians are by obligation dead. Oh! do not keep it alive after you have undertaken its death; charge your consciences with your baptismal vow. Besides, Christ hath purchased grace enough for the subduing and mortifying of sin, and we have engaged ourselves to improve this grace. The ordinances call upon us every day to do it yet more and more, the word and sacraments, with the dispensations of which there go some motions of the Holy Ghost: Neh. ix. 20, 'Thou gavest them also thy good Spirit to instruct and teach them.' Oh! quench not his motions, disobey not the sanctifying Spirit. If this grace hath taken hold of your hearts in any sort, and you are affected with the offers of it, you are bound to improve it the more: Col. iii. 3, 'For ye are dead;' ver. 5, 'Mortify therefore your members which are upon the earth.' You are dead by vow and covenant, dead by grace offered, dead by grace received. Habitual mortification maketh way for actual. Habitual mortification is when the heart is turned from sin, so that it is turned against it. Actual mortification consists in the resisting and suppressing its motions: Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body, ye shall live.' Once more, none are in such a dangerous condition as those who have begun the work, and then give it over: 2 Peter ii. 20, 'For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus

Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.' Those that fall from a common work make their condition more uncomfortable. For real believers the reign of sin is broken, its strength and power much weakened by grace, but still it is working and stirring: Gal. v. 17, 'The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would do;' Rom. vii. 23, 'I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members.' Therefore still you must take care of this work.

Means.

[1.] Be sensible of the evil of sin. When once we begin to make light of sin, we lie ready for a temptation. God doth not make little reckoning of sin; Christ's death showeth it: Rom. viii. 3, 'What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' Infants' death showeth it: Rom. v. 14, 'Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.' The punishment of the wicked showeth it: Rom. ii. 9, 'Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.' The smart of God's children showeth it: Prov. xi. 31, 'Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner.'

[2.] Earnestly resolve against it in the strength of Christ: 1 Peter iv. 1, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin.' The mind is hereby fortified. Christ's dying engageth them to it. Christ hath suffered for it, and we are bound to subdue the flesh, and deny the pleasures of it.

[3.] Seriously endeavour against it, according to the advantages the Spirit giveth you. A conscientious attender on the ordinances of God hath many motions and helps.

2. To walk in newness of life, or to express the likeness of Christ's resurrection. The spiritual resurrection is described—(1.) By the cause of it: John v. 25, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live;' in the spiritual sense that power was already executed by him, in raising sinners out of the grave of sin, for he saith, 'It now is.' It is the voice of Christ awakens, as, 'Lazarus, come forth.' Do not then delay; do not say, It is too soon: Heb. iii. 15, 'To-day, if ye will hear his voice, harden not your hearts.' (2.) The nature of it; as to the first grace: Eph. v. 14, 'Awake thou that sleepest, arise from the dead, and Christ shall give thee light;' awake as a man out of his wine. As to the progress of it: 1 Cor. xv. 34, 'Awake to righteousness, and sin not.' Rouse up yourselves out of this drowsy condition of sin to a lively exercise of grace. (3.) The tendency and end of it: Col. iii. 1, 'If ye then be risen with Christ, seek the things that are above, where Christ sitteth at the right hand of God.'

SERMON V.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—ROM. VI. 6.

IN this verse the apostle explaineth how we are planted into the likeness of Christ's death, 'Knowing this, that our old man is crucified with him,' &c.

In the words—

First, A truth represented, 'That our old man is crucified with him.'

Secondly, The manner of applying and improving this truth.

For the former branch—

1. Christ's undertaking, 'Our old man is crucified with him.'

2. The fruit and end of it, 'That the body of sin might be destroyed.'

3. The obligation lying upon us, 'That we might no longer serve sin.' Or,

[1.] What Christ doth, he was crucified, and our old man crucified with him.

[2.] What the Spirit doth, 'That the body of sin might be destroyed;' that is, the reign of it broken, the power of it weakened yet more and more, acts prevented, habits cast off.

[3.] What we must do, 'That henceforth we may not serve sin.'

Doct. That the reign of sin would be sooner broken if we did seriously consider and believe the great end of Christ's death and undertaking on the cross.

This will appear—(1.) By explaining the several branches of the text; (2.) Giving reasons.

First, In the explication take notice of the truth represented, which is expressed in three branches—

First, What Christ doth, or his intention and undertaking on the cross, 'Our old man is crucified with him.' Where observe—

1. That sin within us is called an 'old man,' partly because it is born and bred with us; it had its rise from Adam's fall, and is ever since conveyed from father to son unto all who are descended from Adam: Rom. v. 12, 'Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned;' Ps. li. 5, 'Behold, I was shapen in iniquity, and in sin did my mother conceive me.' Partly because this natural corruption, which we inherit from the first man, is opposite to that new man which consisteth in knowledge, righteousness, and true holiness: Eph. iv. 22, 24, 'That ye put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts: And that ye put on the new man, which after God is created in righteousness and true holiness;' and Col. iii. 9, 10, 'Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him.' So that the old man is that perverse temper of soul which was in us, before we had the knowledge of Christ, or embraced him by faith. Partly because it is an antiquated thing, as is upon the declining hand, and hasteneth in

the regenerate (as men in their old age) to its own ruin and destruction: 2 Cor. v. 17, 'Old things are passed away, behold all things are become new;' 1 Cor. v. 7, 'Purge out therefore the old leaven, that ye may be a new lump.'

2. This old man must be crucified; that is the kind of death which it must die. Sometimes the destruction of sin is called a mortifying of sin, that implieth a putting to death in the general, or a killing the love of sin in our souls; sometimes a crucifying of sin, that showeth the particular kind of death we must put it to, and this for a double reason—partly to show our conformity and likeness to Christ's crucifixion, partly because it expresseth the nature of the thing itself. The cross bringeth pain and death: so is sin weakened by godly sorrow, which checketh the sensual inclination. The strength and life of sin lieth in a love of pleasure, and one special means to mortify it is godly sorrow: 2 Cor. vii. 10, 'For godly sorrow worketh repentance to salvation, never to be repented of.' Those that have tasted the bitter waters are more easily induced to forsake all known sin. Well, then, sin must be crucified. A man fastened to the cross suffereth great pain, his strength wasteth, and his life droppeth out with his blood by degrees. So sin is not subdued but by constant painful endeavours; not by feeding the flesh with carnal delights, but by thwarting it, watching, striving against it, bemoaning ourselves because of it, and so by degrees the love of it is not only weakened, but deadened in our souls. If it be tedious and troublesome, nothing that hath life will be put to death without some struggling: we must be content to suffer in the flesh; Christ suffered more, and none but 'he that hath suffered in the flesh ceaseth from sin,' 1 Peter iv. 1. You make it more painful by dealing negligently in the business, and draw out your vexation to a greater length: the longer you suffer the Canaanite to live with you, the more doth it prove a thorn and goad in your sides. Our affection increaseth our affliction; your trouble endeth, and your delight increaseth, as you bring your souls to a thorough resolution to quit it. *Quam suave mihi subito factum est carere suavitatibus nugarum!* No delight so sincere as the contempt of vain delights. The crucified man's pains end when death cometh.

This old man was crucified with Christ. This phrase and manner of speech is difficult, and therefore must be explained.

[1.] That Christ was crucified for us *in bonum nostrum*, for our good, is past dispute with christians: 'Surely he hath borne our griefs and carried our sorrows,' Isa. liii. 3; he endured the punishment which sin had made our due.

[2.] That he stood before the tribunal of God representing us, and so died *loco et vice omnium nostri*, in the room as well as for the good of his people, should as little be doubted: 2 Cor. v. 14, 'For if he died for all, then were all dead;' that is, in him: he died not on the cross as a private, but a public person.

[3.] Christ died not only to expiate our guilt, but to take away the power of sin; at least, the end of Christ's suffering and dying on the cross for our sins was to purchase grace that we might crucify sin, that is, forsake it with grief and shame: Heb. ix. 26, 'Now once in the end of the world hath he appeared to put away sin by the sacrifice of

himself;' that is, not only to expiate the guilt of our sins, but to abolish the power of them. He came to redeem us from the slavery of sin: Titus ii. 14, 'Who gave himself for us, that he might redeem us from all iniquity.'

[4.] As soon as we are regenerated and converted to God, there is a closer application of the death of Christ; we partake of the influence and fruit of his merit and purchase, and the benefit is made ours; and so our old man is said to be crucified with him. The merit of his passion beginneth then to take place, so that every good christian can say, 'I am crucified with Christ,' Gal. ii. 20; our old man beginneth then to receive its death-wound; so that we are not the same men we were before, being made partakers of the fruit of Christ's death.

Secondly, The fruit of it, or what the Spirit is to do; that is intimated in the next clause, 'That the body of sin might be destroyed.' Here —(1.) What is meant by the body of sin; (2.) In what sense it is said to be destroyed.

1. What is meant by the body of sin? *Ans.*—By the body of sin is meant the whole stock and mass of corruption, which is called a body of sin.

[1.] Because it is composed of many sinful passions and disorders, as the body is of divers members: Col. ii. 11, 'In putting off the body of the sins of the flesh;' and again, Col. iii. 5, 'Mortify your members upon the earth.' It is not meant of the natural, but sinful body; for it follows, 'Fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry.'

[2.] Because they are executed by the body: Rom. vi. 12, 'Let not sin reign in your mortal bodies;' and Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body, ye shall live.' Sin is gotten within us by the soul, but it hath taken possession of the body; the gate of the senses let it in, and other powers of the body are as ready to let it out.

2. In what sense it is said to be destroyed? The duty is ours, but the grace is from God; it is done on God's part by the Spirit, but it is our duty: Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body, ye shall live.' Both agents carry it on to such a degree in this life as it may not reign in us. On God's part there needeth no more merit to get sin destroyed but that of Christ, nor a greater power than that of the Spirit to subdue it: and by degrees the work is accomplished; its reigning power is taken away by converting grace, its very being is abolished by his final perfecting grace. The same Spirit that begun it at first ceaseth not to work till it be wholly abolished in us. On our part, we must yield up ourselves to be renewed by him, and obey his sanctifying motions, till our cure be perfectly wrought. Observe here—

[1.] It is the whole body of sin must be quitted and put off; not actions only, but lusts: 1 Peter ii. 11, 'Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul.' Not some parts only and branches, but all sin. As the body compasseth about, and encloseth the soul, so doth the body of sin enclose us. The corrupt mass is made up of many sins; it is an impure body that hath many members: now all these must be mortified.

[2.] It must be carried on to such a degree that sin may lie a-dying. We must not cease to oppose sin till it be destroyed, not only scratch the face of it, but seek to root it out. Christians are said to destroy sin four ways:—

(1.) *Proposito*, in the settled purpose of their hearts, as Christ ceased not till he had done his work; so a christian: 1 Peter iv. 1, 'Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin.' Now a work is spoken of as done when it is thoroughly purposed to be done; as a fire is said to have taken a house when it hath only taken a little corner of the house, because if it be not quenched, it will in time consume all. There is a fixed purpose to get rid of it.

(2.) *Voto*, in desire, in their constant prayer accompanied with hearty groans: Rom. vii. 24, 'O wretched man that I am! who shall deliver me from the body of this death?' Ps. cxix. 133, 'Order my steps in thy word, and let not any iniquity have dominion over me.' Nothing less will content them than a total extirpation of sin.

(3.) *Conatu*, they have begun it with a mind to finish it, and are always thwarting and curbing the desires of corrupt nature: 1 Cor. ix. 27, 'I keep under my body, and bring it into subjection, lest after I have preached to others, I myself should be a castaway.'

(4.) *Eventu*, the work is not only really begun, but they have some success in it, and while it is a-doing, they have the comfort of it. The reign of sin is broken: Rom. vi. 14, 'Sin shall not have dominion over you; for you are not under the law, but under grace.' They are somewhat enabled to prevail over it, so far that there is a manifest difference between them and the carnal; whilst others cherish their lusts, and make provision for them, they crucify them, and are freed from that base servitude.

Thirdly, What man must do, or the obligation lying upon us, 'That henceforth we should not serve sin.' Here observe—

1. The word 'henceforth.' We did before serve sin; before regeneration we were all slaves: Titus iii. 3, 'Serving divers lusts and pleasures.' There is a double notion of servitude intimated in scripture, and confirmed by the practice of all nations. One is of those that yield up themselves, by their own consent and willing subjection, in bondage to another, of which that text speaketh, Rom. vi. 16, 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey. These are servants by consent, that yield up their time and strength and life to be disposed of by another, to whom they have sold themselves. The other is of that slavery which is introduced by conquest; as those that were taken in war were at the dispose of him that took them. That is spoken of, 2 Peter ii. 19, 'While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.' The first deliver up themselves as servants and slaves by their own consent; the other by conquest: for by the law of nature victory giveth dominion, and though men had a mind to do otherwise, they cannot help themselves. Both notions express the reign of sin, and our servitude under it, which is both voluntary and

unavoidable; at first it is voluntary, afterwards unavoidable; they first yielded up themselves, and then are overcome by their base and brutish lusts, and so lose all liberty and strength of will to help themselves. First willingly and by our own default we run into it, and afterwards we are captivated, and though we are convinced of better, we shall do that which is worse, being overcome by our lusts. Though they see their duty, they are not able to perform it, they have some kind of remorse and trouble, but they cannot help or free themselves.

2. Observe that the gospel looketh forward to the time to come. It respecteth not what believers have been before conversion and turning to God; but thenceforward they must forsake their sinful lusts, and turn to God. So 1 Peter iv. 2, 'That he no more should live the rest of his time in the flesh to the lusts of men, but to the will of God.' Time is short, work is great, since it is not enough for a christian to cut off one member, but the whole body of sin must be destroyed, and they have been too long dishonouring God, and destroying their own souls, and cherishing divers lusts in themselves. Therefore now they should more earnestly set about the mortifying of sin. Now, as this is an encouragement to those that have long been serving their base lusts and vile affections, and been eminent in wickedness, so it is an engagement to them to double their diligence for the future to serve God, by virtue of their deliverance by Christ: Heb. ix. 14, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?' Luke i. 74, 75, 'That we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.' If the gospel doth not look backward, surely it looketh forward, it obligeth us to be more assiduous and serious in the study of holiness after conversion, that, if it be possible, they may restore the Lord to his honour, reclaim those whom they have hardened in sin, and get their own hearts more loosened from it, since custom hath deeply rooted it in them.

3. Observe the apostle saith, 'That we should not serve sin.' It is one thing to sin, another thing to serve sin. Though sin doth remain in the godly, it doth not reign in them: to serve sin is to yield willing obedience to it. This may be done two ways:—

[1.] When men slavishly lie down in any habit and course of sin. There is ἡ ἐν κακίᾳ διατριβή, a way of sinning, as David, Ps. cxxxix. 24, 'See if there be any way of wickedness in me.' David would not be corrupt in any of his ways. And again, Ps. cxix. 29, 'Remove from me the way of lying.' Some are given to one sin, some to another; some covetous, others sensual; some proud, others brutish; there is some iniquity they regard in their hearts and make much of, and indulge in themselves, and so grow slaves to that imperious lust. Now, whatever good properties we have otherwise, we must take heed of any one perverse habit or evil frame of spirit, lest it hamper us and make fools of us, and make us liable to be caught again after some show of escape. A beast escaped with a halter is easily caught again; so this lust indulged will bring us into our old bondage.

[2.] When we willingly indulge any presumptuous acts; for, John

viii. 34, 'He that committeth sin is the servant of sin.' If we allow ourselves to commit any one gross sin, we serve it. Other sins steal into the soul by degrees, but these at once; therefore we must take heed that we run not wilfully into these inordinacies, and yet hope to escape the danger.

Now, all this must be improved by us: τοῦτο γινώσκοντες, 'knowing this.' The word signifies—(1.) Knowledge; (2.) Consideration; (3.) Assent.

1. Knowledge, understand this. This is of use here; for ignorance of Christ and his gospel is a great cause of sin, whereas a sound knowledge produceth mortification. Ignorance causeth men to become brutish: 1 Peter i. 14, 'Not fashioning yourselves according to the former lusts in your ignorance;' 1 Cor. xv. 34, 'Some have not the knowledge of God; I speak this to your shame.' On the other side, knowledge is a help to mortification, provided it be sound, and such a knowledge both for matter and manner as it ought to be. For matter, that it be a thorough knowledge: Eph. iv. 20–22, 'But ye have not so learned Christ, if so be that ye have heard him, and been taught by him, as the truth is in Jesus, that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.' If men were thoroughly instructed in the christian doctrine they could not so easily sin against God; but a partial knowledge encourages our boldness in sinning. For manner, it must be lively: 2 Peter ii. 20, 'If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ;' John viii. 32, 'And ye shall know the truth, and the truth shall make ye free;' Jer. xxxi. 19, 'After that I was instructed, I smote on my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.' It is but a form of knowledge, not the lively light of the Spirit, which doth not break the power of our lusts.

2. It may import consideration, and so 'knowing this' is seriously considering this. Many truths lie by neglected, unimproved, for want of consideration, and that is the cause of men's sins; they consider not God's benefits: Isa. i. 3, 'The ox knows his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider;' nor his judgments: Job xxxiv. 27, 'They turned back from him, and would not consider his ways;' that is made the reason of their sin; 'they consider not his ways,' that is, the ways of his providence towards them and others. If men did consider and ponder with themselves how hateful sin is to God, with what severity he will punish it, what obligations they have to the contrary, it would much check the fervour of their lusts, and they could not go on so quietly in a course of disobedience against God; but they do not seriously consider what they are a-doing. Above all, the death of Christ should be considered by us; as, 1 Peter i. 18, 19, 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.' If men would know, that is, ponder these things in their hearts, and discourse with themselves, why was so great a price given for our reconciliation,

but that sin might be destroyed, and the great makebate between God and us removed out of the way?

3. Knowing is often put for assent; for faith is not a doubting, but a certain knowledge. And this enliveneth every truth. If you do believe that Christ came to take away every sin, you have no reason to cherish it. The word worketh not till it be believed: Heb. iv. 2, 'To us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.' But then it worketh mightily and effectually; for it cometh not to us in word only, but in power: 1 Thes. ii. 13, 'Ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.' And more particularly in mortification; for it is 'faith that purifieth the heart,' Acts xv. 9. Where the christian doctrine is really entertained and received by faith, it taketh men off from their old sins: 1 Peter i. 22, 'Seeing you have purified your souls in obeying the truth through the Spirit.' The obedience of the truth is nothing else but faith wrought in us by the Spirit upon the hearing of the gospel; this produceth in us that purity of heart and life which becometh christians.

Secondly, I will give you the reasons. The death of Christ may be considered as it worketh morally, or as it worketh meritoriously. As it worketh morally, it hath a full and a sufficient force to draw us off from sin; as it worketh meritoriously, it purchaseth the Spirit for us. As it worketh morally, it layeth a strong engagement upon us; as it worketh meritoriously, it giveth great encouragement to oppose and resist sin, and set about the mortification of it. So that the true way of subduing sin is by serious reflection on the death of Christ, which we shall consider—(1.) As it is a strong engagement; (2.) As it is a great encouragement.

1. As it is a strong engagement; and there—

[1.] It is a pattern to teach us how to deny the pleasures of the senses. Pleasure is the great sorceress that hath bewitched all the world, and that which giveth strength to all temptations: James i. 14, 'Every man is tempted when he is drawn away of his own lust and enticed.' There is some sensitive carnal bait which first inviteth, and then draweth us from our duty; and all the charms sin hath upon us, are by the treacherous sensual appetite, which is impatient to be crossed. So when another apostle speaketh of a revolt to the carnal life after some partial reformation, he giveth this account of it: 2 Peter ii. 20, 'After they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled and overcome.' Before men be overcome by temptation, they are first enticed by the apprehension of some pleasure or profit which is to be had by their sins, by which apprehension the danger of committing the sin is covered and hid, as the fisher's hook is by the bait; that is the metaphor there, ἐμπλακέντες ἡττῶνται, lapse again into the slavery of the former sins, which they seemed to have escaped. Therefore till we are dead to the sensitive lure, and can be content to suffer in the flesh, and to deny the satisfactions of the animal life, we shall never avoid the slavery of sin, nor know that our old man is crucified. Now what is more powerful than the consideration of the

death and example of Jesus Christ? In his whole life he was a man of sorrows, and so taught us to contemn the world, and the pleasures of the flesh; but especially at his death, when pain was poured in upon him by the conduit of every sense, there 'he pleased not himself,' Rom. xv. 3, but conquered the love of life, and all the natural contentments of life, that he might please God, and procure our salvation. Now we have not the spirit of our religion till we grow dead, not only to the pleasures of sin, but the natural pleasures of life, yea, life itself, and can submit all to God's glory.

[2.] As it is an act of love, which should beget love in us to God again, which love will make us tender of sinning. There are many aggravations of sinning; but the greatest of all is because we sin against so much love as God hath showed us in our redemption by Christ. Sin is aggravated by the greatness of the person against whom it is committed, against the infinite majesty of God; as to strike an inferior person is not so heinous a crime as to strike a magistrate or prince; but this will not hold in all cases, for foul indignities and grievous wrongs offered to meaner persons are a greater offence than the omission of a ceremony to a prince, as if a man through ignorance of the customs of the court should not be bare before his chair of state. Therefore take in the other consideration of the infinite goodness and love of God towards us in Christ; this doth exceedingly aggravate our sins. They are acts of unkindness: 'After such a deliverance as this is, shall we again break thy commandments?' Ezra ix. 13, 14; after a deliverance out of Babylon, out of hell. To sin against the infinite goodness of a creator by eating the forbidden fruit, we see what mischief it brought upon mankind; conscious of this transgression, the first actors hid themselves from God's presence. But what is it to sin against the infinite goodness of a Redeemer, who came to recover us from this thraldom and bondage, and to draw us to himself with the cord of love? He chose rather to suffer the punishment due to our sins than to suffer sin still to reign in us, whom he loved more dearly than his own life: Gal. ii. 20, 'Who loved me, and gave himself for me;' Rev. i. 5, 'To him that loved us, and washed us from our sins in his own blood.' Now, if after this manifestation of his love we shall still continue in sin, the heinousness of our offence is greatly increased.

[3.] Christ's death is the best glass wherein to view the deadly nature of sin. It was so great and heinous an evil in the sight of God, that nothing but the blood of the Son of God could expiate it: Rom. viii. 3, 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' Jesus Christ must come and suffer a shameful death; this painful, shameful, accursed death of the Son of God showeth God's displeasure against sin, and what it will cost us if we allow it, and indulge it in our hearts and lives; for if this be done in the green tree, what shall be done in the dry?

[4.] It showeth us also what a great benefit mortification is. This among others was intended by him, and moved him to bear our sins in his body on the tree: 1 Peter ii. 24, 'Who his own self bare our

sins in his body on the tree, that we, being dead to sin, should live unto righteousness.' To remember a good turn done by a friend, and not to prize and value it as we ought, is rather to forget than to remember his friendliness. So here, if we do not prize Christ's benefits, we undervalue his death, and a lessening of the benefits is a lessening the price. Now one of the chief of them is to take away sin, and to break the reign of it in the heart of his renewed ones. This argument seemeth to be urged, 1 Peter i. 18, 19, 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations, but with the precious blood of Christ,' &c. If there be a liberty purchased and bought at so dear a rate, and then proclaimed, and we will not accept it, it is a plain slighting the benefit we have by Christ.

[5.] The sins of christians, who profess a communion with his death, are more criminal and scandalous than the sins of heathens. They never heard of the Son of God, that came to redeem them from their vain conversations at so high a rate as his own precious blood. They never were called solemnly to vow integrity of life and conversation, as a service due to that Redeemer, as is done by christians in baptism. All this we believe, and this some have done, and yet disobeyed our master's will. Heathens had no expectation of any gracious immortal reward, feared no dreadful doom nor sentence after death. We are hedged in within the compass of our duty both on the right hand and the left: on the right hand with the hopes of a most blessed everlasting estate; on the left, with the fears of an endless and never-dying death: all which are included in our baptism, and so, if all be not mockery, our old man is crucified with Christ.

[6.] A christian's living in sin is a greater injury to Christ than the persecution of the Jews that crucified him, because we daily and hourly do that which is more against his holy will. The rule for measuring the greatness of our personal injury and wrong is the opposition which the act includeth to the will and liking of the party who is displeased and wronged. Well, then, which is most displeasing to Christ, his dying for sin, or our living in sin? Surely his dying for sin, as an act of obedience to his father, or love to us, was very pleasing to Christ: Ps. xl. 8, 'I delight to do thy will, O my God, yea, thy law is within my heart.' He is more willing to suffer death for us than to suffer us to live and die in our sins. You will say, That is not the case we speak of, not the submission of Christ, but the Jews' act. But this will not lessen the argument, if we compare the Jews' act with our disobedience; that was against his human life, this is against his office. Now, as Christ preferred his office above his human and natural life, so those that neglect his office or contradict his office are more offensive to him than those who did wrong to his natural life. Therefore those that profess christianity, and yet live in their sins, do more wrong to him than Judas, or Annas and Caiaphas, or any that had a hand in his death merely as such. They did wrong to Christ indeed, as Cain did to Abel when he took away the life of his innocent brother; and these personal wrongs are more unpleasing to his holy will as the Son of God than unto the affections of his human nature as the son of David, as sins against God more

than as injuries against a man. But for us, who pretend to adore and worship him, our crime is the more horrid, because we build those things again which he came to destroy, and so evacuate the fruit of his sufferings, and make his office of no effect, and thereby take part with the devil, the world, and the flesh against him.

2. As it is a great encouragement, as Christ's death was the merit and price by which grace sufficient was purchased to mortify and subdue our old man. The work of mortification is carried on in the hearts of God's people by the Spirit, and the Spirit is also purchased by the death of Christ: Titus iii. 5, 6, 'According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour;' Gal. iii. 14, 'That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.' The Spirit worketh as Christ's Spirit, that he might be glorified by the full extent of his merit; and in the use of means we may comfortably expect the virtue of Christ crucified. We are not obliged only, but enabled, and are convinced of faulty laziness and despondency; if we do not resist sin, it is a sign we affect our slavery. It is not want of power, but of will.

Use 1. It informeth us that christianity is the only true doctrine that teacheth us the right way of mortifying sin: 'Haman refrained himself,' Esther v. 10. Moral instructions cannot reach the root of this woful disease, so dark are our minds, so bad our hearts, so strong our lusts, so many are our temptations; but the doctrine, example, merit, and Spirit of the Lord Jesus will do the work.

Use 2. Direction. Let us often and seriously consider the death of Christ, and the great condescension of the Son of God, who came and suffered in our nature an accursed death to finish transgression and make an end of sin. As the leper was cleansed by the blood of the slain sparrow dropped into running water, Lev. xiv. 5, 6, this signifies the cleansing of us sinners by Christ, who, as the bird that was killed, 'was put to death in the flesh,' but as the living bird 'was quickened by the Spirit,' 1 Peter iii. 18; and 2 Cor. xiii. 4, 'He was crucified through weakness, yet he liveth by the power of God.' The dropping the blood of the slain sparrow into running water representeth Christ, 'who came by water and by blood,' 1 John v. 6. Blood noteth Christ's satisfaction, running water the Spirit: John iv. 14, 'The water that I shall give him shall be in him a well of water springing up into everlasting life;' John vii. 38, 'He that believeth on me, out of his belly shall flow rivers of living water.' The living bird was to be dipped in the blood and water, and then to be let go in the open field up to heaven, Lev. xiv. 8. The scaping of the bird noteth the resurrection of Christ; his flying in the open field with bloody wings in the face of heaven, his intercession, or representation of his merit to God, and herein is all our confidence.

Use 3. Caution. Let us not serve sin.

1. See you be dispossessed of every evil habit and frame. Many profess obedience to God, but still retain the yoke of sin; as Israel, delivered out of the house of bondage, returned in their hearts, wishing themselves there again, Acts vii. 39. The league between them and

their lusts is not fully dissolved; so that though they forsake many sins, yet not all their sins; they keep some beloved sin: Ps. xviii. 23, 'I was also upright before him, and I kept myself from mine iniquity.' Herod would not part with his Herodias; so they return like the dog to his vomit.

2. See you resist actual temptations. God calleth to you, Jer. xliv. 4, 'Oh! do not this abominable thing that I hate.' Conscience calleth to you, as David's heart smote him; it is time to stop then. Is this becoming your solemn vow? Will it consist with the love of God?

Use 4. It puts us upon self-reflection. Do I know that my old man is crucified with Christ? There is a knowledge of faith and a knowledge of spiritual sense.

1. Have you experimentally felt the power of his death: Phil. iii. 10, 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' Is the body of sin destroyed, or at least considerably weakened?

2. Whom do you serve, God or sin? Have you changed masters? Are you as free from sin as before from righteousness? And do you as much for God as before for sin? Rom. vi. 19, 20, 'As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness; for when ye were the servants of sin, ye were free from rightousness.'

SERMON VI.

For he that is dead is freed from sin.—ROM. VI. 7.

THE words are a reason to prove what was asserted in the former verse. Two things were there asserted—(1.) That their old man is crucified with Christ; (2.) That therefore we must not serve sin. This the apostle proveth. This reason is taken from the analogy between death natural and death spiritual. He that is dead naturally is freed from the authority of those who formerly had power over him; human slavery endeth with death. In the grave 'the servant is free from his master,' Job iii. 19. Death levelleth the ranks of persons, and the imperious lord and master hath no more privilege than his vilest slave and servant. So he that is dead to sin is delivered from the power of sin acting formerly in him, 'For he that is dead is freed from sin.'

In the words—(1.) A subject; (2.) A predicate.

1. A subject, 'He that is dead.' A man may be said to be dead properly and naturally, or improperly and metaphorically.

[1.] Properly and naturally, when the body is deprived of the soul: James ii. 26, 'The body without the spirit is dead.'

[2.] Improperly and metaphorically, for death spiritual; and this either with respect to unbelievers, who are said to be dead in sin: Eph. ii. 1, 'You hath he quickened, who were dead in trespasses and sins;' and ver. 5, 'Even when we were dead in sins hath he quickened us together with Christ.' And therefore, when we come out of that

estate, we are said 'to pass from death to life,' 1 John iii. 14; or, with respect to believers, who are dead to sin: Col. iii. 3, 'For ye are dead.' Real believers are dead, not *in* sin, but *to* sin, the dominion and reign of it being broken, though it be not totally subdued. This is here intended.

2. The predicate, 'Is freed from sin.' The word δεδικαίωται, the vulgar hath *justificatus est a peccato.* Beza, with many of the ancients, *liberatus est.* Our translation hath both; in the text, *freed;* in the margin, *justified.* Whether you take one or the other word, it importeth deliverance from the yoke and dominion of sin, so as not to obey its motions and commands. For the apostle doth not speak here of the forgiveness of sin, but the abolition of its power and dominion; for it is brought as a reason why those whose old man is crucified with Christ should not serve sin; and the word *justified* is the rather used, because one justified and absolved by his judge is also released and set free from his bonds; so are we.

Doct. That freedom from sin is the consequent of our dying with Christ.

I shall handle—(1.) The nature of this freedom from sin; (2.) The degree to which we attain in this life; (3.) The value of this benefit; (4.) How it is the consequent of our dying with Christ.

First, The nature of this freedom from sin. I told you before it is an exemption from the dominion and reign of sin.

1. We quit the evil disposition and temper of our souls; we are dispossessed of every evil habit. Our first work is to put off the habit, and then the act ceaseth. The apostle telleth us, 1 Peter ii. 11, 12, 'Dearly beloved, abstain from fleshly lusts that war against the soul, having your conversation honest amongst the Gentiles,' &c. In vain do we lop off the branches till the root be first deadened. The life and reign of sin lieth in the prevalency of our lusts within; all outward sins are but acts of obedience to the reigning lust.

2. We renounce our former course of living; after the habits, we are free from the acts. We do not, and durst not to live in sin; the former conversation is cast off, as well as the former lusts: Eph. iv. 22, 'That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.' Sin must not break out in our conversations; for it is but a deceit to think we have quelled the lust when the acts appear as frequently and as easily as they did before. A change of heart will be made manifest by a change of conversation. So 1 Peter i. 14, 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance.' They must not shape and mould their actions and endeavours according to the sinful motions of their corrupt nature. So 1 Peter ii. 12, 'Having your conversation honest.' If sin be weakened in the heart, the fruit of it will appear in the conversation.

Now this freedom is expressed by a word that signifieth justification, and fitly—

1. Because of the nature of justification, in which there are two branches—*liberatio a pœna,* and *acceptatio ad vitam.* The punishment incurred by the fall is *pœna damni* and *pœna sensus,* the loss and the pain. Both may be considered as in this life, or the life to come. To begin with the highest and most dreadful part of the pun-

ishment, the loss of God's eternal and blessed presence, or the fruition of him in glory: Mat. xxv. 41, 'Depart, ye cursed.' The pains are those eternal torments which are appointed for the wicked when they shall fall immediately into the hands of an angry and offended God: Heb. x. 31, 'It is a fearful thing to fall into the hands of the living God.' But in this life we must also consider the loss and pain. The pains are all those miseries and afflictive evils which came into the world by reason of sin. The loss is loss of God's image: that threatening, 'Thou shalt die the death,' Gen. ii. 17, implied spiritual death as well as temporal and eternal. Now we are justified when we are freed from punishment, and among other punishments from the punishment of loss, when God giveth us the blessing which sin had deprived us of. As for instance, when he giveth us the sanctifying Spirit, this is called 'a receiving the atonement,' Rom. v. 11. We had forfeited it by sin, and God, being pacified in Christ, doth restore it to us. Man brought upon himself spiritual death by sin, and the gift of the sanctifying Spirit is the great and first act of God's pardoning mercy, and a means to qualify us for other parts of pardon. Though the thing be plain of itself, yet to make it more clear to us—

2. Let us distinguish of the kinds of justification. There is a twofold justification—it is either constitutive or executive.

[1.] Constitutive justification is by the new covenant, when those who submit to the terms are constituted or made righteous: John v. 24, 'He that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life.' There is God's grant, and whosoever can make good his claim hath a right to justification by God's own grant; according to the law of grace, he is one freed from sin.

[2.] Executive, when God accordingly taketh off all penalties and evils, and giveth us all the good which belongeth to the righteous or justified; as in the case in hand, when God giveth us the Spirit to break the power and reign of sin; and therefore so often in scripture is God said to sanctify us as a God of peace, or as a God pacified and reconciled to us in Jesus Christ: Heb. xiii. 20, 21, 'Now the God of peace, that brought again from the dead our Lord Jesus, that 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;' 1 Thes. v. 23, 'And the very God of peace sanctify you wholly,' &c.; 2 Cor. v. 18, 'And all things are of God, who hath reconciled us to himself by Jesus Christ.' This God doth as a judge, acting according to the rules of government constituted in the new covenant, upon the account of the merit of Christ, and our actual interest in him.

Secondly, As to the degree, how far we are freed from sin.

1. All the justified and converted to God are freed from the reign of it. The flesh, though it remaineth, is made subject to the Spirit, which by degrees doth destroy the relics of sin; for it is said of the justified: Rom. viii. 1, 'There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.'

2. The more obedient we are to the motions of the sanctifying Spirit, the more power we have against sin: Gal. v. 18, 'If ye be led by the

Spirit, ye are not under the law,' under the irritating power and curse of it. Many sins are in a great measure left uncured as a part of our punishment. We should have more of his Spirit; and so more of his grace to mortify sin, if we did mind more the covenant we have made with God as our sanctifier: but degrees of grace may be forfeited by our unworthy dealing with the Spirit: Eph. iv. 30, 'Grieve not the Spirit of God, whereby ye are sealed to the day of redemption.' He seeketh by degrees to fit us for our everlasting estate and final deliverance from all sin, and the consequence of sin: 2 Cor. v. 5, 'Now he that hath wrought us for the self-same thing is God, who also hath given to us the earnest of his Spirit.' And therefore he must not be obstructed in his work while he is preparing the heirs of promise aforehand unto glory, lest we lose not only the comfort of our future hopes, but also be set back in the spiritual life, and so grieve both our sanctifier and our comforter.

3. If we fall into heinous wilful sin, God manifesteth his displeasure against the party sinning by withdrawing his Spirit. This was the evil that David was so much afraid of: Ps. li. 10–12, 'Create in me a clean heart, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me by thy free Spirit.' In which expressions he desireth that God would not withdraw his grace and the influence of his Holy Spirit, which by that heinous sin he had so justly forfeited. This is the sorest judgment on this side hell, to be deprived of communion with God in point of grace. Though it may be not a total separation from his presence and grace, yet it is a degree of it, when God is strange to us, and suspendeth all the acts of his complacential love, leaving us dull and senseless, that we have no heart or life to anything that is spiritually good. Yea, if after such scandalous falls, we repent not the sooner, God may deliver us up to brutish lusts; the evils are lesser and greater according to the rate of our sins or neglects of grace. These penal withdrawings of his Spirit should therefore be observed; for God showeth much of his pleasure or displeasure by giving and withholding the Spirit. His blessing and favour is showed this way: Prov. i. 23. 'Turn ye at my reproof: behold I will pour out my Spirit upon you, and I will make known my words unto you.' But when God is refused, or neglected, or highly provoked: Ps. lxxxi. 11, 12, 'My people would not hearken to my voice, and Israel would none of me; so I gave them up unto their own hearts' lust, and they walked in their own counsels.' This is more than all the calamities of the world.

4. Where the work is really begun and duly submitted unto, we have hopes of a better estate, it still increaseth towards that perfect blessedness, when we shall be 'without spot and blemish, or any such thing,' Eph. v. 27. What a life do God's holy ones live in heaven, who are wholly freed from sin! There is no worldly mind, nor pride, nor passion, nor fleshly lust to trouble them. Here many wallow in their own dung, others are in a great measure defiled and blemished; but there they are freed, not only from the reign, but being of sin. Hath God been so kind to them in glory? And will he not do the same for us also? There is none in heaven by the first covenant, all

that are there come thither as sanctified and justified by Jesus Christ, and in the way of his pardoning grace. Surely since we have the same Redeemer, depend upon the merit of the same sacrifice, and wait for the same Spirit in the use of all holy means and endeavours, he will not be strange to us. Christ is willing if we are willing; there you will find it sticketh, he came to take away sin, but we will not give way to his Spirit; we are neither sensible of our sickness, nor earnest for a cure, at least a sound cure. We seek ease and comfort more than the removing of the distemper; but if we were thoroughly willing, will he fail a serious soul? It is Christ's office to expiate sin, and destroy it; his blood was shed for his church for this purpose: Eph. v. 26, 'That he might sanctify and cleanse it with the washing of water by the word.' For the same end he intercedeth now in heaven: Heb. vii. 25, 'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' He that hath undertaken this work counteth it his honour and glory to perform it: Eph. v. 27, 'That he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish;' and Jude 24, 'Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding great joy.' It is matter of rejoicing not only to us, but to him.

Thirdly, The value of the benefit; surely it is a great mercy to be freed from the power of sin, and to have our enthralled souls set at liberty.

1. Because sin is the cause of all the controversy and variance between God and us: Isa. lix. 2, 'Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.' This is the abominable thing which he hateth: Jer. xliv. 4, 'Oh, do not that abominable thing which I hate!' It is sin that maketh the great distance between man and God, not in position of place, for so he is everywhere present, with bad and good; but in disposition of mind and affection of heart; it hath caused him in anger to withdraw his gracious presence from you. Would you not be glad to have the great difference between God and you compromised and taken up, and all enmity to cease between you and heaven? It can never be till sin be mortified as well as pardoned; for till man be converted, as well as God satisfied for the breach of his law, there is no due provision made for our entering into fellowship with him; we shall stand aloof from him as a holy, sin-hating, and condemning God, and so have no heart to communion with him.

2. It is a defacing God's image in us, and a bringing in of a contrary image, the image of the devil. God's image is defaced while we live in sin: Rom. iii. 23, 'We have all sinned, and are come short of the glory of God.' By the glory of God there is meant his image, not his glorious reward, but his glorious image; as 1 Cor. xi. 7, 'The man is the image and glory of God, and the woman is the glory of the man;' that is, hath some likeness of his power and majesty. Similitude and likeness is often called glory. So 2 Cor. iii. 18, 'We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the

Lord.' Now this is lost, which is the beauty, as sin is the deformity of the soul; and on the contrary, the image of the devil is introduced into the soul, as we are proud, envious, revengeful: John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.' The properties of the devil like us much better than the excellences of God. Now, is it not a great mercy to be freed from this disposition and temper of heart, especially since image, favour, and fellowship go together?

3. It disableth us for God's service. While we live in sin, we are not only weak, but dead. Let us take the softest notion: Rom. v. 6, 'When we were yet without strength,' &c., that is, unable to perform any obedience to God, sick and weak, yea, in a dangerous estate. A heart under the power of sin is feeble and impotent: Ezek. xvi. 30, 'How weak is thine heart, seeing thou dost these things, the work of an imperious whorish woman?' The strength of the disease is the weakness of the person that suffereth it; so the strength of sin is the weakness of the soul that cannot break the force of their own passions and affections, but are easily led away by temptations, have no strength left to do the will of their creator, to overcome temptations to sin, to govern their own passions and affections, but are at the beck of every foolish and hurtful lust, pride, sensuality, worldliness, carnal fear, sorrow, &c.

4. It not only disableth us for our duty, but setteth our hearts against it: Rom. viii. 7, 'The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.' It disliketh his government, riseth up in defiance of his strict laws, so that man is a perfect rebel to God. If this law be enforced by external messengers: Hosea iv. 4, 'Let no man strive nor reprove another, for this people are as they that strive with the priest.' It is to no purpose to seek to reclaim them, for they would admit of no admonition; for they opposed their teachers, urging not their own private suggestions, but the sentence of the law of God; slight all those that would oppose their growth and continuance in sin; are enemies to them that tell them the truth. So in the checks of their own consciences: Rom. vii. 23, 'I see another law in my members warring against the law of my mind, and leading me captive to the law of sin and death that is in my members.' Sin sets up a commanding power, in direct opposition to the dictates of conscience. So for the spirit: Gal. v. 17, 'The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.' Now, to be freed from this enmity and opposition to God, and averseness from all that is good, is certainly a great mercy, and this we have by a due improvement of the death of Christ.

5. It is not a distant evil, but in our bowels, always present with us, hindering that which is good: Rom. vii. 21, 'When I would do good, evil is present with me;' urging us to that which is evil; therefore called, Heb. xii. 1, 'Sin that doth so easily beset us.' This inbred corruption is ever with us, lying down and rising up, at home and abroad; it is ready to open the door to all temptations: James i. 14,

'Every man is tempted when he is drawn away of his own lusts and enticed.' It poisons all our comforts and mercies, and strengthens itself against God by his own benefits, while it useth them 'as an occasion to the flesh,' Gal. v. 13. It corrupts all our duties, distracting us with vain thoughts in prayer: Mat. xv. 8, 'This people draweth nigh to me with their mouth, and honoureth me with their lips; but their heart is far from me.' It choketh the good seed: Luke viii. 14, 'That which fell among thorns are they which, when they have heard the word, go forth, and are choked with cares and riches and pleasures of this life, and bring forth no fruit to perfection.' It makes our abode in the world dangerous: 2 Peter i. 4, 'Having escaped the corruption that is in the world through lust.' It maketh us lazy and negligent in our callings. It turneth our table into a snare, while we glut ourselves with carnal delights, and oppress our bodies, when we should refresh them; and maketh us inordinate in all that we enjoy and do. Therefore, to get rid of such an enemy surely is a great mercy.

6. Till you get rid of sin, there is a thorn in your foot, so that you will have no ease nor comfort till you set yourselves to destroy every sin of heart and life, and make it your principal care and daily business. For if you live in wilful sin and negligence, you are unwilling to be delivered, and so lose all comfort of justification and hope by Christ. While you cherish sensual lusts, which you should mortify, all the promises in God's book will not yield you one dram of comfort, nor help you to assurance: you may complain long enough before you have ease, for this still lieth against you, 'You regard iniquity in your hearts,' Ps. lxvi. 18. Conscience must be better used before it will speak peace to you. They only that have cast off the yoke of sin are freed from the guilt of it; they that give way to sin are not justified. Justification is opposed both to the condemnation of a sinner, and to the condemnation of a hypocrite. A sinner is justified from his sin by faith in Christ only, if his faith be sincere; if he still indulge sin in his heart, and be a servant of sin, he is still liable to be condemned, both as a sinner and a hypocrite; for he remains a sinner still, and is a hypocrite, inasmuch as he pretends to that faith by which he should be justified from all his other sins, while he hath it not.

Fourthly, How is it a consequent of our dying with Christ? There are two sorts of men that profess communion with Christ's death—(1.) Those that are visibly baptized into his name; (2.) Those that are really converted to God; the professed or penitent believer, or the nominal and real christian.

1. The visible professor. It is his duty to look after freedom from sin. All christians do visibly profess by virtue of Christ's death to die unto sin; they are dead by profession, they are dead by their baptismal vow and undertaking; but this is but in word, not in deed, in show, not in power, if they do not mind these things. The careless christian forgets the obligation of baptism, though he doth not renounce it: 2 Peter i. 9, 'He is blind and cannot see afar off, and hath forgotten that he was purged from his old sins.' Christianity calleth him out of those pollutions that he walloweth in, and affordeth him

great helps to avoid them; but he undervalueth all, and is little affected with that pardon and life which is offered in the new covenant, and which by his baptism he seemed and was esteemed to have a right unto; and, as a purblind man cannot see things at a distance, they are so intent upon things worldly and sensual, that they forget the purification of their souls, or due preparation for the world to come. Now we cannot say *de facto* that such a man is actually freed from sin, for he is not truly dead with Christ; but *de jure*, of right, he should mind this dying to sin, that he may no longer serve sin: he cannot comfortably conclude himself to be pardoned or sanctified, or one who is made a partaker of this grace; it is not his privilege to be freed from sin, but because of his engagement to Christ it is his duty.

2. The next sort is the real convert, or penitent believer, who is indeed dead with Christ; it is both his duty and his privilege: he hath not only undertaken to die unto sin, and to renounce his former course of life, but hath seriously begun it, and by the power of the Spirit of Christ carrieth on this work daily; so that by virtue of Christ's dying he is dead, and so really is, and is also reckoned to be one that is freed from the dominion of sin. So the apostle's speech in the text is exactly parallel with that, 1 Peter iv. 1, 'He that hath suffered in the flesh hath ceased from sin;' he that is dead, that is, spiritually dead here, is the same with him 'that hath suffered in the flesh;' freed from sin, that is, is absolved from sin, not in regard of guilt but power, is the same with 'hath ceased from sin' there; so that one place doth explain another. But let me prove—

[1.] It is his duty to be cleansed from sin, or freed from the dominion of sin; for it is brought to prove that he must no longer serve sin.

(1.) All our communion with Christ is by the Spirit of Christ. Now wherever the Spirit comes to dwell, he doth infuse a principle of grace, which doth not only strive against sin, but conquer sin, at least so far as to take away the dominion of it: Gal. v. 16, 17, '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;' therefore they cannot serve sin as they did before. There are two principles in us, and accordingly there are two desires, the one proceeding from the flesh, the other from the spirit, which are so opposite one to another, that what the one liketh, the other disliketh, and whatsoever you do in compliance with the one, you do it in opposition to the other; but that which is in predominancy is the spirit, which rebuketh the carnal nature and principle in us.

(2.) In our conversion to Christ there is included an aversion from sin; and therefore it must not bear sway and command, and influence our actions, as it did formerly. It is called 'repentance from dead works,' Heb. vi. 1; not *for* them only, but *from* them. It breedeth not only a sorrow, but a loathing and forsaking of the sin we repent of. Many will say they are sorry, and do repent for sin which they have committed; but all kinds of sorrow do not evidence true repentance: there is a sort of repenting and sorrow for sin in hell; all do repent and are sorry for sin at last. When a sinner hath sucked out all the carnal sweet that is in sin, and the sting only is left be-

hind, no wonder if he be troubled: this is attrition, not contrition, not a sorrow that ariseth from love to God, a sorrow that doth not break the force of sin; they go on still, there is no change of heart or life.

(3.) There must be a difference between a man carnal and regenerate; and what is the difference, since sin remaineth in both? The one serveth sin, and the other serveth God. Though we cannot do all that we would and ought, yet something must be done to distinguish you from the carnal world. Wherein do you differ? Certainly if there be no difference, the godly would be ungodly, and as bad as others. But the difference is manifest; and what is that difference? 1 John iii. 10, 'In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness is not of God.' He that doth sin is of the devil, and he that is born of God sinneth not, that is, not customarily, frequently, easily, as the carnal and ungodly do, who are carried away with every return of the temptation. In short, they conquer gross sin, and are always striving against infirmities, and that with some effect and success. A holy life is the proper and genuine product of this discriminating grace.

2. It is his privilege; being crucified with Christ, he hath a right, and not a right only, but his justification is executed and applied to him by the gift of the sanctifying Spirit, which is the surest token of God's love, and the true effect of his approbation, adopting us into his family: Gal. iv. 6, 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' The mission or sending down of the Holy Ghost was the visible pledge of Christ's making the atonement, and the sending him into our hearts, of our receiving the atonement.

The work being begun by converting grace, there is the less for confirming grace to do, and 'God, that hath begun a good work, will perform it to the day of Christ,' Phil. i. 6. He will not fail the serious and sincere christian, that doth still continue to make use of his grace. In short, they are dead, as they entered into a solemn covenant with God to die unto sin, which they make conscience of; they are dead, as they have a contrary principle of life within them, which they neglect not, but improve; they are dead, as they often and solemnly meditate on Christ's death, as the price of their blessings and pattern of their obedience; they are dead, as they seriously attend upon the ordinances of God, and all holy means which he hath appointed to communicate to them the fruits of Christ's death; and therefore the Lord vouchsafeth further grace, whereby they may be more and more freed from sin. Let a man be but serious in his christianity, especially in this matter, that is, daily renew his repentance for his old sins, thankfulness for the pardon of them, watchfulness against the like for the future, and it will be no nice case to determine his condition; he will soon appear to be one freed from the reign of sin.

Use 1. To inform us of the intimate connection between all the parts and branches of the grace of the gospel. We are absolved and discharged from the power of sin as well as from the guilt of it. All will grant that justification respects the guilt of sin; but the apostle telleth us here, that justification respects the power of sin also. The penalty was the loss of God's image as well as of his favour; so that

pardon is executed and applied when our natures are sanctified and healed. The privation of the Spirit being the great punishment, the gift of the Spirit is a great branch of our absolution, and so Christ's reconciling and renewing grace fairly accord and agree.

Use 2. Direction. What we should do to be freed from sin. Meditate upon and improve the death of Christ, that we may be planted into the likeness of it: 'For he that is dead is freed from sin.' When we commemorate his death, we do it not only to increase our confidence of deliverance from the flames of hell, but to encourage and engage ourselves to the mortifying of sin, and to make it more hateful to us. What can stand before the all-conquering Spirit of Christ? Certainly Christ came to renew the world, as well as to redeem it from the curse: Titus iii. 5, 6, 'He saved us by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour.'

Use 3. Exhortation.

1. To be dead with Christ. All that are baptized into Christ have undertaken to accompany him in his death, so far as to die unto sin and the world. To die unto sin is under our consideration. Once let it receive its death-wound, the privilege is great, freedom from the guilt and dominion of sin, from the curse of the law, the wrath of God and eternal death. Let the remembrance of Christ's death breed confidence in us; thence I expect all my strength. Oh! let us be dead to sin, let us never more have a favourable thought of sin, or slight thoughts of God's justice, or be fond and tender of the flesh (as if it were so great a matter to gratify it), or despair of mortifying sin more.

2. Let us demonstrate ourselves really to be freed from the power of sin, and never more permit ourselves to live in it, or be acted by it. Who are they that demonstrate themselves to be freed from sin?

[1.] Those whose settled purpose is not to sin: 1 John. ii. 1, 'These things I write unto you that ye sin not.' A carnal man *non proponit peccare*, a renewed man *proponit non peccare;* a carnal man doth not purpose to sin, but he doth not purpose against sin; but the godly purpose not to sin in good earnest. Do you loathe yourselves for past sins? Are you truly desirous to get rid of sin? Is it a benefit or burden Christ offereth to you?

[2.] They are watchful that they may not sin: Ps. xxxix. 1, 'I said, I will take heed to my ways, that I offend not with my tongne;' Prov. iv. 23, 'Keep thy heart with all diligence; for out of it are the issues of life,' especially to watch over those corruptions and inclinations which are the strongest in them.

[3.] They are striving and endeavouring to get more victory every day. You must not only strive against sin, but conquer the predominant love of every sin. Every man that hath a conscience may strive against evil before he yield to it, while he liveth in it; but if it be your daily endeavour to mortify the flesh, and master its opposition to the Spirit, and you so far prevail as to live, walk, and be led by the Spirit, so that the course and drift of your life is spiritual, then do you demonstrate yourselves to be freed from sin.

SERMON VII.

Now if we be dead with Christ, we believe that we shall also live with him.—ROM. VI. 8.

THE apostle now proveth the second part, that we are planted into the likeness of his resurrection. He proveth it as a necessary consequent of the antecedent privilege, 'Now if we be dead with Christ,' &c.

In the words—(1.) A supposition; (2.) The truth thence inferred; (3.) The certainty of the inference.

1. The supposition, there—

[1.] The thing supposed, 'Being dead with Christ.' What that is we have explained already. All that I shall now add is, that in scripture it implieth two things—

(1.) Conformity with Christ in his sufferings. So we have a saying like that in the text: 2 Tim. ii. 11, 'It is a faithful saying; for if we be dead with him, we shall also live with him;' which presently is explained, ver. 12, 'If we suffer, we shall also reign with him.'

(2.) It implieth mortification of sin. So it is understood here, if we have communion and fellowship with his death, for the mortification of sin.

[2.] The term of proposal, conditionally, 'If we.' The particle *if* hath sometimes the notion of a caution: See that ye be dead with Christ; sometimes it is a note of relation, when one privilege is deduced from another; as here, if we partake of the effect and likeness of his death in dying to sin, we shall partake of the effect and likeness of his resurrection in being quickened to live in holiness and righteousness all our days. Dying to sin, and newness of life, are inseparable; if we have the first, we shall have the other also; they are branches of the same work of regeneration, and both proceed from the same cause, union with Christ.

2. The truth hence inferred, 'We shall also live with him.' This is meant both of the life of grace and of the life of glory, regeneration and resurrection; the one is to newness of life, the other is to everlasting bliss and happiness. Regeneration is the Spirit's begetting us to the image and nature of God our heavenly Father; and resurrection is for the perfecting of that likeness; which is, it is true, perfect in part here, in the soul: 2 Cor. iii. 18, 'We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as even by the Spirit of the Lord.' Hereafter both in body and soul: Phil. iii. 21, 'Who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the wonderful working whereby he is able to subdue all things to himself.' As to degrees: 1 John iii. 2, 'When he shall appear we shall be like him, for we shall see him as he is.' As to kinds, both in holiness and happiness: 1 Cor. xv. 49, 'As we have borne the image of the earthy, we shall also bear the image of the heavenly.' Now we are conformed to his image in afflictions: Rom. viii. 29, 'He hath predestinated us to be conformed to image of his Son.' We look like him in the form of a

servant, then we shall be like him as the Lord from heaven heavenly. Therefore the life of glory in heaven must not be excluded.

3. The certainty of the inference, πιστεύομεν. It is not a matter of opinion and conjecture, but of faith; we are certainly persuaded of the truth of it. We must distinguish of this truth; for it may be considered two ways—

[1.] As a general maxim or proposition; so it is absolutely true, 'Those that are dead with Christ shall live with him.' This is an article of faith to be believed *fide divina.*

[2.] As it is applied to us, or as it is ground of our particular confidence; so it is true hypothetically or upon supposition, and our confidence can be no greater than the evidence of our qualification: 'If we be indeed dead with Christ, we in particular shall also live with him.' It is but a rational conclusion from two premises; one of which is of divine revelation, the other of inward experience, namely, that 'I am dead with Christ,' therefore 'I believe that I shall live with him.' It is an act both of faith and reason, an act of faith by participation, as it buildeth on a principle of faith.

Doct. Those that are dead with Christ have no reason to doubt but that they shall also live with him.

1. I shall speak of the condition, 'If we be dead with Christ.'

2. Of the benefit, 'They shall live,' spiritually and everlastingly.

3. Of our certain apprehension, 'We believe.'

First, of the presupposed condition, 'If we be dead with Christ.'

1. Who are dead with Christ.

2. How necessary this order is. The one will show us that it is not an over-strict, but a comfortable condition; the other, that it is a condition absolutely necessary to subsequent grace.

1. Who are dead with Christ?

[1.] Such as own the obligation which their baptism and profession puts upon them; that 'reckon themselves dead indeed unto sin,' Rom. vi. 11; that make account they are under a vow and bond, wherewith they have bound their souls. The careless mind it not; but sincere christians acknowledge that the debt lieth upon them, they being solemnly engaged to Christ to do it. The apostle saith, Rom. viii. 12, 'We are debtors, not to the flesh, to live after the flesh.' As the Jew by circumcision is bound to observe all the ritual of Moses, Gal. vi. 3, so christians by baptism are bound to crucify the flesh and obey the Spirit. What say you? Are you at liberty to do what you list, or under a strict bond and obligation to die unto sin? Let your lives answer for you.

[2.] They make conscience of it, and seriously address themselves to perform it: Gal. v. 24, 'They that are Christ's have crucified the flesh with the affections and lusts;' they have begun to do it, and still go on to do it more and more; for this is a continued action, not the work of a day, but of our whole lives. They have not only retrenched the desires of the flesh, but seek to mortify and subdue them, and perform their promise so solemnly made to God.

[3.] They obtain the effect in such a degree that the reign of sin is broken, though sin itself be not utterly extinct in us. They do no longer live in their old slavery and bondage, as those do who obey

every foolish and hurtful lust that bubbleth up in their hearts. A man's condition is determined by what is in the throne habitually, and governeth our lives and actions. There are two warring principles in us, full of enmity and repugnancy to each other—the flesh and the spirit; but one reigneth, which constituteth the difference between the carnal and the renewed. In the carnal, flesh reigneth; but in the regenerate the Spirit hath the mastery, and is superior and most powerful; so that a christian showeth himself to be spirit rather than flesh; otherwise it could not be said, 'That which is born of the Spirit is spirit,' John iii. 6. The acts of sin are disowned acts, and he may say with Paul, 'It is not I, but sin that dwelleth in me.' Sin is against the bent and habit of our wills.

[4.] They subtract the fuel of their lusts, as they wean themselves from earthly things, and show such contempt of the world that the good things which they enjoy by God's allowance are not a snare to them. For the apostle saith of those that set their affections on things above, and not on things on earth, 'Ye are dead, and your life is hid with Christ,' Col. iii. 2, 3. It is the divine and heavenly life which they seek to live. Well, then, here is a brief and plain description of those who are dead with Christ in four things—(1.) They make conscience of their solemn vow in baptism, wherein they promised to put off the former lusts of their ignorance, and the corrupt conversation that flowed from them. (2.) They are busily at work in it, and it is their daily endeavour. (3.) They prevail so far that sin is a-dying, and grace groweth in strength and power. (4.) They continue faithful in that purpose; and their savour of earthly things is deadened, and their hearts are still working towards God and heaven.

2. It is a condition absolutely necessary to obtain subsequent grace. For—

[1.] The graces of the Spirit cannot thrive in an unmortified soul; therefore then we set about our duty in the right order when we begin with mortification in the first place, and thence proceed to the positive duties of the new life. Faith will not thrive in a proud, unhumbled, impenitent heart: John v. 44, 'How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?' Nor will the love of God ever bear sway where sensual and worldly love is in such strength and prevalency: 1 John ii. 15, 'If any man love the world, the love of the Father is not in him.' Vain pleasures divert us from our great hopes, or the pleasures that are at God's right hand for evermore: 1 Peter i. 13, 'Be sober, and hope to the end.' Sobriety is a holy moderation or sparing use of worldly delights; they behave themselves as in their journey. Well, then, we must die before we can live in purity and holiness, and seek that glory which Christ now enjoyeth with God in heaven. We must put off our old rags before we can put on the garments of righteousness.

[2.] The longer corruption is spared it groweth the worse; for the more it venteth itself by inordinate and sinful desires, the more it acquireth strength, and secures its interest more firmly in the soul. Every act strengtheneth the habit, and then it groweth into an inveterate custom: Jer. ix. 3, 'They bend their tongues for lies, but they are

not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.' Therefore the apostle: 1 Peter iv. 2, 3, 'That he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in licentiousness, lusts, excess of wine, revellings, banquetings and abominable idolatries.' Alas! sin is too deeply rooted and ingrained in our natures already, and that hindereth the coming on of the divine life; either we never receive the grace of regeneration, being so stiffened and hardened in our sins, or else it hath more corruption to grapple with, so that all our days there is more to do to keep it alive in our souls.

[3.] Till sin be mortified, the good we pretend to is but a covering and hiding of our loathsome lusts: James iv. 8, 'Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.' Many being taxed for their evil and inordinate life will say, they hope their hearts are good. If the heart were good, the life would be better; the sinner must cleanse his hands. Others are plausible in their carriage, but their fleshly and worldly lusts were never soundly mortified, therefore hypocrites must cleanse their hearts. Here the operation of the Spirit beginneth. Our Lord saith, Mat. xxiii. 25, 26, 'Cleanse first that which is within the cup and the platter, that the outside may be clean also.' Many external acts may be counterfeited, or overruled and influenced by by-ends; the purity of the outside is loathsome to God without the purity of the heart. Pharisees are compared to 'whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness; so ye outwardly appear righteous unto men, but within are full of hypocrisy and iniquity,' Mat. xxiii. 27, 28. So Luke xi. 44, 'Ye are as graves which appear not, and the men that walk over them are not aware of them;' not as a grave when new, but a grave when overgrown with grass. The Jews buried out of the city in the fields; they thought themselves defiled by coming too near the dead. Men may be fair in outward guise and show, but in heart the most noisome and polluted that can be. So that mortification is necessarily requisite to vivification; we must die before we can live.

Secondly, Let me open the benefit, 'We shall also live with him.' Here—

1. Observe how grace is followed with grace, one part with another. God loveth to crown his own gifts, and we are endeared to him by his own mercies. So it is in the general: Zech. iii. 2, 'Is not this a brand plucked out of the fire?' But some mercies draw on other mercies, and are given in order to them, as mortification in order to vivification, grace in order to glory. God giveth the one that he may give the other; he maketh one degree of grace a step to the other.

2. Observe how grace is followed with glory, 'We shall also live with him.' One and the same word expresseth both; life spiritual and eternal is but one life. It is good to observe how many ways the scripture sets forth the connection between the life of grace and the life of glory. Sometimes by that of the seed and crop: Gal. vi. 8, 'He that soweth to the Spirit shall of the Spirit reap life everlasting.'

No seed no crop; now is our seed-time. Sometimes the first-fruits and the harvest, for the offering of the first-fruits dedicated the whole harvest: Rom. viii. 23, 'We ourselves, who have the first-fruits of the Spirit,' &c. Sometimes to the fountain and the stream, or the river losing itself in the ocean: John iv. 14, 'He that shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.' Sometimes of the pledge and earnest with respect to full and actual possession: 2 Cor. i. 22, 'Who hath also sealed us, and given the earnest of the Spirit in our hearts.' Sometimes to the beginning and accomplishment, or the degree with the top and height. Life is begun by the Spirit, and perfected in heaven. There is a mighty suitableness between life spiritual and eternal: John xvii. 3, 'This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.' The life of grace consisteth in knowing and loving God, and the life of glory is the everlasting vision and perfect love of God. Now we are changed by the sight of faith: 2 Cor. iii. 18, 'We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord;' then we shall be changed by the beatifical vision: 1 John iii. 2, 'When he shall appear we shall be like him, for we shall see him as he is.' Our life here and life there is but one life, begun here, and perfected there; here are manifold imperfections, but there is complete blessedness. Sometimes as the morning to high noon, or light of the perfect day: Prov. iv. 18, 'The path of the just is as the shining light, that shineth more and more to the perfect day;' here the day breaks, but it is but a little. Sometimes to a man and a child: 1 Cor. xiii. 10–12, 'But when that which is perfect is come, that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known.' As it is in the change of ages, so is it between this and the other life. Now all these things show both the sameness of the life, and also the necessity of one degree of grace to another.

3. Observe how fitly this is mentioned as a help to mortification; we should sweeten the tediousness and trouble of the work by thinking of the life that will ensue.

[1.] The life of grace. Conscience calleth upon you for your duty to your creator; and lust hindereth it. Now is it not a great advantage to have a vital principle to incline us to God? By the life of grace we are enabled in some measure to do what is pleasing in his sight: Heb. xii. 28, 'Let us have grace whereby we may serve God acceptably, with reverence and godly fear.' Set about mortification, and you shall have this grace. This should be a great consolation to us, who are so often vexed with guilty fears because of the neglect of our duty.

[2.] The life of glory. Pleasures, honours, and profits seem great matters to a carnal heart, and can do much till you put heaven in the balance against them; as Moses did, Heb. xi. 26, 'Esteeming the

reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward;' he looked off from one object to another. Alas! when we think of this life, all that we enjoy here is nothing, and should do nothing upon us to gain us from God and our duty to him. We should have such thoughts within ourselves. Shall I take these pleasures instead of my birthright? For this preferment shall I sell my part in heaven? Shall I cast away my soul for this sensual delight? The devil usually prevaileth over men when heaven is forgotten and out of sight. Sure the baptismal vow and engagement hath little hold upon us: 2 Peter i. 9, 'He is blind and cannot see afar off, and hath forgotten that he was purged from his old sins.' These things are fitly coupled.

[4.] Observe how we have all with Christ; we die with him, and we live with him. As we mortify sin by virtue of that grace which he purchased for us by his death, so we hold heaven by his gift, or the grant of that covenant which he hath confirmed by his blood. His dying is the pattern of our mortification, and his life of our happiness and glory. If by his example we first learn to die unto sin, according to his pattern and example we shall have a joyful resurrection to eternal life, for still we fare as Christ fared. He would not be a pattern to us only in his worst estate, but in his best also; we shall be partakers of the same glory which Christ hath at the right hand of the Father, and as we shall live eternally so we shall eternally praise our Redeemer, who deriveth influence to us all along, both in dying and rising.

Thirdly, The certain apprehension we have of this, 'We believe.' Here I shall handle—(1.) The necessity of this faith; (2.) The grounds of it; (3.) The profit of believing this.

1. The necessity of believing.

[1.] This life is not matter of sense, but of faith, whether you take it for the life of grace, or the life of glory.

(1.) The life of grace. If you consider the nature of it, which is of the order of things spiritual, and men that judge according to things of sense see no glory in it: 1 Cor. ii. 14, 'The natural man receiveth not the things of the Spirit, for they are foolishness to him, neither can he know them, because they are spiritually discerned.' Alas! the rich preparations of grace, which God hath made for us in the gospel, a carnal heart hath no savour for them nor value and esteem of them, is nothing moved with the tender and offer; we must have a higher light to see these things. Besides, the new nature is hidden under manifold infirmities and afflictions: Col. iii. 3, 'Your life is hid with Christ in God;' and 1 John iii. 2, 'It doth not yet appear what we shall be.' Once more, it is God's gift, and a matter full of difficulty for them to apprehend that are sensible of their own vileness, and are daily conflicting with so many lusts; that they should be quickened and enabled to live to God is a matter which they cannot easily believe: 'Shall these dead bones live? O Lord! thou knowest,' Ezek. xxxvii. 3. It is a hard matter to persuade them that have a great sense of the power of their bewitching lusts that they shall ever overcome.

(2.) For the life of glory, that is also a matter of faith, because it is a thing future, unseen, and to be enjoyed in another world: 'Now

faith is the substance of things not seen, and the evidence of things hoped for,' Heb. xi. 1.

[2.] The person, office, and power of our Redeemer are all mystical truths: John xi. 25, 26, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die: believest thou this?' that Christ is able to raise the dead to life again now or hereafter.

[3.] The matter is difficult to be believed, that after worms have consumed this flesh it shall be raised again in glory, and at length reign with Christ for ever. Therefore Abraham's faith is so often propounded to the faithful, 'who considered not his own body now dead, nor yet the deadness of Sarah's womb,' Rom. iv. 19; and the apostle showeth us that such a kind of faith shall be 'imputed to us for righteousness,' ver. 24, who believe Christ's resurrection, and then ours. All this showeth the necessity of faith in this case.

2. The grounds of believing this blessed estate, which is reserved for the mortified.

[1.] The infinite love of God, which prepared these mercies for us: Luke xii. 32, 'Fear not, little flock; it is your Father's good pleasure to give you a kingdom;' and 1 Cor. ii. 9, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him;' Mat. xxv. 34, 'Come, ye blessed of my Father, inherit a kingdom prepared for you from the foundation of the world.' God prepared this glory for us, and by degrees traineth us up for it.

[2.] The everlasting merit of Christ: Heb. ix. 15, 'For this cause he is the mediator of the new testament, that by means of death for the redemption of transgressions that were under the first testament, they which are called might receive the promise of the eternal inheritance.' It is by his means that we are redeemed from the guilt and power of sin, and have an eternal inheritance stated upon us. It behoved Christ, for the honour of the divine government, by the intervention of his merit and intercession, to satisfy God's justice, and acquire unto us those things which love and mercy had prepared for us, and among other things that blessed and glorious estate which is to be enjoyed upon the resurrection. This is made sure to the heirs of promise by the death of Christ, which is of everlasting merit, called therefore, ver. 12, 'everlasting redemption.'

[3.] The almighty power of the sanctifying Spirit both to change the soul and raise the body. To change the soul, which is made an act of omnipotency: 2 Peter i. 3, 'According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.' Therefore it is often compared to creation, which is a making things out of nothing. To raise the body, as he did Christ's: Rom. i. 4, 'And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead;' and will raise the bodies of the faithful, in whom he once dwelled: Rom. viii. 11, 'He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you;' Phil. iii. 21, 'Who shall also change our vile body, that it may be fashioned like unto his glorious

body, according to the wonderful working whereby he is able even to subdue all things to himself.'

[4.] The immutable covenant or promises of the gospel, which always stand firm and stable: 2 Cor. i. 20, 'For all the promises of God in him are Yea, and in him Amen;' Heb. vi. 18, 'That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope that is set before us.' Hope is put for the thing hoped for, that is, the glorious estate which is reserved in heaven to be enjoyed there; this hope 'is set before us' in the promises, as the prize which we must seek after and the blessedness we must aim at. We 'lay hold upon it' when we consent to God's offer, and we 'fly for refuge' to take hold of this hope; for it is our sanctuary and safety, as the city of refuge was to him that was pursued by the avenger of blood. This is ground of strong consolation in all fears, troubles, and sorrows, in the midst of the infelicities of this life. This consolation is secured by 'two immutable things,' God's promise and oath, which are as unchangeable as his nature; these cannot fail or frustrate our hopes; these give us security of enjoying what we hope, or receiving the reward promised to us.

[5.] The unquestionable right of the mortified, or those that are dead with Christ. There is nothing wanting but the clearing up of our right and title. Now the christian faith proposeth and showeth much good to them as real members of Christ's mystical body: Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body, ye shall live;' and till this be done the whole design of grace is at a stand; we cannot upon other terms expect everlasting blessedness from Christ.

3. The profit of believing.

[1.] It strengthens our reason, and helps it to maintain its authority and government against sense and appetite. Reason is a middle faculty, that standeth between things above and things below, and it may be either debased by sense or elevated by faith. The one is easy, because corrupt nature carrieth us to things pleasing to sense, which are near at hand, and carry a great suitableness to our fancies and appetites. The other is difficult, because it dependeth on supernatural grace, for the Spirit's illumination is necessary to faith: 1 Cor. ii. 12, 'Now we have received, not the spirit which is of the world, but the Spirit which is of God, that we may know the things that are freely given to us of God.' Therefore here lieth the benefit we have by faith, to take us off from the life of sense, and to mortify the desires of the flesh, which the nearness of things sensible is apt to irritate and stir up in us.

[2.] The more we believe the stronger and greater is our consolation; as, for instance, our comfort under crosses is more abounding: 2 Cor. iv. 14, 'Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus;' 2 Cor. iv. 18, 'While we look not to the things which are seen, but to the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.' Our courage against death is more strong: 1 Thes. iv. 18, 'We shall ever be with the Lord.' Our diligence in duties is more unwearied: 1 Cor. xv. 58, 'Wherefore, my beloved brethren, be ye

stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour shall not be in vain in the Lord.'

Use. Let us now improve these things that we have been delivering to you.

1. Let us make great conscience of the first part of our duty, 'If we be dead unto sin.' See that the work of regeneration be once begun. The first virtue we receive from Christ is 'the likeness of his death;' that will make way for other things. Christ is dead; let us be dead with him, that to us he may not die in vain. And when it is once begun, let it be carried on to a further increase; adhere still to Christ's dying, and persevere both in your diligence and your dependence. Diligence; do not give over your endeavours of mortifying sin till it be quite gone. Dependence; that you wait for the power of his Spirit, which his death merited for us.

2. As to life, let us encourage ourselves with the hope of it; the same grace that hath begun will also finish the work, when we are prepared by living the life spiritual in the midst of conflicts and temptations. Therefore, while you are studying to please God, wait for it—

[1.] With patience. Christ after his resurrection was not presently glorified; there must be a time to wean us from worldly happiness: 'To make us meet to be partakers of the inheritance of the saints in light,' Col. i. 12; 'Vessels of mercy which he had afore prepared unto glory,' Rom. ix. 23. In time you shall be delivered; see that you have the beginning and first-fruits, and that you daily grow in grace.

[2.] With earnest longing: Rom. vii. 23, 'O wretched man that I am! who shall deliver me from this body of death?' 2 Cor. v. 2, 'In this we groan, earnestly desiring to be clothed upon with our house which is from heaven.'

3. As to faith.

[1.] Fix it, and be at a greater certainty against all doubts and fears, not only as to your interest, but the truth of the promise of eternal life. These doubts may stand with a sincere faith, but not a confirmed faith; we have much of the unbeliever in our bosoms. Venture all your happiness temporal and spiritual upon this security.

[2.] Improve it; it is the work of faith to overcome the world and the flesh: 1 John v. 4, 5, 'This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' to overrule our sense and appetite, and to teach us to make nothing of all that would dissuade us against our heavenly interest: Acts xx. 24, 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' This is the true mortification.

SERMON VIII.

Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.—ROM. VI. 9, 10.

THAT I may the better explain the drift of these words, let us take the apostle's method along with us. His intent is to prevent an abuse of the doctrine of the gospel, which publisheth the free grace of God to sinners: 'Where sin abounded, grace did much more abound.' From hence some did infer that therefore under the gospel they might take liberty to sin; the more their sins were, and the greater they were, the more they should occasion God to manifest the abundance of his grace upon them. The apostle answereth this—

1. By way of detestation: 'Shall we continue in sin that grace may abound? God forbid!'

2. By way of confutation. The argument by which he confuteth it is our baptismal vow and engagement: 'How shall they that are dead to sin live any longer therein?' To clear this, he explaineth our baptismal vow in the two branches of it, dying to sin, and living to righteousness; the one direct, and the other consequential. Directly, 'We are baptized into the death of Christ,' ver. 2, but so as that 'we also rise again to newness of life,' ver. 4, 5, for we are united to Christ as dying and rising, and we are by virtue of the union to express a conformity to both: ver. 5, 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' He proveth the former part, ver. 6, 7, 'Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin.' The latter he begins to prove, ver. 8, 'If we be dead with Christ, we believe that we shall also live with him.' How live with him? As our spiritual death was answerable to the death of Christ, so our spiritual life must be answerable to his resurrection from the dead; as we have a copy and pattern for the mortifying sin in his death, so we have also a copy and pattern for newness of life in his resurrection; and therefore we do not in vain believe that we shall live spiritually and eternally with him: 'Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God.'

The better to state the analogy and proportion between Christ's resurrection and our rising to the life of grace first and then of glory afterward, the life of Christ after his resurrection is set forth by two things—(1.) The perpetuity or immortality of it; (2.) The perfection and blessedness of it.

First, The perpetuity and immortality of it is delivered in three expressions—

1. Actual dying again is denied: 'Christ, being raised from the dead, dieth no more.' Christ's resurrection was not a return to a single

act of life, or life for a while, to show himself to the world, and no more; but to an immortal endless estate.

2. His further liableness or subjection to death is denied: 'Death hath no more dominion over him.' That is thus expressed for two reasons—

[1.] Death had once dominion over Christ; when he gave up himself to die for us, he for a while permitted, yea, subjected himself to the power of it; but Christ overcame death, and put an end to its power by his resurrection: Acts ii. 24, 'Whom God raised up, having loosed the pains of death, because it was impossible that he should be holden of it.'

[2.] To show that Christ died not only to expiate sin, but to take away the dominion and power of it in believers; therefore it is said, 'Death hath no more dominion over him,' he took away sin, by which death reigneth; he did enough both as to the satisfying God's justice and our deliverance.

3. Any further need of his dying again is denied: 'In that he died, he died unto sin once;' that is, he hath done his work; his death needeth not to be repeated; he died to sin once, not in regard of himself, for in him was no sin, but as charged with the sins of his people; he sufficiently took away sin, both as to guilt and power.

Secondly, The perfection and blessedness of his life is intimated: 'In that he liveth, he liveth unto God.' This expression may imply either the holiness of his life in heaven, or the blessedness of it.

1. The holiness. When Christ was raised from death to life again, he liveth to God wholly, seeketh to promote his glory in the world; he liveth with God and to God; with God, as he is set down at the right hand of majesty, and administereth the mediatorial kingdom for his glory, as indeed God hath a great deal of honour from Christ as mediator: Phil. ii. 11, 'That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'

2. The blessedness of it. Christ always lived to God, even before his death: John viii. 29, 'And he that sent me is with me. The Father hath not left me alone, but I do always those things that please him.' Why, then, is he said after his resurrection to live to God? *Ans.*—As freed from our infirmities; he liveth a glorious life: Luke xx. 28, 'He is not the God of the dead, but of the living; for all live to him;' though they do not live to the world, they live to God. Those that are departed out of this world have another life; the souls of the just are already in the hands of God, and their bodies are sure to be raised up at the last day. So Christ liveth to God.

Doct. That the due consideration of Christ's being raised from the dead doth mightily promote the spiritual life in us.

This will be evident if we consider what advantage we have by Christ's resurrection.

1. It evidenceth the verity of christian religion, and that Christ was no deceiver, for his resurrection is a sufficient attestation to the dignity of his person and offices: Rom. i. 4, 'Declared to be the Son of God with power, according to the Spirit of holiness, by his resurrection from the dead;' Acts xvii. 31, 'He hath appointed a day in which he will judge the world in righteousness by that man whom he hath

ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.' This is a strong and undeniable argument that Christ is the Son of God, the saviour and judge of the world. Where lieth the force of the argument? Christ died in the judgment and repute of the world as a malefactor; but God justified him, when he would not leave him under the power of death, but raised him up, and assumed him unto glory, thereby visibly declaring unto the world that the world was mistaken in him, that he was indeed what he gave out himself to be, the Son of God, and the judge of the world, to whom is given power over all flesh, either to save or destroy them, according to his covenant. This argument supposeth—

[1.] That there is a God, sufficiently represented to us by other means.

[2.] That whatsoever exceedeth the power of nature, or course of second causes, is done by this God.

[3.] Among all the miracles, this of raising a dead man to life is the greatest; the cure of a disease is not so much.

[4.] That if this be done to a person unjustly accused and condemned in the world, it is a justification of his cause before all the world, and a sure mark of divine testimony.

[5.] The cause between Jesus Christ and those that condemned him was, that he made himself to be the Son of God, and saviour and judge of the world; this he evidenceth himself, and this was preached by his disciples. Surely the supreme and just governor of the world would not justify a cheat and imposture, and so far permit the devil to deceive in his name as to change the course and order of nature, and so far directly to work against it as to raise a man from the dead. Now it is a mighty advantage to the advancement of the spiritual life to be sure of the religion that requireth it at our hands, much of it being against the inclination of corrupt nature; for then there is no tergiversation or excuse, as if our rule were uncertain, or that we did trouble ourselves more than needeth us of absolute necessity.

2. It showeth us the perfection of his satisfaction; there needeth no other sacrifice to abolish sin; for it is said in the text, 'In that he died, he died unto sin once,' and elsewhere the unity of the mediator and the sacrifice is pleaded to show the perfection of it. The unity of the mediator: 1 Tim. ii. 5, 'There is one mediator between God and man, the man Christ Jesus;' and Heb. x. 14, 'By one offering he hath perfected for ever them that are sanctified;' and Heb. ix. 28, 'Christ was once offered to bear the sins of many.' The ground of this argument standeth thus: That Christ came to take away sin, the benefit which the world needeth. Either he hath done it sufficiently, or not done it; if sufficiently, we have what we desire; if not, it must be *either* because other mediators were necessary to supply his defects. But where are they? Who can challenge this honour as authorised by God, and recommended to the world as Christ was? Or what can they do beyond what he hath done? No; there is but one mediator. *Or else* because another sacrifice or offering was necessary, because this could not attain its end, then Christ needed again to undergo death; for the single sacrifice did not the work, which was the taking away of sin. But this was enough to ransom all souls; no other

propitiatory sacrifice was necessary. Why, how doth it appear? By the resurrection; for when Christ was raised from the dead, our surety and mediator (which were the qualities he took upon himself) was let out of prison, and dismissed, as having done what he undertook: Isa. liii. 8, 'He shall be taken from prison and from judgment.' The debtor may have confidence the debt is cancelled when the surety is let out of prison and walketh freely abroad. When Christ is risen from the dead, and advanced to a glorious condition, surely his merit is full enough, and he hath a perfect release and discharge, as having done his work, and needeth no more to come under the power of death, which is a great encouragement to us to set about the destruction of sin. Christ hath paid a full ransom to purchase grace to make our endeavours effectual.

3. It is a visible demonstration of the truth of the resurrection and life to come. For Christ, who would be an example to us of all painful and self-denying obedience, would also be a pattern of the glory and felicity that should ensue. Therefore, after a life of holiness and sufferings, he died and rose again, and entered into the glory that he spake of, which is a great encouragement to us to follow his steps; for all this is a pledge of what shall be done in us. It is said, 1 Peter i. 21, 'That God raised him from the dead and gave him glory, that our faith and hope might be in God.' The resurrection of Christ, and the consequent honour and glory put upon him, is the great prop and foundation of our faith and hope. Certainly it much concerneth us to believe the truth of the resurrection and the reality of the unseen glory, else all holiness, patience, self-denial, and practical godliness would fall to the ground. Now, when our teacher, who hath told us of these things, hath given sufficient evidence of the truth of them in his own person, by his own rising from the dead, and his own ascending into glory, it helpeth mightily to silence the objections of unbelief. The thing is not incredible nor impossible. Christ in our nature did arise from the dead, and ascend up into heaven; nay, it is not only possible, but certain; for Christ is risen and entered into glory as our forerunner, Heb. vi. 20, to make the way accessible to us, and to seize upon it in the name and right of all true believers, and secure a landing-place for them after the storm of this world is over. Whenever they die, their place is ready for them, there is a friend on shore ready to receive them. So elsewhere: 1 Cor. xv. 20, 'Christ is risen as the first-fruits.' His resurrection is a certain proof that other men shall have a resurrection also, as by a handful of the first-fruits the whole harvest was blessed and consecrated to God. The first-fruits did not bless the tares, the cockle or the darnel, or the filthy weeds that grew among the corn, these are not carried home into God's barn; but penitent believers may be confident of a joyful resurrection. If we be reconciled by his death, we may much more expect to be saved by his life.

4. Christ by his resurrection is the cause of our life; for Christ liveth in heaven as a quickening head, who will give the spirit of grace to all his members, to change their hearts, and to bring them into the life of God: John xiv. 19, 'Because I live, ye shall live also.' Christ is the fountain of all life. The life of believers is derived from

the life of Christ, without which it could not subsist. If he had remained under a state of death, he were not in a capacity to convey life to others, and so had neither been a fountain of grace or glory to us; therefore his resurrection is the fountain-cause of our living to God; having first purchased grace for us, he is risen to apply it, and bring us into possession of it. Therefore he sendeth his Spirit into the hearts of his people, even that same Spirit by which he was raised up to a new life: Rev. i. 18, 'I am he that liveth and was dead, and behold I am alive for evermore.' He liveth for ever to make and keep us alive. Now this is a mighty encouragement to us, that we live by virtue of Christ's endless life. When the fountain faileth, the stream may be dried up, but that cannot be, and therefore we are encouraged to expect our supplies from him.

5. Christ's life after his resurrection is a pattern of ours, both as to the immortality and perfection of it.

[1.] The immortality. Christ, when he rose again, rose to an eternal immortal life. He shall die no more; he is no more obnoxious to death. The phrases that express the immortality of Christ's life are suited to our case, that he may the better be propounded as a pattern to us, both of what we ought to endeavour ourselves, and of what his Spirit doth work in us.

(1.) Being raised, he dieth no more. We should once so fix and settle our hearts to live to God that we should no more return to our old course and our old bondage. There are some who are always dying, and rising, and dying again, that return to their old sins, and lick up their vomit, and after they are washed wallow in the mire. These never died in good earnest, for then they would so die unto sin once as not to revert to it any more; but to be repenting of sin, and committing of sin, and then repenting and committing again, showeth our mortification is not sincere. A bone often broken in the same place is very hard to be set again. Relapses make our case to be more dangerous; if it be into open sinful courses, it showeth our repentance is not sincere. Men are sick of sin; but when that trouble is over, they presently are as bad as they were before: Prov. xxiv. 11, 'As a dog returneth to his vomit, so a fool returneth to his folly.' Their hearts were never changed, their renounced sins and fleshly practices are as dear to them as ever. True repentance will produce a constant perseverance in well-doing; but if the unclean spirit returneth, after it seemed to be cast out, Luke xi. 24, we never parted in good earnest. Was your repentance sincere, and will you taste of the bitter waters again? Indeed we must distinguish of relapses.

(1st.) As to the degrees of sin, there are infirmities which we cannot avoid while we are in the body; and there are iniquities which we can and ought to avoid. A man that is troubled with vain and distracting thoughts in prayer may be troubled again, but of gross and wilful sins we never soundly repented if we cease not from them, *μιάσματα κόσμου*, 'the pollutions of the world,' spoken of 2 Peter ii. 20. Doth a man repent of his uncleanness that often falleth into it, as often as the occasion returneth? So again—

(2d.) As to the seasons of sinning, we must distinguish between the acts repeated before any repentance professed or after. An issue

when it is new made, before the orifice of the wound be well closed, may bleed afresh after it is bound up. So before we are thoroughly recovered, sin will be breaking out; as in Lot's double incest; Samson's returning often to Delilah, when God had rebuked him for his sin; Peter's treble denials; his heart was not thoroughly touched and moulded as yet; this was as one continued sin.

(3d.) As to the manner of the return, if it be frequently, readily, easily, this will infer a habit; for a habit serveth *ut quis facile, iucunde, constanter agat.* Now though some sins solicit us more than others, yet uprightness requireth that we should keep ourselves from our iniquity: Ps. xviii. 23, 'I was also upright before him, and I kept myself from my iniquity.' So that repentance which consists only in sorrow for sin, and such trouble for it as doth not mortify it, is but like thawing a little in the sunshine, or giving weather, soft at top and hard at bottom. True repentance is a thorough change of heart and life; therefore to repent and go on still in our trespasses is no sound repentance.

(2.) Death hath no dominion over him; so should not sin have over us. After all our care sin will be troublesome, but it must be kept out of the throne. If men forsake not known wilful sins, they are wicked men; sin reigneth, and the power of it is no way broken; therefore let it not have dominion, so as to draw you to a sensual life, or command your thoughts and affections, or ingross your time and strength: Ps. xix. 13, 'Keep back thy servant also from presumptuous sins; let them not have dominion over me, so shall I be upright and free from the great transgression.' As to the merit, there needeth not another sacrifice; and to the conveyance and making over the blessings of the gospel, there needeth not another covenant. So as to the application, there needeth not another regeneration or total conversion unto God; as also our baptism, which is the sign of it, needeth not to be repeated or reiterated, though the acts of our faith and repentance need often to be repeated. For all known sins it is expressly required; for sins of ignorance and lesser escapes, they are pardoned of course, and as they are retracted in a general repentance. Well, then, let us so rise to newness of life as never to return to our old sins again, at least let them not have dominion over us. Baptism is the sacrament of our regeneration and implanting into Christ, and reception into God's family; and as we are born but once, so we are but once new-born. Being once received into God's family, we are never cast out thence: being once adopted into the number of his children, we are never disinherited. No; 'The gifts and calling of God are without repentance,' Rom. xi. 29.

[2.] As to the perfection and blessedness of it, 'In that he liveth, he liveth unto God.' This is—

(1.) A pattern and copy of the spiritual life here upon earth.

(2.) A pledge and assurance of our glorious life in heaven. The one is our duty, the other is our reward.

(1.) The spiritual life is a living to God, as Christ liveth with God and to God. As mediator he liveth with God, is set down at his right hand; so should we live in communion with God, be much and often in company with him; in our whole course we should always

set him before us, walking as in his eye and presence: Ps. xvi. 8, 'I have set the Lord always before me.' It is his law we live by, in his presence we stand, his work we do, his glory we seek; for our great end is the pleasing and glorifying of God: Gal. ii. 19, 'For I through the law am dead to the law, that I might live unto God;' Rom. xiv. 7, 8, 'For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's.' Christ gave us a pattern of a holy, obedient, and heavenly life in his conversation here on earth; and in heaven we must still write after his copy; we must be Christ's, as Christ is God's, and then all things are ours: 1 Cor. iii. 23, 'All are yours, for you are Christ's, and Christ is God's.' Wholly devote your time and strength and service to him. God must be your solace and your strength, and your beginning, end, way and all. When you awake, you should be still with him, Ps. cxxxix. 18; all the day long you should keep in his eye: Prov. xxiii. 17, 'Be thou in the fear of the Lord all the day long.' In all your actions, your intention must be to please and glorify him: 1 Cor. x. 31, 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.'

(2.) Our glorious life in heaven; that is a living unto God indeed, for there we have nothing else to mind but God. We are admitted before the throne of his glory, to be with him for evermore. Now, if Christ be there, we shall be there also; for if we follow him, we shall fare as he fared: John xii. 26, 'Where I am, there shall my servant be;' John xvii. 24, 'Father, I will that those also whom thou hast given me may be with me where I am.' So John xiv. 3, 'If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also.' Our Saviour desireth to have the faithful in heaven with himself; it is a thing which his heart is set upon; and he presents the efficacy of his merits and obedience to this end and purpose, that the great work of the restitution of lost man may obtain its end and effect, and his mystical body may be brought together to one place, that they may ever laud and praise and glorify God. Many in the world cannot endure the presence and company of the saints; Christ cannot be in heaven without them. Now the spiritual life issuing itself into the heavenly is a great encouragement to us to go on in our duty and obedience.

Use. Let us often and seriously think of him 'who died for our offences, and rose again for our justification,' Rom. iv. 25, and improve it—

1. For the destruction of sin. Christ died that he might destroy sin, and take away sin. If he had not fully done his work, he could not rise again, or, if risen, he needed to return once more to die. But Christ dieth no more; death hath no more dominion over him. By raising up Christ, God showeth that he received the death of his Son as a sufficient ransom for our sins, and all that believe in him shall have the comfort of it. If he had remained in death, or were still obnoxious to it, his satisfaction should not have been perfect, neither should he have been able to apply the virtue and comfort of it to us; but now, who shall condemn when God justifieth? when Christ is

dead, 'yea, rather risen from the dead,' &c., Rom. viii. 33, 34. If Christ hath paid our debt and borne our sorrows so far that no more is required of him, surely God will never reverse that pardon which was sealed with Christ's blood. The curse and condemnation are terrible indeed, but he hath taken them away, and given us a free discharge.

2. For the new life; Christ is both the cause and the pattern of it. His Spirit is the cause of it, and his life in heaven is the copy after which we must write.

[1.] His Spirit is the cause of it, who quickeneth our dead souls; therefore if you be entered into God's peace, have sued out your atonement, you may expect to be saved by his life: Rom. v. 10, 'If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, shall we be saved by his life;' that is, by him who now liveth, and sitteth at the right hand of God, and there intercedeth for grace necessary, that we may live unto God. He that intercedeth wanteth no will; and he that saith that all things are put into his hands, wanteth no power.

[2.] Christ is the pattern of this new life which we are to live in the world. Christ is the great agent to promote God's kingdom and glory; but his Spirit engageth us in the same design. As long as we live, we should live unto God; we are raised up from the grave of sin, that we should be to the praise of his glorious grace. The christian's life is a life whereby we glorify God. See this life be begun in you, and see it perfected more and more. Be Christ's, as Christ is God's: Heb. vii. 25, 'He is able to save unto the uttermost all those that come unto God through him, seeing he ever liveth to make intercession for us.' Christ liveth; we need not doubt of a supply. He gives life as creator to the smallest worms: 'In him was life,' John i. 4. He can quicken us when dead and dull; he came into the world for this purpose: John x. 10, 'I am come that they might have life, and that they might have it more abundantly;' and he is gone out of the world to heaven for this purpose: Eph. iv. 10, 'He ascended far above the heavens, that he might fill all things.' He is filled with the Spirit to communicate it to his members; he is not weak when we are weak, but able to do above what we can ask or think.

3. As concerning the life of glory, we have it by Christ also: 1 John v. 11, 'This is the record, that God hath given to us eternal life, and this life is in his Son.' The door which is shut against us by our sins is opened by Christ. Let us follow his precepts and example, and depend upon his grace, and you cannot miscarry. Christ hath brought life and immortality to light, assured us of an endless happiness after death. Heathens had but a doubtful conjecture of another life; we have an undoubted assurance, and that is some great stay to us.

4. Concerning the troubles and afflictions that we meet withal. As to the troubles of the church of God, he is alive and upon the throne; he can never cease to live and reign: Ps. cx. 1, 'The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool.' The enemies of his kingdom must bend or break, first or last.

5. Against death. Christ hath broken the power of it; as it hath no dominion over him, so it cannot totally seize upon his members; in

their better part they still live to God as soon as they die; and as to their bodies, 'The body is dead because of sin, but the spirit is life because of righteousness,' Rom. viii. 10, 15; 1 Cor. xv. 55–57, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who hath given us the victory through our Lord Jesus Christ;' Job xix. 25, 'I know that my Redeemer liveth, and that he shall stand the last day upon the earth,' &c. But what is this to us? As it hath no dominion over him, so not over us; the power is broken, the sting is gone. If our flesh must rot in the grave, our nature is in heaven. Christ once died, and then rose again from the dead. Now this doth mightily secure and support us against the power and fears of death, that we have a saviour in possession of glory, to whom we may commend our departing souls at the time of death, and who will receive them to himself; one that hath himself been upon earth in flesh, then died and rose again, and is now in possession of endless blessedness. He is lord of that world we are going into. All creatures there do him homage, and we ere long are to be adjoined to that dutiful happy assembly, and partake in the same work and felicity.

SERMON IX.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.—ROM. VI. 11.

THE *protasis* or foundation of the similitude was laid down ver. 9, 10; the *apodosis* or application of it to the case in hand in this verse. The foundation is Christ's example and pattern, dying and rising; now, after this double example of Christ's death and resurrection, we must account ourselves obliged both to die unto sin and rise again to newness of life: 'Likewise reckon ye also yourselves,' &c. In which words—

1. Our duty, which is conformity or likeness to Christ dying and living.

2. Grace to perform this duty, ἐν τῷ Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, *through* or *in* Jesus Christ; by virtue of our union with him we are both to resemble his death and resurrection.

3. The means of enforcing this duty, λογίζεσθε, reckon; Vulgar, *existimate;* Erasmus out of Tertullian, *reputate*, consider with yourselves; others, *colligite et statuite.*

Doct. That all who are baptized and profess faith in Christ dying and rising from the dead are under a strong obligation of dying to sin and living to God through the grace of the Redeemer. Here—

1. I shall consider the nature of the duties of being dead to sin and alive to God.

2. The correspondency; how they do answer the two states of Christ; as Christ dieth to sin for the expiation of it, and after death reviveth and liveth to God, so we.

3. The order; first death, then the resurrection from the dead; so first dying to sin, then being alive to God.

4. The certain connection of these things; if we die we shall live, and we cannot live to God unless we be dead to sin; neither can we die to sin unless we live to God.

5. In the two branches the apostle opposeth God to sin.

First, The nature of the work. It consists of two branches, 'dying to sin,' and 'living to God,' mortification and vivification.

1. Mortification is the purifying and cleansing of the soul, or the freeing it from the slavery of the flesh, which detaineth it from God, and disableth it for all the duties of the holy and heavenly life. The reign of sin was the punishment of the first transgression, and is taken away by the gift of the Spirit upon account of the merit of Christ. However, it is our work to see that sin die. It dieth as our love to it dieth; and our love to sin is not for its own sake, but because of some pleasure, contentment, and satisfaction that we hope to find in it; for no man would commit sin or transgress merely for his mind's[1] sake; mere evil apprehended as evil, cannot be the object of our choice. Now, then, our love to sin dieth when our esteem of the advantages of the carnal life is abated, when we have no other value of the pleasures, honours, and profits of the world than is fully consistent with our duty to God, and may further us in it. Therefore we are dead to sin when we endeavour more to please God than to please the flesh, and mind more our eternal than our temporal interests: 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.' What we mind and value most showeth the reign of either principle, the flesh or the Spirit.

2. Vivification, or living to God, is the changing of the heart by grace, and the acting of those graces we have received by the Spirit of regeneration. All that have received the gift of the spiritual life are bound to exercise it, and put it in act by loving, serving, and obeying God: 2 Peter i. 3–5, 'According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust; and besides this, giving all diligence, add to your faith virtue, and to virtue knowledge,' &c. They that have received grace are not to sit down idle and satisfied, but to be more active and diligent in the exercise of grace; and whatever remaineth of their lives must be devoted to God. To live to God implieth two things—

[1.] To fulfil his commands with a ready mind, and so they are said to live to God who show themselves ready to obey him in all things: Ps. cxii. 1, 'Blessed is the man that feareth God, that delighteth greatly in his commandments;' not who is greedy to catch all opportunities of pleasure and profit and worldly preferment in the world, and careth not how he cometh by them; but is most observant of God's will, and careful to follow it; he that delighteth to know, believe, and obey God's word.

[2.] To glorify his name; for as we receive power from the Spirit of Christ to live as in the sight of God, so also to the glory of God. Sin, till it be killed and mortified in us, as it disposeth us to a wrong

[1] Qu. 'sinning's?'—ED.

way, so to a perverse end, to seek happiness in the satisfaction of our lusts; but grace wrought by God inclineth us to God: Phil. i. 11, 'Filled with the fruits of righteousness, which are by Christ Jesus, to the praise and glory of God.' As they do good, so to a good end, not for any by-respect, but to please and honour God.

Secondly, The correspondency; it is such a dying and living as doth answer Christ's dying and living. We must so die and forsake sin as that we need not to die any more. We may never return to our sins again, so as that they may have any dominion over us; and that is done when sin hath its death-wound given it by a sincere conversion to God, then 'we put off the body of the sins of the flesh,' Col. ii. 11. Though the final death be not by and by, yet, as a man is said to be killed when he hath received his death-wound, so he that never reverts to his old slavery is said indeed to be dead unto sin. On the other side, for our new christian life, we are to take care that it may be eternal, carried on in such an uninterrupted course of holiness as may at length end in everlasting life. When we are first converted, we see that man was made for other things than he hath hitherto minded; therefore we resolve to seek after them, and so must persevere in living to God, till we come to live with him. God or none, heaven or nothing, must serve our turn: Ps. lxxiii. 25, 'Whom have I in heaven but thee, and there is none on earth I desire besides thee.' Nothing else will satisfy and content the soul. When we live from an everlasting principle to an everlasting end, then we live to God as Christ did.

Thirdly, The order is to be regarded also. We first die to sin, and then live to God; for till we die to sin we are disabled from the duties, and incapable of the comforts of the new life.

1. We are disabled from the duties of it; for without mortification the duties will be unpleasant and unacceptable to you, as being against your carnal inclination and design: Rom. viii. 7, 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' We may affect the repute of religion, but cannot endure the work of religion. And besides, sin allowed and indulged begets a trouble in the conscience, and then no wonder if we be loath seriously to exercise ourselves unto godliness; for when the bone is out of joint, and the wound unhealed, a man certainly hath no mind to his work. The apostle telleth us: Heb. xii. 13, 'That which is lame is soon turned out of the way, but let it rather be healed.' A worldly carnal bias upon the heart will make us warp and decline from our duty. There can be no spiritual strength and vigour of heavenly motion whilst sin remaineth unmortified; for the love of ease and worldly enjoyments will soon pervert us. Well, then, sin must be mortified before we can live unto God. On the other side, grace cureth sin, as fire refresheth us against the cold, and health taketh away sickness: so far as God is admitted, Satan is shut out: Eph. iv. 25, 'Wherefore, putting away lying, speak every man truth with his neighbour;' and as Christ is valued, worldly things are neglected and become less in our eyes: Phil. iii. 8, 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and I do count them but dung, that I may win Christ;' as heavenly things are

prized, the world is undervalued. When grace hath recovered the heart to God, the world, that first stole it from God, is despised; but the first work of grace is to cast out the usurper, and then set up God. Darkness goeth out of the room when light comes in, so doth the love of the world depart as the love of God prevaileth in the soul.

2. While sin prevaileth and reigneth in the soul, we are incapable of the comforts of the Spirit, and are full of bondage and guilty fears; afraid of God, that should be our joy and delight, deprived of any sweet sense of his love; for the Spirit of adoption is given to those that obey him: Rom. viii. 13–16, 'If ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby ye cry Abba, Father. The Spirit itself also beareth witness with our spirits, that we are children of God.' Others are tormented between their corruptions and convictions, and can have no boldness in their access to God, nor freedom in their commerce with him.

Fourthly, The certain connection of these things; this 'dying to sin,' and this 'living to God,' must be both evident in us, for they are intimately conjoined. A man cannot remain in his sins, and be a christian or a believer, or accounted one that is in Christ, and hath right to the privileges of the new covenant; these, 'have but a name to live, and are dead,' Rev. iii. 1. Again, on the other side, some never break out into shameful disorders, but yet love not God, nor do they make it their business to obey him; they never felt the power of the heavenly mind, or make conscience of living godly in Christ Jesus; as the pharisees' religion ran upon negatives: Luke xviii. 11, 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.' These seem to be dead to sin, but are alive, whilst worldly things sit nearest their hearts.

Fifthly, The apostle opposeth God to sin, that by the consideration of both masters we may return to our rightful Lord. It is otherwise expressed elsewhere: 1 Peter i. 24, 'That we might die unto sin, and live unto righteousness;' but here it is, die to sin and live to God; and this for two reasons—

1. That Christ came to restore us to our rightful Lord and master. Sin and the devil and the world are usurpers, and therefore are exauctorated; we are no longer bound to serve them; but God hath a right to require love and service at our hands: Acts xxvii. 23, 'The God whose I am, and whom I serve.' He hath a title by creation, as our proper owner: Ps. c. 3, 'Know ye that the Lord he is God, it is he that hath made us, and not we ourselves;' by redemption: 1 Cor. vi. 19, 20, 'Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.' Christ came to recover us from our slavery.

2. To show the disadvantage between having sin and God for our master. What is more filthy than sin, and more mischievous than sin, and more holy and beneficial than God? To serve sin is a brutish captivity, and will prove our bane in the issue; but to serve God is true liberty, and it will be our present and eternal happiness:

Rom. vi. 22, 'But now being made free from sin, ye have your fruit unto holiness, and the end everlasting life.'

Secondly, The grace to perform this duty: 'Through our Lord Jesus Christ.' We are to die to sin and live to God, not only *ex præscripto Christi*, according to the precepts of Christ, which everywhere run strongly against sin, and pleading God's right with us; nor only *ex imitatione Christi*, to imitate our pattern and example, that we may be like Christ in these things, and express his dying and rising in our conversations; but *virtute Christi*, by the power of Christ's grace, as by the force of his example. This power of Christ may be considered as purchased, or as applied, or as our interest in it is professed in baptism.

1. As it is purchased. He died and rose again to represent the merit of his death to God, that he might obtain grace for us to kill sin and live unto God, and that in such a continued course of obedience, till we live with God: 1 Thes. v. 10, 'He died for us, that whether we wake or sleep, we should live together with him;' *i.e.*, to redeem us from all iniquity, and to preserve us in our obedience to eternal life. While we wake, or are alive, we live with him, and when we sleep, after we are dead, we still live with him; we live a spiritual life here, and afterward an eternal life in glory. So that place, which otherwise hath some difficulty in it, may be expounded by Rom. xiv. 8, 9, 'Whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether therefore we live or die, we are the Lord's.' For this Christ died.

2. As it is applied. It is applied by the Spirit of Christ, by virtue of our union with him. Jesus Christ is the root and foundation of this life, in whom we do subsist; for it is in the text, ἐν Χριστῷ Ἰησοῦ, and in the context it is said, ver. 5, 'We are planted into his likeness;' so that this conformity is the fruit of our union, and wrought in us by his Spirit, which is the sap we derive from our root.

3. As our interest in him is professed in baptism; for then we are visibly graffed into Christ: Gal. iii. 27, 'As many as are baptized into Christ have put on Christ.' Thence an obligation resulteth; we ought to be like him. So that in short, the sum of the whole is this: the precepts and example of Christ do show us our duty; the grace whereby we perform it is wrought in us by the Spirit, by virtue of our union with Christ; and our baptismal engagement bindeth it on our hearts. Or thus; it is purchased by Christ, effected by the Spirit, sealed and professed in baptism, which partly bindeth us to our duty, and assureth us we shall not want grace, but have help and strength from Jesus Christ.

Thirdly, The means of improvement, λογίζετε, 'reckon yourselves.' It may be inquired why the apostle saith not simply, 'we are dead,' or 'be ye dead indeed,' but 'reckon yourselves to be dead indeed unto sin,' &c. Shall our reckoning ourselves dead or alive make it so? *Ans.* (1.) Let us consider the import of the word; (2.) Why it is used.

1. For the import of the word. It is equivalent with γινώσκοντες, ver. 6, πιστεύομεν, ver. 8, εἰδότες, ver. 9; what they signify this signifieth. It is an act of judgment; the power of the mind is put forth in it.

2. The use of it here.

[1.] It is *actus mentis cogitantis;* it is an act of the mind considering or meditating upon this matter, and the effect here mentioned doth much depend upon meditation as the means. The weightiest things work not if they be not thought of; therefore we must not slightly pass over this mystery of Christ's dying and rising, but consider how they concern us, and what we were before regeneration, and what we are now to be, who profess to follow our Redeemer unto glory.

[2.] It is *actus rationis concludentis,* an act of reason concluding from due premises, and inferring that this is our duty. Because the heart is averse from God, we need positively to determine upon rational deductions that it is our unquestionable duty; for we must certainly know a thing to be our duty before we will address ourselves to perform it; and herein reason is a good handmaid to faith, for sanctified reason ever concludeth for God; whilst it improveth principles discovered by faith, it is our light to discover many things evident by natural light; it is our instrument to improve other things which it cannot discover, but depend on God's revelation. We ponder and weigh things in our minds, then determine what is our duty. So that *reckon* is *by reason collect;* as often in scripture: 1 Cor. x. 15, 'I speak as to wise men;' ye have reason, 'Judge ye what I say.'

[3.] It is *actus fidei assentientis;* it is the syllogism of faith. It is not the bare knowledge, nor the bare discourse of these things doth make them operative and effectual; but as faith is mingled with them: Heb. iv. 2, 'The word preached did not profit them, not being mixed with faith in them that heard it.' This is not matter of conjecture or opinion only, but of faith, to own the obligation which dependeth on the authority of Christ, which is a supernatural truth; to believe the power which doth assist us, which is also a matter of pure faith, and seemingly contradicted by sense. For though mortification and vivification be begun in us, yet because of the troublesome relics of corruption, to reckon ourselves with any degree of confidence and trust to be dead unto sin and alive unto God is an act of faith; the thing is not liable to external sense, and internal sense contradicts it, we being oppressed with so many remaining corruptions.

[4.] It is *actus fidei applicantis.* We must not only know and discourse of these things, but apply them to ourselves. The best and the most profitable knowledge is in applying general truths to a man's own case: 'Likewise reckon ye yourselves also to be dead unto sin,' &c. This is a truth which concerneth us in mortification: I profess faith in Christ, am baptized with Christ, I must die unto sin. *Omnis operatio est per contactum*—the closer the truth, the more effectual the operation: Rom viii. 31, 'What shall we say to these things?'

[5.] It is *actus judicis decernentis;* we do determine, This we must do or be undone: 2 Cor. v. 14, 15, 'We thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.'

[6.] It is *actus voluntatis consentientis;* this death and life is much promoted by the firm purpose and resolution of our minds: 1 Peter iv. 1, 'Forasmuch then as Christ hath suffered for us in the flesh, arm

yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin.' The sum of the whole is—

(1.) That we should think of it seriously; and here many are defective, who little think of dying to sin or living to God; all their thoughts are how they may please the flesh: Rom. xiii. 14, 'To make provision for the flesh, to fulfil the lusts thereof;' or thrive in the world: Luke xii. 17, 18, *καὶ διελογίζετο*, 'And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods.' Or as those, James iv. 13, 'To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain;' and so their great work lieth neglected.

(2.) That by reason we should so evidence it to ourselves to be our duty that we should make conscience of it. A sluggish heart needs to be awakened by plain and evident conclusions; for wherefore was reason given us? to lie asleep? No; we must argue and conclude for God, that we may bring it to this issue, that either we are flat rebels, or must do those things he hath given us in charge.

(3.) We must assent to those principles of faith from whence this conclusion is deduced by necessary consequence, as namely—

(1st.) That Christ is set up as a pattern, to whom all the heirs of promise must be conformed.

(2d.) That our conformity is mainly seen in resembling his two estates, his dying to sin and living to God.

(3d.) That our baptism obligeth us both by way of dependence and obedience. By way of dependence, waiting for his grace, whereby this conformity and likeness may be accomplished. By way of obedience, using all those holy means and endeavours that conduce to this end and purpose; faith assenteth, reason concludeth.

(4.) We must resolve upon it as an unquestionable duty, that we may not play fast and loose with God. For the judgment determining and the will consenting make up the strength of resolution, which in this case is very necessary, because we are likely to be assaulted with many enemies; and seeing we are too often secure, and forgetful of our work and welfare, therefore we must stand fast in the purpose of our own hearts still to pursue this work till it be finished. Those who are regenerated by the Spirit surely will have such reasonings in themselves, and are not only in profession, but indeed (as the word is in the text) dying to sin and living to God. And it is ordinary in scripture to exhort by affirming, that is, to speak of the duty of believers as already done by them, thereby to assure them it shall be done, and to oblige them the more strongly to the endeavour of it.

Use. To press us to two things—(1.) To regard your duty; (2.) To own the grace of Christ.

1. To regard your duty of dying to sin and living to God. The arguments to press it are these—

[1.] From the work itself, which is so noble and excellent, that if there were no benefit to ensue, it were enough to engage us. It consists in these four branches and parts—

(1.) To have the sensitive appetite subject to reason, which is

nothing else but to have the order of nature preserved, or that man should carry himself rather like a man than a beast, not serve divers lusts and pleasures, but be governed by his reason and conscience. Now, it should not be a hard precept to us to persuade us to walk upon our feet rather than our heads; let the head guide the body, and the feet obey its direction; put reason in the throne.

(2.) To have reason illuminated and rectified by faith, which discovereth things to us out of the ken and view of reason: Heb. xi. 1, 'Now faith is the substance of things hoped for, and the evidence of things not seen.' The heathens had the highest opinion of those who were admitted into secrecy with their gods, and had things revealed to them which other mortals could never have known. This honour have all his saints: 'They shall be all taught of God,' John vi. 45; higher mysteries than nature could discover.

(3.) That this faith should make us alive to God, or enable and incline us to persevere in our duty to him. Faith is our life as begun: Gal. ii. 20, 'The life that I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' As consummated: Heb. x. 38, 'Now the just shall live by faith;' the Spirit working in us a practical fiducial assent to the saving truths of the gospel, or affiance on God according to the promises, doth beget life in us, or a resolution to obey God, whatever it cost us.

(4.) That this faith working by love doth incline and enable us to live accordingly. The property of faith is 'to work by love,' Gal. v. 6. Now see what these two graces do. The property of love is to incline us to God, it is the bent and bias of the soul; and the property of faith is to enable us by presenting greater encouragements to the holy and heavenly life than the world and the flesh can produce to the contrary. Now, is this a toilsome and tedious life, to have appetite governed by reason, reason elevated by faith to the sight of God and the other world, and faith acting by love and hope, which incline us to God and heaven, and fortify and strengthen us against all the delights and terrors of sense? This is nothing but dying to sin and living to God.

[2.] From the consequent benefits, which are—

(1.) Pardon of all their sins; these have an interest in Christ, a pardon sealed by his blood. They that die to sin and live to righteousness have passed from death to life, not only as death to sin implieth corruption, but condemnation, or the righteous sentence of the law dooming it to death: Rom. viii. 1. 'There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh;' there is dying to sin: 'but after the Spirit;' there is living to God.

(2.) These are adopted into God's family, and have the privileges and right of children; for adoption followeth regeneration: John i. 12, 13, 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'

(3.) These have communion with the Father, by the Son, through the Spirit: 1 John i. 7, 'But if we walk in the light, as he is in the light, we have fellowship one with another.' For God's children have

the Spirit of adoption: Gal. iv. 6, 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.'

(4.) That Spirit dwelling in us worketh us to further holiness and joy; for he is both a sanctifier and a comforter. As a sanctifier, he doth further enable us to die to sin, and 'mortify the deeds of the body,' Rom. viii. 13; and to live to God: Gal. v. 25, 'If we live in the Spirit, let us also walk in the Spirit;' and so the duty is a reward in itself. As a comforter, he doth assure us of our interest in God's love: Rom. viii. 16, 'The Spirit itself beareth witness with our spirit, that we are the children of God;' and it causeth us to live in the foresight of everlasting happiness: 2 Cor. v. 5, 'Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.'

(5.) Entrance and actual admission into glory: John iii. 3, 'Except a man be born again, he cannot see the kingdom of God,' compared with ver. 5, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;' Mat. v. 8, 'Blessed are the pure in heart, for they shall see God;' Heb. xii. 12, 'Without holiness no man shall see God.'

2. Own the grace of Christ, without whom we can do nothing acceptable to God. Lapsed man is unable not only to redeem himself, but unable to live unto God without the grace of the Redeemer; he doth sanctify us by his Spirit, and change our hearts, and is a Saviour to us, not only by merit, but efficacy. To be a sanctifier is his office, which he hath undertaken; and it is his glory to perform it; we only work under him. Which teacheth us—

[1.] Humility. Whatever good things believers have which concern spiritual and heavenly life, they are beholden only to Christ for it. We can never die to sin, nor live to God, but only through Christ, and Christ not only enlightening, but sanctifying. A speculative error vanisheth as soon as truth appeareth; but lust is a brutish inclination, bare reason cannot master it.

[2.] Thankfulness and love to Christ, by whom we have all our grace and look for all our glory.

[3.] Dependence; he is ready to give us grace: Phil. iv. 19, 'But my God shall supply all your need, according to his riches in glory, by Christ Jesus.'

SERMON X.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.—ROM. VI. 12.

THE apostle having undeniably proved that the justified are dead to sin, he now beginneth his exhortation that we should not obey sin by indulging bodily lusts. The exhortation is short, but of great weight, 'Let not sin therefore reign,' &c.

In the words take notice—

1. Of the illative particle, *therefore*, which leadeth us to the prin-

ciples from whence the duty is inferred, namely, the tenor of christianity, which is considered—(1.) As professed by them, for they have submitted to baptism, and so are obliged to die unto sin and live unto God; (2.) As having obtained its effect in them, as in charity he presumeth them to be regenerated or real believers, and therefore chargeth them with this duty; for Christ's grace must not lie idle in the soul.

2. The duty to which they are exhorted is to take care to prevent the reign of sin, which is described and represented—

1. By the seat of it, 'In your mortal body.'

2. The nature of it, 'That you should obey it in the lusts thereof.' To obey bodily lusts is the reign of sin.

Doct. That christians are strictly obliged to take care that sin get not dominion over them by the desires and interests of the mortal body.

1. Let me explain this point.

2. Give you the reasons of it.

First, In explaining this doctrine, I shall handle three questions—

1. Why is sin said to reign in our bodies rather than our souls?

2. Why doth the apostle call it our mortal body? the use of this term; and—

3. When is sin said to reign?

First, Why is sin said to reign in our bodies rather than in our souls? And again 'lusts thereof,' *αὐτοῦ*, as agreeing to *σώματι*, not *αὐτῆς*, as relating to *ἁμαρτία*.

1. Negatively, it is not to be understood that sinful lusts are only in the body, or have their original only from the body, and not from the soul; for that is repugnant to what Christ saith: Mat. xv. 18, 19, 'Those things which proceed out of the mouth come forth from the heart, and they defile the man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.'

2. But positively, he saith 'In your body.'

[1.] Because these lusts mostly manifest themselves in the body, and belong to the body and the flesh. Therefore the apostle saith, 'Mortify your members which are upon the earth,' Col. iii. 5; and Rom. vii. 23, 'I see a law in my members warring against the law of my mind;' James iv. 1, 'Lusts that war in your body.' When the devil would set up a kingdom in the hearts of men, he doth it by the body; for what is nearer and dearer to us than our bodies? And things present and grateful to the bodily senses promote his designs; these blind our minds and corrupt our hearts, and entice our affections, so that we follow after them earnestly, with the neglect of God and our precious immortal souls. There are various desires, according to the variety of objects which tend to please and gratify the flesh, by occasion of which sin doth insinuate itself into us.

[2.] Because they are acted and executed by the body or outward man, and therefore are called 'the deeds of the body,' Rom. viii. 13. Now, though some sins are seated in the mind, as heresies, yet they are works of the flesh: Gal. v. 19, 20, 'Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife,

seditions, heresies;' because usually they begin at falseness of the heart, and are bred in us by some corrupt affections, such as pride, vainglory, self-seeking, &c.: Gal. ii. 18, 'Puffed up with his fleshly mind.' And for sins of omission, they arise in us from some inordinate sensual affection to the creature, which causeth us to omit our duty to God. But generally most sins are acted by the body. Therefore, as in grace, or in the dedication of ourselves to God, the soul is included when the body only is mentioned: Rom. xii. 1, 'Present your body as a living sacrifice, holy and acceptable to God, which is your reasonable service.' All the service we perform to God is acted by the body; so in the destruction of sin: 'Let it not reign in your body.'

[3.] Because the disorder of the sensual appetite, which inclineth us to the interests and conveniences of the bodily life, is the great cause of all sin; and therefore man corrupted and fallen is represented as wholly governed by his sensual inclinations: Gen. vi. 3, 'For that man also is flesh;' and John iii. 6, 'That which is born of the flesh is flesh;' as if he had nothing in him but what is earthly and carnal. Our souls do so cleave to the earth, and are addicted to the body, that they have lost their primitive excellency; our understandings, will, and affections are distempered by our senses, and enslaved to serve the flesh, which is a matter well to be regarded, that we may understand why the scripture so often calleth sin by the name of *flesh*, and sometimes *a body;* or it is said 'to dwell in the body,' not as if the understanding and will were not corrupted and tainted, but to show how they are tainted and corrupted, that this corruption which hath invaded human nature cometh chiefly, though not only, from the inordinancy of our sensual appetite. I will prove it by two considerations—

(1.) One is a supposition. Suppose that original sin, so far as it concerneth the understanding and will, consisted in a bare privation of that rectitude that should be in these faculties (I do not say it is so, but suppose it were so), yet as long as our senses and appetites are disordered, which wholly incline us to terrene and earthly things, this were enough to cause us to sin; as a chariot must needs miscarry where the driver is weak, sleepy, negligent, and the horses unruly and disorderly. So here, we have not so much light and love to higher things as will restrain the sensual appetite. The understanding hath no light: 2 Peter i. 9, 'But he that lacketh these things is blind, and cannot see afar off;' Eph. i. 18, 'The eyes of your understandings being enlightened, that ye may know what is the hope of his calling,' &c. The will hath no love: 1 Cor. ii. 14, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.' And therefore, man, that obeyeth his bodily lusts and desires, must needs be corrupt and sinful.

(2.) The other is an assertion; that there are habitual, positive, inordinate inclinations to sensual things both in the understanding and will; for φρόνημα σάρκος, 'The carnal mind is enmity against God,' Rom. viii. 7. The mind doth not only befriend the lusts of the flesh, and seek to palliate and excuse them, but opposeth whatever would reduce us from the love of them. And the will is biassed by

such sensual inclinations: 1 Tim. vi. 10, 'For the love of money is the root of all evil.' Our reason doth often contrive and approve sin, and the will embraceth it. So that you see the reason why sin is said to reign in our bodies, because of the strong inclination of our souls to present things, or things conducing to the contenting of the flesh, or gratifying the bodily life.

Secondly, Why doth the apostle say, 'In your mortal bodies'? I answer—For sundry reasons.

1. To put us in mind of the first rise of sin; for sin brought in death: Rom. v. 12, 'As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.' And so while we live this mortal bodily life, we are subject to these desires, swarms of sinful motions and inclinations to evil remain within us, we are prone to them, and give way to them, and are too slack in the resistance of them, and through the ignorance and inattentiveness of our minds cannot discern or distinguish between what regular nature desireth and lust craveth. There are lawful desires of the body, and prohibited desires of the body; through the crafty conveyance between the understanding and the false heart, we easily give way to what is inordinate, under the pretence of what is lawful and convenient, and so insensibly slide into compliance with the plain prohibited desires of the body. Lust is headstrong, and the empire and government of the will feeble, and so we are led on to obey them; that is, we become servants and slaves to sin. And though the regenerate be delivered from the power of sin, yet much of this corruption remaineth in them for their exercise and humiliation; and if they be not watchful, and obey not the motions of the Spirit, it will soon recover its power, and men will be brought into their old slavery and captivity: Gal. v. 16, 17, 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh; for the flesh lusteth against the Spirit, and the Spirit lusteth against the flesh.' So that this mortal body giveth sin many advantages.

2. This term, *mortal body*, puts us in mind of its punishment; it tendeth to death and destruction. We considered it before as it pointed at the rise, now at the fruit itself. The apostle telleth us, Rom. viii. 10, 'The body is dead because of sin, but the Spirit is life because of righteousness.' He speaketh there of believers, or those who have the Spirit of Christ dwelling in them, who, being once sinners, the punishment of sin, death, befalleth them, and so their bodies must die and return to dust, yet they shall live a happy and blessed life both in body and soul. If they labour to mortify and suppress sin, and return sincerely to newness of life, though they are still mortal and subject to corporal death because of sin, yet it shall not be eternal death. The renewed soul is a partaker of eternal life, and shall always live with God in glory, and though the body be put off for a time, yet in time it shall be partaker of this life also.

3. To show us the transitoriness of these delights. You gratify a mortal body with the neglect of a precious and immortal soul; now the mortal body should not be pampered with so great a loss and inconvenience to our souls. All the good things which the flesh aimeth at, they perish with the mortal body, but the guilt and punishment of this disorderly life remaineth for ever. All fleshly pleasure ceaseth at

the grave's mouth, and wealth, pleasure, carnal rest, worldly honour, are no longer of use to us when we are to be laid in the dust. One would think this should cure the mad desires of all mortal creatures: 1 John ii. 17, 'The world passeth away, and the lusts thereof; but he that doeth the will of God shall endure for ever.' When we come to die, neither can the thing do us good, and the very lust and desire is gone, and is bitter in the remembrance of it. Pray, how little can all the world then do for you? When you have most need of comfort, the taste of these things is gone, and the sting remaineth; the pampered flesh must then be cast into the dust, and all its pleasure will then be at an end; which will be a doleful day to those that had their good things here, and all their portion in this life. When that is gone which is so much valued and sought after, and the true felicity forfeited because it was undervalued and contemned, how will they be ashamed of the folly of their perverse choice! Therefore, if we would joyfully bear, or contentedly yield to the dissolution of our bodies, we should now master and mortify the desires of the flesh.

4. To show that in this state of mortality and frailty we may prevent the reign of sin. Many will say, We are frail creatures, we are not glorified saints; the desires of nature are impetuous. Ay! but you may resist them, and that with success. The mortality of the body doth not excuse sin, but aggravate it, that for a little brutish pleasure, that is, but for a while, we will forfeit eternal joys, and run the hazard of eternal pains. But can we avoid the pleasing of desires so natural? Yes; many that live in the flesh do not live after the flesh; their reason is not enslaved by sense, but illuminated and directed by faith to higher things. The apostle produceth himself as an instance: Gal. ii. 20, 'I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' And he speaketh no more of himself than what is common to all believers. Surely they may or can, if they be not wanting to themselves, 'crucify the flesh with the affections and passions thereof;' yea, they have, if they are true believers: Gal. v. 24, 'They that are Christ's have crucified the flesh with the affections and lusts.' Indeed, nothing seemeth harder and harsher than for men to get such a victory over their own flesh, and to contradict motions that are so pleasing. They are not stocks and stones, they say; how is it possible to be so dead to the interests of the animal life as not to be moved, and sometimes greatly moved, with these things, which either gratify or displease the flesh? I answer, in Christ's words, Mat. xix. 26, 'With men this is impossible, but with God all things are possible.' There is the Spirit of Christ to change our natures, and the Spirit of Christ to direct and influence our motions, and ordinances and means appointed to convey this Spirit to us, as the word, which revealeth better things, sacraments which assure to us our great hopes, and oblige us to live answerably; there are many providences to deaden the taste of the flesh, and train us up for better things in another world, and we are to be watchful, serious, heavenly.

5. To show that the tediousness of our conflict and this troublesome resistance shall endure but for a little while. All our business is that

sin may not reign in our mortal body; there will a time come when 'this mortal shall put on immortality,' 1 Cor. xv. 53; and long before that 'our spirits must return to God that gave them,' Eccles. xii. 7. Now, the more we think of another life, the stronger we are against sin; the troublesome part of our duty is but while we are in the flesh or in the world; and if we can but escape the corruption that is in the world through lust, we shall be happy for ever.

Thirdly, When is sin said to reign? I answer—In general, that is said to reign which attaineth the chief power in the soul, and particularly sin is said to reign—

1. Negatively, when it is not opposed, or but slightly opposed. We must take in this part of the description, because there are contrary principles in us. There is no question but fleshly lusts will solicit you; but your business is to inquire whether you oppose them. It may be you do; for it cannot be imagined that whilst a spark of conscience remaineth alive in us, a man can apparently be tempted from his duty, but his heart will give back a little; but an ineffectual striving will not acquit us; even the unregenerate have a remnant of natural knowledge and conscience, which in its measure resisteth sin as light resisteth darkness, as is seen in the Gentiles: Rom. ii. 14, 15, 'For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.' And where supernatural revelation is added, it may do more; for christians know what is evil more than heathens do, and so 'may escape through the knowledge of Christ the common pollutions of the world,' 2 Peter ii. 20, or be much troubled if they fall into them; and God may give unto many some common internal grace of the Spirit, Heb. vi. 4, 5, which may occasion many convictions of the evil way they walk in. But the business is, whether there be such a principle of resistance set up in the soul, that 'you walk not after the flesh, but after the Spirit'? Rom. viii. 1, so that your hearts are habitually bent to God, and your course of life is altered, you dare not wittingly nor willingly give way to any known sin, or live in the neglect of any known duty (as they do that live in any customary practice of sin, or constant neglect of God), or ordinarily break out into enormous offences. It may be, after all your care, caution, watchfulness, resistance, you may be overtaken or overcome by some violent temptation, and may feel in yourselves some infirmities; you find you are guilty of many idle thoughts, passionate words, unwary practices; but what is this to iniquities? So those that say they relent, and strive, and have many wishes to be better, but still continue in a carnal and ungodly life, these do but sin against conscience, and never conquer the sin which they strive to resist; till the opposite principle be the ruling principle for the main bent of your hearts and course of your lives, the opposition and striving is but ineffectual. If there be no sin but what you are truly desirous to know, and no sin but what you are truly desirous to get rid of, so that the chiefest care of your hearts and endeavour of your lives be to serve and please God, and it is your daily desire and endeavour to please God, and master its rebellious

opposition to the Spirit, and you so far prevail that for your drift and course you are not led by the flesh, but the Spirit, then you are sincere and upright with God; otherwise you must not think every striving will excuse you, if it be such a striving as may consist with the dominion and customary practice of sin. There are few wretches so bad but they may have some wishes that they could leave sin, especially when they think of the inconveniences that attend it, and conscience may strive a little before they yield, but they live in it still. A christian striveth, but cannot be perfect; there are infirmities: but the convinced sinner striveth, but cannot live holily; there are iniquities. This striving hindereth not the dominion of sin, because he doth not conquer and master it so far but that it breaketh out in a gross manner; his striving cometh not from the renovation of the Spirit, but the conviction of his conscience, which is ever condemning his practices.

2. Positively, when we obey it and follow it, and do that to which sin enticeth us. For the end of sin's reign and empire is our obedience; the commands and urgings of it are in vain if you obey them not, but rather rebuke and suppress them. Now we may obey bodily lusts two ways—

[1.] By the inward consent of the mind; for what sins you would do you have done in God's account, though the outward act follow not: Mat. v. 28, 'He that looketh on a woman to lust after her, hath already committed adultery with her in his heart,' though you be impeded and hindered in the action. The life and reign of sin is in the heart, in the love of the heart, though it may be it may not appear in outward deeds. Restraint is not sanctification. Practices may be restrained by by-ends; but if you like the sin in your hearts, you let it reign, and do not oppose it by gracious motives. Your hearts are false with God if his empire be not set up there. Therefore obey not the lusts of the body, that is, consent not to them; if they arise and bubble up in your hearts, let them be disowned and disliked. We are to 'abstain from fleshly lusts,' 1 Peter ii. 11, before they break out into our conversation. For the governing of the heart, and the regulating of the life are two distinct acts of our obedience to God; they are required indeed, the one in order to the other, but you must be careful of both. Your love to God and his law must be showed by abominating the motions that would draw you to the contrary: Ps. cxix. 113, 'I hate vain thoughts, but thy law do I love.' The first motions are sins, for they proceed from corrupt nature; we had none such in innocency; and the consent is a further sin, because then you begin to give way to its reign. The delightful stay of the mind showeth our love to it; these pauses of the mind come from sin, are sin, and tend to further sin: James i. 15, 'Then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death.'

[2.] The execution of these motions by the body, when sin is brought to her consummate effect: Micah ii. 1, 'Woe to them that devise iniquity, and work evil upon their beds; when the morning is light they practise it, because it is in the power of their hands.' This is a sign of the reign of sin; too much room being given to sin in the heart, that it obtains a mastery there; it violently and effectually commands our practice, which, if it be a scandalous enormity, it makes sin to reign for the present. Lesser evils steal into the throne

by degrees, and leaven us with a proud, worldly, or carnal frame of heart; but gross sins invade the throne in an instant, at least for the present, making fearful havoc and waste of the conscience, and the repeated acts show our state.

Secondly, That christians are strictly obliged to take heed that sin get not dominion over them.

1. By the light of nature, which is in part sensible of this disorder which hath invaded all mankind, namely, an inclination to seek the happiness and good of the body above that of the soul. The very make and constitution of man showeth his duty. Man is composed of a body and a soul, both which parts are to be regarded according to the dignity of each. The body was subordinated to the soul, and both soul and body unto God; his flesh was a servant unto his spirit, and both flesh and spirit unto the Lord; but sin entering, defaced the beauty, and disturbed the harmony and order of God's creation and workmanship. Man withdrew from subordination to God his maker, seeking his happiness without God, and apart from him, in earthly and worldly things; and also the body and flesh is preferred before the soul, and reason and conscience enslaved to sense and appetite; understanding and will are made bond-slaves to the lusts of the flesh, which govern and influence all his actions; his wisdom, mind, and spirit as it were sunk into the flesh, and transformed into a brutish quality and nature. This many of the wiser heathens saw, and sought to rectify. Maximus Tyrius calls our passions and appetites τὸν δῆμον, the tumultuous populacy or common people of the soul, which must not be left to their own boisterous violence, but be kept under the law and empire of the mind. Philo the Jew calleth them τὸ θῆλυ, the woman part in man, in opposition to reason, which he maketh to be the masculine part; Simplicius, τὸν παῖδα, the child in us, which needeth more staid heads to govern it; and some, περιπέζιον ψυχῆς μέρος, the foot part of the soul; as it is a monstrous disorder if the feet be there where the head should be, so it is for us to serve divers lusts and pleasures, when we should be governed by reason. The stoics generally, τό θήριον, the bestial part in us, which they counted the man, as if the beast should ride the man, as Socrates expressly calls reason ἡνίοχον, the rider or chariot-driver, as the body and bodily inclinations the horses. Now if the light of nature taught the heathens, who knew little of the cause and malignity of this vitiosity and disorder, to observe this, and labour under it, surely christians are more strictly bound to curb the flesh, and moderate the lusts and passions of it. We know more clearly what an evil it is to love the creature above God, the body more than the soul, the world above heaven, riches, honours, and pleasures more than grace and holiness; as the light of christianity befriendeth the light of nature in this point, we may see clearly how great a disorder it is to obey or fulfil these bodily lusts to the wrong of God and the soul, and that the true honour and dignity of a man consists in the victory which he hath over himself; and that to pamper the flesh is not our honour, but our disgrace; and that these irregular desires should not be gratified, but mortified.

2. Christian piety, or the tenor of our religion, requireth it of us.

The drift of this religion is to recover men out of their apostasy, and to promote true genuine holiness in the world; to dispossess us of the beast, and that man, being restored to man, might be also brought back again to God; or, in short, to draw us off from the animal life to life spiritual and eternal. As appeareth—

[1.] By the precepts of it, which mainly tend to enfore self-denial, mortification, recess from the world, that we may not miscarry in our obedience to God by our bodily lusts: Mat. xvi. 24, 'If any will come after me, let him deny himself;' Col. iii. 5, 'Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.' The whole drift and business of this religion is to drive out the spirit of the world, and to introduce a divine and heavenly Spirit: 1 Cor. ii. 12, 'Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God.' That part of the world which is mad and brutish is enslaved to lower things; but the other part, which hath submitted to the healing institution of Christ, should be wise and heavenly. The cure which Christ intended was of the great disease of mankind, which was that the immortal soul, being depressed and tainted by the objects of sense, doth wholly crook and writhe itself to carnal things, and instead of likeness to God, the image of a beast was impressed upon man's nature, and the divine part enslaved and embondaged to the brutish.

[2.] By its promises: 2 Peter i. 4, 'Whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust,' 2 Cor. iv. 18. That man may seek his happiness in some higher and more transcending good than the beasts are capable of, something that suits with his immortal spirit. In short, to draw us off from things we see and inordinately love to a glory and blessedness wholly unseen and future.

[3.] By the grace provided for us, namely, the Spirit of Christ, whose great design is to free man from a state of subjection to the flesh, and by overcoming the lusts thereof to make him ready for all the graces and duties of the spiritual life: Rom. viii. 5, 'They that are after the flesh do mind the things of the flesh, and they that are after the Spirit, the things of the Spirit.' He is first renewed by this Spirit: John iii. 6, 'That which is born of the Spirit is spirit;' and then acted and assisted by him: Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body, ye shall live;' Gal. v. 25, 'If we live in the Spirit, let us also walk in the Spirit.'

[4.] By being baptized into this religion we are bound to this strict care; for in our baptism we did solemnly renounce the devil, the world, and the flesh, as the usurpers must be thrust out before the rightful lord can take possession: Josh. xxiv. 23, 'Put away the strange gods which are among you, and incline your heart unto the Lord God of Israel;' and we are dedicated to Father, Son, and Holy Ghost, as our creator, redeemer, and sanctifier; as before, 'We are to count ourselves to be dead indeed unto sin, and alive unto God,' ver. 11. Now, it is the greatest hypocrisy that can be to be under

this solemn obligation to God, and let sin reign in us. Baptism is a sign and seal of grace on God's part, and on ours a bond of duty; on God's part, that he will cleanse and wash away sin: Acts xxii. 16, 'Arise and be baptized, and wash away thy sins.' On our part, it obligeth us to do what in us lieth to destroy sin, a bond never to be forgotten by us: 2 Peter i. 9, 'He hath forgotten that he was purged from his old sins.'

Use 1. To humble us, that we have so much forgotten our solemn covenant, so much cared for the body, and so little cared for the soul; that time and heart hath been so much taken up about those things which belong to the present life. The mortal body is minded at every turn, and how much may the immortal but neglected soul complain of hard usage! We profess subjection to the gospel, and therefore should 'seek first the kingdom of God and the righteousness thereof, and all these things shall be added to us,' Mat. vi. 33; but we walk too much according to the course of the carnal careless world: Eph. ii. 2, 3, 'Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that ruleth in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.'

2. Strengthen the bonds, and anew devote yourselves to obedience: ver. 13, 'Neither yield you your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.' Bind yourselves for time to come, to make it your work not to indulge the flesh, but save your souls: Heb. x. 39, 'For we are not of them that draw back to perdition, but of them that believe to the saving of the soul.'

3. Take great heed that sin reign not by bodily lusts.

[1.] The necessity of this. These lusts are represented as deceitful: Eph. iv. 22, 'That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.' And as violent and imperious: Rom. vii. 20, 'Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me;' both together: James i. 14, 'Every man is tempted when he is drawn away of his own lust and enticed.' We are by subtlety blinded by the delusions of the flesh, and it is always endeavouring to get the throne, and hurry us to destruction, and seeking to divert us from the love of God; the more we indulge them the more imperious they are, the more caution and resolution therefore is necessary.

[2.] The danger of not doing it.

(1.) They do not only unfit us for God, but for human society: James iv. 1, 'From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?' They make you disquiet all others near you, as dogs snarling at one another for a bone or piece of carrion.

(2.) They destroy the welfare of our bodies; the part gratified is depressed by them: Prov. xiv. 30, 'A sound heart is the life of the flesh, but envy is the rottenness of the bones;' Prov. v. 11, 'Thou shalt mourn at the last, when thy flesh and thy body are consumed.'

(3.) These lusts war against the soul. The perfection of the soul consists in the image of God, which is defaced by these lusts; yea, against the graces and motions of the Spirit: Gal. v. 17, 'The flesh lusteth against the Spirit;' against the comfort of the soul, which dependeth on the holy sanctifying Spirit; he is grieved when his work is hindered in us.

(4.) These lusts oppose our everlasting felicity and happiness, when to gratify the flesh we run the hazard of losing soul and body for ever.

(1st.) By efficiency: they steal away our hearts from God, take up our time, turn our thoughts from the one thing necessary. The great end of faith is the saving of the soul; they make it the great end of their living to pamper the body. They put heaven away from them, sell it for a trifle; in effect, bid God keep his heaven to himself: Heb. xii. 16, 'Profane Esau for one morsel of bread sold his birthright.'

(2d.) By desert: Gal. vi. 8, 'He that soweth to the flesh shall of the flesh reap corruption;' Rom. vi. 13, 'Neither yield ye your bodies as instruments of unrighteousness unto sin.' God is provoked, and so our damnation is sure. They spend their strength, time, estates on the service of fleshly lusts; surely these can look for nothing but everlasting perdition.

SERMON XI.

Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—ROM. VI. 13.

HERE is the second branch of the exhortation, which concerneth vivification; for expressly the apostle speaketh to them as those that are alive from the dead. This part of the exhortation is propounded negatively, 'yield not,' &c.; positively, 'but yield,' &c.

1. The negative is necessary. For further declaring the sense of which, he had said before, 'Let not sin reign in your mortal body.' The body is mentioned as the seat of sin for two reasons—

[1.] Because these lusts gratify the body and bodily life, and so pervert the soul; that is spoken to there.

[2.] Because they are executed by the body; this is spoken to here If they gain the consent of your minds, yet 'yield not your members as instruments of unrighteousness unto sin;' let them not be acted by your bodies.

2. Positively it is expressed, 'But yield yourselves unto God.' There observe the order set down. First, 'Yield yourselves unto God;' then, 'your members as instruments of righteousness unto God.' The general dedication is the ground of the particular. First, I am God's, then I bestow my time and strength for God; first, we give ourselves to him, not in part, but in whole, to serve him with all our heart and all our might and strength; then sometimes the outward or inward man, as the nature of the business calleth for.

3. In both take notice—

(1.) Of the two opposite masters, 'sin and God.'

(2.) The opposite employments are 'righteousness,' and 'unrighteousness.'

(3.) The instrument used by both, and that is 'the body,' or 'the members of the body.'

[1.] The two masters, sin and God; the one is a usurper, the other is our rightful and most gracious Lord. God is our proper Lord, for he is our creator, and therefore our owner and governor; and he is our most gracious Lord *jure beneficiario;* he hath obliged us to him by many benefits; so that a christian should say, as Paul did: Acts xxvii. 23, 'His I am, and him I serve.'

[2.] The two employments, unrighteousness and righteousness. Unrighteousness is put for all evil works and actions; for all sin is unrighteousness, whether committed against God or man. By sin we deal unrighteously with God, whom we disobey and dishonour: Mal. i. 6, 'If I be a father, where is mine honour? If I be a master, where is my fear?' We deny God his due. We deal unrighteously with ourselves, whom we defile and destroy: 1 Cor. vi. 18, 'He that committeth fornication, sinneth against his own body;' and Prov. viii. 36, 'He that sinneth against me wrongeth his own soul.' And also in many sins we hurt our neighbour, either in soul, body, goods, or good name, as is evident. On the other side, holiness is righteousness, or giving God his due. Righteousness is sometimes taken strictly for that grace which inclineth us to perform our duty to man; as 1 Tim. vi. 11, 'Follow after righteousness, godliness,' &c.; Rom. i. 18, 'The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.' Sometimes largely, for newness of life, for all those holy actions which are required of a christian: 1 John ii. 29, 'If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.'

[3.] The instrument used in both is the body, or the members of the body; for our body is of a middle nature, which may be used well or ill; and the members of the body are weapons with which the soul is armed to do well or ill; and it is notable that the word used by the apostle is not ὄργανα, *instrumenta*, as we render it in the text, but ὅπλα, weapons or arms, as we translate it in the margin. The work on both sides is a kind of warfare.

(1.) They that serve sin or indulge bodily lusts, fight for sin and the devil against God and their own salvation: 1 Peter ii. 11, 'Abstain from fleshly lusts, which war against the soul;' Rom. vii. 23, 'I see another law in my members warring against the law of my mind.' While ye suffer the body to be thus employed, ye wage war against God, whether ye know it, or own it, yea or no.

(2.) The other work is also a warfare; our graces are called, 'Armour of light,' Rom. xiii. 12. Though you fight for your duty, you must perform it.

Doct. That sincere christians should not suffer themselves to be employed by sin, but offer up and present themselves to God to do his will.

1. Let us explain the duty.

2. Show you the necessity of it.

First, In explaining the duty here enforced, let me observe to you—

1. That there are two masters which divide the world between them—sin and God. Every man doth serve one of these, but no man can serve both. Every man serveth one of these—sin or righteousness, God or Satan; for there is no neutral or middle state; either their time and strength is spent in the service of the flesh, or in the service of God: Rom. viii. 5, 'They that are after the flesh do mind the things of the flesh; and they that are after the Spirit, the things of the Spirit: Gal. vi. 8, 'They that sow to the flesh shall of the flesh reap corruption; but they that sow to the Spirit shall of the Spirit reap life everlasting.' Now it concerneth us to consider what or who it is that employeth us. Our bodies are worn out, and the vigour of nature is daily spent; but in what? In pleasing the flesh in that which it craveth, or in serving, pleasing, and glorifying God? The prophet saith, Isa. lv. 2, 'Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not?' Every man is at the cost and expense of his time and labour, and bestoweth it on something or other; but in what? Do not think of compounding the matter; for as every man serveth one of these masters, so no man serveth both: Mat. vi. 24, 'No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other; ye cannot serve God and mammon.' They both require our full strength, and both command contrary things; therefore, as a man cannot go two contrary ways at once, so he cannot obey these two masters. If sin reign in our souls, it draweth all things into obedience; the consent of your minds is not enough to satisfy it, but it will employ the body to fulfil its cravings, and especially those two adjuncts of the bodily life, time and strength. And grace doth the like; the faculties and powers of the soul and body must be employed one way or another; they cannot lie idle in such an active, restless creature as man is.

[2.] Both these services are entered into by consent, *μηδὲ παριστάνετε, ἀλλὰ παραστήσατε.* (1.) Some men pronely yield up themselves to do what sin would have to be done; therefore they are said 'to give themselves to work wickedness;' and where sin is vehement and obstinate, they are said 'to sell themselves to work wickedness;' and in other phrases: Eccles. viii. 11, 'The heart of the sons of men is fully set in them to do evil;' Eph. iv. 19, 'They have given themselves over to lasciviousness, to work all uncleanness with greediness.' When they have cast off all remorse of conscience and fear of God's judgments, with full consent they abandon themselves to their brutish lusts and filthy desires, there is no check nor restraint can hold them. But this is when sin is grown to a height, *ἐξεχύθησαν*: Jude 11, 'They have ran greedily,' &c., as water is poured out of a bucket. But generally in all sin there is a voluntariness, if not a wilfulness in it, as a stone runneth down hill because it is its own proper motion. (2.) To God we consecrate ourselves with a thorough consent of will: Rom. xii. 1, 'I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service;' and 2 Cor. viii. 5, 'And this they did, not as we

hoped, but first gave their ownselves to the Lord, and unto us by the will of God.' *Παραστήσατε*, the word either alludeth to servants, who stand before or in the presence of their lord and master, to show their readiness to be commanded or employed by him; so present yourselves to show your readiness to obey all the commands of God; or in allusion to the sacrifice, which was presented before the altar, in token that the party did design it, and with it himself, to God; so do we yield up ourselves to God; bodies and souls, all that we are and have, we resign it to him. There is this difference in both these resignations—the devil's servants do not what they do in love to him, but to their own flesh; but Christ's servants do what they do in love to him as well as to themselves; they know him, and love him; he is not a master to be ashamed of. The giving up ourselves to sin is a concealed act; we would not be seen in it; for there is somewhat in their own hearts to check it and condemn it, some conscience of good and evil, as also a fear of blame from God and the world; and so men do it covertly; but do we give up ourselves solemnly and professedly.

[3.] The service of sin should not be allowed by us. (1.) Partly because sin is a usurper, whereas God hath a full and clear right both to our bodies and our souls, for he made them both. Sinners, so far as they own a God and their obligations to him, cannot but look upon sin as a disorder, for it alienateth our subjection from him to whom it is due. All sinners are not atheists, and therefore can never get off this conviction that God is their owner, for he is their maker, and framed them for such a use and end, namely, to keep his laws; therefore, to lend or give their bodies to sin is disloyalty and rebellion against the great and just sovereign of the world: 1 John iii. 4, 'Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.' Men do not only say, but notionally know, that God is their owner; but if they did practically improve it, the reformation of the world would not be so desperate a cure as it is; but alas! 'professing to know God, in their works they deny him,' Titus i. 16. Their lives are quite contrary to their notional acknowledgment of God. What could they do more or worse if there were no God? Reason will tell us that it is impossible for us to be our own, for we neither made ourselves, nor can we subsist of ourselves for one moment. All wicked men are God's, whether they will or no; yea, the devils themselves not excepted; they are his against their wills, and therefore do not live as his. (2.) Sin is God's enemy, and ours too; it destroyeth us while it seemeth to gratify us: 'The end of these things is death,' Rom. vi. 21. Now he is a traitor to his country that supplieth the enemy with arms: you wrong God, and wrong your own bodies and souls; therefore, 'yield not your members as weapons of unrighteousness unto sin.' It is a miserable thing to be traitors to God and ourselves: 'Thy destruction is of thyself, Hosea xiii. 9; our misery is of our own procuring. God is not to be blamed, but our own perverse choice; we cherish a serpent in our bosoms, that will sting us to death.

[4.] Since sin cannot challenge any just title to us, it is unquestionably our duty to yield up ourselves to the Lord. Let us see in what manner it is to be done.

[1.] It must be done with hearty and full consent of will. In the covenant of grace God demandeth his right to be given him by your consent; it is indeed a due debt, but it is called a gift: 'My son, give me thy heart,' Prov. xxiii. 20; because you become his people not by constraint, but by consent: Ps. cx. 3, 'Thy people shall be willing in the day of thy power;' and therefore it is resembled to marriage, than which nothing should be more free and voluntary: Cant. ii. 16, 'I am my beloved's, and my beloved is mine.' Thus freely and willingly should we resign ourselves to him.

[2.] It must be out of a deep sense of his love and mercy: Rom. xii. 1, 'I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice,' &c.; and especially his great love in Christ: 2 Cor. v. 14, 'For the love of Christ constraineth us, because we thus judge,' &c. There must be thankfulness in the resolution to become the Lord's, for no bands will so strongly hold us to our duty as the bands of love; when the soul is filled with admirations of his grace, and the ravishing sense of the wonders of his love in Christ, we do most kindly, heartily, and thoroughly surrender ourselves to God.

[3.] It must be with grief and shame, that his right hath been so long detained from him, and that we have wasted so much of our time and strength in the service of sin: 1 Peter iv. 1–3, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.' Therefore we should the more earnestly make restitution. Oh! how sad a thing is it to grow old and grey-headed in the devil's service, and to spend the fresh and flower of our time so vainly and unprofitably! Alas! how hath our time, strength, and parts been wasted and unprofitably employed! Let us at length seek to do as much for God as ever we have done for sin.

[4.] This resolution must be full and entire, of all that you are and have. All your faculties: 1 Cor. vi. 19, 20, 'Ye are not your own, ye are bought with a price; therefore glorify God with your bodies and souls, which are God's.' All that the soul can do and the body can do, it is all due to God, and all to be devoted to him. In every state: Rom. xiv. 7, 8, 'For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's.' Whatever you are and have, you must have that and be that to God; living, dying, sickness, health, in prosperity, in adversity, in every action: Zech. xiv. 20, 21, 'In that day shall there be upon the bells of the horses HOLINESS TO THE LORD, and the pots in the Lord's house shall be like the bowls before the altar, yea, every pot in Jerusalem and Judah shall be holiness to the Lord of hosts.' There must be God's impress on all we do, our civil and sacred actions. All reserves are hypocritical. What one faculty you keep back from God, you do what you can to cut it off from his blessing. Would you be contented if God should take the soul to heaven and leave the body

in hell, or the contrary? What estate is not given to God is not sanctified; what action is not ordered towards him as our last end is not rewarded, so that you give all, or none rightly.

[5.] The end why we give up ourselves to God is to be governed, disposed, and ordered by him, to be what he would have us to be, and to do what he will have us to do, to submit ourselves to his disposing will, and subject ourselves to his commanding will.

(1.) To submit ourselves to his disposing will, or the dominion of his providence. Let God carry you to heaven in what way soever he pleaseth; if by many afflictions, or sharp pains, and infirmities of body, you dare not prescribe to God. You must say, as Christ, Heb. x. 5, 6, 'A body hast thou prepared for me; lo, I come to do thy will.' God is wise, and knoweth that if we had a more healthy body, we might be in danger of neglecting the soul; or if we had more of the world, we should neglect heaven. Therefore you must except nothing out of your resignation; better the body be pained than the soul lost; the thorn that sticketh in the flesh may occasion rich experiences of grace. It may be God will have you to glorify him by martyrdom: Phil. i. 20, 'Christ shall be magnified in my body, whether it be by life or by death;' that is, either by living in the body to preach the gospel longer, or signing the truth with his blood, if he died. So see David's resignation: 2 Sam. xv. 26, 'Let the Lord do unto me what seemeth good to him.' So we should humbly submit to the good-will of God: Dan. iii. 18, 'But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image that thou hast set up.' They yielded their bodies to be burned, that they might not serve any gods but the Lord.

(2.) To subject ourselves to his commanding will, or to do what he will have us to do. This is principally considered here; we give up ourselves to God, that our bodies may be employed as instruments of righteousness. All external duties, or fruits of our love to God in Christ, are acted by the body; therefore we resign up ourselves to him to obey him in these things. Surely it is meet that God should rule the creatures that he hath made; therefore we should be able to say, as the psalmist, Ps. cxix. 94, 'I am thine, save me, for I have sought thy precepts.' One that maketh conscience of his resignation to God will be careful both to know and do his will. Paul, as soon as he was smitten with conviction, cries out, Acts ix. 6, 'Lord! what wilt thou have me to do?'

[6.] When you have thus dedicated yourselves to God, you must use yourselves for him; for the sincerity of our dedication is known by our use. Many give up themselves to God, but in the use of themselves there appeareth no such matter. They use their tongues as their own to talk what they please, their hearts as their own to think and desire what they please, their bodies, their wealth, their time, their strength, as if it were all their own, and the hand of consecration had never been upon them: Ps. xii. 4, 'Our tongues are our own; who is lord over us?' This is the language not of their mouths, but of their lives; these reassume the possession of that which they had surrendered to the Lord. No; you have, as to disposal, lost all property in yourselves, and must look upon yourselves ever after not as your

own, but God's; they are 'vessels set apart for the master's use,' 2 Tim. ii. 21; and accordingly we must 'live not to ourselves, but to God;' 2 Cor. v. 15, 'And that he died for all, that they that live should not henceforth live unto themselves, but unto him that died for them, and rose again.' Nothing must be alienated from him, but used as he shall direct and appoint. All your powers and faculties are his, and to be employed for him.

Secondly, Let me show you the reasons of it. They are taken from the right God hath in you and to you. Justice requireth that we should give every one his own, to Cæsar the things that are Cæsar's, to God the things that are God's. We do but restore to God that which is his before when we give up ourselves to him. Now we are God's—

1. By his creating us out of nothing: 'It is he that hath made us, not we ourselves,' Ps. c. 3. Surely God hath a propriety in all that we have; for we have all by his creating bounty, as the potter hath power over his own clay. So hath God in all the vessels which he hath formed, 'he formed them for himself.' If the husbandman may call the vine his own which he hath planted in his own ground and soil, God may much more call the creature his own, which he hath made. The husbandman cannot make the vine, but only set it and dress it: but we are wholly and solely of him and from him, and from nothing else, and therefore we should be wholly and solely for him, and nothing else.

2. By preservation. God is Lord of all, because he preserveth all: Neh. ix. 6, 'Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, and thou preservest them all, and the host of heaven worshippeth thee.' Preservation is the continuance of our being by his providential influence and supportation: Acts xvii. 28, 'For in him we live, and move, and have our being;' Heb. xi. 3, 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.' If we could any moment exempt ourselves from the dominion and influence of his providence, we might be supposed to be exempted in that moment from his jurisdiction and government; but man wholly depending on God for being and preservation, we cannot lay claim to our time and strength, not for one minute or moment; for we can hold neither body nor soul, nor anything that we have, a minute longer than God pleaseth. If you will serve yourselves and please yourselves, live of yourselves if you can.

3. By redemption. That right is pleaded, 1 Cor. vi. 20, 'Ye are not your own, ye are bought with a price; therefore glorify God with your bodies and souls, which are God's.' By creation and preservation we are God's; but redemption constituteth such a new right and title as doth not only strengthen the former, but also is comfortable to us. If a slave were not killed outright, but continued a day or two, though he died by the stripes given him by his master, there was no plea or accusation could be commenced against the master for the life of his slave, Exod. xxi. 21; he was his money, that is, purchased by his money. God hath bought us at a higher rate than money: 1 Peter i.

18, 'For ye are redeemed not with corruptible things, as silver and gold, from your vain conversations, received by tradition from your fathers; but with the precious blood of the Son of God, as of a lamb without spot and blemish.' Therefore the redeemed are bound to serve him that ransomed them. All our time and strength belongeth to the Redeemer, who hath ransomed us from the worst slavery, the bondage of sin and Satan, and with the greatest price, his own blood. This was Christ's end: Rom. xiv. 9, 'For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living.'

4. Christians have owned this right by their covenant-consent. Our bodies and souls were consecrated to Christ when we gave up our names to him in baptism: 'Thou enteredst into covenant with me, and becamest mine,' Ezek. xvi. 8; then were we enrolled in God's cense-book: Isa. xliv. 5, 'One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with the hand to the Lord, and surname himself by the name of Israel.' By voluntary contract and resignation we gave up ourselves and all that is ours to God. Baptism is our *sacramentum militare*, our military oath; we were then listed in his warfare and service. When Christ was baptized he was consecrated as the captain of our salvation, and then presently after his baptism he entered into the lists with Satan. We are entered as private soldiers; now it is treachery and breach of covenant if, after we have owned and acknowledged God's right in us, we shall alienate ourselves from him, and use ourselves for ourselves at our own list and pleasure.

5. By regeneration, whereby we are actually taken into Christ's possession, and fitted for his use. This right is pleaded in the text, 'As those that are alive from the dead, yield up yourselves to God.' There is a double argument in it.

[1.] As it puts an obligation upon us. It is by the tender mercies of the Lord that you are recovered out of the death of sin to the life of grace: Eph. iv. 4, 5, 'God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ.' We that were once wretched and miserable, liable to death, utterly disabled for the service of our creator, that he of his grace hath called us and quickened us, and made us alive, who were formerly dead, we have this spiritual life from him and for him; this should be an everlasting obligation upon us, while we have a day to live, to remember God hath renewed you for himself.

[2.] As it puts an inclination into us. Men that are raised to a new life are fitted to do him service; they are delivered from the power and death of sin, have received grace to serve him acceptably; the new creature is fitted for the operations that belong to it: Eph. ii. 10, 'For we are the workmanship of God, created in Christ Jesus to good works, that we might walk therein. The withered branch is planted into the good vine-stock, that it may live again, and bring forth fruit unto God; so that if we have been made partakers of this mercy, we are bound, and we are inclined; this shows God's propriety in us, that he expecteth to be honoured by us.

Use 1. Information.

1. It shows how vain the plea was of those libertines in Calvin's time (against whom he is justly severe) and their adherents, who thought they might serve sin with their bodies, as long as they did dislike and disallow it with their souls, they were safe enough. They were wont to say, *Non ego sed asinus meus*—it was their drudge the body that sinned, not they. No; the apostle saith, 'Give not up your members as weapons of unrighteousness,' &c., and elsewhere, 'Glorify God in your bodies and souls, which are God's.' And the apostle pleadeth the dignity of the body, and how it is defiled by fornication and other inordinances, 1 Cor. vi., *per totum.*

2. That it is not enough to abstain from evil, but we must do good; for the apostle saith, 'yield not,' and then 'yield.' So the apostle saith, 2 Tim. ii. 21, 'If a man therefore purge himself from these, he shall be a vessel of honour, sanctified and meet for the master's use, and prepared unto every good work.' So 2 Cor. v. 15, 'And that he died for all, that they that live should not henceforth live unto themselves, but unto him which died for them, and rose again.' They are sinners that hide their talent in a napkin, though they live not in apparent gross sins; all that time and strength that is bestowed on sin is used against God; but what is idly and impertinently lost is not used for him. Both deprive God of his right; the one alienate their time and strength, the other mis-spend it. Some do not run into gluttony, drunkenness, oppression, adultery (these apparently use their bodies as weapons of unrighteousness), but they do not live to God, and so are defective in the other part.

3. It showeth what care we should take how we employ our bodies; for the members of the body are instruments of the soul, to execute that which it willeth and desireth, and sin without the body is unfurnished with arms. But chiefly two things should we take care of in the body, the senses by which we let in sin, and the tongue by which we let out sin, for it is the interpreter of the heart.

[1.] For the senses, a christian should not be guided by his senses, but by his reason and conscience as sanctified by grace. Our Lord would teach us that it were better to want senses than gratify them with an offence and wrong to God, against them that cannot deny the pleasures of senses: Mat. v. 29, 30, 'If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.' Better be blind than by wanton gazing run the hazard of damnation; not that we should maim ourselves, but, of the two, count it the less evil. Therefore, to want the sinful pleasure should not be so grievous, when we should be content to want the sense itself. The far greatest part of the world are merely guided by their senses, because the far greatest part of the world are unconverted and unsanctified, and the world is full of allurements to the flesh, and the more we enjoy the good things thereof, the more is corruption strengthened within us: and as the heart stands affected, sensitive objects make a deeper or slighter impression on us. Some temptations, which are nothing to

another, may be great matters to some, who cannot deny themselves without great difficulty. Therefore when such temptations as suit with our fancies and appetites assault us with more than ordinary potency, we must remember sense is not to be the ruling power in our souls, but grace. Sometimes sin is brought to our hands, and the bait is played to our mouths; as Josh. vii. 21, Achan saw, coveted, and purloined the wedge of gold; Prov. vi. 25, 'Lust not after her beauty in thy heart, neither let her take thee with her eyelids;' 2 Sam. xi. 2. David saw Bathsheba, and so his heart was fired. In short, sense is an ill and dangerous guide; it was never given for a judge or counsellor to determine or direct, but an informer to represent the outward forms of things; partly natural, to inform us of things profitable or hurtful to the outward man; partly spiritual, to transmit the objects of God's wisdom, power, and goodness to our minds, or to be the ordinary passage by which the daily effects of God's love and mercy are conveyed to our hearts. God instituted them for helps, but we make them snares. Well, then, better want senses than gratify them with the displeasure of God: to lose an eye is a far less evil than to lose a soul.

[2.] For the tongue. The apostle saith it produceth a world of evil. It hath a great use in religion, to vent the conceptions of our minds to the praise and glory of God: James iii. 9, 'Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.' In the general, think of this; every member must be an instrument of righteousness: is my tongue now employed for God or for Satan? when you are apt to run into censuring, detraction, vain and frivolous talk.

Use 2. To press you to this solemn dedication of yourselves to God, entirely, unreservedly, irrevocably.

1. God giveth himself to you in covenant, Father, Son, and Holy Ghost, all their infinite goodness, wisdom, power, &c.; and will not you give yourselves wholly to God?

2. You are already absolutely, wholly his, and will not you consent that he shall be your God, and you his people? That is all that is wanting: Jer. xxiv. 7, 'And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.' This God worketh by his renewing grace.

3. You are never so much your own as when you are God's, not as to disposal, but as to enjoyment: 1 Cor. iii. 23, 'All are yours, and ye are Christ's, and Christ is God's.' There lieth your safety, glory, and happiness; it is the foundation of all obedience, and of all comfort. (1.) Of obedience, you will not easily yield to temptations; a christian hath this answer ready, I am dedicated to God: 1 Cor. vi. 15, 'Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid!' Nor will you stick at interest: 2 Cor. viii. 5, 'They first gave their ownselves to the Lord, and unto us by the will of God.' (2.) Then for comfort: John xiv. 1, 'Let not your hearts be troubled, ye believe in God, believe also in me;' 1 Tim. vi. 8, 'Having food and raiment, let us be therewith content;' 1 Peter v. 7,

'Casting all your care upon him, for he careth for you.' This easeth you of all your cares and fears, you are God's; nay, it secureth you against eternal miseries: John xii. 20, 'Where I am, there shall my servant be.'

Use 3. To put us upon self-reflection. Is your dedication to God sincere? If so—

1. In the whole course of your conversation you will prefer his interest before your own, and when any interest of your own riseth up against the interest of God, you will set light by it, as if it were nothing worth, and then no self-respects will tempt you to disobey God, though never so powerful; no hire draw you to the smallest sin, nor danger fright you from your duty: Dan. iii. 17, 18, 'Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship thy golden image that thou hast set up;' Acts xx. 24, 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.' If we can but forget ourselves and remember God, he will remember us better than if we had remembered ourselves. We secure whatever we put into God's hands, and venture in his service.

2. You will make conscience how you spend your time and strength; God keepeth account: Luke xix. 23, 'Wherefore gavest not thou my money into the bank, that at my coming I might have required mine own with usury?' So you will keep a faithful reckoning, how you lay out yourselves for God, what share he hath in all things we have and do. God observeth, so must we, whether God have his own, and we do not defraud him. Whose work are you a-doing?

3. You will have a liberal heart; you will think no service too much, or loss too great for God: Phil. i. 21, 'For me to live is Christ;' all other things come from God. Certainly you must not put him off with what the flesh will spare.

SERMON XII.

For sin shall not have dominion over you; for ye are not under the law, but under grace.—ROM. VI. 14.

THE apostle had exhorted them to mortification, ver. 12; to vivification, ver. 13; in both to caution that sin may not usurp the power and place of God, who alone should command and govern both our souls and bodies. To fight for sin is to fight against God, which should be a horrid thing to christians, who should employ all their powers and faculties to keep up God's interest in their souls, by maintaining that new life that is given them by God. If we have any weapons or instruments, they should be employed for God, and not for sin, because sin was not their lord now as heretofore; it neither had, nor shall have dominion over you. If a man should speak to any city (suppose in Hungary, or other frontier of Christendom), newly freed from Turkish

slavery, Care not for the commands and threatenings of the Turks any more, they do not lord it over you as they were wont to do; the very same is the argument of the apostle; sin hath not the same strength against you which before it had, now you are regenerate and alive from the dead. Nay, he speaketh with more advantage of expression than any can in an outward case. Sin hath not, sin shall not have, dominion, &c., if you keep striving and fighting against it; this tyrant shall not recover the kingdom in you which he hath lost, but you shall become victorious by Christ. There are two things which encourage us to fight—(1.) The goodness of the cause; (2.) The assurance and hope of victory. The cause is good; for the business in debate is, to whom we should yield up ourselves? to sin, or to God? or in whose warfare we shall employ the faculties and powers of body and soul? If we take to God's side, the victory is clear, that grace which hath freed us from the tyranny of sin is able to free us still, that we shall no more come under that bondage. Strive we must, for unless we fight and make good our resignation, sin will reign; but let not the sense of our weakness discourage us in our endeavours against sin: though there be some relics of the flesh, yet the sanctification of the Spirit shall prevail, and therefore it is laziness and cowardice if we do not strive duly against sin: '*For sin shall not have dominion over you, for ye are not under the law, but under grace.*'

In the words observe—

1. The privilege of the renewed and striving christian, 'Sin shall not have dominion over you.'

2. The reason of the certainty of it, 'For ye are not under the law, but under grace.' This reason is both negatively and affirmatively expressed.

[1.] Negatively, 'For ye are not under the law.'

[2.] Positively, 'But under grace.' Both expressions have their proper emphasis, as you will see by and by.

1. The privilege of the renewed and striving christian.

[1.] That the renewed christian is here considered is plain from all the foregoing context. He speaketh of those that were 'dead unto sin,' ver. 2, not only in profession and baptismal vow, but really by virtue of their union to Christ, ver. 5. But how is a christian dead unto sin? Not so as that it should be wholly extinguished in us, but so as that it is a-dying, and the victory is sure to those that strive against it. Again, he speaketh of those 'that are alive from the dead,' ver. 13, had a new life begun in them, and have renounced sin, and effectually presented and resigned up themselves to God's use and service.

[2.] That the renewed christian is here considered as striving, because they are the same persons who were exhorted, ver. 12, 'not to let sin reign;' what is here a promise is there an exhortation. Again, they were such as had presented their members and faculties to the Lord as ὅπλα δικαιοσύνης, 'weapons or instruments of righteousness.' Now, what are weapons but for warfare? They had undertaken in their covenant resignation not only to work, but fight for God. Rom. xiii. 12, the graces of the Spirit are called 'armour of light.' Christ doth array us *non ad pompam, sed ad pugnam*—not for show, but use. A christian can do no good, but he must fight first. Again, carnal in-

ferences are rejected with indignation: ver. 15, 'What then, shall we sin, because we are not under the law, but under grace? God forbid!' and therefore the christian here is not considered as loose and lazy, but as warring and fighting against sin. Once more, the argument here implieth it, 'Ye are under grace,' which impelleth and urgeth us to resist sin and the lusts thereof. God giveth power to overcome it. So then the apostle's purpose is to exhort the renewed christian strongly to resist sin, because through grace he is sure to carry away the victory; whilst we work and concur with our wills and endeavours, 'God worketh in us both to will and to do,' Phil. ii. 12.

2. The reason of it—

[1.] Negatively expressed, 'Ye are not under the law.' By the law is meant the covenant of works, which requireth exact obedience, but giveth no strength to obey; the law requireth what we must do, but giveth no power to do what it commandeth; it forbiddeth sin, and denounceth judgment; it terrifieth by its threatenings, and raiseth a tempest in the conscience; but it doth not afford us any help and relief, and so rather irritateth and provoketh the power of sin than suppresseth it: Rom. vii. 8, 'Sin taking occasion, wrought in me all manner of concupiscence; for without the law sin was dead.' As a river swelleth the more it is restrained by any let or dam, so is corruption stirred, and then a man is discouraged, giveth over all endeavour of repressing it. So 2 Cor. iii. 6, 'The letter killeth, but the Spirit giveth life.' The first covenant did only denounce and aggravate our condemnation, and put us in despair.

[2.] Affirmatively and positively expressed: 'But under grace,' under the new covenant, or under the grace of Jesus Christ, who hath not only redeemed us from the guilt of sin, but also from the power of sin. The grace of remission is our encouragement, and the grace of sanctification our help and relief.

(1.) The grace of remission is a great encouragement, freeth us from the bondage of despairing thoughts, which weaken our endeavours; therefore the apostle opposeth the spirit of power to the spirit of fear. Christ offering a pardon upon repentance, doth strengthen our hands in our work.

(2.) The grace of sanctification is our help. God, by his Spirit, giveth life and strength to do what he requires of us, and power to resist sin, that we may overcome it: Rom. viii. 2, 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;' 1 John v. 4, 'Whosoever is born of God overcometh the world, and this is the victory whereby we overcome the world, even our faith.' *Lux jubet, gratia juvat*—the law commandeth, but grace helpeth.

Doct. That sin should not, and shall not, reign over those who are under the sacred power and influence of Jesus Christ.

1. *De jure,* it should not reign over them; it hath no right to rule, it is a usurper. They who are redeemed by Christ should bind this duty upon their hearts, charge themselves with it, to take heed that sin doth not reign. It was once our lord and master, but we have changed masters, and profess ourselves now to be dead to sin and alive unto God through Jesus Christ our Lord; therefore we should strive against it, lest it recover its old dominion over us.

2. *De facto*, it is not fully obeyed; it doth not absolutely get the victory, and bear rule in our hearts, but is weakened more and more in them who have given up themselves to the regimen and government of grace. Here—

[1.] What is the dominion of sin?

[2.] What need the children of God to take heed it be not set up in their hearts?

[3.] What hopes and encouragements they have by the gospel or grace of Jesus Christ whilst they are striving against it?

First, What is the dominion of sin? That will be best known by some distinctions and propositions.

1. We must distinguish between the being and reign of sin. The apostle doth not say, 'Ye shall not sin any more, because ye are not under the law, but under grace;' but 'sin shall not have dominion over you,' it shall not get the better. Sin doth remain and dwell in the saints, though not reign over them; as the beasts in Dan. vii. 12, their dominion was taken away, yet their lives were prolonged for a season and time. It is cast down in regard of regency, but not cast out in regard of inherency; grace doth not wholly extinguish it, but only repel the motions of it. Sin will rebel, but it shall not reign; they do not give way to it, nor actually obey and embrace the commands of it; they do not do all that sin would have them to do. If the apostle had said, Let not sin *be* in your mortal bodies, as long as we carry flesh about us, he would not have expected the exhortation to have been fully answered; but he saith, Let it not *reign*, which as well can as it ought to be complied with.

2. Sin doth reign when either it is not opposed, or when it is opposed weakly and with a faint resistance. Where it is not opposed, there it remaineth in its full strength; and where it is opposed weakly, and without any victory and success, it argueth only a sense of duty, but no effect of grace.

[1.] Sin reigneth when it is not opposed, when a man doth yield up himself to execute all the commands thereof, and doth fulfil and obey its lusts; as the ambitious, the worldly, and the voluptuous do whatsoever their lusts command them, with a miserable bondage, yea, they willingly walk after it: Prov. vii. 22, 'He goeth after her straightway as an ox to the slaughter, or as a fool to the correction of the stocks.' Sin is as a guest to evil men, but as a thief and robber to the godly, welcome to the one, but the other would not have it come into their hearts. It is one thing to wear a chain as an ornament, another as a bond and fetter; to give way to sin, or to have it break in upon us; to put it on willingly, or to have it put and forced upon us. It may be they may be sensible of it, they may purpose not to do it, or may complain of it; but this is a constant truth, that we oftener complain of sin than we do resist it, and oftener resist it than prevail against it. It is not enough for men to see their sins, or blame them in themselves, or to purpose to amend them and forsake them, but they must strive to overcome them, and in striving, prevail. But we speak now of the first complaining of sin. There is a double deceit of heart, whereby men harden themselves in complaining of sin without resistance of it. (1.) Either men complain of other sins, and not the main, as if a man

should complain of an aching tooth when the disease hath seized upon the vitals; or of a cut finger when at the same time he is wounded at the heart; of wandering thoughts in prayer when at the same time the heart is habitually averse or estranged from God, through some idols which are set up there: Ezek. xiv. 3, 5, 'Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face; should I be inquired of at all by them?' and ver. 5, 'That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.' They complain of want of quickening grace, when it may be they want converting grace, as if we would have the Spirit of God to blow to a dead coal. So when we pray for strengthening grace, when we should ask renewing grace, and confess only the infirmities of the saints, when we should bewail the misery of an unregenerate carnal estate; and we cry out of some incident weaknesses, when we should first see that our habitual aversion from God is cured. As Moses pleaded many things why he should not be sent to Egypt, he was not eloquent, and the like: Exod. iv. 19, 'Go return into Egypt, for all the men are dead which sought thy life;' he had never pleaded this, but God knew where the pinch was, and that was the main ground of his tergiversation, and therefore gently toucheth his privy sore. So some complain of other things, this and that is amiss, but the main thing is neglected and lightly passed over. (2.) We rather complain than give over sinning; resistance is certainly a greater evidence of a sincere heart than complaining. We should not be so haunted with temptations if we did resist more: James iv. 7, 'Resist the devil, and he shall flee from you.' Satan only hath weapons offensive, as fiery darts; he hath none defensive, as a christian hath, namely, sword and shield; and we should not be so much troubled with the ill consequents of sin. Who will pity that man that complains of soreness and pain, and doth not take the gravel out of his shoe? If you wound and gore yourselves, no question but your smart and trouble is real, you do not complain in hypocrisy; but who is to be blamed? your business is to remove the cause. We read of the young man, Mat. x. 22, 'He was sad at that saying, and went away grieved, for he had great possessions.' His grief was a real grief, but the cause was in himself; he would have Christ, and yet keep his love to the world still; so many complain of their lusts, not as a burden, for they indulge them, but because of their inconvenience; they cannot reconcile their sense of duty with those corrupt affections which it apparently disproveth.

[2.] When it is opposed weakly, and with a faint resistance. It is not enough for men to see their sins, and blame them in themselves, or purpose to amend and forsake them, but they must strive to overcome them, and in striving prevail, for otherwise sensuality carrieth it, because our reason and will make too weak an opposition. Jesus Christ our head and chief resisted Satan's motions with indignation, 'Get thee behind me, Satan;' so must we. When we speak faintly and coldly, the devil reneweth the assault with the more violence; therefore our resistance must be valid and strong. Many purposes there are that come to nothing, because they are not deep and serious: Pharaoh in his qualms proposed to let the children of Israel go; and

yet, when it came to it, he would not let them go: Saul purposed in his heart not to kill David, yea, bound it by an oath; yet afterwards he attempted it, 1 Sam. xix. 6, compared with 10 and 11. So many times they purpose to avoid the sin by which they have been foiled; but when the temptation returneth, they are overborne with it, as marsh ground is drowned with the return of every tide. Many are persuaded that sin is evil, as contrary to God and hurtful to themselves; hereupon they have some mind to let it go, yea, some wishes and weak desires, that Christ would save them from it; yet still have a love that is greater than their dislike, the bent of their hearts is more for it than against it, and their habitual inclination is more to keep it than leave it. Therefore we must look not only to our endeavour, but to the success that we have against sin; for if our will were more strong, and our endeavour more serious, we should have more success; if there were a firm ratified resolution of mortifying and crucifying every sin, and an endeavouring against sin with all speed and diligence, the old man would more decay in us, and the life of grace be set up with greater power and efficacy. I would not leave this point without distinct information.

(1.) Then, there are certain unavoidable infirmities which the saints cannot get rid of, though they fain would; such as the apostle speaketh of, Rom. vii. 19, 'When I would do good, evil is present with me.' As those swarms of noisome and unsavoury thoughts, which are injected on a sudden, and do hinder us and distract us in the best employment, wandering thoughts in the time of prayer, never distinctly consented to, rash words spoken of a sudden, sudden unpremeditated actions. In these cases watching and striving is conquering, for you do prevail in part, though not in whole; it preventeth many of them. Of this nature are want of degrees of love to God, and that liberty and purity in his service which the holy soul aimeth at, and the first stirrings and risings of corruption in the heart.

(2.) There are a smaller sort of sins, as the sins of daily incursion: James iii. 2, 'In many things we offend all of us.' There is no man so exact but his watch is intermitted, and then he will be sinning; other cannot be looked for in this state of frailty wherein we now are. We bewray too much dulness, weariness, formality in our duties to God, our domestic crosses put us into fits of anger and discontent; in our public actions some intermixture of hypocrisy and vainglory, some high-mindedness in our prosperity, some distrust and uncomely disquiet of spirit in our adversity. Our Lord telleth us, John xiii. 10, 'He that is washed, needeth not save to wash his feet.' They that are in a holy state, by walking up and down in the world, in the several businesses and employments thereof, contract some filth, which must be washed off every day by a renewed application of the blood of Christ, which is the fountain God hath opened for uncleanness. Though the saints do not (like swine) voluntarily wallow in the puddle, yet in a polluted world they contract some filth. In this case, every failing must make us more wary and watchful, and teach us wisdom, that we do not lapse another time.

(3.) By the sway of great and headstrong passions, some that make conscience of their ways in the general may fall into sins more heinous,

but they do not make a trade of it, or settle in such an evil way. To lapse ordinarily, frequently, easily into these sins, will not stand with grace. The saints may fail in their duty strangely on occasions, as David, Peter, Lot, &c.; as a man sailing into France, a tempest may drive him into Spain, or some other country. Their face is towards heaven, but a sudden passion may drive them another way; as the wicked are good by fits, but evil by constitution. So the children of God, the constitution and bent of their hearts is towards God; for a fit or so they may do things misbecoming the new nature, but as soon as awakened, they retract their sins by a special repentance: Ps. li. 3, 4, 'For I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight.'

[3.] As sin in general should not bear sway in our hearts, so no one sin should have dominion over us: Ps. cxix. 133, 'Order my steps in thy word, and let not any iniquity have dominion over me;' neither this nor that. One sin allowed may keep God out of the throne, and may keep afoot Satan's interest in the soul. Certainly he that is in the state of grace lieth in no known sin. Every known sin sets up another god and lord, and all his actions will have an evil tincture from that sin; every action will be levelled with the main thing which he affects, be it what it will be; therefore it is dangerous to know anything to be sin, and yet to go on still to commit it, though it be not *in materia gravi*, in a heinous case; as for instance, vain speeches, wanton gestures, &c.; he knoweth it is a sin to be idle; it cometh into his mind; his conscience telleth him that he should not, yet he will: so for immoderate gaming, as to the expense of time or money, if one convinced that he should not yet will use it; these lesser failings persisted in, and kept up constantly against the light and checks of conscience, may amount to a dangerous evil. Surely all that fear and love God should be very tender of displeasing and dishonouring him. The domination of acts of sin is dangerous; though they be not settled so as to damn him, yet they may cause God to afflict you, hide his face from you, and humble you with a sense of his displeasure. Small sins continued in against checks of conscience may do us a great deal of harm, and get the upper hand of the sinner, and bring him under in time; after, if habituated by long custom, so as he cannot easily shake off the yoke, or redeem himself from the tyranny thereof, they steal into the soul insensibly, and get strength, as multiplied acts; but gross presumptuous sins by one single act bring a mighty advantage to the flesh, weaken the spirit, advance themselves suddenly.

[4.] As particular sins get into the throne by turns, sometimes one sometimes another, so there are evil frames of spirit that do more directly oppose the esteem and sovereignty and power of God in the heart; as those three mentioned: 1 John ii. 16, 'The lust of the flesh, the lust of the eye, and the pride of life;' either voluptuousness or the inordinate love of pleasures, when men make it their business to gratify their senses, and glut and throng their hearts with all manner of delights; or else are surprised with an immeasurable desire of heaping up riches, or affectation of credit and honour. Now these evil frames

of heart should be the more watched and striven against, because these sins rise up against God, as he is the last end and chief good; they set up idols instead of God, mammon instead of God. All that are carnal and unsanctified are under the power of these: Luke viii. 14, 'That which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring forth no fruit to perfection;' they never carry on religion to any good effect and purpose. And there are none of God's children but need constantly to be mortifying and subduing them. As in a garden the weeds will grow, because the roots are not quite plucked up, so there must be a constant mortification, because they are natural to us, and the back bias of corruption is not wholly taken off, even in the most mortified of God's children.

[5.] There is a dominion of sin, which is more gross and sensible, or more secret and close. More open; for though sin doth reign in every one by nature, yet this dominion doth more sensibly appear in some than others, who are judicially given up to be under the visible dominion of sin, as the just fruit of their voluntary living under that yoke, and are set forth as warnings to the rest of the world, as men hung up in chains of darkness; they are apparently and *in conspectu hominum* instances of this woful slavery; every man that seeth them, and is acquainted with their course of life, may without breach of charity say, There goeth one who declareth himself to be a servant to sin. This may be either as to sin in general, or to some particular sin.

(1.) To sin in general. Whosoever he be that, instead of trembling at God's word, scoffeth at it, and maketh more account of the course of this world than of the will of God, of the fashions of men than of God's word, and thinketh the scorn of a base worm, that would deride him for godliness, a greater terror than the wrath of the eternal God, and the love of his carnal companions is prized as a greater happiness than communion with Christ, and, instead of working out his salvation with fear and trembling, runneth into all excess of riot, or carelessly neglects his precious soul while he pampereth his vile body, and doth voluntarily and ordinarily leave the boat to the stream, and give up himself to serve his corruptions without resistance or seeking out for help; this man is without dispute, and in the eye of all the world, a slave to sin: Rom. vi. 16, 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are, whether of sin unto death, or of obedience unto righteousness?' It is an apparent case; a man that giveth up himself to go on in the way of his own heart, restraineth himself in nothing which it affects, is one of sin's slaves. So our Lord Jesus: John viii. 34, 'Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin;' there needeth no further doubt nor debate about the matter. He that goeth on in a trade of sin, and maketh that his work and business in the world, never seriously looking after the saving of his soul, this soul is one in whom sin reigneth.

(2.) To some particular sin. As we have instances of carnal wretches in the general, so of some poor captive souls that remain under the full power and tyranny of this or that lust, and are so remarkable for their slavery and bondage under it that the world will point at them, and

say, There goeth a glutton, a drunkard, an adulterer, a covetous worldling and muckworm, a proud envious person; their sin is broken out in some filthy sore and scab, that is visible to every common eye and view, either their covetousness or gluttony, or ambitious affectation of greatness, &c. Observers may truly say, There is one whose god is his belly, a slave to appetite: 2 Peter ii. 19, 'While they promise themselves liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.' They grow proverbial for giving up themselves wholly to such a conquering and prevailing lust. As in natural things, several men have their distinct excellences, some are famous for a strong sight, some for an exquisite ear, some for a nimble tongue, some for agility of body; so these have some notable excess in this or that sort of sin. Or as the saints of God are eminent for some special graces, Abraham for faith, Moses for meekness, Job for patience, Joseph for chastity, Timothy for temperance; so these have their notorious and contrary blemishes.

2. There is a more secret and close dominion of sin, that is varnished over with a fair appearance. Men have many good qualities, no notorious blemishes, but yet some sensitive good or other lieth nearest the heart, and occupieth the room and place of God; that is, it is loved, respected, and served instead of God, or more than God. That which is our chiefest good or last end is our god, or occupieth the room of God: Mat. vi. 24, 'No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other: ye cannot serve God and mammon;' John v. 44, 'How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?' Luke xiv. 26, 'If any come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.' We must be dead not only to carnal pleasures, but to relations, estate, yea, life and all; nothing on this side God must sit nearest the heart, nor bring us under its command and power: 1 Cor. vi. 12, 'I will not be brought under the power of anything.' We are besotted and bewitched with some temporal thing, cannot part with it, or leave it for God's sake, or notwithstanding all the mischief it doth to his interest in the soul: though a man serve it cunningly, closely, and by a cleanly conveyance, yet all his religion is to hide and feed this lust.

[6.] There is a predominancy of one sin over another, and the predominancy of sin over grace. In the first sense renewed men may be said to have some reigning corruption or predominant sin, namely, in comparison of other sins. That such predominant sins they have appeareth by the great sway and power they bear in commanding other evils to be committed or foreborne accordingly as they contribute to the advancement or hindrance of this sin; as in the body, a wen or strain draweth all the noxious humours to itself, and thereby groweth more great and monstrous. It appeareth also by the frequent relapses of the saints into them, and their unwillingness to admit admonition and reproof for them, and sometimes their falling into them out of an inward propensity, when outward temptations are none, or weak, or

very few. Well, then, there are some sins which are less mortified than others, or unto which they are naturally carried by constitution, or education, natural inclination, or course of life. Thus David had his iniquity: Ps. xviii. 23, 'I was also upright before him, and I kept myself from mine iniquity;' whether it were hastiness or distrust of the promise, or also an inclination to revenge himself, some sins that men savour, or withstand less, or which are more urgent and importunate upon them, and steal away their hearts most from God, the great pond into which other rivulets or streams of sin do empty themselves, or that bough or limb which taketh away the nourishment from all the under-shrubs, that which is loved and delighted in above other sins, and when other sins will not prevail, the devil sets this a-work, as the disciples looked on the disciple whom Jesus loved: John xiii. 23, 24, 'Now there was leaning on Jesus' bosom one of the disciples whom Jesus loved. Simon Peter therefore beckoned unto him that he should ask who it should be of whom he spake.' Well, then, in regard of other sins, one may reign and sit in the throne of the heart, or be loved more than another; but not in regard of predominancy over grace, for that is contrary to the new nature, that sin should have the upper hand constantly and universally in the soul. For any one thing, though never so lawful in itself, habitually loved more than God, will not stand with sincerity: Luke xiv. 33, 'Whosoever he be that forsaketh not all that he hath, he cannot be my disciple.' If we must not keep our natural comforts, certainly not our carnal lusts. To love anything apart from Christ, or against Christ, or above Christ, is a dispossessing of Christ, or a casting him out of the throne.

[7.] There is a twofold prevalency and dominion—actual or habitual. Actual is only for a time, habitual for a constancy; though a regenerate man be not one that lets sin reign over him habitually, yet too often doth sin reign over him actually, as to some particular acts of sin.

(1.) The habitual reign of sin may be known by the general frame and state of the heart and life, where it is constantly yielded unto, and not controlled and opposed, but beareth sway with the contentment and delight of the party sinning. Men give the bridle to sin, and let it lead them whither it will, and generally walk after the flesh, and not after the Spirit. No doubt that is *peccatum regnans, cui homo nec vult, nec potest resistere;* the sinner hath neither will nor power, because usually after many lapses into heinous sin, God giveth up men to penal or judicial hardness of heart; they first voluntarily take on these bonds and chains upon themselves; these are said 'to walk after their own lusts,' 2 Peter iii. 3; 'to continue or live in sin,' Rom. vi. 2; 'to be dead in trespasses and sins,' Eph. ii. 1; 'to serve divers lusts and pleasures,' Titus iii. 3; 'to draw on iniquity with cart-ropes,' Isa. v. 18; to addict and give up themselves to a trade of sin with delight and consent. But, more closely, the reign of sin is never broken till the flesh be made subject to the Spirit; that will be found by examining every day what advantage the Spirit hath gotten against the flesh, or the flesh against the Spirit, how providences and ordinances are blessed for that end, or for the weakening of sin; for every day the one or the other gets ground. Dough once soured with leaven, will never lose the taste and smatch, but the sweetness of the corn may prevail above

it. Sin dwelleth in the heart, but doth it decay? Gal. v. 16, 'This I say, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.'

(2.) Actual sin may now and then get a victory over the faithful, but not a full quiet reign. Sin actually prevaileth when we do that which is evil against our consciences, or yield *pro hic et nunc* to obey sin in the lusts thereof. It gaineth our consent for the time, but the general frame and bent of the heart is against it. In short, when sin is perfected into some evil action, or 'lust hath conceived and brought forth sin,' James i. 15, that is, some heinous offence, for that time no question it hath the upper hand, and carrieth it from grace, and the flesh doth show itself in them more than the Spirit. A man may please a lesser friend before a greater in an act or two, but every presumptuous act of sin puts the sceptre into his hands. Note, that the predominancy spoken of in the former distinction and this do much prejudice a christian, waste his conscience, hinder his joy of faith; and if not broken in time, or we sin often, we cannot be excused from the habitual reign of sin. Note again, every dislike doth not hinder the reign of sin; it doth constantly govern our lives, though there may be some resistance.

SERMON XIII.

For sin shall not have dominion over you; for ye are not under the law, but under grace.—ROM. VI. 14.

SECONDLY, I now come to handle the second general. There is a necessity incumbent upon them—

1. From their own proneness and proclivity to fall into sin.
2. From the mischiefs arising from reigning sin.
3. From the unsuitableness of it to their renewed state.
4. They cannot otherwise maintain their hopes of glory.

First, Because of their own proneness and proclivity to this evil. That appeareth—

1. Because there is sin still in us, a bosom enemy which is born and bred with us, and therefore will soon get the advantage of grace, if it be not well watched and resisted, as nettles and weeds, which are kindly to the soil, and grow of their own accord, will soon choke flowers and better herbs, which are planted by care and industry, when they are neglected and not continually rooted out. We cannot get rid of this cursed inmate till this outward tabernacle be dissolved, and this house of clay be crumbled into dust, like ivy gotten into a wall, that will not be destroyed till the wall be pulled down; the Israelites could not wholly expel the Canaanites; and therefore we are the more obliged to keep them under. Our nature is so inclinable to this slavery, that if God subtract his grace, and we be altogether negligent, we shall soon rue the sad effects of it.

2. It is not only in us, but it is always working in us, and striving for the mastery. Sin is not as other things, which, as they grow in age, they grow more quiet and tame. No; it is every day more active

and stirring: James iv. 5, 'The spirit that dwelleth in us lusteth to envy.' It is not a sleepy, but a working stirring principle: Rom. vii. 8, 'Sin wrought in me all manner of concupiscence.' If it were a dull and an inactive habit, the danger were not so great; but it is always working, and putting forth itself, and seeking to gain an interest in our affections, and a command over all our motions and actions. Therefore, unless we do our part to keep it under, we shall soon revert to our old slavery. It is like a living fountain, that poureth out waters, though nobody cometh to drink of it; though there be nothing to irritate it but God's law and the motions of his Spirit, there is a continual fermentation of the corrupt humours in our souls.

3. It is always warring, as well as working: Rom. vii. 23, 'I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.' Sin seeketh to deface all these impressions of God which are upon the heart, which bind the conscience to holiness, and to stifle all these motions that tend to it. That it may alone reign in the heart without control, it sets itself in direct opposition against all those dictates of conscience, and holy motions and inspirations, that the sinner may be fully captivated to do what the flesh requireth to be done by him; therefore it must be kept under as a slave, or it will get up as a tyrant and domineer. One sin that we least suspect may bring us under this slavery. It doth not only make us flexible and yielding to temptations, but it doth urge and impel us thereunto. We think and speak too gently of corruption when we think and speak of it as a tame thing, that worketh not till it be irritated by the suggestions of Satan. No; it riseth up in arms against everything of God in the heart.

4. The more it acteth, the more it getteth strength, as all habits are increased by multiplied acts; and when we have once yielded, we are ready to yield again, as a brand that hath been once burned is more apt to take fire a second time: Deut. xxix. 19, 'And it come to pass, when he heareth to words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst.' After men have once committed a sin, they are more vehement to venture on it again; at first we cannot get down sin so easily, till a habit and custom hath smoothed it to our throats. Well, then, this bondage is daily increasing, and more hard to be prevented. By multiplied acts a custom creepeth on us, which is as another nature, and that which might be easily remedied at first groweth more difficult to be subdued. As diseases looked to at first are easy to be cured, but when once they become inveterate the cure is more desperate, so are sins before we are hardened into a custom: Jer. xiii. 23, 'Can an Ethiopian change his skin, or the leopard his spots? then may ye also do good who are accustomed to do evil.' No means will then prevail to work it out of them, or bring them to any good; the more we sin, the more are we enthralled to sin, as a nail, the more it is knocked, the more it is fastened into the wood. A sinner is often compared to a slave or servant; now there were two sorts of servants or slaves—such as were so by covenant and by their own consent, or such as were so by conquest or surprisal in war. The first similitude is used, Rom. vi. 16, 'Know

ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness.' The other servant by conquest is spoken of, 2 Peter ii. 19, 'For of whom a man is overcome, of the same also is he brought into bondage.' Now these notions I would rank thus: every carnal man at his first entrance into a course of vanity and sin is a servant by consent, hire, or contract, for he doth consecrate his life and his love, his time and his care, his actions and his employments to please his lusts; we first willingly and by our own default give up ourselves to this course. But the customary sinner by conquest, that hath so crippled and maimed his faculties that he cannot be at liberty if he would, then they grow complete slaves to their lusts, as captives in war are servants to their conquerors; for whilst they do voluntarily and ordinarily give up themselves to serve the devil and their own corruptions without resistance, or crying to Christ for help, they are very bond-slaves and held in chains of darkness, till the supreme judge execute deserved wrath upon them. Augustine complaineth, *Ligatus eram, non ferro alieno, sed mea ferrea voluntate, velle meum tenebat inimicus, et me mihi catenam fecerat et constrinxerat me*—Lord, I am bound, not with iron, but with an obstinate will; I gave my will to mine enemy, and he made a chain of it to bind me, and keep me from thee; *quippe ex voluntate perversa facta est libido; et dum servitur libidini, facta est consuetudo; et dum consuetudini non resistitur, facta est necessitas*—a perverse will gave way to lustings, and lusting made way for a custom, and custom let alone brought a necessity upon me, that I can do nothing but sin against thee. Thus are we by little and little enslaved, and brought under the power of every carnal vanity. Well, now, put all together; are these things spoken of ourselves or of another? Is it so indeed, that there is such a warring? and are we not obliged to be watchful and careful?

Secondly, From the mischievous influence and heinous nature of reigning sin.

1. When sin reigneth, it plucketh the sceptre out of God's hands, and giveth it to some vile and base thing which is set up in God's stead; as the setting up of a usurper is the rejection of the lawful king. The throne belonging to God must be kept for him alone; therefore every degree of service done to sin includeth a like degree of treason and infidelity to Christ. Our Lord telleth us, Mat. vi. 24, 'No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other: ye cannot serve God and mammon.' As no man can serve two masters, God and mammon, so every one serveth one of these, God or mammon, for the throne is never empty; but between both of them you cannot divide your heart. Neither dominion nor wedlock can endure partners; so that by cleaving to the one, you refuse and renounce the other. To serve God is to give up a man's mind, and heart, and whole man, to know and do what God requireth, whatever be the consequences. Now this doth necessarily imply a renunciation of all those things which cross and contradict the will of God, be it devil, world, or flesh. So to serve mammon is to give up a man's mind, heart, endeavour to find out and follow after the riches, honours, and pleasures of the world,

whatever may come of it. He that would serve God must do nothing but what God alloweth him in the matter of pleasure, profit, or preferment, or any other thing; for God is not well served unless he be served as a master commanding and governing all our actions. On the other side, he that serveth the world giveth God only what the world and flesh can spare, so much religion, strictness, and good conscience as will stand with his carnal ends and affections; for then the world is served as a master when men dispose of themselves and all their concernments, and rule themselves and please themselves, according to that fleshly and worldly appetite and fancy that governeth them; and God is no further loved, obeyed, pleased, than that love of honour, profit, or pleasure will give leave. Well, then, by this you may plainly see that the setting up of any lust to reign is a laying aside and a deposing of God; for if a man be bound absolutely to resign up himself to the will and disposal of God, and to obey him, and love and serve him with all his powers, and this man on the contrary giveth up himself into the hands of some carnal affection of his, be it pride, sensuality, or love of worldly things, and this ruleth him, and this governeth him, and this he studieth to please and gratify, certainly these pleasures, or profits, or honours are set up in God's stead; it is a plain refusing one, and a cleaving to the other, a despising God and Christ, and a preferring the world and Satan. And it will not help the matter, though we profess Christ to be the Lord: all formal titles are a mockage: Mat. vii. 21, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven;' Luke vi. 46, 'And why call ye me, Lord, Lord, and do not the things which I say?' Many who profess Christ to be their Lord, are as true bondmen to Satan as the heathen who offered sacrifice to him; and a drunken and unclean christian is as true a servant to the devil as the votaries and worshippers of Priapus, or Bacchus, or Venus; for he doth as absolutely command your affections as he did theirs; and though you are Christ's by profession, yet you are Satan's by possession and occupation, and the bond of your servitude is altogether as firm and as strong, though it be more inward and secret, than their rites of worship. Neither will it help the matter, that as you do not profess, so you do not intend so; though we do not formally intend this, yet virtually we do, and so God will account it; it is *finis operis*, though not *operantis*. If a wife be false to her husband's bed, will it be excuse enough to say she did not intend to wrong him? or will such a saying excuse a subject that is disloyal to his prince, and sets up a usurper? Well, then, what horror should this beget in our minds! and what care should we take that sin may not reign!

2. The reign of sin is mischievous to us. Sin, when it once gets the throne, it groweth outrageous, and involveth us in so many inconveniences, that we cannot easily disentangle ourselves, and get out again.

[1.] This is one, that it turneth the man upside down, and degradeth and depresseth him to the rank of beasts. A brutish worlding, that once gratifieth his carnal affections, is but a nobler kind of beast; he employeth his reason to gratify his appetite, and puts conscience under the dominion of sense, and so inverteth the whole nature of a man:

Titus iii. 3, 'Serving divers lusts and pleasures.' The worldly bait taketh advantage of the brutish part, when reason is asleep, and then the beast rideth and ruleth the man, and reason becometh a slave to sensuality.

[2.] This servitude is so burdensome as well as base, and attended with so much pain and shame, that those that know the service of sin (as we all do by sad experience) should use all caution that it never bring them into bondage. Again the apostle dissuadeth from the reign of sin by this argument: Rom. vi. 21, 'When ye were the servants of sin, ye were free from righteousness; what fruit had ye then in those things whereof ye are now ashamed?' As if he had said, You have full experience of the service of sin, and the fruits of it; what fruit then? Before you had a contrary principle set up in your hearts, you are ashamed now; that is, now ye know better things, but what fruit then? Nothing but toils, and gripes, and fears, and sad twinges of conscience; for what other thing can be expected of him that every day liveth within a step of hell? The devil hath one bad property, which no other master hath, how cruel soever, and that is, to plague and torment them most who have done him most continual and faithful service. Those that have sinned most have most horror, and every degree of carnal indulgence hath a proportionable degree of fear and shame and punishment. I speak nothing all this while of the wasting of estate and health, of the loss of credit and interest, of the cost and pains which the drudgery of sin puts men upon; many suffer more hardship in Satan's service than any man in God's; their sin costs them dearer than any martyr ever endured to go to heaven. Lastly, the reward of all is everlasting destruction: Rom. vi. 21, 'For the end of these things is death; but being made free from sin, and become the servants of righteousness, ye have your fruit unto holiness, and the end everlasting life.' After all your time and strength hath been spent in the pursuit of vanity, what is the issue but everlasting horror and punishment? Oh! then, when you see the bait, remember the hook; when you hear the serpent hiss, see its sting; and reckon that everlasting death is attending the eating of forbidden fruit. When it seemeth most pleasant to the eye, let not the pomps and vanities of the world entice you into a forgetfulness of God, before whom you must appear as your judge; nor of your immortal souls, which must one day be rent from the embraces of the body, and will survive them, and be commanded into the everlasting regions of light or darkness, ease or sorrow. Hell and heaven are not matters to be trifled with, nor should we easily hazard the feeling of the one, or the loss of the other.

3. The mischievous influence and heinous nature of reigning sin appeareth in this, that it rendereth your sincerity questionable; yea, rather it is a sure note of a carnal state, where it is habitual. There will be pride, earthliness, and sensuality dwelling, stirring and working in the best of God's children; but it hath not its wonted power over them. Christ will not reckon men slaves by their having sin, nor yet by their daily failings and infirmities, nor by their falling now and then into foul faults by the violence of a temptation, unless they settle in a constant trade of sin, and set up no course of mortification against it. Though there be not a good man upon earth that sinneth not, yet

surely there is a difference between the regenerate and unregenerate. There are some 'whose spot is not as the spot of God's children,' Deut. xxxii. 5. There is a difference between sins. God gave the priest under the law direction how to put a difference between leprous persons, some of which were unclean, others clean, Lev. xiii. 38, 39; there was some leprosy that spoiled the skin, but did not fret the flesh, which the priest was to pronounce clean. God showeth himself hereby merciful to the infirmities of his people, not esteeming every spot and deformity in them as malignant sin; so ver. 23, 'If the bright spot stay in his place, and spread not, it is a burning boil, and the priest shall pronounce him clean;' to wit, from the contagion of leprosy; which signified, that though the signs and marks of sin which God hath healed by forgiveness remain still, yet, if they spread not, that is, reign not in our mortal bodies, they shall not be imputed to us, but forgiven: 'Because we are not under the law, but under grace.' On the other side, if the spot were turned bright, and deeper than the skin, the priest was to pronounce him unclean; ver. 25, 'And if it did spread much abroad, the priest was to pronounce him unclean; it was the plague of leprosy,' ver. 27. And again we read in ver. 44, 'When the priest was to pronounce him utterly unclean, his plague was in his head.' If to infirmity there be added malignity and presumption, it maketh the sinner a spiritual leper in the sight of God; and 'he did rend his clothes, and make bare his head, and cry out, Unclean, unclean,' ver. 45, importing thereby humble and penitent acknowledgment, or broken-hearted representing of our sin and misery, or sense of our own plague and grief: and he was to dwell alone till he was healed, ver. 46; that is, he was deprived of communion with God till a thorough cure was wrought in him. As it was in the ordinances of the law, so it is true also in the gospel. There is a difference between sins and sins, and sinners and sinners; there is a difference between dimness of sight and blindness, between numbness and death, between want of sense and want of life, between slumbering and sleeping, between slipping into a ditch and tumbling ourselves headlong into the mire; so there is a difference between infirmities and iniquities, a failing out of ignorance and weakness and some powerful temptation, and a running headlong unto all ungodliness. God's children have their failings, but a burning and earnest desire to be freed from them; in others there is a wallowing in sin without any care of remedy; in the one it is a failing in point of particular duty, in the other a rebellion. Judas and Peter both sinned against their master; the one denied him, the other betrayed him; the one was overcome by fear, the other inclined by covetousness of a little money; the one plotted, the other was surprised. A purpose and a surprise are two different things; the one went out and wept bitterly, the other was given up to raging despair. David did not make a trade of adultery, nor bathe himself in filthy lusts. Noah was drunk by not knowing the force of the juice of the grape. They do not lie in this state, but seek to get out of it by repentance. Closer discoveries I reserve to the use.

Thirdly, My next argument is the unsuitableness and uncomeliness that sin should reign in christians, who are Christ's, and should live to him, and for him. It misbecometh them as they profess themselves

to be Christ's. We have no power to dispose of ourselves, being wholly his by purchase and covenant.

1. By purchase: 1 Cor. vi. 19, 20, 'Ye are not your own, ye are bought with a price.' *Quod venditur transit in potestatem ementis*— the buyer hath a power over what he hath bought. We were lost, sold away, had sold ourselves against all right and justice; but Christ was pleased to redeem us, and that with no slight thing, but his own blood. Now how can you look your Redeemer in the face at the last day? If you have any sense and belief of christian mysteries, you should be afraid to rob Christ of his purchase: 1 Cor. vi. 15, 'Shall I take the members of Christ, and make them the members of a harlot? God forbid!' He hath bought us to this very end, that you may be no longer under the slavery of sin, but under his blessed government, and the sceptre of his Spirit: Titus ii. 14, 'He hath redeemed us from all iniquity;' that was his end, to set us at liberty, and free us from our sins; and therefore, for us to despise the benefit, and to count our bondage to be a delight and privilege, this is to build up again that which he came to destroy, to put our Redeemer to shame, to tie those cords the faster which he came to unloose; and so it is as great an affront and disparagement of his undertaking as possibly can be. Therefore let not sin live and reign.

2. We are his not only by purchase, but by covenant: Ezek. xvi. 8, 'I entered into covenant with thee, and thou becamest mine.' We wholly gave over ourselves to his use and service. This covenant was ratified in baptism, wherein 'we were planted into the likeness of his death,' Rom. vi. 3–5. How into the likeness of his death? To die unto sin, as he died for sin; that is explained by the apostle, ver. 9, 'Christ being raised from the dead, dieth no more, death hath no more dominion over him.' His resurrection instated him in an eternal life, never to come under the power of death again; so are we to rise to a new life, never to return to our sins again. Now shall we rescind our baptismal vows, and after we have resigned ourselves to Christ, give the sovereignty to another? The hands of consecration have been upon us, and therefore to allow ourselves in any course and way of sinning is to alienate ourselves, and to employ ourselves not only to a common, but a vile and base use. When Ananias had dedicated that that was in his power, and kept back part for private use, God struck him dead in the place, Acts v.; and if we alienate ourselves, who were not in our own power, and were Christ's before the consecration, of how much severer vengeance shall we be worthy! God complaineth of the wrong of parents, Ezek. xvi. 20, that they took sons and daughters born to him, and sacrificed them to be devoured by Moloch. Children born during the marriage covenant were his; they were circumcised, and so dedicated to him; yet they gave them to Moloch; as many parents dedicate their children to God by baptism, and bring them up for the world and the flesh. This is verily a great sin in parents; but we are more answerable for our own souls, when we have owned the dedication, and ratified it by our own professed consent; and if we shall willingly yield to the world and the flesh, and suffer them to have a full power and dominion over us, how do we defy Christ, whom yet in words we profess to be our Lord! It is said, Gal. v. 24, 'They

that are Christ's have crucified the flesh, with the affections and lusts thereof.' How shall we interpret this scripture, and reconcile it with the carriage of most christians? *De jure* all will grant that they should crucify the flesh, with the affections and lusts thereof; but the apostle seemeth to speak *de facto*, 'they have,' and that maketh the difficulty. All true christians indeed have done so. Christians in the letter are bound to do so; and let them look to it how they will answer it to Christ another day. All in their baptism have renounced the desires of the flesh, and the passions of it also; they are engaged to do it; and all that are serious and real have begun to do this act of mortifying sin, and must go on yet more and more to smother the endeavours and effects of it. Because this is a momentous business, and it is charged on us 'as we are Christ's,' as we profess ourselves to be so, and take ourselves to be so, let us see what it importeth. They must; all are bound; they really have crucified the flesh, mortified and deadened the root of corruption, that it shall not easily sprout and put forth its lustings. Carnal nature in them is weakened, it is not so vigorous and stirring as it was wont to be; there is some preventing of the first risings, though sin dwell in them, and work in them. So far all that are Christ's have put to death their fleshly corruption. But now, as to the several ways of venting of it, expressed by *πάθη* and *ἐπιθυμίαι*, either by sinful passions, as malice, envy, hatred, variance, emulation, wrath, strife, they do in a great measure and considerable degree get above these; or by lust is meant all fleshly and worldly desires, which carry us out of the pleasures, and profits, and honours of the world, the pleasing baits and enticements of sense; they are dead to these also; all motions to uncleanness, intemperance, ambition, love of riches and vain pleasures: all the children of God have actually begun this work, and are still suppressing these things; for they have resigned their hearts for Christ to dwell in, and they are advancing his sceptre and rule continually, for they have given up themselves to be guided by him. Whether they be pleasant sins or vexatious evils, the heart of a christian is set against them; and therefore you see how unsuitable it is for those that are Christ's, his redeemed ones, and his covenanted ones, to give way to the reign of sin.

Fourthly, My last argument to evince this necessity that is incumbent on the people of God, that this dominion of sin be not set up in their hearts, is because otherwise they cannot maintain and keep up any lively hope of glory. That I shall evidence by some scriptures: Rom. vi. 8, 'If we be dead with Christ, we believe that we shall also live with him.' If we die to sin so as never to allow it, or to return to the love and practice of it any more, then the christian faith promiseth some good to us, we have hopes of living with Christ, or a joyful resurrection to eternal life; for the christian life is an entrance and introduction into the life of glory. So Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body, ye shall live.' The scripture is plain in setting down the characters of those that shall go to heaven or to hell, and very decisive and peremptory: 'If we live after the flesh, we shall die.' It doth not say, if we *have* lived after the flesh; for that would cut off the hope of all the living. One man was first good, and after bad, as Adam; another never bad, always

good, as Christ; of all the rest, none ever proved good who was not sometimes bad; we all live after the flesh before we come to live after the Spirit. But if we do still accommodate ourselves to obey and fulfil the motions of the flesh, Christ speaketh no good to such. But now, see the promise of God to those that keep mortifying of sin, striving against sin; 'they shall live,' not only the life of grace, for surely by their progress in mortification vivification is furthered and increased; as we grow dead to sin, we are more alive to righteousness; but the life of glory is a greater boon than we can deserve, as much as we can desire, more than we can make any part of requital for. There is scarce any one scripture by which a man may sooner come to a decision of his spiritual estate than this, for it puts it to a short issue; prevent the reign of sin, and your title to everlasting glory will not be so dark and litigious; make conscience of subduing and suppressing the secret inclinations and desires of the flesh by the Spirit, and you have by warrant of scripture a full and sufficient evidence. All the deeds of the flesh must be mortified before we can see our interest; though not universally and totally, yet still we must go on with it. Sin is mortal if it be not mortified; so that a necessity is laid upon us of killing our lusts, or being killed by them. The apostle doth not say, 'If the deeds of the flesh be mortified in you through the Spirit;' but 'if ye through the Spirit do mortify the deeds of the body.' We must not dream of a mortification to be wrought in us without our consent or endeavours, as well whilst we are asleep as whilst we are waking, as if it were wrought in our cradles, whilst we are passing our time in childish play and pastime, or should be done in our riper age, without any careful watch over our works and thoughts; or it may be by a sluggish wish or slight prayer, as if this would master sin. No; all renewed ones must seriously address themselves to the work; the flesh must be mortified, and mortified it must be by us through the Spirit, if we would cherish the hopes of eternal life. The Spirit alone giveth victory, but we must be active in it; for his grace and powerful victorious work doth not license us to be idle, but rather calleth for an assiduous, diligent, and faithful use of means. The less earnest the conflict is between the flesh and the Spirit, the longer will the old man live in us, and our peace and hope will be the more doubtful; but the more serious our endeavours are, the sooner shall we come to a determination in the great affairs and interests of our precious and immortal souls.

SERMON XIV.

For sin shall not have dominion over you; for ye are not under the law, but under grace.—ROM. VI. 14.

THIRDLY, The hopes of victory and success through the grace of Jesus Christ. Now many things there are which give us hopeful encouragement in our conflicts with sin.

1. The undertaking of our blessed Redeemer. Freedom from sin

was a part of that salvation which he purchased for us: Mat. i. 21, 'He shall save his people from their sins;' Titus ii. 14, 'Who gave himself for us, that he might redeem us from all iniquity.' It is not only an evidence, but a part, yea, a principal part, as those means which have a more immediate connection with the end are more noble than others which are more remote. The last end is the glory of God. Now our conformity to God, and the holiness and subjection of the creature, is a nearer means to it than our comfort and pardon. Christ's end was to fit us for God's use, and therefore his business was to sanctify and free us from sin: 1 John iii. 8, 'For this purpose was the Son of God manifested, that he might destroy the works of the devil,' ἵνα λύσῃ, which signifies to dissolve, untie, unloose a knot. This was the end of his coming; and will he come in vain, and miss of his end? The work of the devil is to bring us into sin and misery, and the Lord knoweth we are miserably entangled in the corruptions of our own hearts; we know not how to loose these knots. Christ came for this purpose to untie them for us, and surely he cannot miss of his purpose if we consider the merit of his humiliation, what a price hath he paid for sanctifying grace! 1 Peter i. 18, 19, 'Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.' So great a price was given, not only to heighten our esteem of the privilege, but also to increase our confidence while we are endeavouring and striving against sin. Christ wanted not any merit to make the purchase sufficient and effectual. Or if we consider the power of his exaltation; having paid our ransom, he is let out of the prison of the grave, gone into heaven, and is fully commissioned and empowered to instate us in this blessing of freedom from sin: Eph. iii. 20, 'Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.' Now what an encouragement is this to keep under that enemy which Christ hath done so much to slay and destroy! What is his business now in heaven, but to sit at the right hand of God, and see the fruits of his mediation accomplished? Those indeed that cherish that which Christ came to dissolve, as much as in them lies they seek to frustrate the undertaking of Christ. But now, whilst we are striving and warring upon sin, and seek the destruction of it, we are engaged in the same design Christ is, and therefore may have the more confidence of his help, and receiving the fruits of his purchase; his great intent was to bring us back unto God, and saving us from sin, not in sin; and your heart is upon the same thing.

2. The new nature put into us; you have an opposite principle to check it: 1 John iii. 9, 'Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.' Since Christ hath intrusted us with such a talent as the new nature, and hath put grace into our hearts to resist sin, it is our duty not to suffer it to be idle and unfruitful. Though there be in the regenerate a seed of corruption, yet that is or should be mortified; there is also in them a seed of grace, and that is to be cherished. Now surely where this is, sin cannot carry a full sway, and break out without stop and interruption; for the new nature will appear by way of check

and dislike; one that hath a new nature cannot make sin his trade, custom, and delight. Why? Because his seed abideth in him, which is the principle of grace wrought in him by the Spirit of God. There is a settled, fixed frame and bent of heart towards God, and so by consequence against sin, for it is irreconcilable with the motions and tendencies of the new nature to live in sin; and therefore it is as natural to the new nature to hate sin as to love God: Ps. xcvii. 18, 'Ye that love the Lord, hate evil.' There is an irreconcilable hatred and enmity against sin. There is a twofold hatred—*odium abominationis* and *odium inimicitiæ*. The hatred of abomination or offence is a turning away of the soul from what is apprehended as repugnant and prejudicial to us: so to sin is repugnant and contrary to the renewed will; it is agreeable and suitable to the unregenerate, as draff to the appetite of a swine, or grass and hay to a bullock or horse. Now, there being in all those that are born of God this kind of hatred, it must needs weaken sin; for the mortification of sin standeth principally in the hatred of it. Sin dieth when it dieth in the affections, when it is an offence to us, and we have an antipathy against it, as some creatures have one against another. The new nature is a divine nature, 2 Peter i. 4; in some measure it hath the same aversations and affections which God hath; we hate what he hateth, love what he loveth: Prov. viii. 13, 'The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.' There is another kind of hatred, *odium inimicitiæ*. Now this hatred is nothing else but a willing evil or mischief to the thing or person hated, out of that dislike, offence, and distaste we take against them: Ps. xviii. 37, 'I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.' This is different from the former, for there may be an aversation or an offence from some things, which yet I do not malign or pursue to the death. But by this hatred also do the regenerate hate their sins; they hate sin so as to mortify and subdue it, and get it destroyed in themselves: Rom. vi. 6, 'Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin;' Gal. v. 24, 'They that are Christ's have crucified the flesh, with the affections and lusts thereof.' Grace within will not let a man alone in his sins, but rouseth up the soul against it, *non cessat in læsione peccati, sed exterminio;* it is still taking away somewhat from sin, its damning power, its reigning power, its being: Rom. vii. 24, 'O wretched man that I am! who shall deliver me from the body of this death?' They would be free from all sin, groan under the relics of it as a sore burden; therefore certainly the new nature, which hath such a lively hatred against sin, must needs give us a great advantage against it. I would not flatter you with the show of an argument, nor put you off with a half truth; therefore I must needs tell you, that though the former things alleged be true, yet—

[1.] You must not forget the back-bias of corruption and the flesh, which still remaineth with us, and is importunate to be pleased; and though it be not superior in the soul, yet it hath a great deal of strength, that still we need even to the very last to keep watching and striving: the best of God's children must resolve to be deaf to its entreaties and

solicitations, and not accommodate themselves to please the flesh: 'Not fashioning yourselves according to the former lusts in your ignorance,' 1 Peter i. 14; that is, they must take heed they do not cast their conversations into a carnal mould, and suffer their choices and actions to be directed and governed by their lusts. 'In your ignorance,' when you knew not the terror of the Lord, nor sweetness of the Lord, you could not be deterred from delighting in this slavery; your lusts influenced all your actions, and you wholly gave yourselves to the satisfaction of your sinful desires, shaping and moulding all your actions and undertakings by this scope and aim, The apostle's word is very emphatical, *μὴ συσχηματιζόμενοι ταῖς πρότερον ἐπιθυμίαις*, though now you have more knowledge, more grace to incline your hearts to God, and so by consequence against sin, yet former lusts are but in part subdued, and therefore our old love to them is soon kindled, and the gates of the senses are always open to let in such objects as take part with the flesh; and there is a hazard in the best of complying with the sinful motions of corrupt nature, and therefore you must not so take it as if there were no need of diligence, and watching, and striving, and constant progress in mortification. Even holy Paul, mortified Paul, saw a continual need of beating down the body, lest after he had preached to others he himself should be a castaway, 1 Cor. ix. 27. This great champion, after so many years' service in the cause of Christ, was not secure of the adversary which he carried about with him; and therefore, though we speak of the advantage of the new nature, it is only for our encouragement in the conflict; there is still need of caution, that we do not revert into our old slavery. And though it be troublesome to resist the pleasing motions of the flesh, yet there is great hopes of success; we do not fight as those that are uncertain; the grace given us is a fixed rooted principle, and the lusts we contend with are but the relics of an enemy routed and foiled, though not utterly and totally subdued. Though there be a contrary principle in us, that retaineth some life and vigour, yet surely in the regenerate it is much abated; there is not such a connaturality and agreement between the heart and sin as there was before; grace is a real, active, working thing, and where the new nature doth prevail, certainly 'old things are passed away,' 2 Cor. v. 17. Every creature acteth according to its kind, the lamb according to the nature of a lamb, and a toad according to the nature of a toad; as a thorn cannot send forth grapes, nor a thistle produce figs, so, on the contrary, vines do not yield haws, nor the fig-tree thistles. Men, now they have renewed principles, cannot be at the power Satan, nor at the command of every lust, as they were before. How are all things become new, how are old things passed away, if it should be so, if they had the old thoughts and designs still, the old affections still, the old passions they used to have, the old discourses, the old conversation? Surely grace will not let a man alone, nor give him any rest and quiet, if he should act and walk according to the old tenor and manner. Certainly the grace given serveth for some use, and giveth some strength.

[2.] I must interpose one consideration more for the full understanding of this truth. That grace is operative indeed, a real, active, working thing; but yet it doth not work necessarily, as fire burneth, or

light bodies move upward, but voluntarily; therefore it must be excited and stirred up, both by the Spirit of God, 'who worketh in us both to will and to do,' Phil. ii. 13, and by ourselves; we must ἀναζωπυρεῖν, 'stir up the grace of God that is in us,' 2 Tim. i. 6; we must still be blowing up this holy fire, as the priests do the fire of the altar, still keep it burning; and its motions must be hearkened to and complied withal: Gal. vi. 16, 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.' Cherish and obey the directions of the renewed part, and this will keep the carnal part under; so that though the motions of it be not totally suppressed, yet they shall not be completed and fulfilled, not so easily consented unto, nor so often break out into shameful acts; but as these are slighted, sin reigneth.

3. The Spirit of sanctification still dwelling and working in us. Herein the law was a dead letter; it only afforded us bare instruction, without the help and power of grace; but the gospel is 'the ministration of the Spirit,' 2 Cor. iii. 8. There is a life and power which goeth along with every gospel truth, to enable us to do what it requireth of us. The renewed certainly feel this benefit by it; and the truths of the gospel, which to others' taste are like ordinary running water, cold and spiritless, are to them like strong water, comfortable and full of virtue: strong water and running water are alike for colour and show, but not for virtue and taste. All that repent and believe in Christ have the gift of the Holy Ghost: Acts ii. 38, 'Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' He dwelleth and resideth in their hearts, and is the great cause of the mortifying of sin: Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body, ye shall live.' The Spirit will not without us, and we cannot without the Spirit, subdue our sinful inclinations. At first indeed he worketh upon us as objects, as a Spirit only moving upon us, but afterwards he worketh by us as instruments, as a Spirit indwelling. At first he regenerateth us and converteth us, when we were dead and wholly senseless. Man at first was a passive subject, when the Holy Ghost infused life, and made him partaker of a divine nature. We were by nature all dead in trespasses and sins, did not only deserve death by original sin, but did also deserve to be denied the grace of Jesus Christ by some following actual sins; but when we were all equally involved in misery, the secret working of divine grace did begin the difference: Eph. ii. 4, 5, 'God, who is rich in mercy, for his great love wherewith he loved us, even when were dead in trespasses and sins, hath quickened us together with Christ: by grace ye are saved.' This saving grace is not given to all, though all have many both external and internal helps sufficient to make them better; that any have his special efficacy and converting grace is the mere favour and bounty of God; if any want it, it is long of themselves, because by their neglect and abuse of common grace they deserve that want. Well, then, at first God giveth the Spirit, and all his purifying and sanctifying works upon the soul are by his mere grace, which the gospel offereth to all, till they exclude themselves; but then, after we are converted, we shall have more sins to remove by further sanctification, now the Spirit dwelleth in us to give us his special assistance.

But more closely consider—(1.) The necessity of the Spirit's concurrence; (2.) The encouragement we have thereby.

[1.] The necessity of the Spirit's concurrence; we cannot begin, carry on, and accomplish the work of mortification, without the operation, help, and power of the Spirit.

(1.) That we cannot begin it is evident, because before conversion we were 'dead in trespasses and sins,' Eph. ii. 1, had only a life of resistance and enmity against God and the work of his grace left in us: Rom. viii. 7, 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be;' and we were under the power of the devil, who holdeth the fallen creature in bondage till he be dispossessed: Luke xi. 21, 22, 'When a strong man armed keepeth the house, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.' There is no faculty in man that can work the cure. The understanding is dark, and blind, and weak; if it warn us of our duty, it cannot break the force of sin, Rom. i. 18. The will is enslaved to corruption. Now nothing will seek to destroy itself, but rather to preserve that life that it hath; therefore the heart of man, which is by nature corrupt, wedded to the interests and concernments of the flesh, will never seek to mortify and subdue the flesh; for a thing will never be opposite to itself. The scripture saith, John iii. 6, 'That which is born of the flesh is flesh.' A man wholly addicts himself to sin while under the power of corrupt nature, and a sensual carnal heart cannot make itself holy and heavenly. But—

(2.) After conversion, when grace and the principles of a new life are put into us to weaken sin, yet still we need the help of the Spirit, partly because habitual grace is a creature, and therefore in itself mutable; for all creatures depend, *in esse, conservari, et operari*, upon him that made them: Acts xvii. 26, 'In him we live, and move, and have our beings.' If God suspend the influence, the fire, which is a natural agent, burneth not, as in the instance of the three children who were cast into the fiery furnace; if necessary agents, much more voluntary agents; and if there be this dependence in natural things, much more in supernatural. Therefore grace still dependeth on God's influence, and there must be a concurrence of the Spirit to maintain what he hath wrought: Phil. i. 6, 'Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.' Partly because it doth not totally prevail in the heart, but there is opposition against it, there is flesh still: Gal. v. 12, 'The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that you cannot do the things that you would.' Habitual grace *non totaliter sanat*, it worketh not a perfect but a partial cure upon the soul. Therefore there needeth new grace to act, and guide, and quicken us still, and to stir up the principles of grace in us. Partly because this grace, as it meeteth with opposition from within, so it is exposed to temptations from without, from Satan, who watcheth all advantages against us. Now when temptation cometh with new strength, we must have new grace to oppose it: Heb. iv. 16, 'Let us come boldly to the throne of

grace, that we may obtain mercy, and find grace to help in time of need,' χάριν εἰς εὔκαιρον βοήθειαν. Adam had habitual grace, but he gave out at the first assault. When a city is besieged, the prince who would defend it doth not leave it to its ordinary strength, and the standing provisions which it had before, but sendeth in fresh supplies of soldiers, victuals, and ammunition, and such things as their present exigence calleth for. So doth God deal with his people; his Spirit cometh in with a new supply, that they may the better avoid sin, and stand out in an hour of trial. So from the world, which is continually obtruding itself upon our embraces, and it is hard to 'escape the corruption that is in the world through lust,' 2 Peter i. 4. The new nature was given us for that end, and also the Spirit of God is necessary: 1 John iv. 4, 'Ye are of God, and have overcome the world; for greater is he that is in you than he that is in the world.' The Spirit is necessary, as against the terrors, so the delights of it: 1 Cor. ii. 12, 'We have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God,' that so the world may not corrupt us, nor entice us to affect its riches, honours, and pleasures above God and the conscience of our duty to him.

[2.] There is great encouragement to us to set upon the work of mortification, because it is carried on by the help and power of the Spirit. If we were to grapple with sin in our own strength, then we might sit down and despair and die; but the Spirit is appointed for this end, and purchased for us by Jesus Christ, for all that come to him with broken hearts, and do not by their carelessness, negligence, or other sin, provoke the Lord to withdraw his exciting grace. If you do humbly implore his assistance, wait for his approaches, attend and obey his motions, you shall find what the Spirit is able and willing to do for you. He is able surely, though you are ready to say, I shall never get rid of this naughty heart, renounce these bewitching lusts. There are none so carnal but he can change them, and bend and incline their hearts to God and heavenly things: 1 Cor. vi. 11, 'Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.' He can turn swine into saints, a dunghill into a bed of spices. None should give way to sottish despair; God never made a creature too hard for himself. And when he hath begun an interest for God in our souls, he can maintain it, notwithstanding oppositions and temptations: Phil. i. 6, 'He that hath begun a good work in you will perform it until the day of Jesus Christ.' God is willing to give the Spirit to them that ask it, as a father is to give a child what is necessary for him: Luke xi. 13, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' Be careful you do not grieve the Spirit, and make yourselves incapable of his help: Eph. iv. 30, 'Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.' The Spirit of God will not forsake us unless we forsake him first. The Spirit is grieved when lust is obeyed before him, when his counsels and holy inspirations are smothered, and we yield easily to the requests of sin, but are wholly deaf to his motions. If

so indeed, he ceaseth to give us warning, and to renew and continue the excitations of his grace. Water once heated congealeth the sooner; so they are most hardened who have been notably touched with his sacred inspirations, but go a quite contrary way. But the renewed need not doubt of his help; for God hath promised the Spirit to them, to cause them to walk in his ways: John xiv. 16, 17, 'I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.' Well, then, do not complain, but up and be doing against sin. Laziness pretendeth want of power; but is anything too hard for the Spirit of the Lord? It is a lamentable thing to see what a cowardly spirit there is in most christians, how soon they are captivated, and discouraged with every slender assault or petty temptation, and their resolutions are shaken with the appearance of every difficulty. This is affected weakness, not so much want of strength, as sluggishness and cowardice and want of care. Men spare their pains, and then cry they are impotent, like lazy beggars, who personate and act a disease, because they would not work. Surely 'where the Spirit of the Lord is, there is liberty,' 2 Cor. iii. 17. Many are not able to stand before the slightest motion of sin, because they do not stir up themselves, and awaken that strength which they have, or improve that which God continually vouchsafeth to them by the motions of his Spirit. It would be more for your comfort to try what you can do in resistance of sin, than idly to complain for want of strength. The two extremes are pride and sloth. Pride is seen in self-confidence, or depending upon our endeavours and resolutions; and sloth in a neglect of the grace given, or help afforded to you. Christians should improve present strength against sin, and still labour to get more. Every conquest will increase your strength against the next assault, and one limb of the body of death mortified is a means to cause the rest to languish by consent.

4. The next encouragement is the promises of the gospel, which secure this benefit to us; and surely the watching and the striving person may take comfort in them. There are two sorts of promises, some that do assure of necessary assistance, some that speak of arbitrary assistance; as Ezek. xxxvi. 26, 27, 'A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.' Now such promises must be improved, for the covenant of God is the ground of our stability. Adam had a seed of grace, but it was not secured by promise, and therefore he sinned it away. The victory is assured to us by promise: Rom. xvi. 20, 'The God of peace shall bruise Satan under your feet shortly.' In ordinary conflicts it is a good rule, *Non æque glorietur accinctus ac discinctus;* but a christian may triumph before the victory, for all those who are really and earnestly striving against sin are sure to conquer. These promises may be pleaded to God, as his own words by which he hath invited our hope; and to ourselves in case of fainting and discouragement, that we may not

coldly set upon the practice of christianity. Let us depend upon God's promise, as Paul: 2 Tim. iv. 18, 'And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever, amen.'

5. There are certain ordinances whereby this grace is conveyed to us. The Spirit joineth his power and efficacy with the proper instituted means for the subduing of sin. The word is a powerful instrument, which the Holy Ghost useth for the cleansing of the soul from sin: John xv. 3, 'Now ye are clean through the word which I have spoken unto you;' yea, for the killing of sin, therefore it is called 'The sword of the Spirit.' When we come to hear, some new consideration is still given out for the further sanctifying of the heart: John xvii. 17, 'Sanctify them through thy truth; thy word is truth.' In prayer we come to act faith and repentance, looking up to God for help; and with brokenness of heart mourning over our corruptions: Zech. xii. 10, 'I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplications, and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.' By every prayer offered in the brokenness of our hearts sin receiveth a new wound. So the sacraments; as in the Old Testament, circumcision signified a sanctifying of the heart: Deut. xxx. 6, 'And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live;' and the paschal lamb was a type of Christ, 'Who taketh away the sins of the world,' John i. 29. So baptism and the Lord's supper. Baptism signifieth the washing away of sin: Acts xxii. 16, 'Arise and be baptized, and wash away thy sins;' and he that liveth in sin forgetteth, that is, neglecteth his baptism: 2 Peter i. 9, 'He hath forgotten that he was purged from his old sins;' as forgetting the law is neglecting the duty of it: Ps. cxix. 153, 'I do not forget thy law;' he carrieth himself as if he were never baptized, for baptism is a vowed death to sin. So for the Lord's supper. Every serious remembrance or meditation of Christ's death should quicken us anew to crucify sin, and to make it hateful to our souls. (1.) As it representeth the great act of Christ's condescending love, which is a moving forcible argument to persuade us to deny our inordinate self-love: 2 Cor. v. 14, 15, 'For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.' (2.) It is a viewing the heinousness and odiousness of sin there represented to us in the agonies and sufferings of Christ; the more we consider of them, the greater apprehensions should we have of the evil of sin, the exactness of God's justice, the terror of his wrath: Rom. viii. 3, 'For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' Christ was made sin for us, and then endured these things: 2 Cor. v. 21, 'He hath made him to be sin for us who knew no sin, that we

might be made the righteousness of God in him.' When we look upon sin through Satan's spectacles, or the cloud of our own passions or carnal affections, we make nothing of it; but it is a terrible spectacle to see the fruit of sin in the agonies and sufferings of Jesus Christ, which are there represented to us, 'as if he were crucified before our eyes,' Gal. iii. 1. Oh! never have slight thoughts of sin more. (3.) As it implieth a solemn mutual surrendry between Christ and us: Cant. ii. 16, 'I am my beloved's, and my beloved is mine.' Christ giveth himself and his grace to us, as our redeemer and saviour. We accept Christ and his benefits upon his own terms, and surrender ourselves to him, as his redeemed ones, with thankfulness for so great a favour and benefit: Rom. xii. 1, 'I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' Now all this must needs be a great weakening of sin, both the remembrance of Christ's love, the representation of his great sufferings necessary for the expiation of it, and our solemn renewed dedication of ourselves to God and his service, and doing this in a holy duty instituted by God for this end and purpose; for the Spirit of God works by the appointed means, and the use of instituted duties is no fruitless labour, for God would not set us a-work in a duty that should yield no profit and benefit to us.

6. Providences are sanctified to this use, as helps and occasions of subduing sin; as afflictions, which do remove the occasions and subtract the fuel of sin, and awaken seriousness for the future: Isa. xxvii. 9, 'By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin;' 2 Cor. xii. 7, 'Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.' The thorn in the flesh was given to mortify his pride. By these kind of dispensations the Spirit worketh serious humiliation, and brokenness of heart maketh sin odious to us. These are ordered with exact wisdom and faithfulness: Ps. cxix. 75, 'O Lord, I know that thy judgments are right, and that thou in faithfulness hast afflicted me;' and they are accompanied by the Spirit; therefore God is said to teach us out of his law when he chastiseth us: Ps. xciv. 12, 'Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;' Job xxxvi. 10, 'He openeth also their ear to discipline, and commandeth that they return from iniquity;' the rod is made effectual by the Spirit's motion.

Object. Some have frequently resolved to forsake their sins, but their resolutions have come to nothing; they have striven against it, but as a great stone that is rolled up hill, it hath returned upon them with the more violence, or as a man rowing against the stream, the tide hath been strong against them, and they have been forced the more back; yea, they have prayed against sin, yet found no success, and therefore think it is in vain to try any more.

Ans. 1. If all the premises are true, yet the inference and conclusion is wrong and false; for we are not to measure our duty by the success, but God's injunction. God may do what he pleaseth, but we must do what he commandeth. Abraham obeyed God, 'not knowing

whither he went,' Heb. xi. 8. Peter obeyed Christ's word: Luke v. 5, 'We have toiled all the night, and caught nothing; howbeit at thy command we will let down the net.'

2. Though the first attempt succeed not, yet afterwards sin may be subdued and broken. In natural things we do not sit down with one trial or one endeavour: 'A man that will be rich pierceth himself through with many sorrows,' 1 Tim. vi. 10; and after many miscarriages and disappointments, men pursue their designs till they complete them. And shall we give over our conflict with fleshly and worldly lusts, because we cannot presently subdue them? That showeth our will is not fixedly bent against them. Therefore let no man excuse himself, and sit down in despair, and say, 'I am not able to master these temptations or corruptions. This is like those, Jer. xviii. 12, 'They said, There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart.' Do not throw up all; thy condition is not hopeless.

3. God's grace is free, and his holy leisure must be waited; for it was long ere God got us at this pass, to be sensible and anxiously solicitous about our soul-distempers. Grace is not at our beck: 'The Spirit bloweth when and where he listeth,' John iii. 7. We must still lie at the pool for cure, nor pettishly fret against the Lord, or cast off our duty, because he blesseth not our first essay.

4. Grace is ready, as it is free. He that begun this work, to make us serious and sensible, will carry it on to a farther degree, if we be not impatient. Surely 'the bruised reed will he not break, and smoking flax will he not quench,' Mat. xii. 20. Bemoan thyself to God; as Ephraim: Jer. xxxi. 18, 'I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke. Turn thou me, and I shall be turned, for thou art the Lord my God.' He is not wont to forsake the soul that waiteth on him, and referreth all to the power and good pleasure of his grace: Isa. xl. 30, 31, 'Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.'

5. Examine whether you seek the Lord with your whole heart, and you have done your endeavour. You say, you purpose, you strive, you pray, but yet sin increases; there is a defect usually in these purposes, in these strivings, in these prayers.

[1.] Let us examine these purposes.

(1.) These purposes are not hearty and real, and then no wonder they do not prevail. There is a slight wavering purpose, and there is 'a full purpose of heart,' Acts xi. 23. If thy purposes were more full and strong, and thoroughly bent against sin, they would sooner succeed. Is it the fixed decree and determination of thy will? When you are firmly resolved, your affections will be sincere and steadfast, you will pursue this work close, not be off and on, hot and cold, and unstable in all your ways. If the habitual bent of your hearts doth appear by the constant drift of your lives, then is it a full purpose.

(2.) This purpose may be extorted, not the effect of thy judgment and will, as inclined to God, but only of thy present fear, awakened in

thee on some special occasion. Many are frightened into a little religiousness, but the humour lasts not long: Ps. lxxviii. 36, 'Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with him, neither were they steadfast in his covenant.' Ahab in his fears had some relentings, so had Pharaoh; the Israelites turned to the Lord in their distress, but they turned as fast from him afterwards; they were resolved not from love, but fear; so these resolutions are wrested from you by some present terrors, which when they cease, no wonder that you are where you were before. Violent things will never hold long; they will hold as long as the principle of their violence lasteth.

(3.) It may be thou restest in the strength of thine own resolutions. Now God will be owned as the author of all grace: 1 Peter v. 10, 11, 'But the God of all grace, who hath called us into his eternal glory by Jesus Christ, stablish, strengthen, settle you. To him be glory for ever and ever, amen.' Still we must have a sense of our own insufficiency, and resolve more in the strength and power of God; the grace of Jesus Christ you must rely upon, both for confirming and performing your resolutions, as knowing that without him you can do nothing. Men fall again as often as they think to rise and stand by their own power: there is such guile and falsehood in our hearts, that we cannot trust them. The saints still resolve, God assisting: Ps. cxix. 8, 'I will keep thy statutes; O forsake me not utterly;' and ver. 32, 'I will run the way of thy commandments, when thou shalt enlarge my heart.'

[2.] As to striving, let us examine that a little, if it be so serious, so diligent, so circumspect as it should be.

(1.) That is no effectual striving when you are disheartened with every difficulty, for difficulties do but inflame a resolved spirit, as stirring doth the fire. No question but it will be hard to enter in at the strait gate, or to walk in the narrow way. God hath made the way to heaven so narrow and strait that we may the more 'strive to enter in thereat,' Luke xiii. 24. Now, shall we sit down and complain when we succeed not upon every faint attempt? Who then can be saved? This is to cry out with the sluggard, 'There is a lion in the way.' Should a mariner, as soon as the waves arise, and strong gusts of wind blow, give over all guiding of the ship? No; this is against all the experience and the wont of mankind.

(2.) This striving and opposing is but slight, if not accompanied with that watchfulness and resolution which is necessary. Many pretend to strive against sin, yet abstain not from all occasions of sin. If we play about the cockatrice's hole, no wonder we are bitten. Never think to turn from thy sins if thou dost not turn from the occasion of them. If thou hast not strength to avoid the occasion, which is less, how canst thou avoid the sin, which is greater? He that resolveth not to be burnt in the fire must not come near the flames. Job made a covenant with his eyes that he would not look upon a maid, Job xxxi. 1. 'Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away,' Prov. iv. 14, 15. Evil company is a snare. Our Saviour taught us to pray, 'Lead us not into temptation;' he doth not say, into sin; the temptation openeth the gate.

[3.] For praying, we oftener pray from our memories than from our consciences, or from our consciences as enlightened rather than hearts renewed by grace. Prayer, as it is the fruit of memory and invention, is but slight and formal, words said of course, a body without a soul; as dictated by conscience, it may be retracted by the will; *timebam ne me exaudiret Deus.* Or at best they are but half desires, faint wishes, like Balaam's wishing, which will never do good: 'The soul of the sluggard desireth, but hath nothing.' God never made promise that such wishes should be satisfied.

SERMON XV.

For sin shall not have dominion over you; for ye are not under the law, but under grace.—ROM. VI. 14.

USE 1. Of reproof, to reprove—

1. The security and carelessness of many, that never look to the state of their hearts, nor regard whether Christ reigneth or sin reigneth, or at least do not take good heed which way things tend to the greatening or increasing of God's interest or Satan's in their souls. Many count a holy jealousy or heedful watchfulness to be but preciseness, and that we make more ado than needeth, and make the lives of christians burdensome, when we press them to a constant watchfulness and holy jealousy of themselves. No; this is no burden, but a blessing: Prov. xxviii. 14, 'Blessed is the man that feareth always.' Sin gaineth upon us for want of taking heed at first. They that see no need of this caution are little acquainted with the practice of godliness, or the state of their own hearts, have not a due sense and apprehension of the danger of displeasing God, or of their own proclivity and proneness to sin; therefore live by chance and peradventure, and leave themselves to be transported by their own affections, to do anything which occasions and temptations invite them unto. Were we as sensible of the dangers of the inward as outward man, we should surely stand more upon our guard, and resist the first motions and tendencies towards a sin; certainly we would not give such harbour and indulgence to our corruptions as usually we do, lest we nourish and foster a viper in our own bosoms, which will at length sting us to death. Surely it is no wisdom to tarry till the death-blow cometh; an inclination to evil is best mortified at first, and the longer we dally and play with a temptation, the harder will our conflict be.

But when may we be said to omit our watchfulness?

[1.] When we grow bolder with sin, and the temptations and occasions of it, and think we have so good a command of ourselves, and can keep within compass well enough, though we cast ourselves upon tempting objects and occasions unnecessarily, and without a call. Surely these men forget themselves and the danger of sin, as if they had some special amulet against it, which the people of God had not in former times. They know exactly how far they may go in every thing, even to the cleaving of a hair, and will not lose one jot of their

liberty, and seem to make a sport of it, to show how far they can go, and how near the pit, and not fall in. They can allow themselves in all kind of liberty for lascivious songs, wanton plays, and yet look to the main chance well enough; please themselves with all kinds of froth and folly, yea, sometimes execrable filth, yet never any kind of infection cometh near their hearts. Alas! poor deluded creatures! they that do all that they may will soon do more than they should; and those that come as near a sin as possibly they can without falling into it, cannot be long safe; yea, and they are infected already, that have so little sense of the strength of sin and their own weakness. I confess some are more liable to temptations than others, but yet all need watchfulness for their preservation; for sin is not extirpated and rooted out of any. And again, when I am in my calling, I am under God's protection, as a subject is under the protection of his prince, travelling in due hours on the highway; but none can presume their knowledge is so sound, their faith so strong, their hearts so good to God, as to think no hurt will come when they cast themselves voluntarily upon occasions of sin.

[2.] When you make a small matter of those corruptions which were once so grievous, even intolerable to you: Rom. vii. 24, 'O wretched man that I am! who shall deliver me from the body of this death?' You lose tenderness of conscience, remit of your care.

[3.] When you content yourselves with the customary use of holy duties, though you find no profit nor increase of grace by them, rather perform them as a task, than use them as a means to get and increase grace. *Nunquam abs te absque te recedam.* Lord, I will never go from thee without thee: Gen. xxxii. 26, 'I will not let thee go, except thou bless me.'

[4.] When you neglect your hearts, grow strangers to them, find little work to do about them. Every christian findeth work enough from day to day to get his heart quickened when it is dead, enlarged when it is straitened, prepared when it is indisposed, to be made serious when it is vain and frothy, cured when it is distempered, settled when it is troubled and discomposed; but sin becometh easy, and conscience becometh patient and quiet under it. Surely you are not watchful, and mind not your covenant vow.

2. It reproveth those that hope to have sin subdued and kept from reigning, though they never strive against it. It is the striving christian which is here encouraged, those that have given up themselves to Christ's conduct, and to fight in his warfare. Many run of their own accord into sin, others make no opposition against it. Now Christ undertaketh not to keep these. The captain of our salvation only taketh charge of his own soldiers, to lead them safe to eternal glory and happiness; others are excepted. Grace received from him is of little use to us if we fight not. Therefore, besides watching, there must be resisting. This resistance must be—

[1.] Earnest and vehement, such as cometh from a hatred of sin as sin. The light of nature will rise up against many sins, especially at first, as sin is a disorder and inconvenience; but this is but partial and soon tireth; but the resistance required of christians is such as ariseth from a constant hatred: Rom. vii. 15, 'That which I do I allow not;

for what I would, that do I not; but what I hate that do I.' When Eve speaketh faintly, the devil reneweth the assault: Gen. iii. 3, 'Of the fruit of the tree, which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.' She speaketh too warmly, and with an impatient resentment of the restraint, and too coldly of the commination. God had said, 'In dying ye shall die.' A faint denial is a kind of a grant. Our Lord rebuketh the devil with indignation: Mat. iv. 10, 'Get thee behind me, Satan.'

[2.] It must be a thorough universal resistance. Take the little foxes, dash out the brains of Babylon's brats. The devil would frighten you by propounding great sins at first, but he approacheth by degrees; therefore, Eph. iv. 27, we must not 'give place to the devil.' You set open the door to Satan by yielding a little. A temptation is better kept out than gotten out; when he hath but the narrowest passage or least opportunity, he seeketh to re-enter, and seat himself in the heart, and exercise his former tyranny, and doth excite the person to commit more sin. When the stone at the top of the hill beginneth to roll downward, it is a hard thing to stay it. I 'll yield but once, saith the deceived heart; but the devil chargeth us further and further, till he hath left no tenderness in our conscience; as some that thought to venture but a shilling or two, by the secret witchery of gaming have played away all their estates.

[3.] It is not for a time, but perpetual. It concerneth us not only to stand out against the first assault, but a long siege. What Satan cannot gain by argument, he seeketh to gain by importunity; but 'resist him, steadfast in the faith,' 1 Peter v. 9; as Joseph's mistress spake to him day by day, Gen. xxxix. 10. Deformed objects, when we are accustomed to them, seem less odious. As you rate away an importunate beggar, that will not be answered. To yield at last, is to lose the glory of the conflict.

Now many resist not. You may know it—

(1.) When you cannot bring your hearts to let sin go, though conscience worry you, and condemn you for it, as many men sin while their hearts condemn them: Rom. i. 18, *κατεχόντων*, 'they hold the truth in unrighteousness.'

(2.) When you slightly purpose hereafter to amend, but do not presently resolve: Acts xxiv. 25, 'And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and said, Go thy way for this time, when I have a convenient season I will call for thee.' The contrary you may see in David: Ps. cxix. 60, 'I made haste and delayed not to keep thy commandments.'

(3.) When you do not consent to the necessary effectual means of your recovery, which, if you were truly desirous to get rid of sin, you would do. They that will not use the means, do not desire the thing: Prov. xxi. 25, 'The desire of the slothful killeth him, for his hands refuse to labour.'

(4.) When in actual temptations you interpose not a strong dissent or negative, either by serious dislikes, or rebukes, deep groans, hearty defiance, or strong arguments, which are the several ways of resistance.

Use 2. Exhortation, when God affordeth to poor captivated sinners

such help, if they will but take it, and make use of it in time; surely, then, we should watch and strive. And that I may deal the more effectually in this use, I shall distinctly unfold the duty of watching and striving, the means to curb and check sin.

First, Watching.

1. The spring and rise of it in the soul are these three fundamental graces of faith, fear, and love; otherwise it is but moral prudence and caution, which will be too feeble a restraint to sin, unless it be animated and inspired with these graces.

[1.] Faith puts upon watchfulness; that faith which looketh to things to come, and maketh them in a manner present to the soul; it is a realising sight: Heb. xi. 1, 'Now faith is the substance of things hoped for, and the evidence of things not seen.' The more lively sense we have of the concernments of another world, and the more mindful we are of our eternal enjoyments, the more watchful. In every sin it is our eternal enjoyments are in danger, and heaven and hell are not things to be sported with, or ventured and put to hazard for a little carnal satisfaction. Many expound that, Eph. vi. 12, 'We wrestle with spiritual wickedness in high places,' ἐν ἐπουρανίοις, 'about heavenly things,' for the word *places* is supplied; it is in the original only *in* or *for the heavenlies*. The main quarrel between us and Satan is about high and heavenly things, which tend to the honour of God and the eternal good of our souls; it is not our temporal and worldly, so much as our spiritual and heavenly concernments which are struck at. The devil would fain cheat us of our souls, our God, and our happiness, and by propounding some base and unworthy trifle deprive us of everlasting glory. Now, a man that hath a sense of eternity deeply impressed upon his heart, and hath 'made eternal things his scope,' 2 Cor. iv. 18, he hath his eyes in his head, is careful not to lose his interest in and hope of these things, who knows that the whole world will not countervail the loss of his soul, and that one glimpse of heaven's glory and happiness doth so much outshine all the pomp and gaudy vanities of the present life, that he dareth not let his heart linger after these things, lest he should forget or neglect those better things. He is cautious of 'coming short of the heavenly rest,' which his eye and his heart is upon, Heb. iv. 1. But they whose faith about these things is either weak or none at all are bold and venturous, as if there were no such danger in sins and temptations; they forget God and their souls, and the great account they must give of all their actions to their impartial judge, and the eternal recompenses of heaven and hell, into which all the world shall at last issue themselves.

[2.] Fear, or a reverent and aweful regard of God's eye and presence; they are afraid to do anything unseemly in his sight: Gen. xxxix. 9, 'How can I do this wickedness, and sin against God?' How will God take it to be affronted to his face? As Esther vii. 8, 'Will he force the queen before me in the house?' So, shall we give vent to our sin when God seeth and heareth? void our excrements in his presence? The Israelites were commanded to march with a paddle: Deut. xxiii. 12–14, 'Thou shalt have a place also without the camp, whither thou shalt go forth abroad. And thou shalt have a paddle upon thy weapon, and it shall be when thou wilt ease thyself abroad,

thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee. For the Lord thy God walketh in the midst of thy camp to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee.' The master's eye makes the servant diligent; the presence of a reverend man will hold us in some order. If Gehazi had known that the spirit of Elisha went with him, would he have run after Naaman for a reward? 2 Kings v. 26; his prophetic spirit went with him. We can no more be removed from the presence of God than from our own being; he is the continual witness and judge of our conversations; he seeth us in secret as well as in public. Now, when the soul is habituated to this thought, how aweful and watchful shall we be? Ps. cxix. 168, 'I kept thy precepts and thy testimonies; for all my ways are before thee.' The sense of his presence is the great ground of watchfulness. God is not so shut up within the curtain of the heavens, but that he doth see and hear all that we do or say; yea, he knoweth our thoughts afar off.

[3.] Love to God maketh us tender of offending him, for it is a grace that studieth to please; the soul is jealous of anything which looks like an offence to those whom we love. Others are not troubled though they sin freely in thought, foully in word, frequently in their daily practice, because an offence to God seemeth as nothing; they have no love to God: Ps. xcvii. 10, 'Ye that love the Lord, hate evil.' It is a loathsome thing to them; to a gracious heart it is argument enough against sin that it 'is the transgression of the law,' 1 John iii. 4; and he inferreth it out of love to God, ver. 1, 'Behold what manner of love the Father hath bestowed on us,' &c. They have such a deep apprehension of God's love to them in Christ, that it breedeth an awe upon them, or a fear to offend: Ezra ix. 13, 14, 'After all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; shall we again break thy commandments?' Josh. xxiv. 31, 'Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and which had known all the works of the Lord, which he had done for Israel.' What! offend God, who is so blessed a being, who created us out of nothing, of whose mercy we have tasted every moment, who preserveth and delivereth us continually, from whose goodness we expect all our blessedness! Is our deliverance by Christ of less value than all our temporal deliverances? Will not love draw the same inferences and conclusions from it? Caution doth not arise out of a fear of anger, but a loathness to offend.

2. The time when this duty is to be practised; always; it isnever out of season. Conscience must still sit porter at the door, and examine what goes in and out. If men neglect their watch but for a little while, how soon doth sin get an advantage against them. Lot, that was chaste in Sodom, miscarried in the mountains, where there was none but his own family. David, whose heart was so tender that it smote him for cutting off the lap of Saul's garment, falleth into so deep a sleep afterwards that his conscience was silent when he had defiled it with blood and lust. The tears and sorrows of many years

may perhaps not repair the mischief which one hour may bring unto you. You have need to watch after the sense of your duty hath been revived upon you. Satan loveth to snatch the prey from under Christ's own arm: 'He entered into Judas, after the sop,' John xiii. 27. After solemn duties, how soon do people miscarry! As soon as the law was given with terrible thunderings, the people do presently miscarry by worshipping the golden calf, Exod. xxxii.; and the priests in the very day of their consecration, in the beginning and first day of their ministration, offered strange fire to the Lord, Lev. x. After some escape from sin we need to watch that we be not entangled therein again: 2 Pet. ii. 20, 'If after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.' As under the law, a sore rising as a boil, when it was healed, might afterward break out again, and turn to a leprosy, Lev. xiii. 18–20; so sins, after we seem to be healed of them, may return, and make us worse than before. As Christ saith to the man cured: John v. 14, 'Behold, thou art made whole; sin no more, lest a worse thing come unto thee.' In prosperity we need to watch; it is hard to carry a full cup without spilling, and to live at ease and yet to keep up a due and lively sense of our duty. And in our adversity, when the course of temptation is altered, we are strangely surprised; every condition bringeth its own snares with it: 'Ephraim is a cake not turned,' Hosea vii. 8. Those who are most advanced in a state of grace, they need still to watch: Mark xiii. 37, 'What I say unto you I say unto all, Watch.' We are never past this care; this is the great difference between christian and christian; one is more watchful than another.

3. Against what we must watch.

[1.] Generally against the three grand enemies of our salvation, the devil, the world, and the flesh.

(1.) Against Satan; for he hath laid his ambushes and enterprises against us continually, and by his spiritual nature hath advantages of being near us, when we are little aware of him: 1 Peter v. 8, 'Be sober, be vigilant; for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' Satan is ever watching, therefore you should watch. You give him the greatest advantage by your folly and negligence; now the apostle saith he would not give him any advantage: 2 Cor. ii. 11, 'Lest Satan should get an advantage of us, for we are not ignorant of his devices.' He is unwearied in his motions, lays his designs deep, takes all advantages and occasions to destroy us. If the devil were either dead or asleep, or had lost his malice and power, then we need not stand so much upon our guard.

(2.) Against the world; for we are bidden to 'deny worldly lusts,' Titus ii. 12. Not only ungodliness must be watched and prevented, but our inclination to worldly things. See how these two are matched; for when we fall off from God we take to the creature: Jer. ii. 13, 'My people have committed two evils, they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that will hold no water;' and 'Christ died to deliver us from this present evil world,' Gal. i. 4. Here lie all the baits, and snares, and

dangers; pass but safe through these flats and quicksands, and we shall soon arrive to the haven of eternal glory. The great virtue and proper effect of the cross of Christ is seen in crucifying us to the world: Gal. vi. 14, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' When the fashion of worldly glory is spoiled, and it seemeth less lovely in our eyes, then the cross of Christ hath produced its effect upon us, and the spiritual life advanceth apace. It is the world that is an enemy to God, and quencheth and abateth our love to him: 1 John ii. 15, 'Love not the world, neither the things of the world: if any man love the world, the love of the Father is not in him;' James iv. 4, 'Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is an enemy of God.' Some temporal good lieth nearest our hearts, and God is not our chiefest good and last end, wherein lieth the life of all religion. It is the world that diverts us from our duty, that hinders the vigour and perfection of the life of grace: Luke viii. 14, 'They which fell among thorns are they which, when they have heard, go forth and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.' It is the world that makes us grudge at the strictness of Christ's precepts: Mat. xix, 22, 'When the young man heard that saying, he went away sorrowful, for he had great possessions.' It is the world that tempts us to live in a slight way, as other careless creatures do about us. It is the world that maketh us slightly mind heavenly things, and affect a life of pomp and ease here: Luke xvi. 25, 'Son, remember that thou in thy lifetime receivedst thy good things.' It is the world that enticeth us to stay by the way and neglect our home, that maketh the impressions which arise from the belief of another and better world to be weak and inefficacious: 2 Cor. iv. 4, 'In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, which is the image of God, should shine on them.' Well, then, we cannot be watchful enough against the sly insinuations of the world. When it seemeth too sweet and amiable to you, the devil is at your elbows, enticing your souls from God; when the things of this world begin to be represented as more sweet and delectable than God, and holiness, and heaven, and you are ready to value your happiness rather by worldly prosperity than by the favour and friendship of God, and you are more indifferent, and can contentedly live without a sense of his love, but your desires are more urgent and strong after an increase of temporal enjoyments, when you affect to grow rich in this world, and neglect to grow rich in grace,—oh! then christians have need to stand upon their guard, mischief is near, and unless it be prevented, will prove the bane and everlasting ruin of your souls.

(3.) The flesh must be watched against. The flesh is importunate to be pleased, and will urge us to retrench and cut off a great part of that necessary duty which belongeth to our heavenly calling; yea, it will crave very unlawful and unreasonable things at our hands. It may be not at first; but if you continue to gratify sense and brutish appetite with an uncontrolled license, it is impossible that you should keep within the bounds of your duty. Therefore, unless you keep a

constant government over your senses and appetites, how shamefully will you miscarry! Therefore, as you love your souls, you must 'abstain from fleshly lusts which war against the soul,' 1 Peter ii. 11. For whilst you keep gratifying and pleasing the flesh by the excess of lawful delights, you do but strengthen your enemy, increase corruption in heart and life, provide fuel for Satan's temptations, and jostle God out of the throne, and finally hasten your own eternal ruin. If you would keep sin under, you must cut off the provisions of the flesh, not cater for them: Rom. xiii. 14, 'Make no provision for the flesh, to fulfil the lusts thereof.' If you would resist Satan, you must be 'sober and watchful,' 1 Peter v. 8; that is, sparing in the use of worldly delights. If you would preserve God's interest, and reserve the throne of your hearts for him, you must take heed that the pleasures of the animal life be not too much indulged, for these will soon secure their interest in our affections: 2 Tim. iii. 4, 'Lovers of pleasures more than lovers of God.' If you would not have your consciences benumbed, and grow forgetful of spiritual danger, you must set a guard upon these outward delights: Luke xxi. 34, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares;' 1 Thes. v. 6, 'Let us watch and be sober.' There is a strange infatuation and senselessness groweth upon you, and though we keep up a show of religion, yet we feel little of the life and power of it. They indispose us for our christian warfare, quench all our sense of heavenly things: 1 Peter i. 13, 'Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.' These delights that offer themselves in our pilgrimage make us forget our journey, as lewd servants sent to a market or fair spend all their time and money at the next inn. We are strangers and pilgrims, that is the apostle's argument: 1 Peter ii. 11, 'Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul.' We may bait here, as in a house of entertainment, but so as to set onward still on our journey, that it may be a refreshment, not an hindrance. Certainly they that would make progress in their journey to their heavenly home should meddle sparingly with sensible delights, though lawful in themselves. Certainly they who make their corrupt inclinations their ordinary guide and rule, and the satisfying thereof their ordinary trade, miscarry shamefully, and shipwreck all their hopes of glory.

[2.] More particularly, the object of our watching are these things—

(1.) Our thoughts, which are sin's spokesmen, and make the match between the soul and the object: Prov. iv. 23, 'Keep thy heart with all diligence, for out of it are the issues of life.' If we do not take care what thoughts we have, and whereunto they tend, the heart is entangled before we are aware; our lusts stir up thoughts, and these thoughts entice the heart; and whilst we muse and sit abrood upon them, these cockatrice eggs are hatched. It is musing maketh the fire to burn; and when the fire is kindled, then the sparks begin to fly abroad; men execute what the heart contriveth, and finish it without stopping: James i. 14, 15, 'Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death.' There we

read of the manner of the birth, or bringing forth of sin. Some pleasurable lure, represented by sense, awakeneth the lust; that draweth off the heart from God and heavenly things: then lust conceiveth by thoughts, as the eggs are hatched by incubation; then it is a full-grown sin, and so they go on to the very last, till they drop into hell. Oh! then, suppress the musings, the vain and sinful thoughts; for whilst you dandle sin in your minds with a secret consent, liking, or a pleasing musing, the mischief increaseth, the stranger becometh your master.

(2.) You must watch against occasions. It is ill sporting with occasions, or playing about the cockatrice's hole, or standing in harm's way. Many say their infirmities make them run into such or such sins; but if they were minded to leave their sin, they would leave off evil company, and all occasions that lead to it. We are often warned of this: Prov. iv. 14, 15, 'Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away;' Prov. v. 8, 'Remove thy way far from her, and come not nigh the door of her house.' The wisdom of God thought fit to give us these directions; they that think they have so good a command of themselves that they shall keep within compass well enough, though they venture upon the occasions of sin, converse with vain company, frequent the haunts of the wicked, go to plays, and entertain themselves with dalliances, refuse none of the blandishments of sense, surely they are not acquainted with the slipperiness and infirmity of human nature, know not what the new creature meaneth, nor what a tender thing it is to preserve it in strength and vigour. Is sin grown less dangerous? or have men gotten a greater command of themselves than they were wont to have when the Scriptures were first written? Surely man is as weak as ever, and sin as dangerous. Why then should we venture upon evil company, and the places where they resort, and go too near the pit's brink, and freely please ourselves with the allectives of sin, and apostasy from God, such as are wanton plays, idle sports? Is there no infection that secretly tainteth our hearts?

(3.) Against all appearance of evil: 1 Thes. v. 22, 'Abstain from all appearance of evil.' Some things, though not apparently evil, yet they have an ill aspect, as being unsuitable to the gravity of our holy calling, or the strictness of our baptismal vow and covenant made with Christ, or as being things not practised by good men who most seriously mind heavenly things, or have been usually abused to sin, and so are not of good report, to be sure do rather blemish religion than adorn it. Christ's worshippers should be far from scurrility, lightness, vanity in apparel, words, deeds; and they should avoid all things that look towards a sin. It is notable under the law, that the Nazarite who was not to drink wine was not to eat grapes, moist nor dry, nor to taste anything that was made of the vine-tree, from the kernels even unto the husk: Numb. vi. 3, 4. A christian that hath consecrated himself to God, and hath made such a full and whole renunciation of all sin, should exactly take care to avoid every occasion and provocation to evil, every appearance of evil, not only the pollution of the flesh, but 'the garment spotted with the flesh,' Jude 23.

(4.) Watch to prevent the sin itself. The actual reign of sin maketh way for the habitual. The progress is this; temptations lead to sin, for

there are few of us but discover more evil upon a trial than ever we thought we should before, as the piercing and broaching of a vessel showeth what liquor is in it; and small sins lead to greater, as the small sticks set the greater on fire; and greater sins lead to hell, except God be the more merciful, and we stop betimes. Well, then, watch against the sin itself, for every foil maketh you suffer loss. Sin cometh to reign by degrees, and a man settleth his neck to the yoke by little and little. It is not easy to fix bounds to sin, when it is once admitted, and given way to. Water, when once it breaketh out, will have its course; and the gap once made in the conscience will grow wider and wider every day. A little rent in the cloth maketh way for a greater; so, if we do not take heed of small sins, worse grow upon us. The fear of God and sense of sin is lessened by every sinful act, and conscience loseth its tenderness, and our feeling decayeth. The best stopping of the stone is at the top of the hill; when it beginneth to fall downward it is hard to stay it. The deceived heart thinketh, I will yield a little; and the devil carrieth them further and further, till there is no tenderness left in the conscience. As in gaming there is a secret witchery, a man will play a little, venture a small sum, but he is wound in more and more and entangled; so men think it is no great matter to sin a little. A little sin is a sin against God, an offence to him; and therefore why do not you make conscience of it? And it will bring other mischiefs along with it, as it disposeth the heart to sin again.

(5.) Watch against the mischief of heinous or presumptuous sins. When you venture to do any foul thing against apparent checks of conscience, any small sin may get the upper hand of the sinner, and bring him under in time, after it is habituated by long custom, so that he cannot easily shake off the yoke, and redeem himself from the tyranny thereof; but these steal into the soul insensibly, and enslave us, as they get strength by multiplied acts. But presumptuous or heinous sins, by one single act, bring a mighty advantage to the flesh, and weaken the spirit or better part, and advance themselves suddenly into the throne: Ps. xix. 13, 'Keep back thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.' The regenerate, if the Lord do not keep them from temptations, or do leave them in temptations, may fall into most scandalous sins against the light of their consciences, and for the present are under woful slavery and inconvenience. David representeth the utmost mischief of these kinds of sins, as afraid (with the fear of caution) it might tend thereto. Now if a man, nay, a child of God, may possibly fall into scandalous sins, being enticed by the pleasure or profit of them, and for the present be blinded, then, after any heinous fall there should be a special mortification or weakening of sin; because when we are gotten to that height, sin will break out again in the same or other kind, as a venomous humour in the body, heal one sore, and it breaketh out in another place. After some notable fall or actual rebellion against God, it is good to come in speedily, to prevent hardness of heart by all holy means, that we may not settle in an evil course; it is not enough to ask pardon, to forbear the act, but you must mortify the root of the distemper. There are three things in sin—*culpa*,

reatus, macula. The fault is continued as long as the act is repeated; you are in danger of this till the breach be made up between God and you; as Lot doubled his incest, the orifice of the wound was not yet closed; and Peter doubled and trebled his denials, whilst the temptation was yet upon him, and he had not recovered himself by repentance; Samson's folly and inordinate love to women twice betrayed him, Judges xvi. 1–4. The guilt continueth till repentance, and suing out pardon in the name of Jesus Christ: 1 John i. 9, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Though a man should forbear the act, yet unless he humbleth himself before God, and in a broken-hearted way applieth himself to his mediator and advocate, the guilt is not done away. But besides, there is the blot, or the inclination to sin again; the evil influence of the sin continues till we mortify the root, and the core of the distemper be gotten out. Take for an instance Jonah, the prophet; the original reason of his tergiversation from his call was a fear of being ashamed, and found false in those threatenings which he was to denounce in the name of God; this maketh him run away from his duty, and it cost him dear; for a tempest pursued him, and he was thrown into the sea, and swallowed up of a whale or great fish. Well, he being disciplined, confesseth his fault, repenteth his forsaking his call, begs pardon, is delivered, addresseth himself to his work. God interposeth by the prerogative of his grace upon the humiliation of the Ninevites, and then Jonah is all in a fury, his old reasons return: Jonah iv. 1, 2, 'Was not this my saying when I was yet in my country?' &c. Therefore, it is not enough to bewail or discontinue the sin, but we must lance the sore, mortify the root of the distemper, till all be well. This was the reason of Christ's speech to Peter: John xxi. 15, 'Simon Peter, lovest thou me more than these?' that is, more than the rest of the disciples present. Peter had boasted, Mat. xxvi. 33, 'Though all men be offended because of thee, yet will I never be offended.' Now saith Christ, 'Lovest thou me more than these?' He reflecteth upon his former conceit of himself and singular undertaking. Peter had wept bitterly for the fact of denying his master; Christ would try if the cause were removed. The evil of the saints' apostasy and defection will never be cured thoroughly unless the fountain-cause and root of it be cured and continually watched over. His making comparisons and lofty conceit of himself was that which occasioned his former fall; therefore Christ, to see what he did think of it, and whether it did continue with him, puts him this question. Peter was grown more modest than to make any comparisons now; his sad fall taught him sobriety, not to boast of himself beyond others.

(6.) You are to watch against evil customs, that you do not lose your tenderness of conscience. Conscience, as the eye, is soon offended. The least dust, if it get into the eye, will pain it; so will conscience smite for lesser failings and exorbitancies; but afterwards when you make bold with it, it is like the stomach of the ostrich, which digesteth iron, or like a part or member of the body which is seared with a hot iron, it hath no feeling, 1 Tim. iv. 2; or like freezing water, which at first will not bear a pin, but afterwards it freezeth and freezeth, till it bear a cart-load. So men lose their tender sense by frequency of sin-

ning. Therefore it is some degree of mortification to prevent the custom, and the hardness of heart that comes thereby. When a member is sprained or out of joint, if you let it alone and delay to set it, it never groweth strong or straight; so the longer corruption is spared, the worse it groweth, and requireth[1] more strength. Therefore, at least let not your hearts settle in a course of vanity or disobedience unto God.

(7.) Take heed of your darling sin. We are more tender of one sin than another: 'It is sweet in our mouths, and we hide it under our tongues,' Job xx. 12; there is most pleasure and profit in it. This is the sin which is most apt to prevail, and settle into a tyranny in the soul; and your uprightness is tried by your watching and striving against it: as Ps. xviii. 23, 'I was also upright before him, and I kept myself from mine iniquity:' Unless we humble ourselves more for this, watch against this, strive against this, it will be our ruin, and prove the ground of our apostasy in a time of temptation. There is some secret vent which all men have for their corruptions, or some postern or back-door by which Satan usually enters. Now this sin should be always in your eye, for the strength of other sins dependeth upon love to this: 'Fight not against small or great, but against the king of Israel,' 1 Kings xxii. 21. You should be most jealous of your hearts, lest they miscarry by this sin, and labour to increase in the contrary grace. He that will not spare his darling,[2] he hateth no sin indeed.

Secondly, For striving, this is required of us also; for we are bidden 'to stand against the wiles of the devil,' Eph. vi. 11, 'To withstand, that after all we may stand,' ver. 13. A stout and peremptory resistance of Satan's temptations is required of us in order to victory. The more we yield to sin, the more it tyranniseth over us: Mat. xii. 45, 'Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.' The more Satan is resisted the more he loseth ground: James iv. 7, 'Resist the devil and he will flee from you.' Christ promiseth the crowns to those that will fight manfully: Rev. ii. 10, 'Be thou faithful unto the death, and I will give thee a crown of life.' Therefore do not basely yield, nor lazily sit down, as if the work were already done.

But what is this striving? It implieth two things—(1.) An avowed defiance; (2.) A courageous resistance.

1. An avowed defiance. The first preparation of it is the resolution of the mind, or the dedication of ourselves to God. When we are regenerate, we renounce the devil, the world, and the flesh, and bid defiance or proclaim an eternal feud and hostility against them, declare ourselves enemies to these three.

2. A courageous resistance; for after that time we are fearfully assaulted, and in continual warfare with Satan: 1 Peter v. 8, 'Be sober, be vigilant, because your adversary the devil, like a roaring lion, continually walketh about, seeking whom he may devour;' with the world: James iv. 4, 'Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend to the world is the enemy of God;' with the flesh: Rom. vii. 15, 'For that which

[1] Qu., "acquireth?"—ED. [2] Qu., "will spare his darling sin?"—ED.

I do I allow not; for what I would, that I do not; but what I hate, that do I;' there is the strife described. Now we resist—

[1.] By strength of resolution: Dan. iii. 18, 'We will not serve thy gods, nor worship the golden image which thou hast set up;' Ps. xxxix. 1, 'I said I will take heed unto my ways, that I offend not with my tongue.'

[2.] Partly by hazarding our temporal interests: Heb. xii. 4, 'Ye have not yet resisted unto blood, striving against sin;' Rev. xii. 11, 'They overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.'

[3.] By opposing gracious considerations: Gen. xxxix. 9, 'How shall I do this wickedness, and sin against God?' 1 John ii. 14, 'Ye are strong, and the word of God abideth in you, and ye have overcome the wicked one,' by opposing reasons out of scripture, or arguing strongly against sin.

[4.] By praying, or crying strongly for help, when we are sensible of the burden of sin: Rom. vii. 24, 'O wretched man that I am! who shall deliver me from this body of death?'

[5.] But chiefly by being acquainted with all the christian armour, and the use of it. We must not go one day unarmed, but be armed *cap-à-pie* with the helmet of salvation, which is hope, the breastplate of righteousness, the girdle of truth, the shoes of the preparation of the gospel of peace, the shield of faith, the sword of the Spirit. The apostle beginneth with—

(1.) 'The girdle of truth,' whereby is meant a sincere and honest intention to be what we seem to be. Satan useth wiles; but we must not imitate our adversary in deceit, but labour for truth of heart, which as a girdle is strength of the loins.

(2.) 'The breastplate of righteousness,' which is a principle of grace inclining us to obey God in all things, or a fixed purpose and endeavour to give God and man their due. This secureth the breast or vital parts.

(3.) 'The feet must be shod.' We meet with rough ways as we are advancing to heaven; and soldiers had their greaves or brazen shoes, to defend from sharp-pointed stakes, fixed by the enemy in the ground over which they were to march. This preparation is a readiness of mind to suffer anything for Christ; this is built on the gospel of peace: Acts xxi. 13, 'Then Paul answered, What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus;' 1 Peter iii. 15, 'Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.' We must be ready to confess Christ in persecutions and dangers. When we have a sense of our peace and friendship made up between God and us by Jesus Christ, and our great and eternal interests are once settled, what need a believer fear?

(4.) 'The shield of faith,' which covereth the whole body, a sound belief of the mysteries of the gospel, and the promises thereof, especially a clear sight of the world to come. They that have such a faith see a sure foundation to build upon. On the one side the righteousness of Christ, or the promises of the gospel to a penitent believer of

pardon, of strength to maintain grace received, and finally of eternal life; on the other side, threats to impenitent and sensual persons.

(5.) 'The helmet of salvation,' which is a well-grounded hope of eternal life: 1 Thes. v. 8, 'But let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation.' This maketh a christian hold up his head in the midst of all encounters and sore assaults. He that often looketh above the clouds, and expecteth within a little while to be with God in the midst of the glory of the world to come, why should he be daunted?

(6.) 'The sword of the Spirit.' This is a weapon both offensive and defensive; it wardeth off Satan's blows, and maketh him fly away wounded and ashamed. If Satan saith, Oh! it is too soon to mind religion! he hath the word ready, Eccles. xii. 1, 'Remember thy creator in the days of thy youth.' If that it is too late, then, John iii. 16, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' If that his sins are too great, or too many to be pardoned, then, Isa. lv. 7, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.' If Satan tempt him to live sensually, Rom. viii. 13, 'If ye live after the flesh, ye shall die.' If to defile himself with base lusts, 1 Thes. iv. 3, 4, 'This is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour.' If to a negligent careless profession, then, Phil. ii. 12, 'Work out your own salvation with fear and trembling;' 1 Thes. ii. 12, 'That ye would walk worthy of God, who hath called you unto his kingdom and glory.' If to despondency and fainting, 2 Cor. xii. 9, 'My grace is sufficient for thee, for my strength is made perfect in weakness.'

SERMON XVI.

What then? shall we sin, because we are not under the law, but under grace? God forbid.—ROM. VI. 15.

HERE the apostle preventeth an absurd conclusion, which might be inferred by people of a libertine spirit from what he had said in the former verse, either from the first or the last clause, the privilege or the reason. From either, carnal men might collect what might be matter of security to them in sin; either because of the privilege, 'Sin shall not have dominion over you;' therefore they might let loose the reins; sin should not reign, and consequently not damn; or else from the reason, 'Ye are not under the law, but under grace;' the negative part might seem to infer an exemption from the duty of the law; the positive, 'but under grace,' which provideth pardon for the lapsed, they might infer hence that therefore they might sin *impune*, without any fear of punishment. So that, in short, three doctrines of grace are apt to be abused.

1. The free pardon or exemption from condemnation which the new covenant hath provided for sinners; therefore they might sin securely, no harm would come of it.

2. The liberty and exemption from the rigour of the law, which requireth things impossible at our hands under the penalty of the curse; as if this had freed us from all manner of bonds and ties to obey God, 'They were not under the law.'

3. The doctrine of perseverance, as if they might do what they list; the covenant of grace would secure their interest, and whether they watched or strived, yea or nay, sin should not have dominion over them. All these are rejected as unreasonable conclusions. 'What then? shall we sin, because we are not under the law, but under grace? God forbid.'

In the words we have—

First, An interrogation, to excite us to regard what conclusions we draw from christian privileges, 'What then?' that is, what do we conclude thence?

Secondly, A faulty inference or conclusion is mentioned, 'Shall we sin, because we are not under the law, but under grace?' Where—

1. The inference itself, 'Shall we sin?' that is, let us continue in sin, or serve sin, or not strive against sin.

2. The ground whence it is inferred—

[1.] From the evangelical state negatively proposed, 'Because we are not under the law,' as if we were exempted from the rule of the law because we are exempted from the rigour of it.

[2.] From the evangelical state positively proposed, 'But under grace.'

(1.) The grace of justification; we may indulge sin, since the gospel offereth a pardon or freedom from condemnation.

(2.) The grace of sanctification by the Spirit; God will maintain our right, though we mind it not, and so we turn the grace of God into looseness or laziness.

(3.) The brand upon this conclusion, or his abhorrence specified; it is not only unreasonable, but impious, *μὴ γένοιτο*; far be it from believers thus to conclude—

(1st.) Because the conclusion is unreasonable, being a distortion of true doctrine, or of the grace of the gospel.

(2d.) It is ungrateful. What! be more licentious for God's grace? It is the most abhorred use of God's mercy that is imaginable.

Doct. That it is a manifest abuse of the new covenant so much as to imagine that it countenanceth any licentiousness or liberty in sin.

I shall first prove it by two arguments—

1. From the design or end of God in setting up this new transaction with mankind.

2. From the tenor and constitution of it.

Secondly, Shall vindicate those doctrines of free grace, which may most seem to occasion such thoughts in the hearts of men.

1. From the design of God in setting up this new covenant, which was to recover lapsed man from the devil and the world unto himself, that he might not wholly lose the glory of his creation; which ap-

peareth by manifold expressions in scripture: Luke xix. 10, 'The Son of man is come to seek and save that which was lost.' Now we were lost first to God; as Luke xv., the lost groat was lost to the possessor, the lost sheep was lost to the owner, the lost son lost to the father: these two last parables show that they were also lost to themselves; but that is but a consequent; the primary sense is, they were lost to God, and therefore Christ came to recover them to his obedience. But to leave parables, it is said expressly, Rev. v. 9, 'Thou hast redeemed us to God by thy blood,' that we might not only be admitted into his friendship and favour, but fitted for his service, and that he might 'bring us to God,' 1 Peter iii. 18; by which is meant not only to reconcile us unto God, but bring us into a state of subjection and obedience to him. Christ is set up as a mediator and lord of the new creation, to the glory of God the Father: Phil. ii. 11, 'That every tongue might confess that Jesus Christ is Lord, to the glory of God the Father;' that his interest in his creatures might be secured. And the kingdom of the mediator is subordinate to the kingdom of God; all the authority and power which Christ hath as mediator, to enact laws and make a new covenant, is to bring men back again to the obedience of God upon more comfortable terms. Our subjection to him is not vacated or made void, or only reserved, but established on more comfortable terms, as we have grace given us for the pardon of failings, and the effectual help of his Spirit to incline us to obedience.

2. From the tenor and constitution of it. As to the precepts, it begins with faith and repentance, and is carried on in the way of new obedience or holiness. None are admitted to the first privileges but those that repent. Upon Mary's repentance Christ said, 'Her sins, which are many, are forgiven her,' Luke vii. 47; 'Him hath God exalted to be a prince and a saviour, to give repentance to Israel, and forgiveness of sins,' Acts v. 31. Now repentance is a serious fixed purpose of returning to the obedience we owe to God. And the last privilege, eternal glory, we have it not without holiness: Mat. v. 8, 'Blessed are the pure in heart, for they shall see God;' Heb. xii. 14, 'Follow peace and holiness, without which no man shall see the Lord.' All the intermediate privileges do expressly require or imply holiness: Ps. lxxxiv. 11, 'For the Lord God is a sun and a shield; the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.' So that from first to last it is a holy covenant, as it is called Luke i. 72. Yea, it is holy, not only with respect to what it requireth, but with respect to what it promiseth. It promiseth the Holy Spirit to sanctify us: Acts ii. 38, 'Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost;' Ezek. xxxvi. 25, 'Then will I sprinkle clean water upon you, and you shall be clean, and from all your idols will I cleanse you;' 1 Cor. vi. 11, 'Such were some of you, but ye are washed, but ye are justified, but ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God.' And the heaven of heavens is perfection of holiness: 1 John iii. 2, 3, 'Beloved, now are we the sons of God, but it doth not yet appear what we shall be; but this we know, that when he shall

appear, we shall be like him, for we shall see him as he is; and he that hath this hope purifieth himself as he is pure;' Eph. v. 27, 'That he might present it (the church) to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.' Once more, the aim of it is to promote holiness: 2 Peter i. 4, 'Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature;' 2 Cor. vii. 1, 'Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God;' Luke i. 75, 'That we might serve him ἀφοβῶς, without fear' (that is the great privilege of the new covenant), 'in holiness and righteousness before him all the days of our lives.' In short, the covenant dealeth only with a holy people, and excludeth the profane and unclean: the holy covenant must have a holy people suitable to it, or else it speaketh no good to them. If you be not holy, you have no part in Christ, nor interest in his covenant: Acts xx. 32, 'And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified;' Acts xxvi. 18, 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that we may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me.' Well, you see the whole scope and great drift of the covenant is to promote holiness.

It remains, secondly, to vindicate those doctrines of grace that may seem to occasion these imaginations.

1. God's freeness and readiness to pardon. The law threateneth punishment, but grace offereth pardon and impunity; therefore men let loose the reins; they think mercy will pardon all and discharge all. But this is a wretched abuse.

[1.] Though pardon be offered to penitent sinners, yet it is on purpose that they may forsake their sins, and timely return to the obedience of God: Ps. cxxx. 4, 'There is forgiveness with thee, that thou mayest be feared;' that they may not stand aloof from God as a condemning God, but return to his fear and service. It is offered to prevent despair, not to encourage us in sin; so that you quite pervert the end of the offer.

[2.] This pardon belongeth only to the penitent. The offer is made to all, but none have an actual right to it till they repent: Isa. lv. 7, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon;' and Prov. xxviii. 13, 'He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy.' All sinners are to be told that God is ready to pardon; but all sinners are not to believe that their sins are pardoned, for this is an act that belongeth to God as a governor and judge. Some things God doth as a free Lord, and there 'it is not of him that willeth, nor of him that runneth, but of God that showeth mercy,' Rom. ix. 16. Other things God doth as a righteous judge and governor, according to the law of commerce between him and his creatures; there it is, 'So run that ye may

obtain,' 1 Cor. ix. 24. To apply this to the case in hand. Pardon of sins is an act of judicature, dispensed upon certain terms; gracious and free they are indeed, but terms and conditions they are still, without which we have no right to pardon, or are not qualified to receive it. All the privileges of the gospel are a benefit, but a benefit dispensed on certain terms, such as our sovereign Lord was pleased to prescribe.

[3.] They are expressly excluded that securely go on in sin: Ps. lxviii. 21, 'But he will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.' That exceptive participle *but* relateth to what was said of God before. Now, twice before God is called a God of salvation: ver. 19, 'Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation, Selah;' and ver. 20, 'He that is our God is the God of salvation; but he will wound,' &c. A man that goeth on still in his sins is reckoned an enemy to Christ, whatever he be by outward profession, and as an enemy he shall be dealt with. The God of salvation, or the merciful Saviour, will not save him, notwithstanding all that lenity and goodness which he showeth to them that are sincere. The God of salvation will strike home upon their hairy scalp, that is, utterly destroy them. Therefore, when men go on in a state of impenitency, either ignorantly, or against conviction of conscience, upon a presumption that God's mercy shall bear them out, they make the God of all grace their enemy; his justice is against you, and his mercy will not help you. By the law is the knowledge of sin, and by the gospel you are excluded from pardon, till you break off your sins by repentance; and the more sin you commit, the further off you are from salvation, every sin is a step further: Ps. cxix. 155, 'Salvation is far from the wicked, for they seek not thy statutes;' *à pari*, salvation is near to the righteous: Rom. xiii. 11, 'Now is your salvation nearer than when ye first believed.' Every man, every day, is a step nearer to heaven or hell.

2. The second doctrine abused is exemption from the rigour and curse of the law, 'Ye are not under the law, but under grace.' Therefore men take a liberty to sin; they are not under the law. But we must distinguish how we are, and how we are not, under the law.

[1.] We are still under the law as a rule of obedience; so the apostle saith, 1 Cor. ix. 21, 'Not being without law to God, but under the law to Christ.' The apostle still ruled his actions by law, both the law of God and the law of christian charity. To be in this sense without law, is either to make us gods or devils. If you plead it *de jure*, of right, it is to make the creature a god; for it is impossible any created thing can be without law; that were to make it supreme and independent, as if its own will were its rule, without liableness to be called to an account by another. Saul proclaimed, 1 Sam. xvii. 25, 'That whosoever would encounter the Philistine, his house should be free in Israel;' but it is as impossible to free the creature from subjection to God, as it is from dependence upon him. If you plead it *de facto*, this were to make us devils, to live in direct opposition to God, and rebellion against him, or exempt us from his authority: Ps. xii. 4, 'Who have said, With our tongues will we prevail: our lips are our own; who is lord over us?' Thus every creature must be under a law.

[2.] There is a good sense in which we are said not to be under the law; as here in the text, and Gal. v. 18, 'If ye be led by the Spirit, ye are not under the law;' that is, not under the condemning power of it, spoken of Rom. viii. 1, 'There is therefore no condemnation to them that are in Christ;' or the irritating power of it, spoken of Rom. vii. 5, 'While we were in the flesh, the motions of sin, which were by the law, did work in our members, to bring forth fruit unto death;' namely, as it did rigidly exact duty from us, and gave no strength to perform it. Well, then, we may from hence see what liberty we have by grace. There is a twofold liberty—a holy and blessed liberty, and a wicked and carnal liberty.

(1.) The holy liberty is to be freed from the power of sin and the curse of the law, that our enthralled spirits may be set free to love, serve, please, and delight in God; and so, 'Where the Spirit of the Lord is, there is liberty,' 2 Cor. iii. 17. And for this end we are freed from the law as a covenant of works, which required what to us becomes impossible: Rom. viii. 2, 'The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death;' and freed us also from the burdensome task of ceremonies, which God thought fit to impose in the church's nonage: Gal. v. 1, 'Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with a yoke of bondage.' These ceremonies did revive the sense of transgressions, and the curse due to them.

(2.) The sinful liberty is a freedom from righteousness, as the apostle calleth it, Rom. vi. 20, 'When ye were the servants of sin, ye were free from righteousness;' from a voluntary subjection to God and his holy laws, a desire to be free from that strict and holy manner of living which God commandeth, or to be at liberty to sin against God, or please the flesh and follow our own wills, to be merry, wanton, lustful, worldly, to eat and drink what we have a mind to, to game, and roar, and riot, and revel, and in the general to live as we list, without being curbed by so precise a law as God hath given us. Now I will show—(1.) That this is not liberty; (2.) That Christ never came to establish it; (3.) That the contrary is the true liberty.

(1st.) That this is not liberty. For *libertas non est potestas volendi et faciendi quod velis, sed volendi et faciendi ea quæ lex divina jubet*—it is not a liberty to live as we list, but to live as we ought: Ps. cxix. 45, 'And I will walk at liberty, for I keep thy precepts.' Man affects the false liberty, and is impatient of any restraints: Ps. ii. 3, 'Let us cast away his bands and cords from us;' they would do what they please without check and control. But all this is but delusion and mistake. In reality they live the freest life that lie under the bonds of duty, that make conscience of praying to and praising God, and walking with him in the stricter course of holiness. Carnal liberty is but a thraldom of slavery; for these we are disabled from pursuing our great end, which is to be everlastingly happy in the enjoyment of God. They that indulge this liberty dare not call themselves to an account for the expense of their time and employments, which every wise man should do, nor think seriously of death, or judgment, or heaven, or hell, but presently they feel a horror and torment in their minds.

(2d.) Christ never came to establish this liberty; for he came to

bring us back again in heart and life to God, from whom we had fallen, to fit us to obey the law of God, by healing our natures: Heb. viii. 10, 'This is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people.' The great blessing of the gospel is grace to keep the law, not liberty to break it; and all new creatures are enabled to keep it, not in absolute perfection, yet with a sincere obedience: Eph. iv. 24, 'And that ye put on the new man, which after God is created in righteousness and true holiness;' Luke i. 75, 'That we should serve him without fear, in holiness and righteousness before him all the days of our lives.'

(3d.) The more we set ourselves to keep the law, the more we enjoy God and ourselves.

First, The more we enjoy God; for the more obedient we are, the more pleasing we are to him and amiable in his sight: Prov. xi. 20, 'They that are of a froward heart are an abomination to the Lord; but such as are upright in their way, are his delight;' Ps. xi. 7, 'The righteous God loveth righteousness, his countenance doth behold the upright.' God delighteth in us not so much as pardoned, but as sanctified. They have most communion with him: 1 John i. 7, 'If we walk in the light, as he is in the light, we have fellowship one with another;' they have most of the favour of God, and fellowship with him.

Secondly, The more also we enjoy ourselves. Sin is a wounding thing; nature looketh upon it as a disorder, therefore where it is allowed it breedeth fear, which is a bondage the wicked are never freed from, though they do not always feel it: Heb. ii. 15, 'And deliver them who through fear of death were all their lifetime subject to bondage.' But now the more we set ourselves to keep the law of God, the more happiness and serenity in our own souls: Ps. cxix. 165, 'Great peace have they that love thy law, and nothing shall offend them;' partly from the consciousness of having done their duty, partly as their interest is more clear, and so their comfort more full and strong.

3. The doctrine of perseverance, 'Sin shall not have dominion over them,' whether they strive against it, yea or no; and so, instead of a resolute resistance, they cherish presumptuous security. There is a holy confidence which the sincere cherish, not to slacken duty, but increase it; such as that of Paul, 2 Tim. i. 12, 'For the which cause I also suffer these things, nevertheless I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.' This is trusting ourselves in God's hands, and keeping his way. But there is a presumptuous security also, when men think they are past all danger, and so look upon cautious watchfulness as a needless thing, whereas the scripture presseth it everywhere. Now, to prevent this, consider—

[1.] The union of ends and means. The sincere convert shall be kept blameless to God's heavenly kingdom, but he is kept in God's way. All God's purposes are executed by fit means. God had assured Paul, 'That there should be no loss of any man's life among them, but

only of the ship,' Acts xxvii. 22; yet afterwards he telleth them, 'Except these abide in the ship, ye cannot be saved,' ver. 31. How could that assurance given to Paul from God, and Paul's caution stand together? God, that decrees the end, hath appointed means whereby he will execute his decree. Well, then, God having showed us in his word what means are necessary to such an end, there is a necessity of duty lying upon man to use those means, and not to expect the end without them. God intended to save all in the ship, yet the mariners must abide in the ship; we must not pervert God's order. You shall not fall away and revert into your old slavery; but you must remember you have given up your bodies as instruments of righteousness unto God.

[2.] Among other the means required by God, there are these two things to be considered—fear of falling, and the danger of backsliding.

(1.) Fear of falling: Heb. iv. 1, 'Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it;' 1 Peter i. 17, 'Pass the time of your sojourning here with fear;' Phil. ii. 12, 'Work out your own salvation with fear and trembling.' Fear is careful and solicitous. What fear is this? A fear of caution: 1 Cor. x. 12, 'Let him that thinketh he standeth, take heed lest he fall.' Of reverence: Jer. xxxii. 40, 'I will put my fear in their hearts, that they shall not depart from me.'

(2.) The danger of backsliding is often represented to believers to increase their caution; as Christ said to his own disciples, John xv. 6, 'If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.' The danger of apostasy is represented to them to confirm their standing, or laid before them to make them afraid of defection. So Heb. x. 26, 27, 'If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries.'

(3.) The promise and exhortation go together, that we may carry an even hand between despair and presumption. Compare ver. 12, 'Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof,' with the text, 'Sin shall not have dominion over you.' We must not presume because of the filthiness of our hearts, and the number of the snares that are still before us; we must not despond because of the unchangeableness of God's covenant love. Let us improve the grace we have received, that we may continue in it. The act is ours, but the help is God's. To sin upon a confidence that we are sure to persevere is to cease persevering, and to fall away because we are sure not to fall away, which is a contradiction.

Use of information. It informeth us—

1. No doctrine is so sound but a corrupt heart will abuse it; therefore as much as in us lies we must prevent these misinterpretations.

2. How prone sinful men are to take all occasions to indulge liberty to sin; being naturally bent to licentiousness, they pervert Christ's holy doctrine to this end.

3. With what abhorrence we should entertain anything that lessens

the necessity of the creatures' subjection to God, or doth befriend sin, or enticeth you to make light of obedience; yea, though this should be done with the most glorious pretences of grace, it is but poison ministered by a perfume.

4. What caution and watchfulness we should use over our own thoughts and inferences. Every one draweth one conclusion or other from the gospel; what use do you make of it? Many that will not say so, that we should sin because we are not under the law, but under grace, are apt to think and do so. And since it is natural to us, we should be provided of a remedy.

[1.] Let every sacred truth be digested into holy love and practice. Love: 2 Cor. viii. 1, 2, 'Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.' Practice: 1 John ii. 4, 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' When truth is turned into love, it is turned into a new nature, and deeds discover the reality of our opinions more than words.

[2.] Let no mystical truth be set up to avoid God's unquestionable natural right to govern his creature, or to infringe the rights of the godhead, as to set up Christ against the moral law, as if that were abrogated; and if no law, no transgression, no sin, no duty, no judgment, no punishment, no reward.

[3.] Do not set up Christ against Christ: Heb. v. 9, 'And being made perfect, he became the author of eternal salvation to all them that obey him.' Do not set up his merits against his law, he is Saviour but to those that obey him.

SERMON XVII.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?—ROM. VI. 16.

IN this verse the apostle proveth that it is unreasonable and absurd to conclude that we may sin because we are not under the law, but under grace. Why? Because it destroyeth the state to which we pretend, for men cannot be under grace that serve sin. He proveth it by a general maxim, evident by the common reason of mankind, 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are,' &c. So that in the words we may observe two things—

1. A general maxim evident by the light of nature.

2. The application of it to the matter in hand.

1. The general maxim, that whatsoever or whomsoever a man voluntarily obeyeth, he maketh it or him his proper lord and master. There take notice of—

[1.] The evidence of it, 'Know ye not,' *q.d.*, you may easily know this by the common course of affairs of the world. Here four things are evident—

(1.) That *omnis servus est alicujus domini servus*—that every servant hath some particular lord and master.

(2.) That the interest of this particular lord and master is grounded upon some special title.

(3.) This title, as matters are carried in the world, is either voluntary contract, or consent, or plain conquest, getting another into his power. By voluntary contract one is a servant that bargaineth with another to serve him; either wholly, that selleth himself as a slave, or in part for such services and ministries: the one is *servus*, a bondman or a slave; the other is *famulus*, an attendant or apprentice, not absolutely, but for such a time, and for such ends. By conquest: 2 Peter ii. 19, 'While they promise themselves liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage.'

(4.) Where a master hath such a legal title, every servant is bound to obey his master. Aristotle maketh it the property of a servant, τὸ ζῆν μὴ ὡς βούλεται, to live not as himself listeth, but as his master pleaseth. All these things are plain and obvious to every man's understanding.

[2.] The matter of it; there are two things observable—(1.) Yielding ourselves to obey; (2.) Actual obedience.

(1.) Consent, 'To whom ye yield yourselves servants to obey, his servants ye are; as a man contracts with another to serve him.

(2.) The act, 'His servants ye are to whom ye obey,' whether there hath been a formal contract, yea or no. He that actually obeyeth another is to be accounted his servant, and becometh his servant. The first notion teacheth us that none can be a servant to another but by the election and consent of his own proper will, and whatsoever service men enter, they enter it of their own accord; the devil cannot force us to evil, and Christ will not force us to good. The second notion teacheth us that we must not judge of our service to any, either to sin or God, by our professed consent barely, but by our practice and obedience. If we obey sin, we are servants to sin, whatever we profess or say to the contrary; and if we do not live in obedience to God, whatever professions, vows, and covenants we make to him, or with him, we are not servants of God.

2. In the application of it to the matter in hand, take notice—(1.) Of two contrary masters, sin and obedience; (2.) Of two contrary rewards and wages, death and righteousness; (3.) The suiting the one to the other, sin and death, obedience and righteousness.

[1.] By sin he meaneth sinning wittingly and willingly, constantly, easily. By death, as the wages, is understood the second or eternal death.

[2.] The other master. By obedience is meant obedience to God, if you obey God's commands; and as our duty is expressed by obedience, so our reward by righteousness. He doth not say, εἰς ζωὴν, which the law of contraries would seem to require, but εἰς δικαιοσύνην, by righteousness; you may expound it either of our title to happiness, or our reward itself.

(1.) Our title; you shall be pronounced and accepted as righteous, and so heirs of eternal life. There are many acceptations of the word *righteousness* in scripture. In short, take them thus—

(1st.) It may be taken, in a moral sense, for a good disposition of mind and heart: Eph. iv. 24, 'That ye put on the new man, which after God is created in righteousness and true holiness.'

(2d.) In a legal or judicial sense, for a state of acceptation, or the ground of a plea before the tribunal of God. So Rom. v. 19, 'By the obedience of one many shall be made righteous.' In this judicial sense either with respect to the precept or the sanction—

(1st.) With respect to the precept or the law, as it is sincerely and evangelically obeyed: 1 John iii. 7, 'He that doeth righteousness is righteous;' and Luke i. 6, 'They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless,' this is opposite to *reatus culpæ*.

(2d.) With respect to the sanction, which is double—the threatening or the promise. With respect to the threatening, so righteousness implieth freedom from the obligation to punishment. So Rom. i. 17, 18, 'For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith; for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;' this is opposite to *reatus pœnæ*. With respect to the promise, so righteousness imports our right and title to eternal life, not from any merit in our obedience itself, but God's gracious condescension in the covenant: 'There is laid up for me a crown of righteousness,' 1 Tim. iv. 8. Our title is first by faith, then continued by new obedience.

(2.) It may imply the reward itself; for it is said elsewhere, Isa. xlviii. 18, 'Oh! that thou hadst hearkened to my commandments; then had thy peace been as the river, and thy righteousness as the waves of the sea;' where by righteousness is not meant any moral virtue or gracious disposition, but prosperity and happiness. So Prov. viii. 18, 'Riches and honour are with me, yea, durable riches and righteousness;' thereby is meant felicity. As iniquity is put for punishment: 'He shall bear his iniquity;' so righteousness is put for reward. So here righteousness is opposed to death, and signifieth eternal life.

Doct. That it greatly concerneth Christians to consider upon what they bestow or employ their time, service, and obedience.

This will be evident by these considerations—

1. That the great business which belongeth to our duty is the choice of a master, or to consider to what we must addict ourselves, and upon what we bestow our minds and hearts, our life and love, our time and strength: 1 Kings xviii. 21, 'How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.' He brings the business to a trial, not to give them liberty to be of what religion they pleased, but on deliberation to choose the best. So Josh. xxiv. 15, 'If it seem evil to you to serve the Lord, choose you this day whom you will serve.' He doth not leave it to their liberty to choose God or idols, but would have them to compare the best with the worst, the service of God or the service of devils; which will be life and which will be death, which will be good and which will be bad for them; not as if it were doubtful which to choose, for that is evident to any man in his right wits; nor to blunt their zeal by any

demurrer in the case, but rather quicken and hasten their choice; but chiefly that they might choose freely, and be more firm and constant in their covenant, and to shame them, that they might be more inexcusable, if, pretending to God, they divert their obedience from him to other things. Well, then, whom will you serve and love? To whom will ye give up your minds and hearts, and whole man? To do what God requireth, or to serve and please your lusts? Make a right choice, and then be firm and true to it. Will you pretend to be servants to God, and do nothing for him?

2. The considerations which must guide us in this choice are two—(1.) Right and interest; (2.) The good or hurt that we all get by it; for there are wages proportionable and suitable to every work.

[1.] Where lieth the right to command, and who hath the best title to us; justice is to give every one his own: 'Give unto Cæsar the things that are Cæsar's, and to God the things that are God's.' Surely sin is a usurper, but God is our rightful Lord, for he made us, and to him we must give an account of our time, strength, and employments: Acts xxvii. 23, 'There stood by me this night an angel of God, whose I am, and whom I serve.' And—

[2.] His service turneth to the best account. Our apostle telleth us, Rom. vi. 23, 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.'

3. That in a moral consideration there are two masters—sinful self, and the holy God. This distribution comprehendeth all men; either they are servants of sin, or servants to God: whosoever yieldeth his consent or obedience to sin doth thereby make himself the true and proper servant of sin; and whosoever yieldeth his obedience to God is the servant of God. If you deliver up yourselves to serve God, to obey his commands, you will be reputed as his servants, and so accepted of the Lord; therefore one of them you are, a servant of sin or a servant of the Lord. I shall prove it by these considerations—

[1.] That all men are either good or bad, carnal or regenerate; there is no middle state. All that can make us demur upon this must be either this objection, that all sinners are not alike vicious, but they are all sinners: Isa. liii. 6, 'All we like sheep have gone astray, we have turned every one into his own way.' As the channel is cut, so doth corrupt nature vent and issue forth. Some serve one sin, some another; but if you give up yourselves to any sin to serve that, you are slaves to sin: Ps. cxix. 133, 'Order my steps in thy word, and let not any iniquity have dominion over me.' It may be you are no adulterer, no drunkard, yet you have your way of sinning, or some great drain into which all your corruption emptieth itself. Or this objection, that some are *inter regenerandum*, upon regeneration, as being under some common work of the Spirit, which, if God bless, may be the beginning of a new estate; as, for instance, take that scripture, Mat. xiii. 45, 46, 'The kingdom of heaven is like to a merchantman seeking goodly pearls, and when he had found one of great price, he went and sold all that he had and bought it.' The seeking of goodly pearls is the inclination of nature to happiness; the finding one of great price is common grace, which implieth knowledge, some kind of faith and esteem of Christ; but his going and selling all to buy it is special and

saving grace. All men would be happy; none can be happy but by Christ. When we count all things dung and dross that we may gain Christ, then we are really converted. Now before this, here is some knowledge, some assent, some value for Christ. Do not these things make a middle estate? *Ans.*—No; though they have some thoughts bubbling up in their minds concerning the goodness of God, the necessity of a saviour, the love of Christ, and the joys of heaven, yet they are not so rooted in the heart, as to become a new nature in them, or the habit and principle of their daily course of life; they do not gain the heart to Christ, and engage us resolvedly to do his will, and therefore they are to be reckoned among the carnal and unsanctified, though not among the profane. So the young man had a great deal of good in him, for which Christ 'loved him;' 'but he went away grieved, for he had great possessions,' Mark x. 21, 22. And we read of another to whom Christ said, 'Thou art not far from the kingdom of God,' Mark xii. 34, that is, from being a christian, but really was not so; for he put the question to Christ temptingly. Many that come near never enter, and though they be almost christians, yet, if not altogether, they are not converted, and so to be reckoned among the obedient servants of God. So that this needeth not stop our way; though they have some convictions of the good of holiness and evil of sin, and some mind to part with it, yet there is no saving change till their hearts be subdued to a resolute obedience.

[2.] That no man can serve both. This is asserted by our Lord in so many words: Mat. vi. 24, 'No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: ye cannot serve God and mammon.' Where the masters are opposite, and differ in their employments and designs, it is impossible that a man can comply with both. Indeed, if two men or more do consent to employ one and the same man in the self-same business and service, then, as we say, many stones make but one load, and many things of several weights but one burden. Thus two or three men or more concurring in the same designs make but one master; but to execute the will of men that differ in their designs is as impossible as to go hither and thither at once. If their commands were subordinate one to another, they might both have their answerable obedience, God in the first place, sin in the next; but their commands are contrary, and both require our full strength of mind, heart, and life; therefore it is impossible that he that serveth sin should be a servant of God, for God will have the heart and mind and whole man to do what he requireth, whatever the consequence be, and sin will have the whole mind, heart and endeavour, whatever come of it. So that a man must needs be divided between his obedience to God and his obedience to sin, and forsake the one and cleave to the other, if he will in good earnest serve either master. So much as he giveth to sin, so much his mind and heart must be drawn away from God and obedience to him, and he must offend God when his lust craveth it of him. Or else, on the other side, he must always be alienating his heart from sin, and devoting it to God, if he be a true servant of the Lord. Many would compound these things, that are so irreconcilable; they hope to please the flesh and God too; it may be

they have something that is good in them, but much more that is bad; the bent of their hearts is more for sin than against it; the good is controlled by the evil, which hath the chief power in the soul; for certainly it hath so when we wittingly or willingly continue in any sin, and take on a little religiousness either to hide it or feed it, as in many their religion maintaineth their lusts, and they take the more liberty to live in sin because they have some kind of love to God, and do some good thing that he hath required of them, to excuse the bad.

[3.] All of us by nature were servants of sin; it is grace that maketh us servants of God. So it followeth, ver. 17, 'But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.' God created us, and therefore was our rightful Lord; but sin hath invaded mankind and reigned over them, and by a right of recovery God seeketh to recover the creature to himself, and to possess his own again. Therefore, in the consultation about the choice of a master, we must not take it as if the heart of man were a mere waste, occupied by none, but left to the next comer to seize upon. No; there is a usurper there already, sin commandeth and employeth our time and strength, and we must be made free from sin before we can become servants to God. The business is whether we have changed masters, and are willing that God should be restored to his right, out of which he hath been so long kept. They have a notion in the civil law which they call *jus postliminii*, a right of entering upon their own again after it had for a long time been possessed by another: this favour was granted to captives when carried into a foreign country, but denied to fugitives that ran away out of treachery or for some crime: afterwards it was enlarged to those who were driven away by famine, or removed themselves whilst an inundation of enemies whom they could not resist possessed their country; they had a right of entering again upon their houses and lands, though by reason of their long absence they were possessed by another. This was the case of the Shunamite, who having left her country for seven years to avoid the famine, her house and land was seized on, 2 Kings viii., ix. 5, which upon intercession was restored. This is not directly the case in hand, only so far, that other lords have had dominion over us, which is not only by our departure from the Lord, but by our rebellion; only in reason his right should be owned by repentance and resignation of ourselves to his use and service: 1 Thes. i. 9, 'Ye turned to God from idols, to serve the living and true God.' So much for the third consideration, that, morally speaking, there are but two masters —sin and obedience.

[4.] That by yielding ourselves to obey either of these, we become servants to the one or the other. If we yield ourselves to obey sin, we are servants of sin; and by yielding ourselves to obey God, we become servants of God.

(1.) I shall speak of sin's servants, and two things I shall say of them—

(1st.) That they enter upon this service voluntarily indeed, and draw this woful slavery upon themselves, but not by solemn contract and covenant. The servants are ashamed of their master, and will

not own themselves to be what they are; for they are cheated into their slavery, they are enticed and drawn away: James i. 14, 'Every man is tempted when he is drawn away of his own lust and enticed.' They yield themselves to obey sin by voluntary inclination, but not by express covenant; they are not forced but enticed, and willingly put themselves into this bondage. They do not openly profess it, but their course of life showeth it, their hearts are upon evil, and so they are rebels and enemies to God, and refuse his blessed government: Col. i. 21, 'You that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled.'

(2d.) The second thing which I observe is, that they are not only servants in legal reputation, or so accounted before God, as John viii. 34, 'Whosoever committeth sin, is the servant of sin;' but they are so by woful captivity, or a sad necessity they have brought upon themselves; for they are deprived of all liberty to help themselves: 2 Peter ii. 19, 'While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage.' Our service to God is a debt of duty, their serving sin is a debt of fatal necessity. He is a freeman that hath right and power to dispose of himself or his own actions or employments; but he is a servant that is at another man's beck and disposal, and cannot do what he would, be it *de jure* or *de facto*. Now, then, the servants of sin, though it is true *de jure*, of right, they should do it, yet *de facto* they are very slaves to their brutish affections, and have no power to resist temptations, or come out of their wretched condition, when they have some mind to it, and are convinced of better.

(2.) Of God's servants I observe two things—

(1st.) That they become so, not only by voluntary inclination, but open profession and express covenant. God will have no servants but who deliberately adhere to him, and by choice bind themselves to walk in his ways: 2 Cor. viii. 5, 'They first gave up themselves to the Lord, and unto us by the will of God;' a voluntary surrender is necessary. So Isa. lxvi. 4, 'They choose the things that please me, and take hold of my covenant;' and ver. 6, 'They join themselves to the Lord to serve him.' This deliberate voluntary choice is expressed in a solemn covenant resignation. God is not a master to be ashamed of, but may and must be publicly owned.

(2d.) Our consent, or yielding ourselves to obey, is not enough, but it must be verified and made good by a continual course of actual obedience on our part; for besides the yielding up of ourselves to obey, 'his servants ye are whom ye obey.' Many make covenant with God, but do not keep covenant with God; they will and purpose, but do not perform. It is known whose servants we are, not only by our consent, but our continual practice; if we live in a constant careful obedience to God, we are his servants, though conscious of many failings. The trial of our case mainly runneth upon two things—the bent of our hearts and the drift of our lives, our choice and our course. We read of some that said, 'All that the Lord hath commanded us we will do;' and God answered, Deut. v. 29, 'Oh! that there were such a heart within them, that they would fear me, and keep all my commandments always.' They are now in a good mood, promise fair. There-

fore it is not enough to yield up ourselves to God, unless we employ ourselves for God; for besides the purpose and inclination, there must be a constant practice and study to please him.

[5.] Both sorts of servants receive wages suitable and proportionable to the work they have done.

(1.) Of sin unto death. The servants of sin bring upon themselves eternal death. Sin and death go hand in hand; in all the methods of his justice God hath put them together: James i. 15, 'Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death.' Now this should be thought of by us; when Satan and your own corrupt hearts show you the bait, faith should see the hook. This will be death, or I am going about that which in its nature doth expose me to eternal death. The fear of temporal death inflicted by the magistrate restraineth much of the evil of the world, and keepeth men from things forbidden by him; and is not God more to be dreaded? 'There is but one lawgiver that is able to save or to destroy,' that hath *potestatem vitæ et necis æternæ*, James iv. 12; and shall not we fear and reverence him? Sinners that go on wilfully in their sins, seem to make nothing of dying eternally.

(2.) Of obedience unto righteousness; that is, if we be the faithful servants of God, we shall have the reward of eternal life; not only non-condemnation, or freedom from eternal death, but the everlasting possession of glory and blessedness. There is none of us can say that God bids us serve him for nought or to his loss; he propoundeth endless rewards and punishments to procure obedience to his laws; as he will punish the wicked with endless miseries, so he will reward the obedient with everlasting blessedness. Though we merit nothing of him, you cannot say you work for nothing; he is very ready to manifest his approbation of the obedient: Mat. xxv. 23, 'Well done, good and faithful servant!' It is a delightful thing to him to speak good of his servants, and that before all the world.

Use 1. We learn hence whom we should choose for our master, or to whom we should stand in the relation of servants.

1. Consider God's unquestionable title; that will awe the soul. You are servants of God by obligation before you are servants of God by consent; you are his by creation before you are by contract. Our self-obligation is necessary, the more to enliven the sense of our duty, and make it more explicit and active upon our hearts, and more acceptable to God. God will make the wicked see he hath a right to punish them, without asking their consent; but he will not reward you without your consent, unless you willingly give up yourselves to serve him and obey him. Christ forceth not men to good against their wills, but the effect of his victorious grace is to make you willing, to bring you to yield up yourselves to obey him: Ps. cx. 3, 'Thy people shall be willing in the day of thy power.'

2. Consider the necessity of obedience. Our service is not abrogated by grace, but changed: 'His servants ye are whom ye obey.' We are redeemed that we may obey: Luke i. 74, 75, 'That we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our lives.' We are pardoned that we may obey: Ps. cxxx. 4, 'There is forgive-

ness with thee, that thou mayest be feared.' We are renewed and sanctified that we may obey: 1 Peter i. 2, 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience.' And when once we are brought into this blessed estate, and are in covenant with Christ, to depend upon him and obey him, then all the subsequent privileges are dispensed according to our obedience. As the further supply of the Spirit: Acts v. 32, 'Whom God hath given to them that obey him;' and eternal life, Heb. v. 9, 'And being made perfect, he became the author of eternal life to all them that obey him;' all the effects of God's internal and external government, all the intervening communion with God that we have in the world: John xiv. 21, 'He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him;' that is, he will enlighten him with the knowledge of his salvation, quicken him by the saving operations of his grace, and lift up the light of his countenance upon him, give him peace of conscience: Mat. xi. 29, 'Take my yoke on you, and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls;' a sanctified use of such good things as he seeth meet for them: Isa. i. 19, 'If ye be willing and obedient, ye shall eat the good of the land.' It is his obedient servants that Christ is so tender of, and willing so to cherish, and to give to them the effects of his illuminating, quickening, comforting grace, and of his fatherly providence.

3. Consider much what it is wherein you should obey him, or study to know his will: Eph. v. 17, 'Be not unwise, but understanding what the will of the Lord is;' Rom. xii. 2, 'Be not conformed to this world, but be ye transformed in the renewing of your minds, that you may prove what is that good, and acceptable, and perfect will of God.' Doubtfulness of our duty doth exceedingly weaken our care of obedience; so it doth also our detestation and resistance of sin. When you are sure a thing is sin, you will be more shy of meddling with it; and when you are sure it is a duty, temptations will less draw you from it; for it will strike you with horror in the hour of temptation: What! shall I disobey God by venturing to do that which he hath forbidden, or omitting to do that which he hath expressly commanded? When our duty is once made matter of controversy, you shall always find people less serious in it; therefore it is the Lord's mercy that most of the necessary things are unquestionable and out of debate, otherwise sin would be more commonly committed, and with less regret of conscience. Therefore it concerneth you to understand what is duty or what is sin, that want of light may not disable nor enfeeble your practice, and abate your zeal for such things as God hath commanded, or against such things as God hath forbidden.

4. To continue your resolution of obeying God, you should often consider of two things—what is past and what is to come.

[1.] What is past, the fruit of serving sin and obeying God. The fruit of serving sin. Alas! we cannot look back without shame and blushing: Rom. vi. 21, 'What fruit have you of these things whereof you are now ashamed?' The object of shame is either folly or filthiness. Now your eyes are opened by grace, you see both in that former course of disobedience wherein you wandered from God. But what

fruit had ye then? It filled you with the bondage of anguish and fear, that you could not have one comfortable thought of God; and alas! what was all the vanishing pleasures of sin to this trouble and anxiousness of mind? And you who have tasted of these bitter waters, will you try once again?' 'What an evil and a bitter thing it is to forsake God,' and walk in the way of your own hearts! Jer. ii. 19. They that have smarted before are wont to be more cautious afterwards; a child that hath been bitten by a snappish cur will not easily venture his fingers again. They reasoned, Josh. xxii. 17, 'Is the iniquity of Peor too little for us, from which we are not cleansed until this day?' Will you again fly from the face of God, and grow shy of him? Sin is another thing in the review than it was in the committing; do not lay open your old wounds, and make conscience bleed afresh. But do not only remember the fruits of your disobedience, but your experiences of obedience also in the tastes of God's love, the deliverances and blessings vouchsafed to you; as David, Ps. cxix. 56, 'This I had, because I kept thy precepts;' this comfort, this peace, or serenity of conscience, this protection, this deliverance; and why should we grow weary of God? What iniquity have we found in him? Micah vi. 3, 'Wherein have I wearied you?'

[2.] For what is to come; what will be the fruit of sin or obedience? 'Of sin unto death, of obedience unto righteousness.' Sin in itself deserveth damnation, and hell is not a matter to be jested with; for this many are now in flames, and will you take that path which leadeth down to the chambers of death? But the other, obedience, hath righteousness. Your title to glory is more unquestionable. God would not have you to obey him to your hurt and ruin. No; he is leading you to endless joy and bliss. Holiness directly leadeth to eternal life, and for the present your right is clear. Heaven is the portion of serious believers that love God and live to him.

5. Because the heart is fickle, and the force of an old consent may be spent, you must often renew your dedication, and afresh yield up yourselves to God to obey him; for our obedience is founded in consent; and the more fixed and firm it is, the more even will your obedience be. Therefore we should often solemnly renew the covenant made in baptism, and deliver ourselves up to God as his professed servants and subjects, firmly resolving upon a stricter course of future obedience: 2 Chron. xxx. 5, 'So they established a decree to make proclamation throughout all Israel from Beersheba even unto Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem; for they had not done it for a long time in such a sort as it was written.'

6. When you have again yielded yourselves to God, make more conscience of obeying him; partly because the devil loves to tempt those who are newly consecrated to God, as Christ after his baptism, the Israelites at the giving of the law, the disciples quarrelling for greatness after Christ's transfiguration, those that were drunk at the love-feasts; partly because obeying showeth the truth of your consent: 2 Cor. v. 15, 'And that he died for all, that they that live should not henceforth live unto themselves, but unto him which died for them, and rose again.'

SERMON XVIII.

But God be thanked, that you were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.—ROM. VI. 17.

IN the sixteenth verse the apostle had laid down a general maxim, which he applieth, first to the matter in hand, in the same verse; now to the persons to whom he wrote, the believing Romans, in the text, 'But God be thanked,' &c.

In the words there are three things—

1. Their past estate by nature, or what they were before conversion, 'Ye were the servants of sin.'

2. Their present estate by grace, 'But ye have obeyed from the heart that form of sound doctrine which was delivered to you.'

3. The praise of all is given to God's grace, 'But God be thanked.'

To open these, I shall begin with—

1. Their past estate, They had been servants of sin, that is, lived long in a course of sin: John viii. 34, 'Whoso committeth sin, is the servant of sin;' that is, whosoever doth voluntarily and ordinarily indulge sin, and goeth on in an open course of sinning, he is a servant or slave to sin; for he doth not, yea, cannot, do that which reason and conscience judgeth to be good, or the word of God requireth from him; but doeth the contrary, that which the word of God and conscience disalloweth. This was sometimes their estate, and ours also; for we are all hewn out of the same quarry and rock. Only let me tell you, that the servitude of sin is either natural or acquired.

[1.] Natural or hereditary from our first parents; so we are all prone to evil, and averse from and unable to that which is good: Gen. viii. 21, 'The imagination of man's heart is evil from his youth.' The word which we translate *youth*, signifieth also childhood; and the scripture elsewhere runneth up to the womb: Ps. li. 5, 'Behold, I was shapen in iniquity, and in sin did my mother conceive me.' We see how early children manifest sin. Now the earliness and commonness and universality of these evil inclinations showeth what contagion hath invaded all mankind.

[2.] Acquired, when time and custom doth confirm these evil habits in us: Jer. xiii. 23, 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, who are accustomed to do evil.' We use to say, Custom is as a second nature. It is so here; it is corrupt nature confirmed, or inbred and native corruption improved. Thus were they servants of sin, and though all do not improve corrupt nature to such a height and degree as others do, yet all serve sin till grace maketh a change.

2. Their present or converted estate; where take notice—

(1.) Of their rule, 'That form of doctrine;' (2.) The manner of applying it, 'Which was delivered unto you;' (3.) The effect, 'Ye have obeyed from the heart.'

[1.] The rule, the 'form of doctrine,' that is, the whole gospel, or at least some summary of the christian doctrine concerning things to be

believed and done, called 'the pattern of wholesome words,' 2 Tim. i. 13, or 'the principles of the doctrine of Christ,' Heb. vi. 1.

[2.] The manner of application, 'Which was delivered unto you,' or 'whereinto ye were delivered,' εἰς ὃν παρεδόθητε τύπον διδαχῆς. The doctrine of the gospel is the pattern and mould according to which the new creature is framed; as metal taketh its form from the mould into which it was cast, there is a due impression left upon the soul; or as the stamp and seal leaveth a suitable impression on the wax; but rather the former.

[3.] The effect, 'Ye have obeyed from the heart.' There is—(1.) Obedience; and (2.) Obedience from the heart.

The most precious truths will do us no good unless they be digested into love and practice. When truth is turned into love, or received into the heart, it becometh a new nature to us; and when it is obeyed and practised, it attaineth its proper use and effect. For the truths of the gospel were not delivered to us to try the acuteness of men's wits, who can most subtly dispute of these things; nor the strength of memory, who can most firmly retain them; or plausibleness of discourse, who can most elegantly speak of them; but the readiness of obedience, who can best practise them. Therefore here is obedience spoken of, 'Ye have obeyed,' that is, begun to obey, 'the doctrine of the gospel;' therefore you must go on still, and not return to your old slavery and bondage. And this 'from the heart,' which implieth both the voluntariness and sincerity of their obedience.

(1.) It was free and voluntary, not compelled; for that is said to be from the heart which is not done grudgingly and of necessity, but readily and cheerfully: 2 Cor. ix. 7, 'Every one according as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for God loveth a cheerful giver.'

(2.) It was sincere, and not dissembled: Col. iii. 23, 'Whatsoever ye do, do it heartily, as unto the Lord, not unto men.' God seeth all things; what is done to him must be sincerely done.

3. There is one thing yet to be explained; and that is his giving thanks for this, χάρις τῷ Θεῷ, 'God be thanked.' Here it may be inquired—(1.) Concerning the object, for what he giveth thanks; (2.) The subject, from whom he expects this performance.

[1.] Concerning the object; it respects not the former, but the latter clause: their being once sinners is not the matter of his thanksgiving, but that they had received and obeyed the christian faith. However, this must be said, that it doth heighten the mercy, or illustrate the benefit: it is a great mercy, that, having been once slaves of sin, yet now at length they were recovered by grace. To be brought into a state of light and life by the gospel were a great benefit, if a man had always been good and holy, at least not considerably bad; but when God will take us with all our faults, and those of so great and heinous a nature, surely we have the more cause to give thanks. Well, then, he doth not, could not give thanks, that once they had been the servants of sin. God was not the author of their servitude to sin, but he was of their obedience to the doctrine of life; his mercy turned the former evil to good. Or, if you will take that into any part of the

thanksgiving. it must be thus: Since the condition of the servants of sin is so miserable, God be thanked that you have escaped it.

[2.] From whom he expects this thankfulness. I answer—

(1.) It doth excite their thanksgiving; he exciteth them to give thanks for this blessed change wrought in them: he moveth them not to give thanks for riches and secular honours, nor so much as consider whether they had or wanted these things; but for the good estate of their souls, that they were partakers of so great a benefit, as from servants of sin to become servants of Christ.

(2.) It expresseth his own thanksgiving on their behalf, as congratulating and rejoicing with them in this mercy. The angels rejoice at the conversion of a sinner, Luke xv. 10. So should we rejoice in the good of others, especially the pastors of the church: 3 John 4, 'I have no greater joy than to hear that my children walk in the truth.' Nothing that I more delight in in the world than to hear that those that are converted by me live after a christian manner.

Doct. That to be turned from the service of sin to the sincere obedience of the gospel is a benefit that we cannot sufficiently be thankful for.

Let me represent it in the circumstances of the text—

First, Here is a reflection upon their past state, 'Ye were servants of sin.' This is necessary and useful—

1. To heighten the sense of our privileges by grace. Alas! what were we when God first sought after us? Slaves to sin and Satan, and children of wrath even as others. Look, as Jacob, by remembering his poor condition, doth raise his heart the more to admire God's bounty to him: Gen. xxxii. 10, 'I am not worthy of the least of all thy mercies, and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.' It would cure the pride of many if they would remember their mean originals, and how, like the hop-stalk, they mount up and grow out of the very dunghill. God solemnly enjoined his people, when they enjoyed the plenty of the land, to remember the obscure beginnings of their being a nation; and therefore, when they offered the first-fruits, they used this confession, Deut. xxvi. 5, 'A Syrian ready to perish was my father when he went down to Egypt, and sojourned there with a few men, and became a nation great and mighty and populous.' Thus God taught them to acknowledge that their first estate and original was most wretched and miserable; and so must we. It holdeth more in moral things: Eph. ii. 1–5, 'And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ;' 1 Tim. i. 13, 'Who was before a blasphemer and a persecutor and injurious; but I obtained mercy,' ἠλεήθην, all to

be mercied. That God should take us with all our faults, and bring us into a better condition, how doth this heighten the mercy!

2. To quicken us to more diligence in our present estate. He that hath been a diligent servant to a hard and cruel master, from whom he could not expect any recompense worth his toil, surely should be diligent and faithful in the service of a loving, gentle, and bountiful master. This is urged, Rom. vi. 19, 'As you have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.' And it is illustrated by several scriptures: 1 Cor. xv. 9, 10, 'I am the least of the apostles, and am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace that was bestowed upon me was not in vain; but I laboured more abundantly than they all;' and Acts xxvi. 11, 'I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to strange cities.'

3. To make the reality of the change more evident. There is a great change wrought in those who are brought home to God; it doth much hurt to believers, in judging of their own case, to forget what they once were; whereas, comparing these two, what they are and what they were, would sooner bring it to an issue, and make the change more sensible and evident. The scriptures often direct us to this method: Col. i. 21, 'And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled;' Eph. ii. 13, 'But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ;' and Eph. v. 8, 'Ye were sometimes darkness, but now are ye light in the Lord.' Our gradual progress in holiness is more insensible, and therefore we may overlook the mercy, because we see not such eminent effects as we found at first. But all that belong to God may see a change, and say, as the blind man, John ix. 25, 'This one thing I know, that whereas I was blind, I now see;' they may see plainly they are not the same men they were before. But when men forget the estate they were once in, and the great change the Spirit wrought in them, and feel not such alterations continually, they live in doubtfulness and darkness. As our forgetting our poverty and affliction maketh us undervalue a more plentiful condition, and those comforts which we would account a wonderful mercy before; or as when recovered and in health we forget the tediousness of sickness, and are not thankful for the comfortable days and nights we enjoy, when we go about our business and sleep without pain. So we undervalue the present state of grace by forgetting the unfruitful works of darkness, or the evil dispositions and practices of our unregeneracy, and have not such comfortable apprehensions of the mercy which the Spirit of God showed in our cure. Cannot you remember when it was once much otherwise with you? that you are not now the persons you were then?

Secondly, Here is a description of their present state by grace, which deserveth to be weighed by us. In it I observe—

1. That the doctrine of the gospel is in conversion imprinted on them; for it is said, that they have obeyed from the heart the form of doctrine into which they were delivered. Their very heart and soul

was modelled according to the tenor of the gospel and the truths revealed therein.

[1.] I will prove that it is so with all converts by that promise of the new covenant: Heb. viii. 10, 'I will put my laws into their minds, and write them in their hearts.' The thing written is the law of Christ or the new covenant, or the substance of the doctrine of the gospel; not every lesser opinion or minute circumstance of their duty, but those points which are essential to christianity; smaller matters depend upon a particular gift. The book is the mind and heart of the believer: by the mind is meant the understanding; by the heart the will or rational appetite: in the one is the directive counsel; in the other, the imperial and commanding power of the soul; the one is compared to the ark in which the law was put, 'I will put my laws into their minds;' the other to the tables of stone upon which the the law was written. God will convince their understandings of their duty, and incline their affections to receive and obey it. The writer, *I.* God challengeth it as his proper work: 2 Cor. iii. 3, 'Ye are manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God.' By this Spirit the mind of man is enlightened, the heart is inclined; but yet we must do our duty, both to understand the will of God, and set our hearts upon it, and do the things required of us. To understand, we must 'dig for knowledge, and cry for understanding,' Prov. ii. 3, 4; and for inclining our hearts, Ps. cxix. 112, 'I have inclined my heart to perform thy statutes always, even unto the end;' and for actual obedience, we are solemnly consecrated to God in baptism, that we may take up that course of living that is prescribed of God in the gospel; and therefore it is said, 1 Peter i. 14, 'Not fashioning yourselves according to the former lusts of your ignorance.' We must not mould ourselves to any form but that of this doctrine, cast all our actions into this mould.

[2.] I will show the fruits of it. They are either internal, within the man, or essential to this work, or resulting from it by immediate consequence; such as an abhorrence from sin, and a promptitude and readiness to holy actions.

(1.) For the first, where the doctrine of the gospel is imprinted on our hearts, it is an awing principle which restraineth us from sin: Ps. xxxviii. 31, 'The law of God is in his heart, none of his steps shall slide;' he that knoweth and loveth what is commanded, knoweth and hateth what is forbidden; therefore his heart giveth back when anything contrary is offered to him: 1 John iii. 9, 'Whosoever is born of God doth not commit sin, for his seed remaineth in him; neither can he sin, because he is born of God.' Still something riseth up by way of dislike; he looketh upon sin not only as contrary to his duty, but his nature: Gen. xxxix. 9, 'How can I do this great wickedness, and sin against God?' The heart as thus constituted is not easily brought to it. By this temptations are defeated, whether from Satan or our own hearts. From Satan: 1 John ii. 14, 'I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.' Or from our own hearts: Ps. cxix. 11: 'Thy word have I hid in my heart, that I might not sin against thee.' Our hid-

ing the word in our hearts is subordinate to God's writing it in our hearts; we must use the means, the grace is from him.

(2.) A promptitude and readiness to holy actions; for all holy and heavenly actions are suited to them, and there is a cognation between the law within and the law without, so that they are carried after them with more love, delight, and pleasure: Ps. xl. 8, 'Thy law is within my heart; I delight to do thy will, O God.' There is an inclination and propensity to do the will of God, and to please and serve him, which maketh our obedience more easy and even.

[3.] The benefits of being stamped and moulded into the form of this doctrine.

(1.) It is ready for our use; they have principles laid up to be laid out upon all occasions, either of trouble or temptation, or business, and affairs: Prov. vi. 21, 22, 'Bind them continually upon thine heart, tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.' So that the christian is a bible to himself, as the heathens were said to be a law unto themselves; there was something urging them to duty, restraining them from sin.

(2.) It preventeth vain thoughts. What is the reason evil is so ready and present with us? Because our hearts are not stocked with the knowledge of heavenly truths. Vain thoughts cannot be prevented unless the word dwell richly in our hearts. If a man have many brass farthings, and but a few pieces of silver, he will more readily draw out farthings than pieces of silver. But a christian, when alone, and destitute of outward helps, Ps. xvi. 7, 'His reins instruct him in the night season,' when he hath no benefit of the Bible, or other literal instruction.

(3.) It furnisheth and supplieth our speech; for the tap runneth according to the liquor with which the vessel is filled. In prayer, the new nature beareth a great part, for its desires and inclinations furnish us with requests, its annoyances and grievances with complaints, its solaces and satisfactions with thanksgivings; and where it is not obstructed, there cannot be that leanness and baseness of soul wherewith we are often surprised: Ps. xlv. 1, 'My heart is inditing a good matter; I will speak of the things that I have made touching the king; my tongue is the pen of a ready writer.' As to ordinary converse: Mat. xii. 35, 'A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things.' When the spring is dried up, there can be no water in the stream.

(4.) It giveth us greater certainty of the religion we profess, when we feel the power of it in our hearts: 1 John v. 10, 'He that believeth on the Son of God hath the witness in himself;' he hath a sense of what he hath heard; he hath felt the power of the Spirit inclining him to God and heavenly things, and subduing his carnal affections; he hath tasted the sweetness of God's love in Christ, and you cannot persuade a man against his own sense; therefore, when men have tasted and tried, and found the admirable effects of the gospel upon their hearts, they will know that which bare speculation could never discover to them, in order to love, certainty, and close adherence; they find all made good and accomplished to them; they find the truth doth make them free, heal their souls, and sanctify their natures, appease their

anguish, offer them help in temptations, relieve their distress, bind up their broken hearts, &c.

(5.) Then the truth hath a power upon us; when it is put into their mind and heart, they have, an inward engrafted principle: James i. 21, 'Receive with meekness the engrafted word, which is able to save your souls.' They find not only truth in the word, but life; and obey God, not only as bound to obey, but as inclined to obey; there needeth no great enforcing: 1 Thes. iv. 9, 'Ye yourselves are taught of God to love one another;' and Prov. ii. 10, 'Wisdom entereth into thy heart;' it becometh another nature to us; if it enters upon the mind only, it begets but a lazy and faint inclination.

(6.) It begets a holy conversation; for those who have the word of God stamped upon their hearts and minds will show it in their actions. So it is said, 2 Cor. iii. 3, 'Ye are manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart.' Believers are Christ's epistle, by which he doth recommend himself and his doctrine to all men, when they see what excellent spirits his religion breedeth. So Phil. ii. 15, 16, 'That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.'

2. I observe that the fruit of this imprinting of the doctrine of the gospel upon their hearts was obedience; for so saith the apostle, 'Ye have obeyed.' All that knowledge we have must still be directed to practice: Deut. iv. 6, 'Keep therefore, and do them; for this is your wisdom and understanding;' otherwise we do little more than learn these truths by rote, or at best to fashion our notions of religion, that we may make them hang together.

[1.] We are bidden to inquire after the ways of God, not to satisfy curiosity, but to walk therein: Jer. vi. 16, 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls; but they said, We will not walk therein.' Their disobedience was not so much against the knowledge of the truth, as against the practice thereof. Men are not against truth so much in their minds as in their hearts; they will not do what they know.

[2.] The comfort and sweetness is in keeping and obeying: Ps. xix. 11, 'In keeping thy commandments there is great reward;' not only hereafter, but now. There is a sweetness in knowing; for all truth, especially heavenly truth, is an oblectation of the mind; but there is more in keeping and obeying, because practice and obedience giveth a more experimental knowledge of these things, as a taste is more than a sight, and by a serious obedience the taste of these blessed truths is kept upon our hearts. It is but a flush of joy that is stirred up by contemplation; the durable solid joy is by practice and obedience. Besides that, God rewardeth acts of obedience more than acts of contemplation with comfort and peace; for contemplation is an imperfect operation of man, unless the effect succeedeth; yea, we are not capable to receive this comfort, for knowledge doth not prove the sincerity of our hearts so much as obedience; therefore it is practice that hath the blessing in the bosom of it.

[3.] Where men receive the doctrine of the gospel rather in the

light than in the love of it, they do but increase their punishment: Luke xii. 47, 'That servant that knew his master's will, and prepared not himself, neither did according to his will, he shall be beaten with many stripes.' All the privilege of their exact knowledge shall be but a hotter hell.

3. I observe that it is obedience from the heart; and so it must needs be, if we consider the contexture of the words, or the imprinting the doctrines of the gospel; it is first upon our hearts, and then upon our lives: Isa. ii. 7, 'The people in whose heart is my law. So Deut. vi. 6. These words that I command thee this day, shall be in thy heart; for by the love of it we are brought to the obedience of this holy law. So Prov. iv. 4, 'Let thy heart retain my words;' Prov. xxii. 22, 'Lay up my words in thy heart;' there is the proper repository of the law of God; it cannot work any good effect upon us till we get it there; there is its proper seat, thence its influence. I shall urge but two arguments—

[1.] It is *terminus actionum ad intra;* it is the end of all those actions that come inward. The heart is that which God looks after: Prov. xxiii. 26, 'My son, give me thy heart.' He commandeth the ear, but still his commands reach the heart. It is the heart wherein Christ dwelleth, Eph. iii. 17; not in the ear, tongue, or brain; till he take possession of the heart all as is nothing. The bodies of believers are temples of the Holy Ghost, but still in relation to the heart or soul; nothing is prized by God but what cometh thence. Men care not for obsequious compliances without the heart: 2 Kings x. 15, 'Is thine heart right as my heart is with thy heart?' Some content themselves with a bare profession of religion, or some superficial practices; but all is nothing to God. Though thou pray with the pharisee, pay thy vows with the harlot, Prov. vii. kiss Christ with Judas, offer sacrifice with Cain, fast with Jezebel, sell thine inheritance for a public good, as Ananias and Sapphira, yet all is nothing without the heart. Judas was a disciple, yet Satan entered into his heart, Luke xxii. 2. Ananias joined himself to the people of God, but 'Satan filled his heart to lie unto the Holy Ghost,' Acts v. 3. Simon Magus was baptized, but 'his heart was not right with God,' Acts viii. 22. The great defect is in the heart.

[2.] It is *fons actionum ad extra*, the well-spring of all those actions which look outward; as Prov. iv. 23, 'Keep thy heart with all diligence, for out of it are the issues of life;' Mat. xv. 19, 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.' If the heart be kept pure and loyal to God, the life will not be so spotted and blemished; for *principiata respondent suis principiis*, the actions suit with the heart, and it is impossible for men so to disguise their conversation but that their principles and inclinations will appear; they may disguise it in a particular action, but not in their course and way; it will appear how their hearts are constituted by the tenor of their actions.

Thirdly, Here is thanks given to God for this change, χάρις Θεῷ.

1. Thanksgiving to God is a great and necessary duty, the very life and soul of our religion: 1 Thes. v. 18, 'In everything give thanks, for this is the will of God in Christ Jesus concerning you;' Heb. xiii. 15, 'By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

Our great business is to give thanks to God for Jesus Christ both in word and deed.

2. We are chiefly to give thanks for spiritual mercies. They much excel those which are temporal and transitory; therefore if there be a just esteem of the mercies we pray God for, we will bless God for them: Eph. i. 3, 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.' Temporal favours we all understand, but a renewed heart is most taken up with spiritual blessings. Ephraim said, Hosea xii. 8, Blessed be God, 'I am become rich;' but it is better to say, Blessed be God, I was once a servant of sin, but now I have obeyed God from my heart.

[1.] These are discriminating mercies, and come from God's special love: Eccles. ix. 1–3, 'No man knows either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous and to the wicked, to the good, and to the clean, and to the unclean,' &c.; and Ps. xvii. 14, 'From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure; Ps. cxix. 132, 'Look upon me, and be merciful to me, as thou usest to do unto those that love thy name;' and Ps. cvi. 4, 'Remember me, O Lord, with the favour that thou bearest unto thy people, O visit me with thy salvation.'

[2.] These concern the better part: 2 Cor. iv. 16, 'Though our outward man perish, yet the inward man is renewed day by day;' the other concern the outward man: Ps. xvii. 14, 'Whose portion is in this life, and whose belly thou fillest with thy hid treasure; they are full of children, and leave the rest of their substance unto their babes.'

[3.] These are purchased at a dear rate: Eph. i. 3, 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.' Others run in the channel of common providence.

[4.] These have a nearer connection with heaven: 2 Cor. iii. 18, 'We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of our God.'

[5.] These incline and fit the heart for praise and thankfulness to God: Eph. i. 12, 'That we should be to the praise of his glory, who first trusted in Christ.'

[6.] These are never given in anger, as outward mercies may be: Jer. xvii. 14, 'They that depart from me shall be written in the earth.'

[7.] These render us acceptable to God: Ps. xi. 7, 'The righteous Lord loveth righteousness; his countenance doth behold the upright;' 1 Peter iii. 4, 'The ornament of a meek and quiet spirit, which is in the sight of God of great price.'

[8.] We need acknowledge these, that God may have the sole glory of them. There are certain opinions which rob God of his glory, as that of the Stoics, *quod vivamus*, &c.—that prosperity is to be asked of God, but prudence belongeth to ourselves. Thus men are taught to usurp the glory of God. This opinion is sacrilegious, as if we should praise God for our felicities, and not for those things that belong to our duty and obedience. The other opinion is among christians, that teach you that Peter is no more beholden to God than Judas for his differenc-

ing grace; but, 1 Cor. iv. 7, 'Who maketh thee to differ from another? and what hast thou that thou hast not received? Now, if thou didst receive it, why dost thou glory as if thou didst not receive it?' Mat. xi. 25, 26, 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.'

3. Among all spiritual mercies, we are to give thanks to God for our conversion. It is the fruit of election: Jer. xxxi. 3, 'The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.' It is not from our merit, but wholly ascribed to God's mercy: 2 Tim. i. 9, 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.' It cometh not from any power in us, or ability in ourselves, but is the mere effect of his grace. We cannot break off the yoke of sin: Rom. viii. 2, 'The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death;' nor can we fit ourselves for future obedience: Eph. ii. 10, 'We are his workmanship, created in Christ Jesus to good works, which God hath before ordained, that we should walk in them.' Therefore ascribe all to the proper author.

4. We must bless God not only for our own conversion, but the conversion of others. The body of Christ is the more completed: 1 Cor. xii. 14, 'The body is not one member, but many.' The glory of God is concerned in it: Rom. i. 8, 'First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world;' Gal. i. 23, 24, 'They had heard only that he which persecuted us in time past now preached the faith that once he destroyed, and they glorified God in me.' They are monsters of men that repine at the riches of grace poured down on men by their own or others' ministry, as if they could not endure any should be godly and serious: Acts xi. 23, 'Barnabas, when he came and had seen the grace of God, was glad.'

Use. Is there a change?

1. Be in a capacity to bless God for spiritual blessings. Should a leper give thanks for perfect health? a mad man that he is wiser than his neighbour? or a man ready to die thank God for his recovery? a slave of sin for his liberty by Christ? This is to mock God. He may thank God for redemption, for the new covenant, for the offers and invitations of grace, for means and time to repent; but for the great change, and for an actual interest in Christ, we can never thank him till first it be wrought in us and given to us.

2. Live in admiration and acknowledgment of grace. Let this endear God to your hearts: Eph. i. 6, 'To the praise of the glory of his grace, wherein he hath made us accepted in the beloved;' and ver. 12, 'That we should be to the praise of his glory, who first trusted in Christ.'

3. Make your qualification more explicit, by being printed and marked with your religion in heart: 2 Cor. iii. 18, 'You are changed into the same image from glory to glory;' in life, Phil. i. 27, 'Only let your conversation be as becomes the gospel.'

4. Never return unto your old bondage. The time of slavery is past: 2 Peter ii. 20, 'If after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.' They that revert to their old bondage have no due sense of the mercy of their deliverance out of it.

SERMON XIX.

Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.—ROM. VI. 18, 19.

THESE words are an inference and conclusion from the foregoing discourse, showing, that, as they had changed masters, they should change their course of life. In them observe two things—

First, The state of the believing Romans both past and present.

1. Past; that is implied; they were once under the bondage and slavery of sin.

2. Present; they were freed from that bondage, and become the servants of righteousness; where observe two things—

[1.] The freedom from their former servitude, ἐλευθερωθέντες. This word is used of them that are emancipated, or brought out of bondage into liberty. Sin was a cruel and hard master.

2. Their entrance into a new estate of obedience, in the word ἐδουλώθητε, 'ye became the servants,' or subjected yourselves; you have given up yourselves to a more ingenious service.

Secondly, The exhortation hence deduced. Where observe two things—(1.) The preface to sweeten it; (2.) The matter of it.

1. The preface to sweeten it, 'I speak after the manner of men, because of the infirmity of your flesh.' Some think the apostle excuseth the earthly similitude, whereby he had represented these matters, as if he were forced to use these notions of master and servants because of the weakness of their understandings, which could not brook a more sublime and spiritual way of discoursing. Rather I think it is meant of the equity of the proposal, which is set forth by two expressions—

[1.] The humanity of it.

[2.] The due consideration taken of the weakness of their flesh, 'The spirit is willing, but the flesh is weak,' Mat. xxvi. 41; that is, your will indeed is good, but you must remember it may be hindered by your natural frailty. So here, the weakness of the flesh is mentioned to intimate their disability wholly and fully to do the will of God, that is, allow for infirmities; and ἀνθρώπινον λέγω, I speak moderately, humanly, and by way of condescension; I propound that which is common, and judged reasonable among men; that is said to be common to men, that doth not exceed the strength of men: 1

Cor. x. 13, 'There hath no temptation taken you but such as is *ἀνθρώπινος*, human, or common to men;' 2 Sam. vii. 14, 'I will chasten him with the rod of men, and with the stripes of the children of men;' that is, not in rigour, but with a gentle and fatherly hand.

2. The matter is delivered by comparison of what is now due with what was formerly done by them when they were under the slavery of sin.

[1.] What they had done; they 'Yielded their members to uncleanness, and to iniquity unto iniquity.' Mark here, two sins are mentioned, uncleanness and iniquity. By *uncleanness* some understand carnal sins; by *iniquity*, spiritual wickedness. Others by *uncleanness* understand those sins whereby the pleasure of the carnal inclination is gratified; by *iniquity* the violence of the passions. But the words are taken in a larger sense; all sin is uncleanness, as defiling the soul; all sin is iniquity, as disagreeing with the equity of God's law. But divers words are heaped up to show—(1.) That they stuck at no sin; and whereas it is said, they 'Yielded up themselves to uncleanness, and to iniquity unto iniquity,' it teacheth us, that seldom doth sin stand alone; one doth as it were impel and bind us to another, venture a little and you have a tie upon you to go further. (2.) That they rested not in the inward consent or lust, but added iniquity unto iniquity, that is, from the habitual inclination they proceeded to actual sin.

[2.] What they should now do; they should 'yield up their members servants to righteousness unto holiness;' that is, employ their time and strength to serve and please God, and continually to grow in grace.

Doct. Those that are recovered from sin to God should show the reality of their change by being as earnest in holiness as before they were in sinning.

In all reason this may be required of you, and less we cannot require. Let me so open the point that you may take along with you the sense of the words of the text.

1. That there is a great change wrought in all them that are brought home to God is evident by the whole scripture, which sets them forth as those that have been 'Called out of darkness into light,' 1 Peter ii. 9; 'Who have passed from death to life,' John iii. 24; 'Translated from the power of Satan into the kingdom of Christ,' Col. i. 13; and many other such expressions. And therefore every one that would judge of his own estate must look after this change of state, and wherein he differeth from himself unconverted, when unconverted, not only from others, but from himself, when and how the case is altered with him, since he was acquainted with God in Christ.

2. The difference between the two estates is chiefly seen in the change of masters, or the dominating principle in the soul; what governeth the man? for that determines our estate. There are some who are under the reign of sin, even 'Those who are contentious, and do not obey the truth, but obey unrighteousness,' Rom. ii. 9. But there are others who are under the empire and sovereignty of grace, who are fitted and framed for what is right, good, and holy, and hate the contrary: Eph. iv. 24, 'And that ye put on the new man,

which after God is created in righteousness and true holiness.' The constitution of their souls is for holiness and against sin. Therefore we must see what governeth us.

3. The two masters are sin and righteousness: as ver. 18, 'Being then made free from sin, ye became the servants of righteousness.' Righteousness is the opposite master to sin; before sin was their master, now righteousness governs them. He doth not say, Being now made free from sin, ye became the servants of God, but servants of righteousness. All will pretend they are servants of God; but if you be so, you will be servants of righteousness, that is, do those things which right and reason calleth for at your hands. Therefore, if you be servants of God, you will not neglect his precepts. What do you for him?

4. The difference between the two services is very great: the service of sin is a captivity and bondage, but the service of righteousness is true liberty, In the general they agree that both are service; committing sin or living in sin is a servitude: John viii. 34, 'Whosoever committeth sin is the servant of sin;' and living to righteousness is a service also, not a slavery, but a voluntary service, as we oblige ourselves to God to live righteously ever after the time we enter into his peace and obedience. Therefore both are expressed in the text by terms that imply serving. Our emancipation from sin implieth a slavery before, and our giving up ourselves to God an obedience for the time to come; therefore we are said to be servants of righteousness; it is service in regard of the strictness of the bond, but liberty in regard of the sweetness of the work; it is service, because we live according to the will of another; but it is liberty, because of our inclination and delight to do it. In short, though we are said to be the servants to righteousness, yet there is no work more pleasant, more honourable, more profitable.

[1.] More pleasant, because it implieth a rectitude and harmony in the soul of man; it is a feast to the mind to do those things that are good and holy. The heathens saw it, *τὰ δέοντα πράττειν*, &c. It breeds serenity. Surely much of the happiness of a man is to enjoy himself, which a wicked man cannot do whilst his soul is in a mutiny, and his heart disalloweth himself in the things which he doth love and practise, and his convictions check his affections and inclinations: 'The fruit of righteousness is peace,' Isa. xxxii. 17; 'And all the paths of wisdom are pleasantness,' Prov. iii. 17. In the body the vigorous motion of the spirits breedeth cheerfulness, and health ariseth when all the humours of the body keep their due temperament and proportion. In the world, when all things keep their place, and the confederacies of nature are not disturbed, the seasons go on comfortably. In a kingdom, *pax est tranquillitas ordinis*—when all persons keep their rank and place, there is peace. So when all things are rightly governed and ordered in the soul.

[2.] No work more honourable: Prov. xii. 26, 'The righteous is more excellent than his neighbour.' Many think it to be a low-spirited thing to be godly, and, on the contrary, imagine it a sort of excellency to be free from the restraints of religion, and to live a life of pomp and ease, without any care of the world to come. The sensual world esteemeth little of a good man; but alas! that carnal

life, which maketh show of ease, delight, honour, and riches, is nothing to the life of grace; for if God be excellent, they are excellent; they are 'made partakers of his nature,' 2 Peter i. 4; admitted into the communion of his life, which all others are deprived of, Eph. iv. 18; when others live as beasts, they live as God; when others live as beasts, their life is employed about the noblest objects and ends, and is assisted by the immediate influence of God's own Spirit. Therefore, if honour be derived from the true fountain of honour, those who are most God-like are the most noble and excellent.

[3.] No work is more profitable; for it giveth us the favour and fellowship of God for the present, and makes way for an everlasting fruition of him in glory.

(1.) The favour and fellowship of God for the present. What an unprofitable drudgery is the life of an unsanctified worldling, in comparison of the work of a holy man, who lives in communion with God, and attendance upon God, and hath access to him when he pleaseth, with assurance of welcome and audience! He hath a surer interest in God than the greatest favourite in the love of princes. God never faileth him: Ps. cxviii. 8, 9, 'It is better to trust in the Lord than to put confidence in man: it is better to trust in the Lord than to put confidence in princes.' A poor christian, that liveth in obscurity in the world, is never upbraided with the frequency of his suits, never denied audience, never hath cause to doubt of success. The princes of the earth have uncertain minds, love to-day, hate to-morrow, as in the instance of Haman; their being is uncertain: Ps. cxlvi. 4, 'His breath goeth forth, he returneth to his earth, in that very day all his thoughts perish;' 1 Kings i. 21, 'Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.' Therefore attendance upon God is surely a noble work, to be made courtiers and family servants of the infinite sovereign; their hearts are employed in loving him, tongues in praising him, lives in serving him, and are constantly maintaining converse with him through the Spirit; surely these have the most profitable service creatures can be employed in.

(2.) The everlasting fruition of God in glory hereafter: Ps. xvii. 15, 'I will behold thy face in righteousness, I shall be satisfied, when I awake, with thy likeness;' 1 John iii. 2, 'Now we are the sons of God, but it doth not yet appear what we shall be; but this we know, that when he shall appear, we shall be like him, for we shall see him as he is.' Then we shall be admitted into his immediate presence, to see his face, and shall be changed into, and satisfied with his likeness: we shall then live with God for ever, and be in a larger capacity to know God, and love him; and then our work shall be our reward, we shall be everlastingly loving and praising of God. Well, then, though we are not altogether at liberty when freed from sin, but enter into another service, yet this service is no bondage, but a blessedness, and a beginning of our eternal happiness, and therefore to be preferred before liberty itself.

No man can be a servant of righteousness but he that is first by the goodness and mercy of God freed from the power and slavery of sin; for the apostle saith, 'Being made free from sin, ye became the

servants of righteousness.' There is an order in our deliverance, and one part conduceth to another; for righteousness and the conscience of our duty can have no hold on us till the power of our lusts be broken. As soon as we are freed from the slavery of sin, we are in part righteous; but when we are freed from the being of sin, we are altogether holy and righteous; but where sin reigneth, there is an obstruction of the life of grace; there the creature is valued above God, earth before heaven, the body before the soul; neither faith, love, nor hope can produce any thorough work in our souls Not faith: John v. 44, 'How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only. Nor love: 1 John ii. 15, 'Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. Nor hope: 2 Cor. iv. 18, 'While we look not at the things that are seen, that are but temporal, but at the things that are not seen, that are eternal.' The person that hath not his heart and hopes in heaven, and looketh not at that as his only happiness, and doth not make it the business of his life to attain it, but setteth his heart more upon the things of this life, is certainly unconverted: 1 Cor. xv. 19, 'If in this life only we have hope in Christ, we are of all men most miserable.' This should be regarded by us, that we may look more after this, whether we have escaped the bondage of corruption, and that we do not return to bondage again, but that we maintain our liberty: Gal. v. 1, 'Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage.'

6. He that is a servant of righteousness shows it by doing as much for righteousness as formerly he did for sin. This is the end of the apostle's reasoning with them in this place; therefore I shall a little insist upon it.

[1.] That in reason and strict justice more might be required of us; for the reasons moving us to good are more than the reasons moving us to evil, if we consider either master, work, or wages.

(1.) The master; shall we not do as much for God as we did for Satan? Whose are you? Christians, from whom did you receive your beings? and from whom do you expect your happiness? From God or the devil? Whom will you call father or master? Pretences will do nothing in the case; it will be tried by your work: 'Ye are of your father the devil, and the lusts of your father ye will do,' John viii. 34; 'He that committeth sin is of the devil,' 1 John iii. 8. God be merciful to us! we have done too much of the devil's work already, it is time to give over; the business is for the future; whose work do you mean to do, and how will you do it, halfingly, superficially, perfunctorily, or in the greatest earnest?

(2.) The work; sin is a deordination, a prostituting of the noble faculties of our souls to our base lusts and vain pleasures: Titus iii. 3, 'Serving divers lusts and pleasures;' whereas by holiness we obey the rational appetite, the will guided by the highest reason, which is the law and will of God: 1 Peter iv. 2, 'That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.' The business is, whether for the future we will be beasts or men, and employ our remaining time in the service of the flesh, or in

obedience to the will of God; whether the beast should ride the man, or reason and conscience be put in dominion again over sense and appetite?

(3.) The wages. Surely reason will teach you that there should be greater care to secure your life and salvation than to ruin and damn yourselves. Now you went on earnestly in a way of sin, as if you could not soon enough or sure enough be damned: the sure 'wages of sin is eternal death,' ver. 23, determined by the righteous appointment of God's law; and though through the patience of God it be not presently executed, yet conscience showeth the justness of it, and the word showeth you how sin hath made it your due; and therefore, should you not do as much for salvation as you have done in order to damnation, especially when your eyes are opened, and you begin to have eternal blessedness in view and pursuit? Well, then, reason will inform you that you should do more for God, and more for heaven, and more for holiness than ever you did for sin; so that it is an equitable proposal, or the rule of our duty expressed after a modest manner, there is less than in strict reason may be required of you. Men are weak, and cannot bear too much severity. What shall we say then? Do as much for righteousness as you did for sin.

[2.] That in exact proportion even this equitable rule will not always hold good. Why? Because in corrupt nature our principles were entire, but in our renewed estate they are mixed: Gal. v. 17, 'The flesh lusteth against the spirit;' there is a counterpoise to the life of grace, therefore our evil works were merely evil, but the good we do is not merely good. Our Lord telleth us that 'the children of this world' (and such we were all by nature) 'are wiser εἰς τὴν γενεὰν ἑαυτῶν, in their generation, than the children of light,' Luke xvi. 8. We have the advantage of the world in matter of motive and reason; but they have the advantage of us in matter of principle. Grace is a powerful thing, but it is like a keen sword in the hands of a child. The opposition of the flesh causeth weakness. Our motives are more noble, but their principles are more entire.

[3.] Though the exact proportion will not strictly hold, yet there is enough to distinguish the servants of righteousness from those that are not made free from sin; as—

(1.) The main bent of the heart and life is for righteousness, and not for sin. Where the main bent of the heart and life is still for the flesh and the world, they are far from grace; for there the flesh and the world, and by them Satan, is superior still, the influence of corruption is more seen in their lives and actions than the influence of grace; but he whose main bent both of heart and life is for God, he now serveth God as before he served sin; and therefore, 'being made free from sin, is become the servant of righteousness.'

(2.) Because there is some proportion and resemblance between his activity in the new and spiritual life, and the former activity in a way of sin. To clear this—(1.) I will show wherein the resemblance holdeth good; (2.) The reasons why it must be so.

First, The resemblance holds good in these things—

1. We may take notice of a care and solicitude to do evil: Rom. xiii. 14, μὴ ποιεῖσθε πρόνοιαν, 'Make no provision for the flesh;' they are provident in sin, studied to please their lusts. Surely such a

like care should we have of sanctity, 'Providing things honest,' Rom. xii. 17; 'Pass the time of your sojourning here in fear,' 1 Peter i. 17. When men are solicitous that the new nature be not annoyed, as they were formerly that the carnal nature might be gratified, it is a sign that serious godliness possesseth their hearts. Now men were careful heretofore that their lusts might want no satisfaction, and shall they not be careful that the course of their obedience shall be carried on without interruption?

2. Industry and diligence is notable in the servants of sin. We read of some that 'do evil with both hands earnestly,' Micah vii. 3. There is an eager disposition in many to sin. Wicked men take a great deal of pains to go to hell; we all served sin with all our might and strength. Now, should there not be such an unwearied diligence in holiness? Rom. xii. 11, 'Not slothful in business, fervent in spirit, serving the Lord.' As industrious as you were in obeying your base lusts and vile affections, so industrious should you be in obeying the precepts of Christ. Our vigour is turned into another channel. See Paul's instance, Acts xxvi. 11, 'I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities;' compared with 2 Cor. v. 13, 'For whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause.'

3. With a like promptness and readiness of mind. There need no great deal ado to draw men to evil, as a stone runneth down hill of its own accord, because of its natural tendency thereto, and the smallest temptations seem to have an irresistible force in them: Prov. vii. 21, 'With the flattery of her lips she forced him.' Now after grace received we should be as ready to obey the motions of the Spirit. There is no greater evidence of the new nature than that our obedience becometh more easy and even. There needeth not much ado to persuade the new creature to such things as belong unto and suit with the new nature: 1 Thes. iv. 9, 'For as touching brotherly love, ye need not that I write to you, for ye yourselves are taught of God to love one another.' Inclination preventeth persuasion. Others with much ado are brought to a sense of their duty, and after all they put off God with a little compulsory service, which they have no mind unto, and had rather forbear than do it.

4. Resolution and self-denial. How firm are men to a purpose of sinning, and go on still, though it cost them dear, much expense of time, waste their estate, bring a blot on their name, yea, many a wound in their consciences, and 'flesh and blood is consumed,' Prov. v. 11. Oh! that we could thus deny ourselves for Christ! Every lesser hindrance is pleaded by way of hesitancy and bar to our duty; a little inconvenience in the service of God seemeth irksome and grievous to us; those that do not take notice of the inconveniences of sin, but will easily take notice of the troubles of afflicted godliness: 'What iniquity have you found in me?' Jer. ii. 5. Alas! that we cannot more deny ourselves for God, who gave us all that we have, and can give us greater things than ever we lost for him.

5. They stopped at no sin: 'Ye yielded your members to uncleanness, and to iniquity unto iniquity.' From habitual sin they proceeded to actual, from one kind to another, rested not in the lust or purpose,

but were still accomplishing what their lusts craved at their hands. So will you count yourselves servants of righteousness, because you have some purpose to do good, or have some wishes to be better, though they never come into act and effect? Alas! a christian is to be determined not by knowing or wishing and woulding, but by doing; 'He that hath my commandments, and keepeth them, he it is that loveth me,' John xiv. 21: 'And whoso keepeth my words, in him verily is the love of God perfected,' 1 John ii. 5. The carnal nature venteth itself not in lusts only, but practices; so doth the new nature; it is a habit and principle that influenceth your daily course of life. The same God that ruleth the heart doth also rule the life. The root is for the fruit, and the life within to enable us for action without; so we have the root and life of grace and holiness, that we may bring forth the fruit and do the works of grace and holiness. Therefore, whatever wishes and desires men have, if they live as they did before, neither God nor any wise man will judge that they are freed from sin and become the servants of righteousness.

6. The progress; they went forward from one sin to another, and never stopped. Now, as they heaped up sin upon sin, so should we add to grace grace: 2 Peter i. 5–7, 'Add to your faith, virtue; to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.' You should always grow more pure and holy, and aim at a higher degree of sanctification, till all be perfected in heaven: 2 Cor. vii. 1, 'Perfecting holiness in the fear of God.' The more grace overcometh nature, the more comfortable every day will your lives be, and religion will grow a more easy and delightful thing to you. The complete subjection of our will to the will of God is the health, ease, and quietness of our wills; therefore study to be perfect.

Secondly, The reasons why it must be so.

1. From the love and goodness of God showed in our change, which should constrain us, and awaken in us principles of gratitude towards him: 2 Cor. v. 14, 15, 'For the love of Christ constraineth us,' &c.; Luke vii. 47, 'Her sins, which are many, are forgiven her, for she loved much.' It is a trouble to them that God hath been so long detained out of his right, that the devil hath engrossed so much of their choicest time and best strength, and therefore now they would make some recompense: as travellers that set forth late, ride the faster. Especially doth this hold good of them that have been great sinners. It is possible that some have stuck at no villany, but have engulphed themselves in all manner of dissoluteness. Oh! how zealous should they be for God for time to come, and bestir themselves that they may show forth the sacred influence of grace, as they have done the cursed rigour of nature!

2. By grace we have received a new principle and power. Now *principiata respondent suis principiis*—a new heart showeth itself by newness of life; therefore the power and effect of grace must as much discover itself as formerly we bewrayed the power of sin, otherwise why is this new principle planted in our hearts? It is dangerous to receive objective grace in vain: 2 Cor. vi. 1, 'We then, as workers together with him, beseech you that you receive not the grace of God in vain.'

We frustrate the method of God when we suffer the gospel to be cast away upon us; but to receive subjective grace in vain is worse, as this is a closer application, as a power put into our hearts, and we make the choicest gifts of the Spirit idle and unuseful.

Use. Is to persuade us to make our new obedience more clear and explicit.

1. By manifesting the change: 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.'

2. By our growth and increase: 1 Thes. iv. 1, 'Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus Christ, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.'

3. By exceeding in a course of holiness, as ye did before in sin: 1 Cor. xv. 10, 'I laboured more abundantly than they all.'

Reasons—

1. It is not an indifferent thing whether ye be eminent in obedience, yea or no. God maketh a great matter of it, as appeareth by his strict injunctions: Ps. cxix. 4, 'Thou hast commanded us to keep thy precepts diligently;' by his ample promises: Deut. xi. 26–29, 'Behold, I set before you this day a blessing and a curse; a blessing if you keep the commandments of the Lord your God, which I command you this day;' by his punishment of the disobedient: 2 Thes. i. 8, 9, 'To take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;' by the example of Christ: Heb. v. 8, 9, 'Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him.' You have gained a great point when you are persuaded of this.

2. That the government of God is not for the ruler's benefit, but the subject's welfare. It is as the physician's prescriptions, the pilot's steerage to direct us to our happiness, the parent's education: Deut. v. 29, 'Oh! that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with with them, and with their children for ever!'

3. That after grace received there is still the weakness of our flesh. The mind in part is blind and ignorant, in the corrupt will there is a back-bias, passions are turbulent, temptations of sense and appetite are incessant and powerful; therefore watchfulness and caution are not unnecessary; the heart is very treacherous.

4. The honour of grace is much concerned in our activity and zeal; for the new creature is formed for somewhat: Eph. ii. 10, 'We are the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.'

SERMON XX.

For when ye were the servants of sin, ye were free from righteousness.—ROM. VI. 20.

IN this verse the apostle rendereth a reason why they should add to righteousness holiness, as they had before added iniquity unto iniquity; because righteousness had no whit of their service then, therefore sin should not have any jot of their service now they had devoted themselves to God, He layeth before them the wretchedness of their carnal estate in two notions—

First, They were slaves to sin.

Secondly, Strangers to righteousness. This latter he expresseth by this phrase, 'Free from righteousness.'

1. What it signifieth.

2. Why used here.

1. What it signifieth. A man may be said to be free from righteousness two ways—

[1.] *De jure;* so no man is or can be free from righteousness; for every creature is under a law and an obligation of duty to God. Saul proclaimed that whosoever would encounter Goliath, his house should be free in Israel, 1 Sam. xv. 25; meaning not a total exemption from obedience, but have certain regalities bestowed on his family. A subject, remaining a subject, cannot be altogether freed from duty to his prince. Now man, being God's creature, is also his subject; and therefore of right he neither is, nor can be, free from righteousness.

[2.] *De facto;* they carried themselves as if they were free, never busied themselves with thoughts of God, nor regarded to walk holily before him.

2. Why it is put here. To show we must not divide our service, but abstain as strictly from sin as we did before from all good; you must serve righteousness as before you served sin. When you were under sin's yoke, righteousness had no power over you; and now you are under Christ's yoke, the power of sin must at least be considerably weakened.

Doct. Those who become servants of God should be as free from sin as before they were from righteousness.

1. I suppose that there is a liberty which is a perfection of human nature, and a liberty which is a defection from God. That liberty which is a perfection is to be willing and ready to perform our duty to God: Ps. cxix. 45, 'I will walk at liberty, for I seek thy precepts.' That liberty which is a defection or a revolt from God is properly licentiousness rather than liberty, and that is a desire to live as we list, to be free from the bonds of duty: Ps. ii. 3, 'Let us break their bands asunder, and cast away their cords from us.'

2. They that most labour for this carnal liberty are the most wretched servants of sin, because they are overcome and led captive by it, and wholly give up themselves to obey sin. So 2 Peter ii. 19, 'Whilst they promise themselves liberty, they themselves are the servants of corruption.' The flesh seeketh its peace and quietness,

which it cannot enjoy but by giving itself over to its lusts, and so they are pleased with this servile condition, and remain in this bondage, though it be the worst of all.

3. That the servants of sin, or those who are under the yoke of sin, carry it as if they were free from righteousness, that is to say, either by way of neglect, or by way of resistance.

[1.] By way of neglect. They made no conscience, did not so much as think what was holy and pleasing to God, as some go on carelessly, not considering what they do, nor whereunto it will tend. These are said to despise their ways: Prov. xix. 16, 'He that keepeth the commandment keepeth his own soul, but he that despiseth his ways shall die.' Some care not how they live, but are carried on by their own blind lusts. Righteousness, or a conscience of their duty, hath no power over them; they do not consider of their actions, much less take care to mend their course.

[2.] By way of opposition and resistance; for they are said to be free from righteousness that are opposite and averse from it; as 'the carnal mind is enmity to the law of God,' Rom. viii. 7. Some bewray an obstinate wilfulness, as others do a negligent carelessness; they beat down whatsoever standeth in the way of their sins; neither right, nor reason, nor shame, nor fear can restrain them; though a commandment standeth in their way, they break through. Nothing can stop the course of a sinner's violently pursuing his lusts; as Balaam went madly on against all the rebukes of God, either in his conscience or external providence.

4. Though all the unregenerate are void of righteousness, yet they are not all alike sinful. There is a difference between unrenewed men; some are more, some less gross in the outbreaking of their sin; some are more filthy, but 'all are gone out of the way; there is none that doeth good, no not one,' Ps. xiv. 3. They all agree in this, that none of them doth, or can do, anything at all commanded by God, *as* commanded, from righteous principles and for right ends. Some may be free from outward vice, as Paul was, 'touching the righteousness of the law blameless,' Phil. iii. 6. Our Lord saith, Mat. v. 20, 'Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven;' though there is some external conformity to the law, outward austerity and strictness, yet no inward purity and holiness.

5. That where men are changed by grace, certain it is they must away with their former sinful life; partly because the gospel rule requireth it: Mat. ix. 13, 'I am not come to call the righteous, but sinners to repentance;' and repentance is a turning of the soul from sin to God. God may be reconciled to our persons, never to our sins. Partly because this is the end of that grace that hath wrought the change in us: Luke i. 74, 75, 'That we, being delivered out of the hands of our enemies, should serve him without fear, in holiness and righteousness before him all the days of our lives.' Partly because the nature of the thing showeth it. If there be any sound change, we have changed masters and work, way and end, business and hopes; and therefore our conversation will be quite otherwise than it was before, and the course of our endeavours will be turned into another

channel: Eph. v. 18, 'And be not drunk with wine, wherein is excess, but be ye filled with the Spirit.' We have other work to do, and other happiness to seek after: Phil. iii. 19, 20, 'Who mind earthly things, but our conversation is in heaven.'

6. When men shake off the yoke of sin for righteousness, they should be as free from sin as formerly they were from righteousness. Now here I will show—

1. How far this should be.

2. Why this should be.

First, To state it, how far this can or should be? For the difficulty lieth here, how we can be as free from sin as formerly from righteousness, since after conversion there is a mixed principle in us. I answer—This is to be considered two ways—*quoad conatum, et quoad eventum.*

1. *Quoad conatum*, as to endeavour, which is to get rid of all sin. A sincere christian doth so give up himself to a holy life, as to watch and pray and strive against all sin; this is his endeavour, and if it were possible, he would root out all; this is his aim, business, and constant care; but because he obtaineth not his end, he is troubled: Rom. vii. 24, 'O wretched man that I am! who shall deliver me from the body of this death?' In the meantime he hath the settled bent of his will and conscience to satisfy him: Heb. xiii. 18, 'Pray for us, for we trust we have a good conscience, in all things willing to live honestly.' His soul is bent, and his endeavours are accordingly.

2. *Quoad eventum.* He is so far free from sin, as carrieth a good proportion with his freedom from righteousness in his carnal estate. His freedom from righteousness was consistent with urgings of conscience, which pleaded God's right with great earnestness. God doth not so far forsake mankind as to leave them without all convictions of their duty, or some inclinations to it, but it is weak and ineffectual. So now, his freedom from sin is not altogether to be free from the urgings of sin; for the carnal principle is still within him, and a warring working principle it is, and doth not lie idle in the soul. But as then men were free from righteousness by their carelessness of it, or averseness from it, so now they that have changed masters and estates are to be so far free from sin as not to sin wilfully, and by way of opposition to grace any more, nor yet negligently and carelessly to go on with their former course; for if there be any known sin which they do not hate, but had rather keep than leave it, and do not pray and strive and watch against it, they are not sanctified. For the sanctified 'hate every false way,' Ps. cxix. 104; they pray against it, ver. 133, 'Order my steps in thy word, and let not any iniquity have dominion over me;' they watch and strive against it to some degree of prevalency: Ps. xviii. 23, 'I was also upright before him, and I kept myself from my iniquity.' They cannot bear with sin; they have a nature which beareth an enmity and repugnancy to it; as the carnal mind doth to the law of God, so doth this new nature to sin: 1 John iii. 9, 'Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.'

Secondly, Why this should be so.

1. Let us consider the equity as to matter of right; it should be so.

2. The necessity as to matter of evidence; it must be so.

3. The conveniency as to matter of benefit.

1. The equity as to matter of right. All rules of equity will oblige you to this, whether you consider the master, the work, or the reward.

[1.] The master, if you consider how great and how good a master you now serve. If you consider him as great, you can never do too much for him; or as good, not so much as he deserveth of you.

(1.) As a great God he cannot be too much loved, nor obeyed too exactly, nor served too diligently; all is short of the greatness of his majesty. We have mean thoughts of his glorious excellency if we think that anything will serve the turn, or that such a God will be put off with anything; though we have formerly consumed our strength in the service of sin, yet a little slight obedience will be enough for God, we need not be so strict and exact; this is as bringing the sickly lamb instead of the male of the flock. And therefore God pleadeth his majesty: Mal. iii. 14, 'I am a great king, saith the Lord of hosts.' Therefore, if you have a greater master than you had before, you should do as much or more work than you did before: Col. i. 10, 'That ye might walk worthy of the Lord unto all well-pleasing;' 1 Thes. i. 12, 'That ye would walk worthy of God, who hath called you unto his kingdom and glory.'

(2.) As good; he hath deserved at our hands more than ever we can repay him. By experience we have felt the evil of sin, and why should we indulge it any longer? We have also 'tasted that the Lord is gracious,' 1 Peter ii. 3. And why should we not prize and love him, and value his service? The Lord our God is the best master, and therefore we should serve him cheerfully. He is not true to God, and hath not a due sense of his mercy, that is indifferent and cold in his service. We are bound 'to serve God with gladness of heart for the abundance of all things,' Deut. xxviii. 47; that is, because of our obligations from common providence; but how should we serve him for his mercies in Christ, wherein he is infinitely good to us? Rom. xii. 1, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, that is your reasonable service;' 2 Cor. v. 14, 15, 'For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.' There the obligation is much greater. Nature will teach us to love those that love us; and who loves us better than God, who hath provided pardon and life for us? Shall we go about his work with backwardness and weariness? You should serve him after another manner, with more zeal, diligence, and exactness.

[2.] The work, which on the one hand is sin, and on the other, righteousness. To be hot and earnest in sin, and cold and negligent in our duty, when God hath set thee in a better work, how can this be justified, not only before the bar of God, but of any sound reason? Surely the best work requireth the best strength. Now which is better, to be rebelling against our creator, and violating the rectitude and harmony of our own nature, or to be serving our creator, and regulating

our faculties in their due order and proportion to the great ends and uses for which we were made? There is a great deal of difference between the way we have left and the way we are put into by grace; the one is our distemper, the other is proper work for a man, that our endeavours should show how much we prefer the one before the other; for surely it is better for us to live as a man than to live as a beast: Ps. cxix. 140, 'Thy word is very pure, therefore thy servant loveth it.'

[3.] The wages, which is eternal life. Now the question is, whether you will seek heaven as fervently and diligently as before you sought the world, and the fleshly pleasures thereof. Will you now be contented with a sluggish wish, and lazy, dull endeavours, whereas before you thought you could never do enough in the pursuit of your lusts? Will you not bid as much for a jewel as you would for a bead or a piece of glass? In all reason more. If you laid out your strength before for nought, for that which satisfieth not, will you now stand hucking when a blessed inheritance is offered to you? Who can excuse you from folly? We are bidden to seek after these things in the first place: Mat. vi. 33, 'Seek ye first the kingdom of heaven, and the righteousness thereof;' 1 Cor. xv. 58, 'To abound in the work of the Lord;' Phil. ii. 12, 'To work out our salvation with fear and trembling.' We are, on the other side, bidden 'to use the world as if we used it not,' 1 Cor. vii. 31. Now, then, what will you do?

2. The necessity in point of evidence; hereby we show that we have utterly shaken off the yoke of sin; otherwise it will remain as a nice debate whether your change be sincere or no. It is certain you did much for sin; conscience is sensible of that. The only sensible evidence of your change is when the vigour and fervency of your spirits is turned into another channel, and you are as earnest to please God as ever you were to serve your lusts; otherwise you never sensibly and plainly distinguish yourselves as renewed from yourselves as carnal. There is no question then but that there is a thorough change wrought in you. Therefore, that your sincerity may not be a doubtful thing, and hard to interpret, you should be as free from sin as formerly from righteousness. When men are unlike themselves, there is no doubt: 1 Cor. vi. 11, 'Such were some of you; but you are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God;' Philem. 11, 'Which in time past was to thee unprofitable, but now profitable to thee and to me.' This is no small or obscure change, but such as may be felt of ourselves and discerned by others. Paul a persecutor and Paul a preacher showeth the same fervour, but his earnestness was employed about other matters, therefore plainly different from himself.

3. It is convenient it should be so, that we should do as much good, or far more good, than we have done hurt by our ill example; therefore the worse we were before our calling, the better we must be afterwards. This was that which made Paul go beyond the rest of the apostles in pains and zeal, because of the hurt he had done by the sins of his unregeneracy: 1 Cor. xv. 10, 'I laboured more abundantly than they all.' This made Mary Magdalene to exceed in love to Christ above others, because she had been so excessive before in the love of her unlawful pleasures: Luke vii. 47, 'Her sins, which are

many, are forgiven her, for she loved much; but to whom little is forgiven, the same loveth little.' Therefore it concerneth us to repair our errors, especially when they have been noxious to others, that by eminency of grace we may awaken those whom we have hardened by our sins, or joined with in their sinful courses. Dives would have his brethren and companions believe: surely this charity will possess the hearts of the converted.

Use 1. To press those that are, or would be, accounted renewed by grace, to free themselves from sin yet more and more. The chain is broken by grace, and you have had experience of both masters; now show it, that you do heartily forsake the one, and cleave to the other.

1. Be more tender and fearful to offend. As long as you make little reckoning of sin, you are in danger of committing it. It is said: Prov. xiii. 13, 'Whoso despiseth the word shall be destroyed, but he that feareth a commandment shall be rewarded.' Those are the two opposite parties, those that despise and those that fear a commandment; there is not a worse or a better frame than the one or the other. They are properly free from righteousness that despise a commandment, and so in the high way to destruction. They say, Tush! it is folly to stand so scrupulously and nicely upon our duty. But on the other side they are free from sin that fear a commandment, that dare not venture, when God hath hedged up their way. The one are profane, they will speak and do as they list, say God what he will to the contrary; the other godly, and have a deep reverence of God, and so of his word upon their hearts: 'My heart standeth in awe of thy word,' saith David, Ps. cxix. 161. Many fear the punishment of man, or a judgment, when to visible appearance it is likely to tread upon the heels of sin; and some may fear a threatening; but a gracious heart feareth a commandment. If a commandment standeth in the way, it is reason enough to a gracious heart to forbear, more than if there were a lion in the way, or a band of armed enemies, or an angel with a drawn sword, such as stood in the way to stop Balaam. They have a deep reverence of God's authority, and it is no more than needeth; for this direction is given to us, 1 Peter i. 17, 'Pass the time of your sojourning here in fear,' to those that take themselves to be renewed ones.

2. Be more resolved against sin. We shake off the yoke by a solemn entering into covenant with God, wherein we renounce the devil, the world, and the flesh, and heartily dedicate ourselves to live unto God; now the more resolved we are in either, the more sincere is our covenant. A wavering purpose maketh us neither wholly off from sin, nor wholly on upon God's service, but hangeth between both; the heart is not biassed and engaged, and so there is a considerable and notable inconsistency in the life: James i. 8, 'A double-minded man is unstable in all his ways.' Therefore, till the purpose cometh to be full, we are not freed from the power of sin. Some kind of willingness and unsound consent there is in the half converted; yet for want of this true resolution, 'their hearts are not right with God, neither are they steadfast in his covenant,' Ps. lxxviii. 37. It is long ere men will yield to live to God, and when they seem to yield,

are long wavering ere they fully resolve. They see all is not well with them, and that they are not in a safe condition to appear before God in the judgment, and they have many persuadings of the Spirit of God, and their own consciences reasoning the case with them; and under these persuasions the mind is under some purpose to take a new course. But these purposes are either for the time to come;—hereafter they will be more strict and holy, but still adjourn and put it off;—or else they are but half purposes, that reach not to a full resolution; and therefore, if they make some kind of change, it is by halves; they are not free from sin, which often returneth, and recovereth its former power and reign in their hearts. But when men are resolved past all contradiction that this shall be their work and scope, to please God, then they do more fully yield themselves to the renewing Spirit, to be sanctified and prepared for God's use. The scales are cast; righteousness gets the power that sin had before; the man is new armed with a resolution to cease from sin, and to betake himself to a holy life, whatever it cost him: 1 Peter iv. 1, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin.' He is resolved to deny the flesh, forsake the world, and 'to cast off the weight that hangeth on him, and the sin that doth so easily beset him, and to run with patience the race that is set before him,' Heb. xii. 1, 2. Good wishes and good purposes will not now serve the turn, but active and serious endeavours: the man hath another work to do, that he may actually forsake the sin which he hath renounced.

3. Do not make a light matter of sin, but hate and abhor it. The soul is never truly converted to God till holiness hath our delight and love, and sin our hatred and aversation. When it is hated it is mortified. While a man is a servant of sin, he loveth not God nor spiritual things, nor the holy ways of God; but rather there is an opposition to them, and enmity against them in the heart: but when we become the servants of God, the object both of our love and hatred is changed; we love God, and his people, and his ways; but then they hate sin sincerely, even 'the garment spotted with the flesh,' Jude 13; the very evil actions they do themselves they hate: Rom. vii. 15, 'The evil which I hate, that do I.' Sin may may break out sometimes, but it is contrary to their liking; but generally this hatred prevents sin, and is a very great help to the forsaking of it; they are so fallen out with sin that they keep it under: Ps. xcvii. 10, 'Ye that love the Lord, hate evil.' Their hearts are turned from it and against it. Whereas formerly they lived in fleshly pleasures, their delight is in pleasing God; the main bent of their heart and life is against sin, and their chief design and endeavour is to destroy it. Grace hath taught them that sin, Satan, and the flesh are their deadly enemies, that seek the damnation of their soul; and therefore they deal with them as enemies, and bid defiance to them. Alas! what ado have we with many to leave a base lust, because they never truly hated it. There is some dislike of their sins for a while; but when the fit is over, they relapse into them, because there is not an irreconcilable enmity and abhorrency: Isa. xxx. 22, 'Ye shall defile also the covering of thy graven images of silver, and

the ornaments of thy molten images of gold; thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence; 'Hosea xiv. 8, 'Ephraim shall say, What have I to do any more with idols?' Others stand dallying with sin, but cannot leave it.

4. If you would be free from sin, avoid the temptations that lead to it. If ravens or crows be driven away from the carrion, they love to abide within the scent. Those that will play about the cokatrice's hole will surely be bitten; therefore we ought to fly the occasions and appearances of evil: 1 Thes. v. 22, 'Abstain from all appearance of evil.' If men would not be drowned, what do they so near the water's side? nor wounded, why venture they among enemies? or meddle with the bait, if they would escape the hook? Therefore caution is your preservative.

5. If you would be free from sin, live unto God. For vivification doth promote mortification, and the sensual life is best cured by the soul's delight in God, and care to please him: Job i. 1, 'Job was perfect and upright, one that feared God, and eschewed evil.' True grace is an effectual principle, both to produce its own operations and to restrain sin: Prov. xvi. 6, 'By mercy and truth iniquity is purged, and by the fear of the Lord men depart from evil.' Iniquity is purged in a way of sanctification.

SERMON XXI.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.—ROM. VI. 21.

THE apostle pursueth his argument, why they should be as free from sin as formerly they were from righteousness, by comparing the two services together, the service of sin and the service of righteousness. He speaketh in the next verse of the service of righteousness, in the text of the service of sin. As to the service of righteousness, it is matter of joy and pleasure while it is a-doing; of comfort and confidence in the remembrance of it; and for the future, life and eternal salvation. But, on the contrary, if we take a view of sin with respect to the three distinctions of time, past, present, and to come, we shall find it evil and very evil: 'What fruit had you of those things whereof ye are now ashamed? for the end of those things is death.'

Sin may be considered three ways—either as to the time of committing it, or the time of remembering it, or the time of God's rewarding and punishing of it; and you find in all so many arguments against it.

1. As to the time of committing it; so the apostle argueth *ab inutili*, 'There is no fruit;' then, when you lived a carnal life, what fruit had you?

2. As to the present remembrance, 'Ye are now ashamed.' Now, that is—

[1.] *Now*, the commission is over. Or rather,

[2.] *Now*, after your conversion to God. Grace breedeth shame in us because of foregoing sins; so that here the apostle argueth *à turpi*

3. As to future expectation, 'The end of those things is death;' there the argument is *à damno*, from the hurt and damage that cometh to us thereby. As to time past, sin is unprofitable; as to time present, shameful; as to time to come, pernicious and deadly. By all these considerations it may be made fearful to us.

First, The apostle's argument *ab inutili* is propounded by way of question, which is the strongest way either of affirmation or denial; for it is an appeal to conscience and experience. If the service of sin was at any time fruitful, it was, questionless, when it was a-doing, when you were servants of sin, and had nothing to check and allay it, but were altogether blinded by your lusts, feeding the oblectation and pleasure of your fleshly minds with the vanities of the world. 'What fruit had you then?' that is, you had none at all.

Doct. There is no solid benefit or profit to be gotten by sin.

The scripture representeth it as unfruitful and deceitful.

1. As unfruitful: Eph. iv. 11, 'Have no fellowship with the unfruitful works of darkness.' A state of sin maketh us unfruitful to God. We cannot gather grapes off thorns and figs off thistles; so it is unfruitful to the sinner himself, who loseth his time and strength, for that which will only occasion shame and trouble, and hereafter eternal death.

2. As deceitful: Eph. iv. 22, 'That ye put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts;' Heb. iii. 13, 'Lest any of you be hardened through the deceitfulness of sin.' It is so called because it promiseth much, and performeth but little.

[1.] It promiseth much. Sin smileth on the soul with enticing blandishments. Satan told our first parents, 'Ye shall be as gods,' Gen. iii. 5; and still we promise ourselves something from sin, some contentment, some profit; for no man would be wicked gratis, merely for his mind's sake, or without an aim at some further end. Mere evil, as evil, cannot be the object of choice; there is some fruit or benefit expected in all that we do.

[2.] It doth not make good its word to us.

(1.) It doth not answer expectation; the sinner looketh for more contentment and satisfaction than ever he doth enjoy: Eccles. v. 16, 'What profit hath he that hath laboured for the wind?' It is fruitless enterprise; it may be there is a wind, a short-lived transitory delight, but it is gone as soon as it cometh; nothing cometh of it that may be called fruit, nothing that may be solid satisfaction to a man that hath a conscience, and is capable of an immortal estate, and hath a maker or a judge to whom he must give an account how he hath spent his time and strength, and what hath been the business of his life in the world. Alas! the fruit of sin dieth with the very act, and when the lust is satisfied, it beginneth to be contemned; as Amnon hated Tamar more than ever he loved her, 2 Sam. xiii. 15. So short are all unlawful pleasures, enduring no longer than the sinful act; for which, like fools, men hazard and lose pleasures for evermore. Reason taketh the throne when appetite is satisfied, and scourgeth the soul with bitter remorse, because appetite hath been obeyed before it. Sin after the committing appeareth worse than before; when it is too

late, the sinner crieth out, What have I done? Esau, when he had sold the birthright, sought it afterwards with tears, Heb. xii. 16, 17. Judas, when the treason was over, he saw the worthlessness of the price for which he sold his master: Mat. xxvii. 4, 'I have sinned, in that I have betrayed innocent blood.' When once conscience is touched and awakened, guilt flasheth in the sinner's face, then the bitter effects of sin are felt by experience.

(2.) It is not valuable; the profit will not countervail the loss, nor the pleasure the pain.

(1st.) The profit will not countervail the loss. Men hazard their souls, and then gain a little wealth, and that is the worst bargain men can make: Mat. xvi. 26, 'What will it profit a man to gainthe whole world, and lose his own soul? or what shall a man give in exchange for his soul?' Besides that, the wealth gotten by sin cometh with a curse, that within a while consumeth it: Prov. x. 2, 'The treasures of wickedness profit nothing;' so that to seek to grow rich by sin is, in the eye of faith at least, a fruitless enterprise.

(2d.) Nor the pleasure the pain; it is delightful to the sensual part, but at the end it biteth like a serpent: Heb. xi. 26, 'All the pleasures of sin are but for a season.' Sometimes they leave us in the midst, always in the end of our days, and then the horror and anguish beginneth. But to speak nothing of what is eternal, but of that which is of present feeling, sin raiseth a tempest and storm in the conscience, which is not easily allayed: Hosea viii. 7, 'They have sown the wind, they shall reap the whirlwind.' The pleasure we fancy in sin is lost as soon as enjoyed, but the sting is not so soon gone; the crop doth answer the seed, and usually with increase. They that sow the wind can expect to reap nothing but the wind; but they reap the whirlwind. A man that feeleth the gripes of a surfeit buyeth the pleasant meat at a dear rate; and what a sorry purchase doth he make that is at so much cost and expense of time to please the flesh, and getteth nothing but trouble of mind and horrors of conscience for his recompense!

(3d.) If there be any fruit of sin singly, yet comparatively it is as none; that is, if compared with what we might get by God's service. The carnal world lives by sense, as God's children do by faith. Now they that judge of their happiness by their senses, expect and promise themselves more good by the pleasures, honours, and profits of the world than all God's promises; but a little experience confuteth them. On the other side, they that measure their happiness by the rule of faith, God's promises are heritage enough to them: Ps. cxix. 111, 'Thy testimonies have I taken as a heritage for ever, they are the rejoicing of my heart.' God promises things truly good to them out of love: Ps. lxxxiv. 11, 'He will give grace and glory, and no good thing will he withhold from them that walk uprightly.' They are all Yea and Amen, of unvariable truth, and of certain accomplishment. Therefore happy are they that trust in him, when others go a-whoring from him, Ps. lxxiii. 28. Now, though by sin men should get increase of riches, enjoy variety of pleasures, endear themselves to the favour of great men, yet is this fruit to be compared to that we may have by serving and trusting in God? Alas! the nature of

these things is such, that they cannot make us good, much less happy, and their value is much lessened when we cannot have them without so spiteful a condition as sin, without committing or doing something against conscience, or omitting what God requireth of us. Well, then, if it seem fruit singly and apart, yet it is none comparatively in respect of what we might have by pleasing God.

Use 1. To rouse us out of a state of sin. Men would not lie so long in it if they would recollect themselves, and consider, What have I gotten since I was the devil's bond-slave, but a blind mind, a troubled conscience, and a hard heart, and it may be shame and disgrace in the world? Now what a folly is it for any one to pursue that which will bring him no fruit. One beginneth to be awakened when he beginneth to say, Job xxxiii. 27, 'I have sinned, and perverted that which is right, and it profited me not.' Whatsoever sin promiseth, or sinners fancy, it will be found at last an unprofitable course. What do men get by drinking, gaming, chambering, and wantonness, what by all the lusts of youth, and the bold attempts of riper years, but an ill name and a worse conscience, a diseased body, and many times an encumbered estate? They turn their back upon God to their great disadvantage. God is willing to stand to this trial, that his service doth us no hurt: Jer. ii. 5, 'What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?' Yea, that it will do us much good: Micah ii. 7, 'Do not my words do good to him that walketh uprightly?' But sin cannot stand the trial; it doth us much hurt now, and will do us more hereafter: Prov. v. 11, 12, 'And thou mourn at last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart hath despised reproof?'

Use 2. To prevent acts of sin for the time to come. It is good often to put this question, *Cui bono?* 'What doth it?' Eccles. ii. 2. What shall I gain by those vain delights and sinful practices? To take pains to no purpose is folly, to an ill purpose is unnatural and self-destruction. Ask what doth it? To my body? A modest temperance will keep it in better plight, and freer from diseases than a gluttonous pampering of it. To my estate? A little with the fear of God is better than great revenues with sin. To my soul? Shall I be more cheerful to serve God, or my mind in a better posture for the high uses of religion? To my eternal estate? Am I in the way to hell, or to heaven? If men would but commune with themselves oftener, What am I now a-doing? what will come of it? It may be I shall get a little worldly pelf, but what is this to the loss of God's favour, or to the loss of my soul? We are often quarrelling with God: What profit is it that I serve the Almighty, and pray unto him? Mal. iii. 14, 'Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?' So Job xxi. 15, 'What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?' Surely we should do as much on the other side. What will sin come to? What profit by this sensual careless life, this hunting after the world, and neglecting God and my precious immortal soul?

Secondly, The second dissuasion or argument which the apostle useth is *a turpi;* it is a base thing, implied in that clause, 'Whereof ye are now ashamed.' You had no solid benefit then, and you cannot review your past sinful life without shame.

The words may be considered under a twofold reference—

1. As it is an act of repentance in the godly.
2. As it sets forth the evil and odiousness of sin.

First, As it is an act of repentance in the godly. After ye came to better knowledge, ye were ashamed of those things ye took pleasure in before, therefore now meddle no more with them.

Doct. That God's people are, and ought to be, ashamed of their past sins.

There are two things in sin—(1.) The guilt of it; (2.) The folly and filthiness of it.

The guilt causeth fears and terrors with respect to the wrath of God which is to ensue; but the folly and filthiness of sin causeth shame. Man is a rational creature, and therefore is ashamed of what is foolish, and was at first made a holy creature, and to enjoy communion with a holy God, and therefore turpitude and filthiness is a cause of shame. Now it requireth a quick and more tender sense to be sensible of the folly and filthiness of sin, than to be sensible of the wrath due to sin; but all those who are brought home to God are sensible of both. A man covered with noisome boils and sores is not only affected with the pain, but abhorreth the sight and smell of them; but first he feeleth the pain. So the first work is terror; men are 'pricked at heart,' Acts ii. 37, before they have a sight of their folly and filthiness. The soul beginneth to come on finely when it is brought to that, it is *gradus in re.* To be sensible of this folly is the first degree of spiritual wisdom: 1 Cor. iii. 18, 'If any man among you seem to be wise in this world, let him become a fool, that he may be wise;' he cometh to himself again, and when sensible of his filthiness and loathsomeness, it is a sign he hath some love and liking to the pure and holy ways of God. As there is more light and love infused into the heart, so do men more loathe themselves for their filthiness: Ezek. xxxvi. 31, 'Then shall ye remember your own evil ways, and doings that were not good, and shall loathe yourselves in your own sight for your iniquities and abominations.' To be truly and really ashamed of sin is the effect of saving grace: Ezra ix. 6, 'I am ashamed, and blush to lift up my face to thee, my God.'

There are two sorts of shame: the shame of a guilty, stormy conscience, and the shame of a tender conscience; there is a confounding shame, and a penitential shame. The one breedeth trouble of spirit, and is the fruit of sin; the other a holy self-loathing, and is the fruit of grace; the first may be in carnal men, the other is only in God's children. The differences between these two sorts of shame may be these:—

(1.) The penitential shame continueth and increaseth under the greatest assurance of forgiveness, and dieth not when we think we are out of danger; the other is presently after the commission of sin, and while the guilt remaineth; as David grew shy of God, Ps. xxxii. after he got his discharge, and his sins were pardoned: Ezek xvi. 63, 'That

thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord God.' There is a dislike of sin when they are upon the surest terms with God.

(2.) The first sort of shame considereth sin as it damneth or destroyeth, not as it defileth; but the second, as it is an act of filthiness and folly; of folly, as David, Ps. lxxiii. 22, 'So foolish was I and ignorant, I was as a beast before thee;' of filthiness, Ezra ix. 6, 'O my God, I am ashamed, and blush to lift up my face to thee, my God; for our iniquities have increased over our head, and our trespass is grown up into the heavens.' They loathe sin as sin, because they love holiness as holiness: Ps. cxix. 140, 'Thy word is very pure, therefore thy servant loveth it.' Conscience keepeth its own court, meddleth not but for moral evils, is ashamed not of calamities and infelicities, but crimes or sins, which are hateful to God, and therefore to the new creature; for it hateth and loveth on God's grounds and reasons.

(3.) The first sort of shame is accompanied with slavish fear, shunneth the presence of God, as Adam did, Gen. iii. 10, 'I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself;' or David, Ps. xxxii. 3, 4, 'When I kept silence, my bones waxed old,' &c. The other is accompanied with love, and causeth the godly to come into God's presence, but with self-loathing and reverence: Prov. xxx. 2, 'Surely I am more brutish than any man, and have not the understanding of a man;' Luke xviii. 13, 'The publican standing afar off would not lift up so much as his eyes unto heaven, but smote on his breast, saying, God be merciful to me a sinner.' The one causeth us to hate God, the other to loathe ourselves for our unkindness to him, and unworthy dealing with him. The one is our torment, the other our cure.

(4.) The trouble and shame of hypocrites is because of the world; the shame of the godly is because of God. Saul was not ashamed of his sin, but ashamed that Samuel should reprove him before the people, 1 Sam. xv. 30. So 'the thief is ashamed when he is found,' Jer. ii. 26. But a child of God is ashamed before God, and of sins which the world cannot see: Ps. lxix. 5, 6, 'O God, thou knowest my foolishness, and my sins are not hid from thee. Let not them that wait on thee, O Lord God of Hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel.' As if he had said, Sure I have just cause to be ashamed, &c.

(5.) The effect showeth a difference; the true shame quickeneth the soul to more resolution, vigilance, earnest striving against sin; so that our life, trade, and principal business in the world is to avoid it: Ps. cxix. 6, 'Then shall I not be ashamed, when I have respect unto all thy commandments;' but in the other it prevaileth no further than that they may avoid the present trouble, and get a little ease.

The reasons and causes of this shame:—

(1.) A new and heavenly light to see those things which others see not, and which themselves saw not before: Jer. xxxi. 19, 'Surely after that I was turned, I repented; and after I was instructed, I smote upon my thigh, I was ashamed; yea, even confounded, because I did bear the reproach of my youth;" Rom. vii. 9, 'I was alive without the command-

ment once, but when the commandment came, sin revived, and I died.' They see more of sin, and more evil in sin than ever they saw before, as light discovers what lay hid before in the dark.

(2.) A lively sense and taste of God's mercy and goodness, of his forbearing mercy, that he did not strike as soon as the offence was committed: Rom. ii. 4, 'The goodness of God leadeth thee to repentance;' redeeming mercy by Christ: 1 John iii. 5, 'Ye know that he was manifested to take away our sins;' covenanting mercy, or the offers of pardon and life in the new covenant: Acts xvii. 30, 'The time of this ignorance God winked at, but now he commandeth all men everywhere to repent;' his healing mercy: Tit. iii. 5, 'According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' To offend so good a God, or sin against the Lord of love and mercy, is a great crime.

(3.) The new nature, which is contrary to sin: Ps. xcvii. 10, 'Ye that love the Lord hate evil;' There is *odium offensionis, et odium inimicitiæ*, a hatred of offence, and a hatred of enmity.

(4.) Their seriousness. Before the deluded soul is so taken up with fleshly pleasures, and deluding objects, that they had no time nor room to consider of their ways; what with business and sensual delights, and the crowd of worldly cares, and the noise of foolish sports and sensual passions, their hearts were diverted from observing things of the greatest and everlasting consequence, they did in effect forget they had souls to save or lose, or a God to serve, or a glory to look after: but now they remember, and loathe themselves.

Use 1. To show how much they differ from the people of God that wallow in all manner of filthiness, and know no shame. Impudency is a great note of obstinacy and impenitency: Zeph. iii. 5, 'The unjust knoweth no shame.' By long custom in sinning they lose the sense of the filthiness and odiousness of it, and so outgrow all feelings of conscience.

2. To stir up in the people of God this holy shame, by reason of sin past and present. It is a great help to the spiritual life, for when we make light of sin, we are in danger of being overcome by it. Therefore rouse up yourselves. Is the offending of the eternal God a slight thing? Surely God doth not make his laws for nought, nor doth he make such a stir by his word and providence against a tame and harmless thing, nor threaten men to hell for small indifferent matters; neither needed Christ to have died, and done all that he hath done to cure a small and little disease. More particularly,

[1.] Sin is the creature's rebellion and disobedience to the law of the absolutely universal sovereign: 1 John iii. 4, 'Whosoever committeth sin transgresseth the law; for sin is the transgression of the law.'

[2.] The deformity of the noblest creature upon earth: Rom. iii 23, 'For all have sinned, and come short of the glory of God.'

[3.] A stain so deep that nothing could wash it away but the blood of Christ: Rev. i. 5, 6, 'To him that loved us, and washed our sins with his own blood,' &c.

[4.] It hath yielded a flood that drowned the world of sinners, yet it

did not wash away their sins: 2 Pet. ii. 9, 'Bringing in the flood upon the world of the ungodly.'

[5.] Hell itself can never do it, nor purge out the malignity of it, therefore it hath no end: Mark ix. 44, 'Where their worm dieth not, and the fire is not quenched.'

[6.] God himself doth loathe the creature for sin, and nothing else but sin: Zech. xi. 8, 'Three shepherds also I cut off in one month, and my soul loathed them;' Deut. xxxii. 19, 'When the Lord saw it he abhorred them, because of the provoking of his sons and of his daughters;' Ps. lxxviii. 59, 'When God saw this he was wroth, and greatly abhorred Israel.'

Secondly, as it sets forth the evil and the odiousness of sin; shame dogs sin at the heels.

Doct. That sin is really the matter of shame.

1. It is so for the present, it will make you loathsome to yourselves, infamous to others, odious to God.

[1.] Loathsome to ourselves. Therefore a wicked man dareth not to converse with his own heart, but doth what he can to fly from himself, to divert his thoughts from the sight of his own soul, or the view of his own natural face in the glass of the word: John iii. 20, 'Every one that doth evil hateth the light, neither cometh he to the light, lest his deeds should be reproved.' There is a secret bosom-witness which they fear: Job xxvii. 6, 'My righteousness I hold fast, and will not let it go, my heart shall not reproach me so long as I live.' There needeth a great deal of do to bring a man and his conscience together.

[2.] Infamous to others. He bringeth a blot upon himself: Prov. xiii. 5, 'A righteous man hateth lying, but a wicked man is loathsome, and cometh to shame.' They are a disgrace to the society in which they live: 2 Pet. ii. 13, 'Spots are they, and blemishes, sporting themselves with their own deceivings, while they feast with you.' Those that love sin in themselves, hate it in another: Tit. iii. 3, 'We ourselves also were sometimes foolish, disobedient, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.'

[3.] Odious to God: Ps. xiv. 2, 3, 'The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy, there is none that doth good, no not one;' and they are sensible of it, and therefore grow shy of God, 1 John iii. 20, 21.

2. It will be much more so hereafter.

(1.) At the day of judgment. Shame is properly *φόβος δικαίου λόγου*, a fear of a just reproof, and that chiefly from one in authority, most of all from the judge of the world. This is principally intended, not shame of face before men, so much as shame of conscience, a loathness to come into God's presence: Gen. iii. 10, 'I was afraid, or ashamed, because I was naked, and I hid myself.' There was *verecundia* before, an aweful bashfulness, but not *pudor*, fear of reproof and blame; that entered with sin; much more when all things shall be opened and brought to light, as at the great day: 1 John ii. 28, 'That we may have confidence, and not be ashamed before him at his coming.' Wicked persons that are void of righteousness, and all hypocrites that have been unfaithful and unthankful to him, will then be ashamed.

(2.) In hell. Shame in the damned is that troublous confounding sense of their lost estate, past folly, and evil choice, having now no hope of his grace: Dan. xii. 2, 'Some shall arise to shame and everlasting contempt;' they shall be rejected by God as much as they now reject and disown him.

Use. Well, then, let us walk more cautiously, not return again to our wallowing in the mire, lest we provide matter of grief and shame to ourselves. It is a grace to be ashamed in a penitent manner; but it is a sin to provide matter of shame anew. The godly and wicked are both ashamed, the one to get sin pardoned, the other would have conscience deadened; the one to get sin mortified, the other only to have ease within themselves, though they wallow in sin, and be not reconciled to God. God's children are more watchful for the time to come, but the other would only get rid of trouble. Now if we cannot hope to prevail with the one, we have great confidence the other will weigh his motive. Will you once more render yourselves odious to God, a burden to yourselves, and live contrary to him, whose favour is your life? You have more to do with him than with all the world, your happiness is to hold communion with him; will you, now you have eyes to see the odiousness of sin, break through all the restraints which light and love lay upon you?

Thirdly, The apostle's argument is *a damno*, it is harmful, the end of sin is death. The end may be taken for the scope, or for the effect; it is not *scopus peccantis*, but *finis peccati*; this is the issue it cometh unto, we incur the penalty of eternal death. The sinner hopeth for a better issue, but the end of the work is death; it is *finis operis*, though not *operantis*.

Doct. If we continue in sin, we cannot expect other or better fruit and conclusion than eternal death.

Now we find the shame, hereafter death. All that I shall say now, shall be referred to these three heads: (1.) It is terrible; (2.) It is just; (3.) It is certain.

(1.) It is terrible, if we consider the loss—a separation from the blessed presence of God; the disciples wept when Paul said, 'Ye shall see my face no more.' Oh! what will be our case and plight when God shall say, 'Depart, ye cursed, ye shall see my face no more!' Then for the pain, it is set forth by the worm and fire: Mark ix. 48, 'Where the worm never dies, and the fire is never quenched.' Alas! for momentary pleasures we run the hazard of eternal pains.

(2.) It is just. They sin against an infinite God, refuse eternal blessedness, have passed their trial, when they were upon their choice! If they had lived longer, they had continued in their impenitency; now they are in their final estate, *in termino*, when no change of mind can be thought to proceed from grace.

(3.) It is certain, both by God's commination: Gen ii. 17, 'In the day that thou eatest thereof, thou shalt die the death;' it is sin's wages: Rom. vi. 23, 'The wages of sin is death;' and conscience is in dread of it: Rom. i. 32, 'Knowing the judgment of God, that they which commit such things are worthy of death.'

Use. Often think of the end. Men would be much more wise if they would more seriously think of the end of things. For the

present, a sinner may bear it out confidently, and with some degree of pleasure; but what will the end be? That quite spoileth sin's market: Prov. i. 17, 'In vain the net is spread in the sight of any bird.' 'The silliest creature would not run into the destructive snare if he did see it. But we are guilty of two faults, either we believe it not, or we consider it not.

1. We believe it not. The apostle tells us, 'All men have not faith,' 2 Thes. iii. 2; few have it, and the best have too little of it. Would they live such a careless life if they were persuaded that all would end in hell-torments? No, they would think they could not soon enough get out of the snare; they would 'flee from the wrath to come,' Mat. iii. 7; they would 'fly for refuge to lay hold upon the hope set before them;' but alas! the other world seemeth little better than a fable to most men.

2. They consider it not: Prov. ix. 18, 'He knoweth not that the dead are there, and that her guests are in the depths of hell;' it is rendered as a reason why the fool counteth 'stolen waters sweet, and bread eaten in secret pleasant;' these carnal delights are taken by stealth, neither allowed by God nor approved by sound reason. How come men to be thus infatuated? They do not consider that these pleasures are salted with a curse, and that after all their free and licentious life, they shall be turned into hell.

To conclude the whole. Since there is no profit to be found in the ways of sin, and they will certainly bring shame and eternal destruction —shame for the present, and confusion of face for evermore—let all the people of God seriously think of these things:—

[1.] That they may be more thankful for their deliverance by Christ. Pliny tells us of a wood, though of an unpleasant smell, that recovers the pleasure of the senses again: so, that we may not be gospel-glutted, it is good to review the evil of the carnal estate, that we may the better give thanks for our recovery.

[2.] That we may walk more humbly and watchfully. You should be so far from running into your past sins, that you should never remember them without shame and self-loathing; and, considering the fruits of sin, we should meddle with this forbidden fruit no more.

SERMON XXII.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—ROM. VI. 22.

THE apostle having showed how miserable their estate past was, when they served sin, he showeth now the happiness of the opposite state, into which grace had translated them; 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.' In which words observe—

1. The change wrought in them.
2. The effect of it.

1. Their change of state, which is set forth—

[1.] Partly from the terms, from what to what they were turned—from sin to God. Observe, he had called them before servants of righteousness, now servants of God. To serve God is heartily to obey his will, which is called the service of righteousness, because of the equity of his commands, and the strength of the obligation upon us; it is right and equal, it is a due debt. So that the service of God and of righteousness is all one.

[2.] The power by which it was accomplished, which is implied in the passive forms of speech, ἐλευθερωθέντες and δουλώθεντες. Before, it was δοῦλοι, and ἐλεύθεροι: ver. 20, 'When ye were the servants of sin ye were free from righteousness;' now it is 'made servants,' and 'made free.' We are prone enough to sin of ourselves, and ready enough to that which is evil; but God, by his effectual working, made us to be that by grace which by nature we could never be; we were born servants of sin, but made servants of God by his Spirit.

2. The effect of this change, which is either holiness or happiness; the one in this life, the other in the next.

[1.] Holiness in this life; 'Ye have your fruit unto holiness.' The apostle's discourse leadeth him to speak of the fruit by holiness; but he saith, 'Ye have your fruit *to* holiness,' for he is comparing the service of God and the service of sin. Now, in the service of sin there is nothing to be had but shame and death; those were his arguments there, 'What fruit had you of those things whereof ye are now ashamed? for the end of those things is death.' Now he only saith, 'Ye have your fruit to holiness,' in opposition to shame, which was the consequent of sin; and in opposition to death he saith, 'And the end eternal life.' Why doth he thus speak? I answer, because,

(1.) Holiness is a reward to itself, it is its own fruit. If a man doth attain to purity of soul, it is enough; honour and joy doth accompany it, as shame doth sin.

(2.) It may be meant of holiness increased; for the more we serve God, the more holy shall we be: every good work increaseth our holiness, or our fitness and ability for obedience to God. So that, in effect, this is the argument: this good you reap by your subjection to God, that you are in this world sanctified, and fitted to walk in newness of life.

[2.] Happiness in the life to come, 'and the end everlasting life.' That is the final issue; for the holy life is a beginning and pledge of that life which is immortal and glorious.

Doct. That when all things are well considered, the only amiable life is that which is spent in God's service.

I word the doctrine thus—(1.) Because the two lives are compared: the life spent in vanity and sin, and the life spent in holiness and righteousness; therefore I say, 'when all things are well considered.' (2.) Because those who are before called servants of righteousness, are now called servants of God; therefore I say, 'the life spent in the service of God.' (3.) I assert, this is the only amiable life, because the life spent in sin is full of shame and horror; of shame, because of the baseness and turpitude of that life, disagreeable to the reasonable nature; of horror, because of the dreadful issue—'The end of these things is death.' On the contrary, this life spent in the service of God is amiable,

1. Because of the present fruit, sanctification or holiness, which daily increasing in them, breedeth comfort and confidence, and will never be matter of shame to them.

2. Because of the final issue; eternal life is the consummation of it. The matter doth not rest in sanctification, but looketh further; at last they obtain everlasting happiness, the hope of which breedeth joy and comfort in us.

Well, then, it rests upon me to prove two things: that this life is the most amiable life, because of the pleasure and honour that doth accompany it: the pleasure, because of the end; the honour, because of the work.

First, The pleasure of a life spent in God's service. Man is ever inviting himself to some delight, and so far nature and grace are agreed; but the difference is, where true pleasure of mind is to be found. Man in his natural estate consults with flesh and blood, for then the beast rideth the man, and he careth for the body more than the soul, and nothing is sweet and pleasant but what gratifieth sensual appetite; but this soon bringeth slavery upon us; for it was our old bondage and servitude to prefer appetite before reason and conscience: Tit. iii. 3, 'We were sometimes disobedient, serving divers lusts and pleasures.' These delights corrupt the mind, and make it an incompetent judge of what is true and sincere pleasantness to such a creature as man is, who hath a conscience, and is capable of an immortal estate, and to give an account of his actions to the God that made him. And besides, they pervert the heart, and dull our desires and endeavours towards better things, and breed such a peace as is not the quiet and repose of the soul in God, but a numbness and deadness of conscience as may be called carnal security, rather than a true and solid peace. But by grace we are invited to more chaste and rational delights, such as ennoble the soul, and raise it to God; whose matter is not base and dreggy, but heavenly and spiritual, and cannot ensnare nature by any excess, but perfect it: so that a man shall live as a man, not as a beast, and have a solid peace, and durable comfort and confidence, that will not fail him in any condition; and this pleasure we can only have by having our fruit unto holiness.

I prove it thus:—

1. It is pleasant to do good; there is a pleasure and a peace that resulteth from the very rectitude of our actions: Ps. cxix. 165, 'Great peace have they that love thy law, and nothing shall offend them.' Our will is conformed to the law and will of God. Now the compliance of our will with the will of God carrieth a quieting pleasure with it, for then it agreeth with its proper rule and measure; all is right as it should be. Our subjection to God is to the soul as health to the body; when all the humours and members of the body keep their due proportion, temper, and place, according to the intention of nature, a man findeth himself at ease both in his work and in his rest, and as to his body, he enjoyeth himself with full contentment of mind. It is so as to his soul, when sense and appetite is subordinated to reason, and reason guided by the will of God; all is in its proper place, and there must needs be a serenity and contentment of mind.

2. God owneth him that liveth in his service; for those that love

him, and keep his commandments, he will love them, and manifest himself to then, John xiv. 21, 23. Two ways doth God own them,—

[1.] He will forgive their sins.

[2.] Assure them of his love.

[1.] He will forgive their sins. How can any man be truly cheerful, till his sins be forgiven? If conscience be but a little awakened, in the midst of all his mirth he would see a sharp sword hanging over his head by a slender thread, and ready to drop upon him every moment, and that all his jollity is but like dancing about the bottomless pit, into which ever and anon he is ready to tumble. Nay, let him stifle conscience as much as he can, he can never totally get the victory of it, but he hath his qualms and pangs and hidden fears, and stinging remorse of conscience, which, though not always felt, are soon awakened. So that, if you could dig a carnal man to the bottom, you will find that he is never truly and sincerely merry. Suppose none of this ever felt, yet you must grant that there cannot be a man who ever recollects his ways or life, and hath any serious consideration why he came into the world, or where he shall be when he goes out of it but this trouble is revived, and will haunt him, and sour his contentments, and put a damp upon all his mirth. But now he that hath sued out his pardon, and being made free from sin, is become a servant unto God, and so hath his fruit to holiness; he hath true and solid cause of rejoicing, for God owneth him as one that is pardoned and adopted into his family, and admitted into fellowship with him: 1 John i. 7, 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' His great care is over; his wounds are healed; he hath got rid of his great sore and burden, which made his soul sit uneasy with him: Mat. ix. 2, 'Son, be of good cheer, thy sins are forgiven thee.' When the guilt of sin is taken away, the root of all trouble is taken away.

[2.] He will assure him of his love: John xv. 10, 'If ye keep my commandments, ye shall abide in my love, as I have kept my Father's commandments, and abide in his love.' Holiness and obedience, as it is an evidence of our love to Christ, so it is a means of keeping up the sense and assurance of his love to us. Holy walking giveth us a large share of the love of God and Christ; the Lord delighteth to own such, and to put peculiar marks of his favour upon them. Now it is a comfortable life to live in the love of God. If all the world loveth you, and God hateth you, you can have no solid peace, for you must at length fall into his hands; but if you have all the world at will, you may have it with God's hatred, who can make you miserable whenever he pleaseth; he can blast you with diseases, fill you with disquiets of soul, embitter all your comforts; but if God loveth you, and assureth you of his love, what is wanting to your satisfaction and peace? This is enough to support us in all conditions; one drop of it is enough to sweeten all our crosses: Rom. v. 5, 'Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' And it is the life of all our comforts: Ps. iv. 6, 7, 'Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and

their wine increased;' and Ps. lxiii. 3, 'Because thy loving-kindness is better than life, my lips shall praise thee.'

3. As God will own them so conscience speaketh peace and comfort to them that have their fruit to holiness. Before our full and final reward we have this solace, that our own hearts do not only acquit us, but approve what we do; and a holy course of life is usually rewarded with peace of conscience; it is not only without offence: Acts xxiv. 16, 'Herein do I exercise myself, to have always a conscience void of offence towards God and towards man;' but it breedeth joy: 2 Cor. i. 2, 'Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.' On the contrary, men's hearts smite and reproach them for their sins, and the breaches they make in their duty: Job xxvii. 6, 'My heart shall not reproach me as long as I live.' The words imply that the heart hath a reproaching and condemning power; when we do evil, we shall sensibly find it by accusing thoughts within ourselves: Rom. ii. 15, 'Their conscience also bearing witness, and their thoughts in the meantime accusing, or else excusing one another.' Conscience must be better used, before it will speak a word of well-grounded peace to a man. They that keep the thorn in the foot will never walk without pain. If you would prevent the checks and upbraidings of your own consciences, you must take away the causes and occasions thereof; walk so that your hearts may not reproach you. Do you take care of your duty, and God will take care of your comfort; but if you give way to sin, conscience will awaken upon you.

4. Our title to the heavenly inheritance is more clear, and our right confirmed by holiness. There is fulness of joy reserved for God's people, Ps. xvi. 11; and if we look to the end, it must needs make the way the more pleasant and comfortable; especially when we have by faith a lively foresight of this endless glory and blessedness: Heb. xi. 1, 'Faith is the substance of things hoped for, and the evidence of things not seen;' and by hope and love a foretaste of it: Rom. v. 2, 'We rejoice in hope of the glory of God.' Blessed will the time be when ye shall be for ever with the Lord, and see his glory; and this is the end of the way you walk in. Alas! others can never have solid comfort; they know where they are, but know not where they shall be when they die; they must into an unknown world, and which is worse, to an unknown God, of whose love they never had any taste or experience. But those that live always in the sight of the world to come, and keep themselves in the way that tendeth thither, and look continually when God will translate them into his immediate presence, they have the foretaste before they have the enjoyment: the promise is matter of joy to them, which is God's grant; Ps. cxix. 11, 'Thy testimonies have I taken as an heritage for ever, for they are the rejoicing of my heart.' The way they walk in is matter of joy to them, because that confirmeth their right: 1 Tim. vi. 12, 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.' While they are in the way, they look to the end of their journey; while running their race, they see a crown set before them; the very acts of faith, hope, and love are

pleasant: Rom. xv. 13, 'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost;' 1 Peter i. 8, 'Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.' Well then, who live the more pleasant lives, they that walk upon the brink of hell every moment, or the heirs of eternal life and happiness, who have a heaven to wait for?

5. They have easier access to God, or more free communion with him here than others have; because there is nothing to hinder, neither on God's part, nor theirs. God hath assured them of audience and welcome, and they have in a great measure overcome their legal bondage, so as they are not shy of God, nor stand aloof from him; they do not allow themselves in the omission of any known duty, nor in the commission of any known sin, and are sincere though not perfect: 1 John iii. 21, 22, 'If our hearts condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do the things which are pleasing in his sight.' Two things obstruct our ready access to God, our own guiltiness, and God's terror. Our own guiltiness straitens the heart and stops the mouth, and makes us afraid and shy of God; but they who are renewed and pardoned come out of this state of bondage; their hearts do not condemn them for living in any known disobedience to God or course of sin, which whosoever doth carrieth his sting and his wound about him, and is subject to tormenting evils and legal fear. On God's part, he is reconciled to such as make conscience of holiness, and they may obtain at his hands whatever in reason and righteousness they ask of him. He hath given them liberty by his new covenant-grant and charter, founded in the blood of Christ; the covenant is large and gracious, and their claim firm and sure, and therefore they come boldly unto him. But now God's presence, which is the comfort of the faithful, is the burden of the carnal and the guilty, terrible to them that live in sin, and therefore they think they are never better than when they are furthest off from God. Well then, you see to have our fruit to holiness is the pleasure and comfort of our lives, for then we maintain our liberty in prayer, and our confidence towards God; there is an open door of access to admit us to God, and free and full communion with him.

6. Their work is more easy, because it is not done against the bent of the heart, but it is the course of life which they have chosen: Ps. xl. 8, 'I delight to do thy will, O God; yea, thy law is within my heart;' 1 John v. 3, 'This is the love of God, that we keep his commandments, and his commandments are not grievous.' And also for this reason, because it is their usual practice, and that which they are versed in: Prov. x. 29, 'The way of the Lord is strength to the upright.' Others, with much ado, bring their hearts to do a little good; but the more we walk in God's ways, the more we may; one part of godliness helpeth another, and the more we obey God, the more we are fitted to obey him. As in a watch there are many wheels, and the one doth protrude and thrust forward another; the motion could not be so constant and orderly if there were fewer wheels in it; so there are many duties implied in holiness, and one maketh another easy, and one duty puts forward another, as hearing fits us for prayer, and prayer for

practice, and frequent and continual practice maketh the whole work go off the more roundly. Or as in the body labour begets an appetite, and when we have an appetite food is more pleasant, and that helpeth digestion, and that strengthens us to labour again; so the more we exercise ourselves to godliness, one part and degree fits for another: whereas christian duties are difficult and tedious when men deal superficially with God; because the difficulty ever continueth, the work is not throughly minded. Partly also for this reason, because the more holiness prevaileth, the more the rebelling principle is curbed, and maketh least opposition, and is more weak and ineffectual to tempt and draw us from God: Gal. v. 16, 'Walk after the spirit, and ye shall not fulfil the lusts of the flesh.' If you be sincere and true to God's interest, and cherish the better part, and follow the motions and directions of it, the flesh will languish and die away by degrees. There is yet a fourth reason, God's blessing goeth along with our sincere resolution to walk in his ways; for as he punisheth sin with sin, so he delighteth to reward grace with grace, and to crown his own work: Isa. lviii. 13, 14, 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thy own ways, nor finding thy own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord;' Ps. xxvii. 14, 'Wait on the Lord, and be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord.' The way to pray is to pray, to delight yourselves in God is to delight in him. Pluck up your spirits, take courage, and God will give you courage for every holy action, and reward it with a new supply of grace, whereby strength is renewed; and the duty sincerely performed, bringeth its grace and hope along with it. Well, a life spent in holiness must needs be a pleasant life; because the more we mind it, and set about it, still the work is more easy. It is the partial superficial obedience that is difficult, and the hard heart that makes our work hard; for when men are biassed with fleshly lusts, and are not easily nor without much ado persuaded to set about religion in good earnest, they are only acquainted with the toil, but never with the comfort; conscience is still urging them to do that which they have no heart to do.

7. Those that have their fruit to holiness, all their mercies and comforts are more sweet, because they have them from God's love, and they use them for his glory.

[1.] They have their worldly blessings from God's love. A covenant-right is surely much sweeter than a bare providential right: '1 Cor. iii. 22, 23, 'All things are yours, for you are Christ's, and Christ is God's.' That is a covenant-right, when we have these things, not only by the fair leave and allowance of his providence, but as fruits of his fatherly love in Christ. We find most sweetness in the creature when our persons and ways are pleasing to God, 'God accepteth thy works,' Eccles. ix. 7. Alas! others who are not reconciled to God, have their portion soured by remorse of conscience; God may give them a liberal share of these outward things, but this is all, they must look for no more. It is said, Prov. x. 22, 'The blessing of the Lord maketh rich, and he addeth no sorrow with it.' There is a common blessing which is

vouchsafed to the carnal, and there is a special blessing which is vouchsafed to the holy. Wicked men do not acquire wealth without God's common blessing; the wealth itself, and the comfortable use of it, they have it from him; elsewhere it is called food and gladness. But these words are much more true of the spiritual blessing, when an estate is sanctified; then we have not only the natural comfort of the creature, but a spiritual use of it, a comfortable supply of outward things, and a peaceable conscience, which is more than natural refreshing. Alas! unless we be upon good terms with God, all our rejoicings are but as stolen waters, and bread eaten in secret.

[2.] As they use them for his glory, when they take more occasions to do good. That is the sweetest use of the creature, when we use them with thankfulness, charity, and purity. With thankfulness to God: 1 Tim. iv. 4, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving;' that is, with a due acknowledgment of God, whose invisible hand reacheth out these supplies to us. We must use them as a glass, wherein to see our creator's goodness and glory; and surely this religious use of the creature is more sweet than the natural use. With charity with respect to our neighbours, ministering to others that want necessaries: Neh. viii. 10, 'Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared.' Man is not lord of these things, but a steward; for we have not the right of a lord, but the right of a servant, and must give an account, Luke xvi. 2. We do not receive these things to satisfy our fleshly mind, but to do good with them; and the pleasure is not in the possession, but the use: Luke xvi. 9, 'Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.' It is more God-like: Acts xx. 35, 'It is more blessed to give than to receive.' Sobriety respects ourselves, our Lord hath given us a caution: Luke xxi. 34, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life.' Now, temperance is much sweeter than excess, as being more healthy and refreshing to nature; whereas excess oppresseth it. Upon the whole, the holy man's comforts are sweeter than other men's; he hath them from God reconciled, and useth them for his glory. And thus I have proved to you, that to have our fruit unto holiness is the greatest pleasure: the very doing it is pleasant; and God owneth them, pardoning their sins and assuring them of his love, and conscience speaketh peace to them, so that they have no inward trouble to damp their joy, and their end is eternal life: for the present they have some access to God, their work is more easy, and their comforts are more sweet.

Secondly, Let me now speak of the honour that doth accompany a holy life. It will never be matter of shame to us, as sin is to all that practise it, first or last.

1. Because holiness is the very image of God upon the soul, or that work by which he sets forth his praise to the world. If God be excellent, it can be no disgrace or dishonour to us to be like God, and nothing on this side of heaven so like him as a holy soul. This was the blessed perfection in which we were created at first: Gen. i. 26,

'And God said, Let us make man in our image, after our likeness.' And when it was lost, for this end were we redeemed by Christ, who came to set up God's image in our nature: John i. 14, 'And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.' That we may be renewed by the Spirit: 2 Cor. iii. 18, 'We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of our God.' It is an image not made by painter or carver, but the Holy Ghost. Now certainly that which was our primitive glory and excellency, and is renewed and repaired with so much ado, will never be matter of shame to us.

2. They which have their fruit unto holiness have the best temper and constitution of soul of any men in the world; they have a new and divine nature, which inclineth them to the noblest objects and ends: 2 Peter i. 4; nothing below God can satisfy them. Their ends are the glorifying of God, and the eternal enjoyment of him: 2 Cor. iv. 18, 'While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.' Alas! what a poor drossy soul is an unsanctified soul, they that drive no higher a trade than providing for the flesh, or accommodating a life which shortly must expire. When these are seeking after the world, and scrambling for the honours and delights thereof, they are seeking after heaven, and adorning the soul while they are pampering the flesh. Surely they which contemn the world are more honourable than they which enjoy it; and it is much better to please God that we may live with him in heaven, than to flatter men that we may rise in the world.

3. Their way and course of life, as well as their temper and disposition of heart, is more noble; for when others live according to the vain course of this corrupt world, they live according to the will of God, which is the highest pattern of all perfection. The one live to the lusts of men, the other according to the will of God: 1 Peter iv. 2, 'That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.' The one walk *κατ' αἰῶνα τοῦ κόσμου τούτου*: Eph. ii. 2, 'According to the course of this world,' the other *κατὰ κανόνα*: Gal. vi. 16, 'As many as walk according to this rule,' &c. Now, which course is better? Let us refer this question to the sentiments of nature. Even though men be so much depraved by their slavery to their brutish lusts that they might justly be refused as incompetent judges; yet natural conscience in the worst doth homage to the image of God shining in the saints: as, 'Herod feared John, because he was a strict and just man,' Mark vi. 20; and Exod. xi. 3, 'Moses was great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of all the people;' his person and presence was awful to them. Nature hath a secret sentiment of the excellency of holiness; those that regard not to practise it wonder at it: 1 Peter iv. 4, 'They think it strange that you run not with them to the same excess of riot.' Especially when they come to die, then do they approve a sober godly life, though they had no heart to embrace it before: Num. xxiii. 10, 'Let me die the death of the righteous, and let my last

end be like his.' Though they chose to live with the carnal, yet they would die with the righteous, such an approbation is conscience forced to give first or last to a holy course of life.

4. That is honourable and glorious which is most esteemed by God; for he can best judge, and the great sovereign of the world is the fountain of all honour. Now, holiness is most esteemed by him, which he hath declared both by word and deed.

[1.] By word: Isa. xliii. 4, 'Since thou wast precious in my sight thou hast been honourable.' God, that was refreshed in the review of the works of creation, is also delighted in the works that belong to redemption; yea more, as these gifts are more worthy, and brought about with greater expense and difficulty, therefore he delights most in the holy and righteous; any part of holiness is an ornament of great price in the sight of God: 1 Peter iii. 4, 'Let your adorning be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and of a quiet spirit, which is in the sight of God of great price.'

[2.] In deed, as they are taken into a nearness to himself, and here enjoy his favour and fellowship, and hereafter shall live with him for ever. Now they have his favour, and enjoy communion with him: Ps. xi. 7, 'For the righteous God loveth righteousness, his countenance doth behold the upright;' hereafter they shall see his blessed face: Mat. v. 8, 'Blessed are the pure in heart, for they shall see God;' Heb. xii. 14, 'Follow peace with all men, and holiness, without which no man shall see God,' They are capacitated for true happiness. This is so certain a truth, that all who are made partakers of a divine nature have the same disposition in them: Ps. xv. 4, 'In whose eyes a vile person is contemned, but he honoureth them that fear the Lord.' They look not to the outward pomp and prosperity of the world, and therefore have a heart to honour and respect godly men, as being beloved, prized, and set apart by God, and as they are made partakers of these sure, great, and glorious things, which are infinitely more worthy of our love than anything below. So again: Ps. xvi. 3, 'To the saints that are in the earth, and to the excellent, in whom is all my delight.' When we think too highly and pleasingly of the condition of the rich, and too meanly and contemptibly of the state of the holy and godly, as if it were a better thing to be great in the world than to excel in grace, we discover more of the spirit of the world than of the Spirit of God.

5. That excellency which is more intrinsic puts a truer honour upon us than that which is extrinsic and foreign; as we do not value a horse by his trappings, but by his mettle and vigour. A corpse may be laid in state, and sumptuously adorned, but there is no life within. Crowns and garlands may be put upon an image; the white bulls destined for sacrifices to Jupiter were brought to the gates with garlands on their horns, Acts xiv. 13. So men are not to be valued by their external advantages, wealth, and greatness, but their intrinsic perfections, knowledge, holiness, humility, faith, sobriety, godliness: Ps. xlv. 13, 'The king's daughter is all-glorious within, her clothing is of wrought gold;' not the things without a man do commend him, but the things within him.

6. That is honourable and glorious which will everlastingly be so. But we cannot say so of the things of the world; 'All flesh is grass, and the glory of man is as the flower of the field,' 1 Peter i. 24. The best estate of men, considered with all their ornaments, wherein they use to glory, is frail and perishing; riches, wisdom, strength, and beauty are soon blasted; but they that are holy are lovely for ever, amiable and acceptable to God for ever; 1 John ii. 17, 'The world passeth away, and the lusts thereof; but he that doeth the will of God abideth for ever;' he abideth when other things fade.

Use 1. To exhort you to undertake the service of God, that you may have your fruit to holiness, and the end everlasting life.

1. To serve God is our true liberty. His servants live the noblest and freest lives in the world; *servire Deo regnare est*—you never reign or command till you learn to serve God. His right is unquestionable: Acts xxvii. 23, 'There stood by me this night an angel of God, whose I am, and whom I serve.' It would help you much often to consider whose you are, and whom you ought to serve. If you were your own, you might live to yourselves; but since you are God's, you must live to him, and serve him.

[1.] His service will be your pleasure; for then you are in your due posture, when you have a power over inferior things, and are subject to God, using all things for his glory: 1 Cor. vi. 12, 'All things are lawful for me, but I will not be brought under the power of any;' and vers. 19, 20, 'Know you not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's.' You are out of joint, not in your proper posture, till it be so; and,

[2.] It will be also your honour, for all his servants are also his children, and heirs of eternal life: Tit. iii. 7, 'That being justified by his grace, we should be made heirs according to the hope of eternal life.'

[3.] The benefit of this service will be exceeding great. The world often inquireth, 'What profit shall we have, if we serve him?' Job xxi. 15; 'Ye have said, It is in vain to serve God, and what profit is it that we have kept his ordinance?' Mal. iii. 14. The whole reward of serving God is not altogether laid up for the world to come: God giveth a reward before he giveth the full reward. Obedience is a reward to itself, for holiness is the health of the soul; and if we grow more in grace and godliness, we have enough. The apostle saith, 'You have your fruit to holiness.' Besides, we have many spiritual and temporal blessings: 1 Tim. iv. 8, 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come;' and, 1 Tim. vi. 6, 'Godliness with contentment is great gain.' Once more, though the great blessedness of the saints be in the life to come, yet here we have the foresight and foretaste, there our full portion.

Now, that you may do so, I press you—

1. To give over the service of sin. None can be true servants of God till there be a change both of the heart and of the course of the life; till the power of sin be broken we shall neither be fit nor willing to serve God. Therefore we must first be freed from sin by a hearty

renunciation of this slavery and bondage, wherein God will help the striving soul.

2. I would press you to a high esteem of God, and holiness, and everlasting life.

[1.] Of God; for till we have high thoughts of God, as an all-sufficient God, who is able to protect, and do all things needful for them that serve him, we shall not entirely trust ourselves in his hands: Gen. xvii. 1, 'I am the Almighty God, walk before me, and be thou perfect.' The incredulous world looketh on God's glorious titles as so many fine words.

[2.] Of holiness, purity of heart and life, a recompense worthy of your labours, how dearly soever gotten: Heb. xii. 10, 'They verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness.'

[3.] Of eternal life. They are true servants of God who make it their work and business to serve and please God, and their scope to obtain eternal life: Phil. iii. 14, 'I press towards the mark for the prize of the high calling of God in Christ Jesus;' and ver. 20, 'Our conversation is in heaven, whence also we look for the Saviour, the Lord Jesus Christ.' This is their happiness.

SERMON XXIII.

And the end everlasting life.—ROM. VI. 22.

Doct. That a blessed eternal life is the final reward of those that have their fruit to holiness.

1. What this eternal life is.
2. The reasons why this is our final reward.

First. What eternal life is. Though it be better industriously to seek after it than scrupulously to inquire into the nature of this excellent benefit; yet because unknown things have not such a power and efficacy to quicken our desires, let us know as much of it as we can. Indeed future things are but darkly spoken of ere they be accomplished; we are told, 'Prophecy is but in part,' 1 Cor. xiii. 9. Our knowledge of these things is but imperfect; our apprehensions are suitable to the state we are in, which is a state of imperfection; but yet they are not altogether useless, but fitted to our benefit. Before the coming of Christ in the flesh, the mysteries of the christian religion were but darkly revealed to what they were afterward; but yet they were such as were comfortable, and gave them some kind of sight of Christ before his exhibition to the world, enough to engage them to live in the expectation of the Messiah. So here we have apprehensions fitted to the use of travellers, and such as may encourage us in our heavenly course, and raise an expectation in us. Briefly I shall show three things:—

1. It is life.
2. It is a good and happy life.
3. It is an endless and eternal life.

1. It is life, both in soul and body. In soul: Ps. xxii. 26, 'Your heart

shall live for ever;' and again, Ps. lxix. 32, 'Your heart shall live that seek God.' In body: 2 Cor. iv. 10, 'Always bearing in our bodies the dying of our Lord Jesus Christ, that the life of Jesus also might be manifested in our body;' that is, we are continually ready to be put to death for Christ's sake, that at length we may receive the effects of his quickening power in raising from the dead to the life of glory: so Phil. iii. 21, 'Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things to himself.' Well, this we know then, that the party must subsist and live after death, otherwise he is incapable to enjoy God, and the blessedness of that estate; and he must subsist in body and soul, otherwise he is not the same person, if he were all spirit, and had no body at all; for if his body were utterly perished, and his soul were changed into the nature of angels, which were never destinated to be conjoined to bodies, this were not altogether the same being; for it is not he that is glorified or debased, but some other thing. Well then, he that now serveth God shall then live, but in another manner than he now liveth.

[1.] Compare it with life natural. This life is a fluid thing, that runneth from us as fast as it cometh to us; but that is eternal. Besides, here we are exposed to many troubles in an uncertain world: Gen. xlvii. 9, 'Few and evil have the days of the years of my life been;' there is full rest and peace: Rev. xiv. 13, 'Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' The supports of this life are base and low; it is called, 'The life of our hands,' Isa. lvii. 10; most men labour hard to maintain it, but there we are above these necessities. Once more, the capacities of this life are narrow, every strong passion overwhelmeth us; the disciples were not able to bear the glory of Christ's transfiguration: Mat. xvii. 6, 'When the disciples heard it, they fell on their faces, and were sore afraid.' Alas! strong winds soon overset weak vessels; if God should give us but a taste or glimpse of that blessedness which is reserved for us, we are ready to cry out, 'Enough, Lord! we can hold no more;' but there we are fortified by the glory we enjoy, and the object strengthens the faculty.

[2.] Compare it with the life of grace, which puts us into some degree of communion with God; but this doth not exempt us from miseries, rather sometimes exposeth us to them: 2 Tim. iii. 12, 'Yea, and all that will live godly in Christ Jesus shall suffer persecution.' Yea, we often provoke God to hide his face from us; all tears are not yet wiped from our eyes; our sins breed not only doubts of God's love, but put us under a sense of his displeasure: Isa. lix. 2, 'Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.' Though we have obtained the life of grace, we are not yet got rid of the body of death, and that is matter of continual groaning: Rom. viii. 23, 'And not only so, 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 body.' Here we serve God at a distance, in some remote service; there we are present with the Lord, and immediately before

the throne: Rev. vii. 15, 'Therefore are they before the throne of God, and serve him day and night in his temple.' Here we enjoy God in the ordinances at second or third hand, there face to face: 1 Cor. xiii. 12, 'For we see but through a glass darkly, then face to face.' Here in part we do not enjoy so much, but more is lacking; but then we shall be satisfied with his image: Ps. xvii. 15, 'As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness.' That which attaineth its end is perfect and blessed, there needeth no more to make us happy, for the most perfect estate excludeth all want and indigency; here is still some want, but there is none.

3. It is a good and happy estate. I prove it—

[1.] From the nature of it; they that live this life see God and enjoy God. There is some last end of man's life, and therefore some chief good. There are intermediate ends, therefore there must be a last end; we must stop somewhere. As, suppose I eat for strength, my strength must be employed to some end; is it for the service of others? or myself? or God? Not for myself, for then I eat that I may have strength to labour, that I may eat again; not for others, *non nascitur aliis moriturus sibi;* then for God, who is man's chief good: Gen. xv. 1, 'Fear not, Abram, I am thy shield, and thy exceeding great reward;' Ps. xvi. 5, 'The Lord is the portion of my inheritance and of my cup:' Ps. xxxvi. 9, 'For with thee is the fountain of life; in thy light shall we see light.' There is all good in God, and beyond God nothing is to be desired: without him the soul is never satisfied; but having him, we are perfectly satisfied, and our desires acquiesce, as in their proper centre of rest. Well then, our enjoyment of him is our proper happiness. Certainly man's felicity must agree with the noblest part of a man, his soul, that his noblest faculty may be exercised in the noblest way of operation about its most noble object. Every living creature desireth good, but their highest way of perception being sense, it is sensible good; but man, being endowed with reason and understanding, must have some spiritual good before his desires can be perfectly satisfied; a good it must be for our souls. Now the noblest object the soul is capable of is God, and the noblest faculties of our souls are understanding and will, the noblest operations are therefore knowledge and love. Love is either desire or delight. Desire noteth a deficiency, or some imperfect possession; joy or delight is the repose of the soul in what is already obtained. So, then, the noblest acts are sight, love, and joy, which, assisted by the light of glory, are now most perfect in degree, as, being assisted by the light of grace, they were true in their kind. Well then, put all together, a living reasonable creature is admitted to the sight and love of God in the highest way he is capable of.

[2.] The end must be somewhat better than the means. The means is having our fruit to holiness, the end is everlasting life. This life exercised in holiness is the way, that the home; this the race, that the goal; this the warfare, that the crown; this the labour, that the reward; this the means, that the end. Here we have the beginning and first-fruits, there the whole crop and harvest. Now a holy man is here united to God: 1 Cor. vi. 17, 'He that is joined to the Lord

is one spirit;' therefore there the union is greater and more close; for 'God will be all in all:' 1 Cor. xv. 28. Here a holy man knoweth and seeth God by faith: John xvii. 3, 'This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent;' and 2 Cor. v. 7, 'For we walk by faith, not by sight;' therefore there the vision is more clear: 1 John iii. 2, 'We shall see him as he is.' Here he is renewed according to the image of God: 2 Cor. iii. 18, 'We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory;' therefore there shall be another manner of transformation: 1 John iii. 2, 'Then we shall be like him, for we shall see him as he is.' Here he enjoyeth communion with God: 1 John i. 3, 'Truly our fellowship is with the Father, and with his Son Jesus Christ;' there it shall be more full and uninterrupted. Here he rejoiceth and delighteth himself in God: Ps. xxvii. 4, 'One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple;' there more especially, when there shall be nothing to divert that delight, and the participation of his benefits shall be more full. Here he promoteth the glory of God, and setteth forth his praise, either by way of design, making that his scope: 1 Cor. x. 31, 'Whether therefore ye eat, or drink, or whatsoever you do, do all to the glory of God;' or of resemblance: 1 Peter ii. 9, 'Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light;' Eph. i. 12, 'That we should be to the praise of his glory, who first trusted in Christ;' there his whole work is to laud and praise God, and he doth more perfectly resemble him, there being nothing to obscure his image.

[3.] It is an endless and everlasting life. Such as are once possessed of it shall never be dispossessed again. If man be designed to enjoy a chief good, and this chief good must content all our desires, it must also be so firm and absolutely immutable as to secure us against all our fears; for a fear of losing would disquiet our minds, and so hinder our blessedness. Now that there is no fear of that, let us consider what may be said concerning the firmness of it—

1. On God's part.

2. On the part of the blessed.

(1.) On God's part it standeth on three strong foundations—

(1st.) The infinite love of God, which is from eternity to eternity: Ps. ciii. 17, 'The mercy of the Lord is from everlasting to everlasting to them that fear him;' before the world was, and when the world shall be no more.

(2d.) The everlasting merit of Christ, which never loseth its force and effect: Heb. ix. 12, 'Having obtained eternal redemption for us;' not that Christ is always propitiating God by a continued sacrifice; no, the work was once done in a short time, but the virtue of it is of everlasting continuance.

(3d.) The unchangeable covenant: so Heb. xiii. 20, 'Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting

covenant.' Though the covenant made with Israel was abolished, yet this continueth for ever, and shall never be altered, because it was able to reach the end for which it was appointed, which is the eternal salvation of man; that was a temporary covenant, this eternal.

(2.) On the part of the blessed, who being once admitted to the sight of God cannot any more cease from the love of God, or be subject to sin. Heaven is a paradise, where the flowers that grow are 'incorruptible and undefiled, and never fade away,' 1 Peter i. 4.

Secondly, The reasons of it, why this is our final reward.

1. Because this is the end to which they are appointed. Everything hath its end and final perfection, for God made nothing in vain. Now, inanimate things tend to such an end as they are appointed unto by God's overruling providence; such things as have a self-moving principle, as beasts, they are carried to their end by instinct, appetite, or natural inclination; those things which have reason and knowledge, foreseeing the end, order the means thereunto; they know the end, choose the means. As mere men, they seek to be happy; and christians, who are holy men, seek to be most like him who is holy and happy. Now, then, since whatever acteth, acteth for an end, they that have their fruit to holiness have their end everlasting life. A capacity of an endless blessedness doth difference a man from the beasts that perish; a disposition to it doth difference the saints from the ungodly; and the fruition of it at length doth difference the glorified from the damned.

2. God's government requireth it. The wisest lawgivers could not devise any other means to make men good besides *pœna et præmium*, punishment and reward. For in the right dispensation of these two the life of government doth consist. Indeed many laws do more incline to punishments than rewards: for robbers and manslayers death is appointed, but the innocent subject hath only this reward, that he doth his duty, and escapeth these punishments. In few cases doth the law promise a reward: the reason is, because fear is a greater and more commodious engine of human government than love; and inflicting punishment is the proper work of man's law, for its end and use is to restrain evil. But God's law propoundeth rewards equal to the punishments, because the use of God's law is to guide men to their proper happiness. It is *legis candor*, the equity and favour of man's law to speak of a reward; it commands many things, forbids many things, but still under a penalty, *ex malis moribus nascuntur leges*, to restrain evil is its natural work; but God's covenant, being ordered for another end, doth not only threaten sinners, but promises life to the holy, and these threatenings and promises carry a proportion to God's nature, eternal life on the one hand, and eternal death on the other: Deut. xxx. 15, 'See, I have set before thee this day life and death, good and evil;' and Mat. xxv. 46, 'These shall go away into everlasting punishment, but the righteous into life eternal.' There are nowhere such dreadful punishments and such bountiful rewards as are propounded to us christians; eternal punishment is the reward of the disobedient, and eternal life is the privilege of the holy. Which, by the way, is a great shame, that we should be so defective in good, so fruitful in evil, less observant of the laws of the universal king, than the subjects of any prince. How often do we pawn our hopes of

everlasting life upon less occasions than Esau did his birthright, and set Christ at a lower price than Judas did?

3. All that have their fruit to holiness are capacitated for this blessed estate.

1st. They earnestly desire this blessed estate, 'they hunger and thirst after righteousness,' after a larger measure of God's sanctifying grace, or likeness to God, Mat. v. 6. The thirst after honour, greatness, and preferment in the world are tortures to the soul wherein they are harboured; but they that thirst after more holiness shall be satisfied.

2dly. They are prepared for it. For purity of heart is the root whereof happiness is the fruit: Mat. v. 8, 'Blessed are the pure in heart, for they shall see God.'

3dly. They have the pledge and earnest of it: 2 Cor. i. 22, 'Who hath also sealed us, and given the earnest of his Spirit in our hearts;' and 2 Cor. v. 5, 'Now he which hath wroug htus for the self-same thing is God, who also hath given unto us the earnest of the Spirit.' The sanctifying Spirit is given us by God as the earnest of the glory which he will give us, for it is the seed of it, and breedeth an inclination thereunto.

Use 1. If this be the reward of the holy, then it informeth us that certainly there is such a thing as everlasting life and happiness; for God would not feed us with fancies, or flatter us into a fool's paradise.

[1.] The nature of man showeth it; why else did he make a reasonable creature? Man of all creatures would be most miserable, if obnoxious to so many infelicities, and were not capable of true happiness some way or other. Certainly he made him to be happy. Is it to be happy here? In what? Here is no happiness. Is it in eating, drinking, and sleeping? These are to strengthen us for our service, which tendeth to our end. Better be without meat, if we could be without the need of it, as it will be hereafter: 1 Cor. vi. 13, 'Meats for the belly, and the belly for meats; but God shall destroy both it and them.' Beasts have not the cares and sorrows of mind that man hath to get and keep what they need. Wherein, then, lieth the dignity of men above the beasts? Surely there is a life to come.

[2.] The government of God showeth it. Why doth he use such methods, by his precepts and promises, but to bring us to our eternal end? Why hath he required moral duties of temperance, sobriety, contentation with a little; such evangelical duties of self-denial, obedience to Christ; such instituted duties as praying, hearing, sacraments, and seriousness in all, such constant diligence in his service, but that by all these we might come to the blessed hope? Believers use them to these ends: Acts xxvi. 7, 'Unto which promise the twelve tribes, instantly serving God day and night, hope to come;' and Phil. iii. 14, 'I press toward the mark for the prize of the high calling of God in Christ Jesus.'

[3.] The graces planted in us by his Spirit show it. What use is there for faith and hope, if there be no object to be believed and hoped for? Heb. xi. 1, 'Now faith is the substance of things hoped for, and the evidence of things not seen.' As the apostle saith, 'Our preaching is in vain, and your faith is also vain,' 1 Cor. xv. 14. Now, is faith

and hope a dotage? and the whole doctrine of the gospel a forgery? and all the sufferings which God's servants have endured for him a mere frenzy and madness? Surely then there is a reward, and an everlasting reward, for the righteous.

Use 2. To persuade us:

[1.] To have our fruit to holiness. Heaven is the perfection of what is begun by sanctification, and the more we increase in it, the more our right is clear. Let us labour, therefore, to be throughly sanctified, and to fill our lives with the fruits of holiness. Heaven is described to be 'the inheritance of the sanctified by the faith which is in Christ Jesus our Lord,' Acts xxvi. 18; the *sanctified* is there put for the perfected. Our blessedness is in a fair progress when we are drawn from caring for the body to the saving of the soul, from things earthly to heavenly, from the life of the world to the life of God; in a word, from sin to holiness.

[2.] To fix your hearts more in the hope of eternal life. It is the want of this hope that maketh men swerve from holiness; some want it in habit, some in act.

1st. Some want it in habit, because they want faith; for no men will look for that which they do not believe. Now these wallow in sin and filthiness: 2 Peter i. 9, 'He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.' He that is blind as to heavenly things which lie at a distance, can never purify his heart, nor walk holily; for they will not trouble themselves with it. On the contrary, 1 John iii. 3, 'He that hath this hope in him purifieth himself, even as he is pure.'

2d. Some want it in act, do not revive upon themselves the remembrance of the blessed hope, or keep their hearts in heaven as much as they should do, because they lose their taste, or suffer it to be interrupted and deadened by worldly cares and voluptuous living. When the heart runneth out inordinately after secular ends and contentments, our affections are estranged from heavenly things. Alas! we presently find the inconvenience; we lose our taste of the powers of the world to come; so also by negligence and carelessness. Now, a good christian should always stand with his loins girt and lamp burning, looking for his master's coming; the pledge and earnest of eternal life which we have received is of more worth and value than all the pleasures and contentments of the world, and should not be lost for trifles. We did rejoice at our first entrance on christianity in these hopes, now we must keep this firm to the end: Heb. iii. 6, 'If we hold fast the confidence and the rejoicing of the hope firm to the end;' and ver. 14, 'If we hold the beginning of our confidence steadfast to the end.' Often draw up your hearts from things transitory to things eternal and heavenly.

Use 3. Direction to us in the Lord's Supper. We come to this duty to bind ourselves to two things:

[1.] To have our fruit to holiness, as those who are free from sin, and are become his by covenant with him. Here we resume and ratify the vow made in baptism, and so we are (1.) to arraign, accuse, and judge ourselves for our former neglect, that we have made no more progress in purifying our souls, and fitting ourselves for the eternal estate; (2.) to beg pardon of God, with promises of greater diligence for the future;

(3.) to implore the special aid and assistance of God's Spirit for the better performance of what we promise; (4.) we are to obtain it by the means of Christ's sacrifice and intercession, 'who by one offering hath perfected for ever them that are sanctified,' Heb. x. 14; there needeth no other sacrifice. If we thus humbly apply ourselves to God, and desire again to bind our bond, the duty will be comfortable to us.

[2.] Our second general work is to revive afresh the hopes of eternal life, and to get our taste and relishes of that blessed estate renewed and confirmed upon our hearts, that we may be fortified against the troubles of the world, and inconveniences of our pilgrimage, that we may not only be encouraged to do well, but to suffer evil with patience. That this duty is a pledge of heaven appeareth by Christ's words: Mat. xxvi. 29, 'I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' It is an antepast of that blessed and eternal feast, 'when we shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven,' Mat. viii. 11. And the end of both sacraments is to prepare us for sufferings: Mat. xx. 22, 23, 'Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with.' These terms show that the sacraments imply a preparation for sufferings; for there seemeth to be a plain allusion to both sacraments, drinking of his cup, and being baptized with his baptism. Now counterballasting our troubles with our hopes begets the true spirit of christian courage and fortitude: Rom. viii. 18, 'For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us;' 2 Cor. iv. 17, 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Therefore here is your work; mind it, and God will bless you.

SERMON XXIV.

For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.—ROM. VI. 23.

THESE words are the conclusion, confirming all that the apostle had said before in this argument, and more especially explaining those two clauses, that the end of sin is death, and the end of holiness is eternal life. It is so, but with this difference, the one as wages deserved, the other as a mere free gift: death follows sin by justice, but eternal life follows holiness by free favour. Both branches deserve to be considered by us conjunctly and apart.

1. Conjunctly, and there we shall see wherein they agree, and wherein they disagree.

[1.] Wherein they agree.

(1.) They agree in respect of their duration and continuance, the death and the life are both endless: Mat. xxv. 46, 'These shall go away into everlasting punishment, but the righteous into life eternal.'

(2.) As they are the final issue of men's several ways; the one as well as the other is the fruit of men's foregoing course here upon earth. Sin is punished by death, and holiness rewarded by eternal life: 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.'

(3.) They agree in this, that both are equally certain, for they depend upon God's unalterable truth; he will punish the disobedient as surely as he doth reward the godly. We must not fancy a God all mercy and sweetness; he is a God of salvation, but 'he will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses,' Ps. lxviii. 21. The same truth and veracity of God that confirmeth his promises doth also infer the certainty of his threatenings: Ps. xi. 6, 7, 'Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup. For the righteous God loveth righteousness, his countenance doth behold the upright.' God is a perfect judge, and will take order in due time with the wicked who break his laws, and will not make use of his mercy; their destruction shall be terrible, irresistible, and remediless: but his upright servants shall certainly reap the fruits of his love and their own obedience.

[2.] Wherein they disagree. The text telleth you the one is wages, and the other a gift. God doth not punish men beyond their deserts, that is justice; but he doth reward men above their deserts, that is grace; therefore he varieth the word concerning sin, it is *ὀψώνια* wages, which alludeth either to the hire due to the labourer, or the pay due to the soldier. Both are a just debt, the labourer is worthy of his hire, when his work is ended he receives his wages; and soldiers at the end of their service get their pay. But of the other he saith, 'It is the gift of God.' Sin deserveth hell, and therefore death is called wages; but if eternal life might in any sort be deserved or merited, the apostle would not have changed his word, as he expressly doth; he doth not say eternal life is *ὀψώνια*, the wages, nay, he doth not say *μίσθος*, the reward, which sometimes expresseth the recompence of the faithful: as Heb. xi. 26, 'Having respect to the recompence of reward;' but because reward doth not always signify a reward of free bounty, he doth not use that word either; yea neither doth he use the word *δῶρον*, which properly signifies a gift, because one kindness doth deserve another; but it is *χάρισμα*, a gracious gift. The Vulgate renders it *Gratia Dei*. *Χάρις*, grace, signifieth the free favour of God, *χάρισμα* the impression or effect of it upon us. This is a word inconsistent with all conceit of merit. But what is the reason of this difference, that the one should be wages, the other a gracious gift?

[1.] Our evil works are our own, wholly evil, therefore merit death, as work doth wages; but the good we do is neither ours, nor is it perfect, and is done by them that have a demerit upon them, that have deserved the contrary by reason of sin, and might look for punishment rather than reward.

[2.] There is this difference between sin and obedience, that the heinousness of sin is always aggravated and heightened by the propor-

tion of its object; as to strike an officer is more than to strike a private person, a judge more than an ordinary officer, a king most of all. Thence it comes to pass, that a sin committed against God deserveth an infinite punishment, because the majesty of God is despised. But on the other side, the greater God is, and the more glorious, the greater obligation lieth upon us to love him and serve him; so that the good we do for his sake being the more due, God is not bound by any right of justice, from the merit of the action itself, to reward it, for here the greatness of the object lesseneth the merit and value of the action; for whatever the creature is, it oweth itself wholly to God, who gave us our being, and still preserveth it; so that we cannot lay any obligation upon him: Luke xvii. 10, 'When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.' Punishment is naturally due to evil-doers; but God is not by natural justice bound to reward us, but only inclined to do so by his own goodness, and bound to do so by his free promise and covenant. Aristotle telleth us children cannot merit of their parents. All the kindness and duty they perform to them is but a just recompence to them from whom they have received their being and education. Much less can we merit aught of God; it is his mere grace and supereminent goodness that appointed such a reward to us; that grace which first accepted us with all our faults doth still crown us, and bestow glory and honour upon us.

Use 1. See how God doth beset us on every side. To fence and bound us within our duty there is a threatening of eternal death; to invite us to go on in our way, the promise of eternal life and glory. Surely both motives should be effectual; our whole life is a flight from wrath to come, and a running for refuge to take hold of the blessed hope set before us in our pursuit after eternal life: Prov. xv 24, 'The way of life is above to the wise, that he may depart from hell beneath.' We are still running further from hell, and approaching nearer to heaven; the more we hate and avoid sin, the further we go from the pit of everlasting destruction; and the more we give ourselves to holiness, the nearer heaven every day, our right is more secured, and our hearts more prepared. More particularly we have by this conjoined motive a great help against temptations. The world tempteth us either by the delights of sense or by the terrors of sense; therefore God propoundeth this double motive,—the terrors of everlasting death and the joys of everlasting life, that we may counterbalance terrors with terrors, and delights with delights: as Luke xii. 4, 5, 'Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, fear him.' On the other side: James v. 5, 'Ye have lived in pleasure upon earth, and been wanton, ye have nourished yourselves as in a day of slaughter;' Luke xvi. 25, 'Son, remember that in this life thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented;' they are excluded from the pleasures at God's right hand for evermore. Or else quite cross, as the world tempts us by the hopes of some sensual contentment, so we may resist the temptation

by the belief of everlasting death: Rom. viii. 13, 'If ye live after the flesh, ye shall die.' Surely this should make us abstain from all sinful pleasures, how much soever we are addicted to them. So as the world tempteth us with the fears of some temporal vexation, the believing of everlasting life should help us to bear the evils of our pilgrimage, or sufferance for well-doing: 2 Cor. iv. 17, 'Our light affliction, that is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Thus are we environed on the right hand and on the left.

Use 2. From this conjunction let us learn that God is both a righteous judge and a gracious father: 1 Peter i. 17, 'If ye call on the Father, who without respect of persons judgeth according to every man's work.' He hath his gifts for the godly and punishments for the wicked. All our claim is grace; the punishment of the wicked is due debt, the sentence of God's law hath made it their due; but yet our reward is not the less sure, though it be more free.

2. Let us consider these two branches apart.

First, The wages of sin is death.

1. What is meant by death?

2. How it is said to be the wages of sin.

First, What is meant by death? There is a twofold death, first and second, temporal and eternal.

1. Temporal death, that is also the fruit of sin: Rom. v. 12, 'By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all men have sinned.' Death is an evil, for nature abhorreth it, as appeareth by our unwillingness to die. Now if it be evil, it must be either the evil of sin or of punishment. God threatened it as a punishment in case of disobedience: Gen. ii. 17, 'In the day that thou eatest thereof thou shalt surely die.' It is an enemy; 'The last enemy that shall be destroyed is death,' 1 Cor. xv. 26. Would God give mankind into the hand of an enemy if he had not sinned against him? Now this evil remaineth partly that there might be some visible punishment and bitter effect of sin in this world. Unknown torments are despised, and many slight hell as a vain scarecrow; therefore God hath appointed temporal death to put us in mind of the evil of sin. Partly for a passage into our everlasting condition, that the righteous may enter into glory, and the wicked go to their own place. It would make religion too sensible if the righteous should have all their blessedness and the wicked all their punishment here: therefore there must be a passage out into the other world.

2. Eternal death, in opposition to everlasting life, which is the fruit of holiness. The opposite clause showeth what a kind of death it is. This is called the second death: Rev. xx. 6, 'Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power;' and ver. 14, 'Death and hell were cast into the lake of fire; this is the second death.' It is called death, because death in all creatures that have sense is accompanied with pain. Trees and other vegetables die without pain, but so doth not man and beast; and death to man is more bitter, because he is more sensible of the sweetness of life than the beasts are, and hath some forethought of what may follow

after. Again it is called death, because it is a misery from which there is no release; as from the first death there is no recovery, nor returning into the present life. This second death may be considered as to the loss and pain.

[1.] As to the loss, it is an eternal separation from the presence of God, and so an exclusion from all bliss and glory: 2 Thess. i. 9, 'Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;' so Mat. xxv. 41, 'Depart from me, ye cursed, into everlasting fire.'

[2.] The pain is set forth by two notions: Mark ix. 44, 'The worm that never dieth, and the fire that shall never be quenched;' by which is meant the sting of conscience and the wrath of God, both which constitute the second death, and make the sinner for ever miserable.

(1.) The sting of conscience, or the fretting remembrance of their past folly and madness in following the pleasures of sin, and neglecting the promises of grace. What a vexing reflection will this be to the damned to all eternity? And besides this,

(2.) There are pains inflicted upon them by the wrath of God, and the body and soul are delivered over to eternal torments: Mat. xxv. 41, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' There is no member of the body or faculty of the soul but feeleth the misery of the second death; for as no part is free from sin, so none from punishment. In the second death the pain lieth not in one place, head or heart, but all over; and though in the first death the more it prevaileth the more we are past feeling, yet in this death there is a greater vivacity than ever; the capacity of every sense is enlarged, and made more receptive of pain. While we are in the body, *vehemens sensibile corrumpit sensum*, the sense is deadened the more vehemently and violently the object striketh upon it; as the inhabitants about the fall of Nilus are deaf with the continual noise; too much light puts out the eyes, and the taste is dulled by custom; but here the capacity is not destroyed by feeling, but improved. As the saints are fortified by their blessedness, and happily enjoy those things, the least glimpse of which would overwhelm them in the world; so the wicked are enabled, by that power that torments them, to endure more; and all this is eternal, without hope of release or recovery.

Secondly, This death is wages, a debt that will surely be paid; for it is appointed by the sentence of God's righteous law. Now here we must consider—

1. The righteousness of it.

2. The certainty.

1. The justice and righteousness of it; for many make a question about it upon this ground, because between the work and the wages there must be some proportion. Now, how can an act done in a short time be punished with eternal death or everlasting torments? I answer—

[1.] We must consider the object against whom sin is committed: it is an offence done against an infinite Majesty. Now sinning wilfully against the infinite Majesty of heaven deserveth more than anything done against a man can do: 1 Sam. ii. 25, 'If one man sin against another, the judge shall judge him; but if a man sin against the Lord,

who shall entreat for him?' Sins against men are not so great as sins against God, and the reconciliation and satisfaction is more easy.

[2.] Consider the nature of impenitency in sin.

(1.) Their great unthankfulness for redemption by Christ, they forsook their own mercies, and God's healing grace to the last: John iii. 19, 'This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil;' Heb. ii. 3, 'How shall we escape, if we neglect so great salvation?' And then when they are *in termino*, there is no further trial, their time and day of grace is past.

(2.) God offered them eternal life, and then their foolish choice is justly punished with eternal death. Every sin includeth a despising of eternal life; for rather than men will leave their brutish and sordid pleasures, that they may live a holy life, they will run this hazard, the loss of that eternal life which God offereth, and the incurring these eternal pains which he threateneth. This immortal happiness far exceedeth all those base pleasures for which they lose their souls. Well then, man wilfully exchanging his everlasting inheritance for momentary and transient pleasures, becometh the author of his own woe, whilst he preferreth such low things before God's eternal joyful presence.

2. The certainty. This debt will be paid, if we consider—

[1.] The holiness of God's nature, which inclineth him to hate sin and sinners: Ps. v. 4, 5, 'Thou art not a God that hast pleasure in wickedness, neither shall evil dwell with thee; the foolish shall not stand in thy sight: thou hatest all the workers of iniquity.' They that take pleasure in sin, God cannot take pleasure in them; and if they will not part with sin, God and they must part; and therefore, if they will do sin's work, all that sin bringeth to them, by way of stipend, is everlasting separation from the presence of God, that is, implacably adverse to all that is evil; and though he hath prepared a place where the holy may dwell with him, yet he cannot endure the wicked should be so near him.

[2.] His justice moveth him to punish it. As holiness belongeth to his nature, so his justice to his office: his holiness is the fundamental reason of punishing the wicked, his justice is the next cause; his holiness is indeed the fundamental cause, as appeareth by the fears of sinners: 1 Sam. vi. 20, 'And the men of Beth-shemesh said, Who is able to stand before this holy God?' And by the security of sinners: Ps. l. 21, 'These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself;' but the nearest cause is his justice as rector of the world, declared both in his laws and providence: Rom. i. 32, 'Who knowing the judgment of God, that they which commit such things are worthy of death,' &c.; Gen. xviii. 25, 'Shall not the judge of all the earth do right?'

[3.] His unalterable truth, which is firmer than heaven and earth: if he threaten, will not he accomplish? The truth of his threatenings is as unchangeable as the truth of his promises, for in both God is one: 1 Sam. xv. 29, 'The strength of Israel will not lie nor repent, for he is not as man that he should repent;' it is spoken in the case of deposing Saul for his disobedience to God. The doubt is this, God's threaten-

ings do not always foretel the event; they show the merit, but not the event. I answer, the object is changed, but God remaineth for ever the same. If from impenitent we become penitent, we are not liable to his threatenings, but objects of his grace, and capable of the benefit of his promises. A man walking in a room upward and downward hath sometimes the wall on his right hand, sometimes on his left; the wall is in the same place, but he changeth posture.

[4.] His irresistible power. God is able to inflict these punishments upon them: Deut. xxxii. 39, 'There is none that can deliver out of my hand;' 2 Thes. i. 9, 'Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;' Rom. ix. 22, 'What if God, willing to show his wrath, and to make his power known.' We cannot conceive what God is able to do in punishing sinners, but the event declares it.

Use 1. Information.

[1.] That believers need to consider the fruit of sin, that thereby they may be moved to fears of God, and more careful avoiding of sin. They are not to think of it in a slavish tormenting way, as if God desired the creature's misery; no, they are warned of it that they may escape it. Though love must be the chief spring and principle of our obedience, yet fear hath its use; the threatenings declare the holiness of God, as well as his promises; and we need to know his hatred to sin, as well as his love to righteousness, to breed an awe in us.

[2.] It showeth the folly of them that bewitch themselves into a groundless hope of impunity in their sinful courses: Deut. xxix. 19, 'And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace though I walk in the imagination of my heart, to add drunkenness to thirst.' They take from God the honour of his holiness, justice, and truth; God's glory is advanced in the world by acts of justice as well as acts of mercy; and besides, they open a gap to all impiety.

[3.] That all sins are in their own nature mortal; for 'the wages of sin is death.' In comparison some sins are greater than others, and so more deserving punishment; but simply, and considered by themselves, all are mortal, if not in the issue and event, yet in their own nature. God pardoneth the penitent; their sins are not deadly in the event, but they deserve damnation in their own nature. There are sins of infirmity, and wilful sins; but nothing should be light and small to us that is committed against the great God. Some are lighter, some are heavier; but all are in their nature damnable; they are a breach of the law of the eternal God. Though the gospel reacheth out mercy to penitents, offering to them pardon of sins and eternal life, yet all deserve damnation; and were it not for Christ and the new covenant we should not be a moment out of hell.

Use 2. Direction.

[1.] To the impenitent, that yet go on in their sins. Oh! repent of it speedily, and cast out sin as we do fire out of our bosoms, and sleep not in the bonds of iniquity; 'Your damnation sleepeth not,' 1 Peter ii. 3. You are invited earnestly: Ezek. xviii. 30, 'Why will ye die, O house of Israel?' Oh! then, pass from death to life. If you refuse this call, you do in effect love death: Prov. viii. 36, 'He that sinneth

against me wrongeth his own soul: all they that hate me love death.' By refusing Christ and nourishing sin you nourish a serpent in your bosoms, and embrace the flames of hell-fire; therefore betimes seek a pardon.

[2.] To the penitent believers; three things I have to press upon them.

(1st.) Consider what cause we have to admire and magnify the riches of God's mercy in our redemption by Christ, by whom sin is taken away, and the consequent of it, eternal death, and who also hath taken the punishment of it upon himself: Isa. liii. 4, 5, 'Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our sins, the chastisement of our peace was upon him, and by his stripes are we healed.'

(2d.) Never return to this slavery again, for you see what a dangerous thing sin is. When you indulge sin, you lay hold on death itself; therefore fly from it as from the gates of hell, and from all means, instruments, occasions, and opportunities that lead to it. And when Satan showeth you the bait, remember the hook, and counterbalance the pleasure of sin, to which we are vehemently addicted, with eternal pains, which are the fruit of it. Now, shall we run so great a hazard for poor, vain, and momentary delights? It is sweet to a carnal heart to please the flesh, but it will cost dear. Now, 'shall we sell the birthright for one morsel of meat,' Heb. xii. 15, and hazard the loss of the love of God for trifles?

(3d.) Take heed of small sins; they are breaches of the eternal law of God. They that do not make great account of small sins will make but small account of the greatest; for he that is not faithful in a little will be unfaithful in much. There are many forcible arguments to deter us from small sins; partly because it is more difficult to avoid them, they do not come with such frightening awakening assaults as the greater do; partly because, being neglected, they taint the heart insensibly, and men look not after their cure; partly because they do prepare and dispose to greater offences, as the little sticks set the great ones on fire; partly because with their multitude and power they do as much hurt the soul as great sins with their weight; *minuta sunt, sed multa sunt;* lastly, because they are in their own nature mortal. Therefore dash Babylon's brats against the stones. In short, small sins are the mother of great sins, and the grandmother of great punishments. Lot's wife was turned into a pillar of salt; the angels were cast out of heaven; Adam thrust out of Paradise.

Secondly, 'But the gift of God is eternal life through Jesus Christ our Lord.'

Doct. That eternal life is God's free and gracious gift to the sanctified.

What eternal life is we showed before: it is the full fruition of eternal joys, without any possibility of losing them.

Here is,

1. The donor—*God.*
2. The meritorious and procuring cause—*Jesus Christ our Lord.*
3. The parties qualified—*Those that have their fruit to holiness.*

1. On God's part, a gift, not a debt, as wages is to the servant or soldier, but χάρισμα, a gracious gift. Though we should serve God a thousand years, we cannot merit to be one half-day in heaven. There it is a gift to those who do most exactly persevere in holiness; the best have no other claim, but the mercy of the donor.

[1.] It is the freest gift.

[2.] It is the richest gift.

[1.] It is the freest gift; God payeth more than is our due. To punish men beyond their desert is injustice; but to reward men beyond their deserts is not contrary to justice, for it is an act of mercy.

(1st.) It is greater than any merit of ours, because it is the eternal enjoyment of the ever-blessed God, and so far beyond anything that we can do. Finite things carry no proportion to an infinite reward.

(2d.) Our works are many ways imperfect, and so we may expect punishment rather than reward. Mercy is our best plea when we come to consider the case between God and our consciences: Jude 21, 'Looking for the mercy of our Lord Jesus Christ unto eternal life.'

[2.] It is the richest gift. What can God give us more than himself?

2. On Christ's part it is a purchase. We have it upon the account of his merit and intercession, and it is conveyed to us by his free promise.

[1.] Upon the account of his merit and intercession we have both the preparations and the gift itself. Justification, which is the foundation of it: Rom. v. 18, 'By the righteousness of one the free gift came upon all men unto justification of life.' Sanctification is the beginning and introduction into it: Tit. iii. 5, '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.' The first we have by the merit of his death and obedience: Rom. iii. 24, 'Being justified freely by his grace, through the redemption that is in Christ Jesus;' the second is wrought in us freely by his Spirit. Eternal life itself Heb. ix. 15, 'That they which are called might receive the promise of eternal inheritance.'

[2.] It is conveyed by his promise: 1 John ii. 25, 'And this is the promise which he hath promised us, even eternal life.'

3. The parties qualified: 'Those that are sanctified.' The freedom of this gift doth not exclude qualifications. Holy men have a just title to eternal life; but they do not deserve it; none but the holy have it, but there is no intrinsic worth in what we do to deserve it, no such meritorious influence as may alter the freeness of it.

Use 1. With faith in Christ you must join holiness. What will encourage us to live a holy life, if this will not? Through many hindrances by the way from the devil, the world, and the flesh, yet thus we tend to eternal life.

Use 2. Acknowledge the freeness of it. It is most worthy of God, though we are every way unworthy of it; it is the effect, not of our holiness, but the Lord's grace; none obtain it *without* holiness, yet not *for* holiness.

Use 3. To show us how happy the children of God are.

[1.] Happy in the Lord whom they serve—God and Jesus Christ.

[2.] Happy in the reward of their service—eternal life.

[3.] Happy in the manner of their reward—χάρισμα, which may be considered in three instances—

(1.) Their destination thereunto by election: Luke xii. 32, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.'

(2.) In our conversion, regeneration, or effectual vocation, the beginning of eternal life.

(3.) In our coronation, when the full possession of eternal life is given to us. All these are the free gift of God in Jesus Christ, not procured or merited by any special acts depending on man's free will.

SERMONS

UPON THE

EIGHTH CHAPTER OF THE ROMANS.

SERMONS

UPON THE

EIGHTH CHAPTER OF THE ROMANS.

THE EPISTLE DEDICATORY.

To the Right Honourable Philip and Ann, the Lord and Lady Wharton.

The inserting your honours' names in this publication so little needs an apology, that it had much more needed one not to have done it. Your deeply inward affection to the excellent author; your most singular and just value for his person, ministry, converse, and memory, as they were too great to be fully expressed, so they are to be wholly concealed and buried in silence. Those acts of your beneficence towards him, wherein love is wont, the sincerer it is, always the more to affect privacy, it were a rude violence to offer at disclosing. But its paths in that so long-continued friendly commerce with him, unto which your honours were pleased to condescend, could not be hid. Any eye might observe the frequency of your kind visits, the familiar freedom you gladly allowed him at your house, as at his own home; and that when the season invited you to your pleasant country recess, it was also the more pleasant to you if his affairs could allow him there to divert and repose himself with you. In the very common and piercing affliction of his death, which entered into the souls of many, none that were not of his nearer relatives had a greater share than your honours, or in the bitter sorrows caused by it. Your part may be hoped to be as peculiarly great in the advantages and consolations which he that bringeth light out of darkness is pleased to attend and follow it. The decease of any such person (besides that it is otherwise also instructive) is a further enforcing repetition and inculcation of a common but very apt and powerful argument, both for the increase of our faith concerning another world, and the diminution of our love to this. To the former purpose, the argument from this topic cannot but be very convictive unto such whom the forelaid serious apprehension of a Deity hath prepared and made capable of it. Unto others, to whose grosser minds that most important and so easily demonstrable thing is doubtful, one may despair anything should be certain that they see not with their eyes. But who that believes this world hath a wise, holy, righteous, merciful ruler, that disposes all things in it, can take notice that the best of men die from age to age as others do, and allow himself to think no difference shall be made hereafter? And that God should order the collecting of so great a treasure in one man; not to say of general learning and knowledge, but of true goodness, grace, sanctity, love to himself, and to men for his sake (his very image, and the lively resemblances of

his own holy and gracious nature) to be for ever buried in the dust? Or who would not rather conclude (as that blessed apostle) that when the world is passing away and the lusts of it, he that doth the will of God (being thus transformed into it) abideth for ever? 1 John ii. 17.

And for that other purpose, Who that beholds what was of so great value, forsaking our world and caught up into heaven, would not less love an earthly station, and covet to be consorted with the holy assembly above? Every such assumption ought to diminish with us the retentive power of this world, and sensibly add to the magnetism and attractiveness of heaven. Doth not God expressly teach and prompt us to despise a world, out of which he plucks such excellent ones, plainly judging it not worthy of them? The general argument to both these purposes, though it hath not more strength in itself from the death of this or that particular person (when we foreknew that such must die) yet hath more emphasis and efficacy upon us, as the instances are repeated; especially when we have a present occasion to consider the death of some one of great value thoroughly known to us, as this worthy person was to your honours. For it is not then a cold, faint idea we have of such a one's worth (as that is which is begot by remote and more general report) but have a lively remembrance of it as it appeared in numerous vivid instances; and thence do, with the more spirit and assurance, conclude such excellences too great to be for ever lost, or be an eternal prey to death and the grave; but therefore that he is certainly ascended and gone into a world more suitable to him: whence also the manifold endearments (which were the effects of former very intimate conversation) recur afresh with us, and carry up our hearts after him thither, making us wish and long to be there too.

But the wisdom and mercy of providence seem especially to have taken care the church of God on earth should be some way recompensed for the loss of so considerable a person out of it, by those so generally acceptable and useful works of his that survive him. Your honours' judicious and very complacential gust and relish of anything that was Reverend Dr Manton's make you the more capable of the larger share and fuller satisfaction in that recompence. And were it known how great a part of them hath had a second birth or resurrection by the diligence of one depending on you, that rescued them from the obscurity of a private closet as from a grave, and who, though deservedly favoured by you upon other accounts, is undoubtedly much the more upon this also, you would be esteemed to have the more special title to them, as well as capacity of advantage by them.

There is, however, enough to make it decent and just, that whereso-ever these writings shall be read, your kindness to the author should be told for a memorial of you; and whatsoever your interest was, or is, in him and his labours, it cannot be a lean wish unto you to desire your benefit may be proportionable, which is most earnestly desired for you, with the addition of all other valuable blessings, by your honours' greatly obliged, and very humble servants in Christ our Lord,

WILLIAM BATES.
JOHN HOWE.

SERMONS UPON ROMANS VIII.

SERMON I.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.—Rom. viii. 1.

In the former chapter the apostle in his own person represents a believer groaning under the relics of sin, or bewailing the imperfections of his sanctification. Now, because this conscience of indwelling sin may breed in us fears of condemnation, he showeth here what remedy and relief is provided for us by Jesus Christ—'*There is therefore,*' *&c.*

So that the words are an inference from the complaint and gratulation expressed in the last verse of the preceding chapter: though in the godly there remain some sin, yet no condemnation shall be to them. observe here—

1. A privilege: 'there is no condemnation.'

2. A description of the persons who have interest in it: they are described, first, by their internal estate,—'To them which are in Christ Jesus;' secondly, by their external course of life—'Who walk not after the flesh, but after the spirit.'

[1.] There is a denial of the prevailing influence of the corrupt principle—'They walk not after the flesh.'

[2.] Their obedience to the better principle is asserted and affirmed—'But after the spirit.'

Three points I shall touch upon,—

1. That it is a great felicity not to be obnoxious to condemnation.

2. That this is the portion of the true christian, or such as are in Christ.

3. Those who are in Christ obey not the inclinations of corrupt nature, but the motions of the spirit.

Doct. 1. It is a great privilege not to be obnoxious to condemnation: there is no condemnation to them that are in Christ.

To understand this, you must consider—

First, What condemnation importeth.

Secondly, How we came by this exemption.

First, What condemnation importeth? The terror of it is unspeakable when it is sufficiently understood; and therefore, by consequence, our exemption and deliverance from it is the greater mercy.

In the general, condemnation is a sentence dooming us to punishment. Now, particularly for this condemnation—

1. Consider, Whose sentence this is. There is *sententia legis* and *sententia judicis*—the sentence of the law and the sentence of the judge. The sentence of the law is the sentence of the word of God, and that is either the law of works or the law of grace. The damnatory sentence of the law concludeth all under the curse, for 'all are under sin:' Gal. iii. 10, 'For as many as are under the works of the law are under the curse; for it is written, Cursed is he that continueth not in all things that are written in the book of the law to do them.' So all the world is guilty before God, Rom. iii. 10. But the gospel, or the law of grace, denounceth damnation to those that believe not in Christ, and obstinately refuse his mercy: Mark xvi. 16, 'He that believeth not shall be damned;' and also against them that love not Christ and obey him: 1 Cor. xvi. 22, 'If any man love not the Lord Jesus Christ, let him be accursed.' This is the sentence of the law. But then there is *sententia judicis*—the sentence which the judge passeth upon a sinner, and is either—

[1.] The ratifying of that sentence which the word denounceth, be it either law or gospel; for what 'is bound in earth is bound in heaven;' and God condemneth those whom his word condemneth; so that for the present wicked men have a sentence against them; they are all cast in law, 'condemned already,' as it is John iii. 18. If men were sensible of their danger, they would be more earnest to get the sentence reversed and repealed before it were executed upon them; they are not sure of a day's respite; it is a stupid dulness not to be affected with this woful condition; there is but a step between them and death, and they mind it not.

[2.] As pronounced and declared. So it shall be at the last day by the judge of all the earth: Acts xvii. 30, 'Because he hath appointed a day in which he will judge the world in righteousness;' and 2 Thes. i. 8, 'He shall come in flaming fire, taking vengeance on all them that know not God, and obey not the gospel.' Then the sentence is full and solemn, pronounced by the judge upon the throne, in the audience of all the world. Then it is final and peremptory, and puts men into their everlasting estate. And then it is presently executed; they go away to that estate to which they are doomed. Of this the scripture speaketh: John v. 39, 'They that have done evil shall arise to the resurrection of damnation.' It is miserable to be involved in a sentence of condemnation by the word; now that shuts up a sinner as in a prison, where the door is bolted and barred upon him till it be opened by grace. But doleful will their condition be who are condemned by the final sentence of the judge, from which there is no appeal nor escape nor deliverance.

2. Consider, The punishment to which men are condemned. And that is twofold, either the *poena damni*, the loss of a heavenly kingdom; they are shut out from that: 'But the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth,' Mat. viii. 12; or *poena sensus*, the torments and pains they shall endure, called the 'damnation of hell,' Mat. xxiii. 33. Both together are spoken of: Mat. xxv. 41, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' Words that should cut a sinner to the heart, if he had any feeling of his condition. Now, to be exempted from condemnation to

this punishment is the greater mercy. It is enough to heighten in our thoughts the greatest sense of the love of God, that we are freed from the curse, that Jesus hath 'delivered us from wrath to come,' 1 Thes. i. 10; that we are as brands plucked out of the burning; but much more when we consider that we shall be admitted into God's blessed presence, and see him as he is, and be like him, 1 John iii. 2; and for the present that, 'being justified by faith, we should be made heirs according to the hope of eternal life,' Tit. iii. 7. The apostle expresseth both parts of the deliverance in one place: 1 Thes. v. 9, 'For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.' Mark the antithesis, 'Not to wrath, but to obtain salvation,' which should increase our sense of the privilege, that, when others lie under the wrath of God, we shall see him and love him and praise him in heaven to all eternity.

3. How justly it is deserved by us, by reason of original and actual sins, both before and after conversion. Original sin,—for the scripture telleth us, Rom. v. 16, 'The judgment was by one to condemnation;' and again in ver. 18, 'By the offence of one, judgment came upon all to condemnation.' All Adam's children are become guilty before God, and liable to death, or brought into such an estate wherein they are condemnable before God. So by many actual sins it is deserved by us. As we are 'by nature children of wrath,' Eph. ii. 3; so for a long time we have 'treasured up wrath against the day of wrath,' Rom. ii. 5. We have even forfeited the reprieve which God's patience allowed to us, and have more and more involved ourselves in condemnation. Till we comprehend our great need of pardon and exemption from condemnation we cannot understand the worth of it. Nay, we have deserved this condemnation since conversion.

He doth not say here, 'There is no sin in us,' but, 'There is no condemnation.' Sin in itself is always damnable, and our redemption doth not put less evil into sin; but in strict justice we deserve the greater punishment: this is another consideration that should endear this privilege to us.

4. How conscience standeth in dread of this condemnation. For if 'our own hearts condemn us,' 1 John iii. 20, they are a transcript of God's law, both precept and sanction; and therefore do not only check us for sin, and urge us to duty, but also fill us with many hidden fears, which sometimes are very stinging. When we are serious, the more tender the heart is, the more it smiteth for sin: Rom i. 32, 'Who knowing the judgment of God, that they that commit such things are worthy of death.' In your consciences you will find an inward conviction that God is your judge, and will call you to an account for the breach of his law. We feel this, living and dying: Heb. ii. 15, 'Who were all their lifetime subject to bondage through fear of death;' and 1 Cor. xv. 56, 'The sting of death is sin,' only it is more piercing and sharp when we die.

Secondly, Let us inquire how, or upon what reasons we come to have this exemption from condemnation.

This is—

1. Upon the account of Christ's satisfaction to God's justice. We all in our natural estate lie under the curse and wrath of God; but

Christ was 'made a curse for us' to 'redeem us from the curse of the law,' Gal. iii. 13. And the apostle telleth us, 2 Cor. v. 21, that 'he was made sin for us, that we might be made the righteousness of God in him.' Christ became a sacrifice for sin to appease God towards us; he was made a public instance of God's penal justice, that we might be made an instance of God's merciful justice, or that God might deal with us in a way of grace, upon the account of the righteousness of Christ.

2. Upon the account of the new covenant grant: John v. 24, 'Verily verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation.' Christ would have us mark this as a certain and important truth, for escaping eternal death and obtaining eternal life are not trifles; and God's faithful word is interposed that such an one shall not come into condemnation, verily, verily. Well then, the gospel, or new covenant, offereth pardon and exemption from condemnation to that death which the law hath made our due, to all those who will come under the bond of it.

3. The certainty is considerable, which resulteth or ariseth from these two grounds. It is just with God to pardon them, and to exempt them from condemnation who take sanctuary at his grace, and devote themselves to him: 1 John i. 9, 'If we confess and forsake our sins, he is just and faithful to forgive them.' 2 Tim. iv. 8, we read of a 'crown of righteousness, which the righteous judge shall give at that day.' *Justum est quod fieri potest.* God may do it or not do it, he is not unjust if he doth it; and *justum est quod fieri debet.* This latter is understood here, because of the fulness of the merits and satisfaction of Christ, and his truth in his promises; he must judge men according to the law of grace, and give them that which his promise hath made their due.

4. There must be an appeal to the gospel, where this grace is humbly sued out by the penitent believers; for God is sovereign, and must be sought unto. Appeals from court to court, and from one tribunal to another, are often set down in scripture, as Ps. cxxx. 3, 4, 'If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.' No man could escape condemnation and the curse if the Lord should deal with us in strict justice; but from the tribunal of his strict justice we appeal to the throne of grace, where favour and pardon is allowed to us upon certain equitable and gracious terms. According to the old terms, who is able to appear in the judgment before God? A sinner must either despair, or die, or run for refuge to this new and blessed hope: so Ps. cxliii. 2, 'Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified.' An innocent creature must beg his mercy, and devote himself to his fear.

I proceed to the second proposition—

Doct. 2. That this privilege is the portion of those that are in Christ.

1. I shall here show you what it is to be in Christ.

2. How we come to be in Christ.

First, what it is to be in Christ. The phrase noteth union with him. There is certainly a real, but spiritual, union between Christ and his

members, which I have often described to you. But late cavils make it necessary to speak a little more to that argument. All that I will say now is this—

1. That it is more than a relation to Christ as a political head.

2. That the union of every believer with Christ is immediate.

1. That it is more than a relation to Christ as a political head. I prove it, because it is represented by similitudes taken from union real as well as relative; not only from marriage, where man and wife are relatively united, but from head and members, who make one body; not a political, but a natural body: 1 Cor. xii. 12, 'For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ;' also by the similitude of root and branches, John xv. 1–3. Yea, it is compared with the mystery of the trinity and the unity that is between the divine persons: John xvii. 21–23, 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: and the glory which thou gavest me I have given them, that they may be one, as we are one. I in them, and thou in me, that they may be made perfect in one.' Which, though it must not be understood in the utmost strictness, yet at least there is more than a relation; as also by reason it is not only a notion of scripture, but a thing effected and wrought by the Spirit on God's part: 1 Cor. xii. 13, 'We are by one Spirit baptized into one body,' and by confederation one with another: Cant. ii. 16, 'I am my beloved's, and my beloved is mine.' Christ is ours, and we are his; and he is also in us, and we in him. It is such a real conjunction with Christ as giveth us a new being, that Christ becometh to us the principle and fountain of a spiritual life: 1 John v. 12, 'He that hath the Son hath life.' Christ is the stock, we the graft; he is the vine, we the branches; therefore we are said to be 'planted together in him,' Rom. vi. 5; so that we may grow and live in him. We are united to him as the body is to the soul; all the members of the body are quickened by the soul; the second Adam becometh to all his members πνεῦμα ζωοποιοῦν, a quickening spirit, 1 Cor. xv. 45, as giving them life, not only by his merit and promise, but the influence of his Spirit, which life is begun here, and perfected in heaven. It is begun in the soul, Phil. iii. 20, and Rom. viii. 10, but it is perfected both in body and soul in heaven, for the Spirit is life to the body 'because of righteousness;' and if 'the Spirit of him that raised Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' So that a vivifical influence is the fruit of this union, which showeth that our union with Christ is not only a union with him as a political head (as the king is head and governor of all his subjects), but such a conjunction as maketh way for the lively influence of the Spirit of grace, as well as obligeth us to subjection to him, and obedience to his laws.

2. That the union of every particular believer with Christ is immediate, person with person. The thing is plain; for the scripture saith often that Christ is in us, and we are in Christ; and therefore it is not said truly that we are united with the church first, and by the church with Christ. Christ, who is the head of the church, is the head of every particular member of the church; and he that doth not hold the

head and abide in him presently withereth, and can bring forth no fruit. The only place produced with any pretence for that fond conceit is 1 John i. 3, 'That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his son Jesus Christ.' From whence they conclude that our union and communion is first with the apostles and then with Christ, not immediately, but mediately: we have communion with the church, and we have communion with them, and their communion is with the Father and the Son; but the quite contrary is true, that by faith we have first union and communion with Christ, and then with his church, because of the common relation to Christ. Well, but the apostle saith that ye may have communion with us, and truly our communion is with the Father and the Son. Communion and fellowship with us is not meant of communion between the apostles and them, but that you may have like fellowship with God and Christ as we have, *ἵνα καὶ ὑμεῖς*, that ye also, that you may have communion as we have; and what is that *καὶ ἡ κοινωνία ἡμετέρα*; as if he had said, The communion of which I speak is communion with the Father and his Son Jesus Christ; that is, we have communion with God and Christ, and we desire that you may have also the same communion. Though the thing be evident in itself, yet I shall add reasons, not my own, but another's—that is, Episcopius, a man from whom all the modern divinity is derived, as is evident by their homilies and printed discourses. Though they are severe and tragical upon the memory of that blessed servant of God, John Calvin, yet methinks they should not differ from their great master in divinity; now, saith he, upon the place, "This opinion that we are united first to the apostles and then to God is with all diligence to be refuted. First, because it is absurd in itself; and secondly, because of the absurd consequences which are deduced from it."

[1.] "It is absurd in itself", because our communion followeth our union. But our union is not with the apostles themselves, but with Christ; for the apostles are not united to Christ as apostles with a saving union, but as believers; they are united to Christ in the same manner that we are; and so we are all brethren. Now, a brother is not united to the father by his brother, but immediately; for there is no subordination in a family, but a collateral respect to their common parent; as they are apostles, they are instruments whom God employeth to work that in us by which we may be united, not to them, but to God, and Christ immediately, and so have communion with him; so the apostle saith, 1 Cor. xi. 2, 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ.' I will add, and not only the whole church, but particular believers, are said to be married to the Lord, Rom. vii. 4, The union and conjunction is with him immediate, and in this office all ministers or pastors are equal with the apostles, only that they first and immediately were sent by God for this work.

[2.] "For the absurd consequences that may be drawn from thence"—namely, that our union is necessary with some men or company of men—that is, some church, before we can have union and communion with God and Christ. Which by degrees, saith he, introduce the papacy; for if such an union be with any men first necessary, certainly with those that first delivered christian doctrine; but because they

abide not for ever, others were to be substituted in their place that immediately depended on them, and so onward; and before we have union and communion with God and Christ we must have communion with their successors, how much soever they have degenerated from pure christianity in doctrine, worship, and government; but, saith he, there is no such necessity. Every single believer, the lowest and least among them, have an equal immediate union and communion with Christ; for the apostles and all other pastors do only preach the gospel to no other end but to bring souls to God, and have authority over us to no other end; therefore what can be more absurd than that our union with any church or head of the church should be necessary before our union with Christ should be obtained?"

I proceed to the second thing which I proposed—viz., to open to you,

Secondly: How we come to be in Christ. This is by regeneration, or the converting work of his Spirit. Conversion consists of three parts:

1. There is in it a turning from the creature to God.
2. From self to Christ.
3. From sin to holiness.

1. From the creature to God; that is, from the false happiness to the true—from all false ways of felicity here below, to God, as enjoyed in heaven. Certainly our conversion may be understood by our aversion or falling off from God Now we fell from God to the creature: Jer. ii. 13, 'My people have forsaken me.' We sought our happiness, apart from God, in the enjoyment of some sublunary contentment; therefore till God be our end, there is no use of means. *Intentio est finis ultimi, electio est mediorum,*—there is no choice of means without intention of the end. And Christ as mediator is to be considered as a means to come to God: John xiv. 6, whose favour we have forfeited, and not only forfeited, but despised; for whilst we are satisfied with our worldly enjoyments, we care not whether God be a friend or an enemy. Worldliness is carnal complacency or well-pleasedness of mind in worldly things, in the midst of soul dangers: Luke xii. 19, 'I will say to my soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' And the very first faith is a recovery out of this infatuation, or a settling our minds on eternal life: 1 Tim. i. 16, 'For a pattern to them that should afterwards believe on him to life everlasting;' and so in many other places. Whole christianity is a coming to God by Christ: Heb. vii. 25; and that is the reason why faith cannot be in the heart of one that is yet entangled in the false happiness: John v. 44, 'How can ye believe, which receive honour one from another, and seek not the honour that cometh from God only?' Which is to be understood not only *meritorie*, but *effective*, because while they are entangled in the false happiness, Christ is of no use to them; neither will they mind any serious return to God as their felicity and portion.

2. From self to Christ. For we are to flee from wrath to come, or the condemnation deserved by our apostasy and defection from God: Mat. iii. 8, 'O generation of vipers, who hath warned you to flee from wrath to come?' Heb. vi. 18, 'Who have fled for refuge to lay hold of the hope set before us.' Therefore none are in Christ but those that thankfully receive him, and give up themselves to him: John i. 12,

'To as many as received him:' 2 Cor. viii. 5, 'They first gave themselves unto the Lord;' that is, venturing on his promises, gave up themselves to the conduct of his word and Spirit, and trust themselves entirely in Christ's hands, while they go on with their duty and pursuit of their true and proper happiness.

3. From sin to holiness, both in heart and life. For we 'are called to be holy,' and must flee not only from wrath but sin, which is the great make-bate between us and God; and therefore we need not only reconciling but renewing grace, which is accompanied in us by the 'Spirit of sanctification:' 2 Thes. ii. 13, 'Who hath chosen you to salvation through sanctification of the Spirit and belief of the truth.' The Spirit beginneth it, as the fruit of God's elective love; and by faith and the use of all holy means doth accomplish it more and more, for he acts in us as the Spirit of Christ, and as we are members of his body, for framing us and fitting us more and more for his use and service. The third proposition observed in the text was,—

Doct. 3. Those who are in Christ obey not the inclinations of corrupt nature, but the motions of the spirit. This is brought in here as a fruit and evidence of their union with Christ, and interest in non-condemnation; for being united to Christ, they are made partakers of his Spirit; and they that have the Spirit of Christ will live an holy and sanctified life. The spirit first uniteth us to Christ, and sanctifieth and separateth the soul for his dwelling in us; and the effects of it are life and likeness. We live by virtue of his life: Gal. ii. 20, and walk as he walked: 1 John ii. 6, or else our union is but pretended.

But let us more particularly consider this evidence and qualification. They walk not after the flesh, but after the spirit; where we will enquire:—

1. What is meant by flesh and spirit. By flesh is meant corrupt nature; by the spirit the new nature, according to that noted place: John iii. 6, 'That which is born of flesh is flesh, and that which is born of the Spirit is spirit.'

2. Both serve to those that are influenced by them as a guiding and inciting principle. The flesh to those that are 'after the flesh,' and the spirit to those that are 'after the spirit:' Rom. viii. 5. The flesh guideth and prompteth us to those things which are good for the animal life, for things of sense are known easily, and known by all. Carnal nature needeth no instructor, no spur; it doth pollute and corrupt us in all sensual and earthly things; but spiritual and heavenly things are out of its reach: 2 Pet. i. 9, and it inclines as well as guideth; for the things that we see, and feel, and taste, easily stir our affections, 'Demas hath forsaken us, having loved the present world.' Yea, 'tis hard to restrain them, and it is not done without some violence: Gal. v. 24, 'They that are in Christ have crucified the flesh with the affections and lusts thereof;' that the spirit or new nature doth both guide and incline is clear by those expressions: Heb. viii. 10, 'I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people.'

3. That those who are under the prevalency of the one principle cannot wholly obey and follow the other is clear; for those two are contrary: Gal. v. 17, 'The flesh lusteth against the spirit, and the spirit

against the flesh;' and contraries cannot subsist together in an intense degree. They are contrary in their nature, contrary in their tendency and aim, contrary in their rule: Gal. vi. 16. The one carrieth us to God and heaven, the other to something pleasing to present sense; the one is fed with the world, the other with heaven. They are contrary in their assisting powers, Satan and the Spirit of God; the good part is for God; and the flesh, which is the rebelling principle, is on the devil's side: 1 John iv. 4. Satan by the lusts of the flesh taketh men 'captive at his will and pleasure:' 2 Tim. ii. 26, 'That they may recover themselves out of the snare of the devil, who are taken captive by him at his will and pleasure;' but the Spirit of God is assisted by the author of it, the Holy Ghost: Eph. iii. 16, 'Strengthened by the Spirit with might in the inner man.' They are irritated by the spirit or the flesh, presenting different objects, of sense and faith. The flesh hath this advantage, that its objects are near at hand, ready to be enjoyed; but the objects of faith are to come—lie in an unseen world, only they are greater in themselves, and faith helpeth to look upon them as sure enough: Heb. xi. 1.

4. That every christian hath these two principles in himself; the one by nature, is called flesh; the other by grace, is called spirit. God's best children have flesh in them. Paul distinguisheth in the former chapter betwixt 'flesh' and 'spirit,' 'the law of the members,' and 'the law of the mind:' Rom. vii. 18, 23, as two opposite principles inclining several ways.

5. Though both be in the children of God, yet the spirit is in predominancy; for the acts of the flesh are disowned: 'not I, but sin that dwelleth in me;' and a man's estate is determined by the reign of sin, and grace in a man converted to God. The spirit, or renewed part, is superior, and governeth the will, or whole man, and the flesh is inferior, and by striving seeketh to become superior, and draws the will to itself; so that the heart of a renewed man is like a kingdom divided.—Grace is in the throne, but the flesh is the rebel which disturbeth and much weakeneth its sovereignty and empire. It must needs be so, otherwise there would be no distinction between nature and grace. A man is denominated from what is predominant in him, and hath the chiefest power over his heart: if it be the flesh, he is carnal; if the spirit, he is regenerate, or a new creature; if his heart be set to seek, serve, please and glorify God, and doth prefer Christ before all the world: Phil. iii. 8. Then he hath not only a spirit contrary to the flesh and the world, but a spirit prevailing above the flesh and the world: 1 Cor. ii. 12, for 'We have not received the spirit of the world, but the Spirit of God.' Then the government of the soul is in the hands of grace.

6. The prevalency of the principle is known, not only by the bent and habit of our wills, but our settled course of life. By our walk, for it is said in the text, 'They that walk not after the flesh, but after the spirit.' A man is not known by an act or two, but by the tenor of his life. Those that make corrupt inclination their ordinary guide and rule, and the satisfaction thereof their common trade, they are carnal and in the flesh, and so cannot please God: Rom. viii. 5; but those whose business it is to serve, please and glorify God, and their end to enjoy him, and by whom this is diligently and uniformly pursued, they

'walk after the spirit;' because they 'live in the spirit, they walk in the spirit:' Gal. v. 25.

I come to apply this discourse.

Use 1. Is information.

1. That condemnation yet remaineth upon all those that are out of Christ; for that promise, 'there is no condemnation,' hath an exception, limiting it to those that are in Christ. Carnal men think God will not deal so severely as to condemn them; but there is no comfort hence to them. The scripture propoundeth privileges with their necessary limitations and restrictions; where sin remaineth in its power and strength, the law condemneth men, conscience convinceth them, and God will condemn them also. So the brutes are more happy than they, who follow their pleasure without remorse, and offend not the law of their creation as they do; and when they die, death puts an end to their pains and pleasures at once; but those that walk after their lusts, are but christians in name, certainly they are not made partakers of the spirit of Christ; for if they did live in the spirit, they would walk in the spirit, and none but such can escape condemnation. They that walk after the flesh are without God, and without Christ; but every one will shift this off from himself, but the works of the flesh are manifest: Gal. v. 19. Many men visibly declare that they walk not after the spirit, by their drunkenness, adultery, wrath, strife, malice, and envy; others more closely live only to satisfy a fleshly mind; now whether openly or closely, if they cannot make out their living after the spirit, they walk after the flesh.

2. It informeth us, that we can never have solid peace, till justification and sanctification be joined together. Justification: Rom. v. 1, 'Being justified by faith, we have peace with God:' Mat. ix. 2, 'Son, be of good cheer, thy sins be forgiven thee.' So for sanctification: 2 Cor. i. 12, 'This is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world.' Still there are fears of damnation, while sin is in us; but when it is our honest purpose to please God, and we strive against sin, and do in a good measure overcome it, our consciences may be the better, and the sooner settled.

Use 2. For exhortation.

To quicken us to seek after this privilege. Do you fear damnation, or do you not? If not, what grounds of comfort have you? What course have you taken to escape it? If you do fear it, why do you not 'flee from wrath to come?' Mat. iii. 7. Why do you not 'run for refuge?' Heb. vi. 18. You cannot be speedy and earnest enough in a matter of such concernment.

Again, this calls to those that are in Christ to be sensible of their privilege, so that they may bless God for it. Gratitude is the life and soul of our religion, and it is a cold and dull thanksgiving, only to give thanks for temporal mercies; it cometh more heartily from us when we bless God for spiritual mercies: Ps. ciii. 1, 2, 3, 'Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases.' It also calls to all such, to be tender of their peace. Every sin doth not put you into a state of con-

demnation again, but every known, wilful sin, puts us to get a new extract of our pardon: 1 John ii. 1, 2, 'My little children, these things write I unto you, that ye sin not: and if any man sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins.' By sin your title is made questionable, and your claim made doubtful; repenting and forsaking sin is necessary when we have been foiled by sin, that we may have a new grant of a pardon.

SERMON II.

For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.—ROM. viii. 2.

That these words are brought as a proof of the former assertion, is clear from the causal particle, *For;* but whether they are a proof of the privilege or qualification, is usually disputed. I think of both; as when they are explained will appear. Therefore I shall first open the words, and then suit the proof to the foregoing assertion.

First, In opening the words observe,—

1. Here is law opposed to law.
2. By the one we are freed from the other.

[1.] There is a perfect opposition of 'the law of the spirit of life in Christ Jesus, to the law of sin and death.' Here is law against law, and the spirit against sin, and life against death. Now, what are these two laws? I think they may be explained by that of the apostle: Rom. iii. 27, 'Where is boasting then? it is excluded; by what law? of works? nay, but by the law of faith.' What is there called the law of works, and the law of faith, is here called the law of the spirit of life, and the law of sin and death; in short, by these two laws is meant the covenant of works, and the covenant of grace.

(1.) The covenant of grace is called the 'law of the spirit of life in Christ Jesus.' A law it is, for it hath all the requisites of a law, a precept, and a sanction. They err certainly, that tell us the gospel is no law; for if there were no law, there would be no governor, and no government, no duty, no sin, no judgment, no punishment, nor reward. But of that more by and by.

(2.) A law of the spirit it is. Not only because of its spiritual nature, as it cometh nearer and closer to the soul than the law of outward and beggarly rudiments; and therefore Christ called the ordinances of the gospel, 'spirit' and 'truth:' John iv. 24,—spirit, in opposition to the duties, or the legal administrations, which are called 'carnal ordinances:' Heb. ix. 10; and truth, in opposition to them again, as they are called 'shadows of good things to come,' Heb. x. 1. In this sense the gospel or new covenant, might well be called the law of the spirit; but not for this reason only, but because of the power of the spirit that accompanieth it; as 'tis said: 2 Cor. iii. 6, 'Who hath made us able ministers of the New Testament, not of the letter but of the spirit: for the letter killeth, but the spirit giveth life.' *Lex jubet, gratia juvat;* and the grace of the gospel is the gift of the spirit.

(3.) 'Tis called the spirit of life, because through the preaching of the gospel we are renewed by the Holy Ghost, and have the new life begun in us, which is perfected in heaven; and we are said: Gal. ii. 19, To be 'dead to the law, that we may live unto God;' that is, that by virtue of the Spirit of Christ dwelling in us, we may live righteously and holily to the glory of God.

(4.) It is the spirit of life in Christ Jesus, partly because he is the author and foundation of this new covenant; and partly, also because from him we receive the spirit, as from our head. We have the 'unction from the holy one:' 1 John ii. 10; and the renewing of the Holy Ghost is shed upon us abundantly through Christ Jesus our Lord: Titus iii. 6. Thus I have plainly opened the first law mentioned. Let us address ourselves to the second.

[2.] The law of sin and death. Thereby is meant the covenant of works, which inferreth condemnation to the fallen creature, because of sin; and in part the legal covenant, not as intended by God, but used by them; it proved to them a law of sin and death, for the apostle calleth it 'the ministration of death:' 2 Cor. iii. 7, and verse 9, 'a ministration of condemnation.' Now, because it seemeth hard to call a law given by God himself, a law of sin and death, I must tell you it is only called so, because it convinceth of sin, and bindeth over to death; and that I may not involve you in a tedious debate, I shall expedite myself by informing you, that the law of works hath a twofold operation, the one is about sin, the other about wrath, or the death threatened by the law.

(1.) About sin, its operation is double.

(1st.) It convinceth of sin, as it is said: Rom. iii. 20, 'By the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin.' That is, the use of it is to bring us to an acknowledgment of sin and guilt; for when the law sets before a man what God commandeth and forbiddeth, and a man's conscience convinceth him that he hath offended against it by thoughts, lusts, words, deeds, he findeth himself a sinner, and his heart reproacheth him as one that is become culpable and guilty before God; so that all are concluded under sin by the services of that covenant. Neither will the legal covenant help him, for that is rather an acknowledgment of the debt than a token of our discharge—a bond rather than an acquittance; 'an handwriting of ordinances against us:' Col. ii. 14; which did every year revive again the conscience and remembrance of sins: Heb. x. 3.

(2nd.) The other operation of the law about sin is, that it irritateth sin, and doth provoke and stir up our carnal desires and affections, rather than mortify them. For the more carnal men are urged to obedience by the rigid exactions of the law, the more doth carnal nature rebel; as a bullock is the more unruly for the yoking, and a river, stopped by a dam, swells the higher. The law requireth duty at our hands, but confers not on corrupt man power to perform it, and denounceth a curse against those that obey not, but giveth no strength to obey. That it is so is plain by that of the apostle: Rom. vii. 5, 'When we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death.' While we were under the dominion of corrupt nature, sins that were discovered by the law were also irritated by the law, as ill vapours are discovered and

raised by the sun, which where hidden in the earth before; and so sin brought forth those ill fruits, the end whereof is death. But this is not to be charged on the law of God, but the perverseness of man; for the proper use of the law is to discover and restrain sin, and weaken it; not to provoke and stir it up. See how the apostle vindicateth God's law: Rom. vii. 7, 8, 'What shall we say then? is the law sin? God forbid: nay, I had not known sin but by the law: for I had not known lust unless the law had said, Thou shalt not covet: but sin, taking occasion by the commandment, wrought in me all manner of concupiscence.' Thus he answereth the objection,—If sin grow more powerful in us by the law, then is the law sin? No, far be it from our thoughts; the law is not the cause, but the occasion only, as sin showeth its power upon the restraint. Well, then, the ceremonies of the legal covenant do not mend the matter, for these are but a weak fence about our duty, and bridling more of our liberty, stubborn man spurneth the more against the law of God, and will not be subject to it.

[2.] The other operation of the law is about death, or the judgment denounced against sin; and so it is said, 'the law worketh wrath:' Rom. iv. 15, as it bringeth punishment into the world, and revealeth God's wrath against the transgressions of men, and raiseth the fears of it in our consciences; and it is called the law of death, because unavoidably it leaveth man under a sentence of death, or in a cursed and lost estate by reason of sin. These are the two laws.

2. By one law we are freed from the other. The apostle saith *me*, but he personateth every believer; they are all freed by the covenant of grace, from the bond and influence of the covenant of works; so it is a common privilege; what belongeth to one belongeth to all.

Secondly, My second part is to suit the words as an argument to confirm the former proposition.

1. They confirm the privilege, 'There is no condemnation to those that are in Christ.' They are free from the law of sin and death. He that is freed from the law is acquitted from condemnation; it can have no power over him.

2. The description is double: first, from their internal estate; they are in Christ; therefore they have the privileges and advantages of his new law—of the law of the spirit of life, which is in Christ Jesus: secondly, their external course, 'They walk not after the flesh but after the spirit.' They have a spirit, and a quickening sanctifying spirit, grace given them in some measure to do what the law enjoineth. Being under Christ's holy government, saith Diodate, they are freed from the deadly tyranny of sin by the spirit of life, freed from the yoke and dominion of sin, which bringeth death, and so 'walk not after the flesh but after the spirit.' This I think to be the true meaning of the words.

Now I come to the doctrines.

Doct. 1. That the new covenant is the law of the spirit of life in Christ Jesus.

2. That the new covenant giveth liberty (to all that are really under it) from the slavery of sin, and the condemning power of the law.

For the first point, that the new covenant is the law of the spirit of life in Christ Jesus. I shall divide it and prove,—

1. That the new covenant is a law.

2. That 'tis the law of the spirit of life in Christ Jesus.

First. That 'tis a law. That the gospel hath the force of a law, I shall evidence by these considerations,—

1. That man, being God's creature, is his subject, and standeth related to him, as his rightful governor, and therefore is to receive what laws he is pleased to impose upon him: Is. xxxiii. 22, 'The Lord is our judge, the Lord is our law-giver, the Lord is our king, and he will save us;' and James iv. 21, 'There is one law-giver, who is able to save and to destroy.' Our subjection to God, as our sovereign, is built on our total and absolute dependence upon him, both for our creation and preservation; for we could neither make ourselves, nor preserve ourselves; and therefore we are subject to the will of another, whose we are, and whom we should serve.

2. Man as a reasonable and free agent is bound voluntarily to yield up himself in subjection to his proper lord. All the creatures are under the government of God, and so in a sense are under a law; for there is a certain course, within the bounds of which their natures and motions are limited and fixed: Ps. cxix. 91, 'They continue to this day, according to thine ordinances: for they are all thy servants;' and, Ps. cxlviii. 6, 'He hath established them for ever, and made a decree beyond which they shall not pass:' so Prov. viii. 29, 'He gave to the sea his decree, that the waters should not pass his commandments.' All creatures are balanced in a due proportion, and guided in their tract and course by an unerring hand, which is a kind of law to them. So man, as a creature, is subject to the direction of God's providence, as other creatures are; but as a reasonable creature he is capable of moral government, and of a law, properly so called; for so he hath a choice of his own, a power of refusing evil, and choosing good. Other creatures are ruled by a rod of iron, God's power and sovereignty; but man, whose obedience depends upon choice, is governed by laws which may direct and oblige him to good, and warn him and drive him from evil. Man is apt to be wrought upon by hopes and fears, which are the great instruments of government; by hopes of reward, and fears of punishment; and therefore he, not only out of his own interest, but duty to his creator, is bound to give up himself to do the will of God. This is called for; 2 Chron. xxx. 8, 'Yield yourselves to the Lord;' and 2 Cor. viii. 5, 'They first gave themselves to the Lord;' and Rom. vi. 13, 'Yield yourselves to the Lord;' and in many other places.

3. Man, being bound to obey the will of God, needeth a law from God to constitute his duty, and direct him in it; for without his laws, the subject cannot know what is due to his sovereign, nor can man understand what his duty is to his creator. In innocency he gave him a law written upon his heart, for God made him 'holy and righteous,' Eccles. vii. 29, and he was to perform such actions as became an holy and righteous creature; his nature bound him and fitted him to love God, and his neighbour and himself in a regular and due subordination to God. This law was sufficient to guide him while he stood in his integrity, and to enable him to please God in all things; for this law written upon his heart was both his rule and his principle. But consider men in their fallen estate; surely they needed a law, and that God

should show them what was good and evil. The Gentiles had some relics of the law of nature: Rom. ii. 14, 15, and so much sense of their duty left, as leaveth them not only culpable for their neglect of it, Rom. i. 20, 'But they are all become guilty before God,' Rom. iii. 19. With his people he dealt more favourably and graciously: Ps. cxlvii. 19, 20, 'He showed his word unto Jacob, and his statutes unto Israel: he hath not dealt so with any nation: as for his judgments they have not known them.' Alas! in the weakness to which we were reduced after the fall, how miserable should we be, and grope in the dark, if God had not given us a law, and showed us what is good! Were it not for the relics of nature in the Gentiles, the world would be but a den of thieves, and a stage of wickedness; and every one would do what is right in his own eyes; and though the interests of men causeth them to make laws for their own safety, but yet there is no sure and sufficient direction to guide them in their obedience to God, without his word. The laws of men have no other end than the good of human society, and reacheth no further than the government of the outward conversation; there is little or nothing in them to guide us in our obeying or enjoying God. This God hath done in his word, to the Jews of old, and to us christians more fully; for 'We are built upon the foundation of the prophets and apostles;' Eph. ii. 20; namely, as they have showed us to live in obedience to God, as our proper and rightful Lord, and to enjoy him as our proper happiness. But to leave this general view of these things.

4. The gospel, which is both our rule and charter, is the law which in Christ's name is given to the world. That appeareth,—

[1.] By the titles or terms wherein it is expressed; as, Is. ii. 3, 'Out of Zion shall go forth the law, and the word of God from Jerusalem.' So Isa. lxii. 4, 'The isles shall wait for his law;' and Is. li. 4, 'A law shall proceed from me, and I will make my judgment to rest for a light to the people.' And in the New Testament it is called 'The law of faith,' Rom. iii. 27, and the 'Law of Christ,' Gal. v. 2, so that the doctrine of salvation by Christ is that law which we should abide by.

[2.] The reason of the thing showeth it. For here is,—

(1.) A governor or ruler, the Lord Christ, who hath acquired a new dominion and empire over the world, to save and to rule men upon his own terms: Rom. xiv. 9, 'For to this end Christ both died, and rose, and revived, that he might be lord both of dead and living;' and, Acts ii. 36, 'Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ;' and Ps. ii. 7–11, so that he is lord of the new creation; and man doth owe obedience not only to God as creator, but to Christ as redeemer and ruler.

(2.) Christ being possessed of this lordship and dominion, hath made a new law of grace, which is propounded as a remedy for the relieving and restoring the lapsed world of mankind to the grace and favour of God; granting pardon and life to all that sincerely repent and believe in him, and live in new obedience; and peremptorily concluding and damning those to everlasting death that shall refuse these terms.

(3.) This new constitution and gospel covenant hath all the formal-

ities of a law. And here I shall show you, first, wherein it agreeth; and, secondly, wherein it differeth from the laws of men.

First, Wherein it agreeth. First in the promulgation of it with full authority; it is not only enacted *pleno jure*, by an absolute and uncontrollable right; but proclaimed by authorised messengers sent by the Lord Christ, who in his name were to require the obedience of the world to his new law: Mat. xxviii. 19, 20, 'All power is given to me in heaven and earth; go ye forth therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' He sendeth abroad his heralds, summoning the world to obedience: Acts v. 31, 'Him hath God exalted with his right hand to be a prince and a saviour, to give repentance and remission of sins:' and Acts xvii. 30, 'The times of this ignorance God winked at, but now commandeth all men everywhere to repent;' he commandeth all men to repent, because he 'will judge the world in righteousness by the man whom he hath ordained,' Acts xvii. 31; and Acts x. 36, 'We preach peace by Jesus Christ, who is lord of all.' In these places Christ's right and authority is asserted; and the gospel is preached in his name, and the world invited and commanded to obey.

2. In the obligation and force. There is not only direction given to us to obey the gospel, but a charge and obligation is laid upon us. The gospel is sometimes called 'The counsel of God:' Luke vii. 30. 'They rejected the counsel of God against themselves.' Sometimes the law of God is called his counsel, as it is the result of his wisdom; and his law, as it is the effect of his legislative will. He would not only direct and instruct the creature by his counsel, but oblige him by his authority; *decretum necessitatem facit, exhortatio liberam voluntatem excitat*, saith the canonist,—Exhortation or advice serveth to direct or excite one that is free, but a decree and law implieth a necessity to obey. So Jerome, *Ubi consilium datur, offerentis arbitrium est: ubi præceptum, necessitas servitutis.* Counsel and precept differ. Precept saith, not only we shall do well to do so, but we must do so. Counsel respects friends, a precept subjects. There is a coactive power in laws; God hath not left the creatures to comply with his directions if they please; no, there is a strict charge laid upon them; they must do it at their peril. Laws have a binding force, from the authority of their lawgiver. God giveth us counsel as a friend, but commandeth us as a sovereign. Therefore we read much of the 'Obedience of faith:' Rom. xvi. 26, 'The gospel was manifested to all nations, for the obedience of faith,' and Rom. i. 5. "We have received apostleship for the obedience of faith,' among all nations: so Acts vi. 7, 'And a great company of priests were obedient to the faith;' and 2 Cor. x. 5, 'Bringing every thought into captivity to the obedience of Christ;' and 1 Pet. i. 22. 'Having purified your hearts in obeying the truth through the spirit;' and Acts v. 32, 'The Holy Ghost which is given to them that obey.' All this is said to show it is not arbitrary or indifferent, but we are bound by the authority of this new law.

3. This law hath a sanction, otherwise it were but an arbitrary direction, though delivered in a preceptive form. The sanction is by promises of reward, or by threatenings of punishment; the precept

establisheth man's duty, and is the rule of our obedience, which if it be neglected, infers *culpam*, fault or blame. The sanction is the rule of God's proceeding, and so it inferreth *pœnam*, punishment: Mark xvi. 16. The law of grace threateneth us with the highest penalties: John iii. 19, 'This is the condemnation, that light is come into the world, and men love darkness rather than light;' and Heb. x. 2, 9, 'Of how much sorer punishment suppose ye shall be thought worthy,' &c.; though in the loss all are equal, yet conscience in hell hath a kind of accusation, or self-tormenting, in reflecting upon the refusal of the remedy, or losing the special advantages we had by the gospel. As the breach of the law is vindicated on the Jew first, Rom. ii. 9, so the gospel when known to be the only way of peace and life, it is the worse for us in the judgment, if we neglect it. Secondly, the promises are given to sweeten the precepts to us, that we may obey in love, not as slaves, for fear of punishment only. Forced motives change not the heart—endure not long; therefore in Christ's law there are promises of pardon of sin, adoption into God's family, and finally eternal life. We make the precept to be the way to the promise; and God maketh the promises to be the motive to the precept. We keep the precept to obtain the promise; but God propoundeth the promise that we may keep the precept more comfortably. We aim at happiness, but God aimeth at obedience, and maketh that the end of all his promises; so that we must obey the command, that we may obtain the blessing of the promise, and be assured of it; and we believe the promise, that we may obey the precept.

4. This sanction supposeth an exercise of government according to law; and so that there is a just governor and administrator, who will take account how this new law of grace is kept or broken. So there is here now in part, both in the way of internal or external government. First, internal government, as 'The kingdom of God is within us:' Luke xvii. 20. Soul-government is carried on according to this rule of commerce, between us and God. As there is a sense of our duty written upon our hearts, a remaining inward principle, inclining us to it, Heb. viii. 10; so there is a fear of our judge, who will call us to an account for the violation of his law; an inward sentence of life or death upon us, as we do good or evil; the bitter afflictive sense of God's displeasure in case of evil; and the rewards of love and obedience, as tests of God's acceptance, given us by his Spirit upon our fidelity to Christ, a real lively joy, and peace of conscience: 2 Cor. i. 12, 'This is our rejoicing, the testimony of our conscience,' Rom. v. 1. 'Being justified by faith, we have peace with God;' Rom. xiv. 17, 'For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.' Secondly, God's external government is according to the law of the gospel. God interposeth now and then, punishing the contempt of the gospel with remarkable judgments: Heb. ii. 1, 2, 3, 'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward how: shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord himself, and was confirmed by them that heard

it?' And eminently dispensing his blessing where the gospel is favoured and obeyed, and prospereth, as he blessed the 'house of Obed-edom for the ark's sake;' but more fully at the day of judgment the wicked have their full punishment: 2 Thes. i. 8; 'Coming in flaming fire, rendering vengeance to all those that know not God, and obey not the gospel.'

Secondly, I shall show you wherein the gospel, as a law, differeth form ordinary laws among men. (1.) Men in their laws do not debate matters, but barely injoin them, and interpose their authority; but God condescendeth to the infirmity of man; and seemeth to come down from the throne of his sovereignity, and reasoneth, and persuadeth, and beseecheth men that they will not forsake their own mercies: Isa. xlvi. 8, 'Remember this, show yourselves men, bring this to mind again, O ye transgressors:' and Isa. i. 18, 'Come, let us reason together.' God is pleased to stoop to sorry creatures, and to plead, and argue with them: so 2 Cor. v. 20, 'We as ambassadors in God's stead, do beseech you to be reconciled.' Men count it a lessening to their authority to proceed to entreaties; but the clemency of the Redeemer's government is otherwise.

(2.) The law of God bindeth the conscience and the immortal souls of men; condemneth not only acts, but thoughts and lusts: Mat. v. 28, 'The law is spiritual,' Rom. vii. 14. With man, thoughts and desires are free till they break out into act. (3.) Man's laws do more incline to punishment than reward. For robbers and murderers, death is appointed; but the innocent subject hath only this reward, that he doth his duty, and escapeth those punishments. In very few cases doth man's law promise reward. The inflicting of punishment is the proper work of man's law, and the great engine of government, because its use is to restrain evil; but God's law propoundeth rewards equal to the punishment. Eternal life on one hand, as well as eternal death on the other: Deut. xxx. 15, 'See, I have set before you life and good, death and evil;' because the use of God's law is to guide men to their happiness. It is *legis candor*, the equity and favour of man's law to speak of a reward; it commands many things, and forbids many things, but still under a penalty; its natural work is punishment, and it doth not invite men to a duty by a reward: *ex malis moribus humanæ leges*, to restrain evil is their work. (4.) Human laws threaten temporal punishment; but God's law threateneth eternal punishments and rewards: Mark ix. 44, 'Where the worm dieth not, and the fire is not quenched.' He is a living God: Heb. x. 31, into whose hands we fall when we die.

Use 1. Is to humble us that we bear so little respect to the precepts of the gospel, and do so boldly break them, and so coldly perform the duties thereof. We fear temporal power more than eternal, a prison more than hell; and therefore can dispense with God's law to comply with our own lusts. A little profit or a little danger will draw men into the snare, when eternal death will not keep them from it. Oh rouse up yourselves. Are you not Christ's subjects? Is not he a more powerful sovereign than all the potentates in the world? Doth he not in his gospel give judgment upon the everlasting state of men? and will this judgment be in vain? Hath he not appointed a day when all matters shall be taken into consideration? Will not sin, when it comes to be

reviewed, have another countenance? Awaken then your sleepy and sluggish souls. If you can deny these truths, go on in the neglect of Christ, and breach of his laws, and spare not; but if conscience be sensible of his authority, break off your sins by repentance, sue out your pardon in his name; devote yourselves to God, walk more cautiously for time to come. God will not wink always at your disloyalty.

Use 2. is direction to us. If you would not be flighty in the duties of the gospel, look upon it as a law, and let me commend these rules to you.

1. Never set Christ's mercy against his government. He is a saviour, but he is also our lord, and must be obeyed; and faith implieth a consent of subjection, as well as dependence.

2. Cry not up his merits against his Spirit. His merit is your ransom, but his Spirit is your sanctifier; and this law is the law of his Spirit, the one implieth the other; his Spirit implieth the merit of Christ, by bringing you under the law of grace.

3. Set not the ends of Christ's death one against the other. He that died that he might reconcile you to God, died also to bring you into obedience; it is a mercy to be redeemed from wrath; but it is as great if not a greater mercy to be redeemed from sin. Titus ii. 14.

4. Do not so put all upon Christ as to exempt yourselves from the jurisdiction of God; no, Christ 'redeemed us to God,' Rev. i. 9. To him we were first lost; to him we must be recovered, that he may not lose the glory of his creation in Christ. We are not without law: 1 Cor. ix. 21, not *ἄνομοι*, without the law to God, but under the law to Christ; we are not to be irregular, but to rule all our actions by the law of Christ. To carry ourselves as without law, if we challenge it *de jure*, is to affect to be gods; *de facto*, it is to be as devils, the greatest rebels in nature.

I come now to the second doctrine observed.

Secondly. That the gospel is the law of the spirit of life in Christ Jesus. Here I shall inquire,—

1. What is the spirit.

2. From whom we receive it.

3. By what law.

1. What is the spirit here spoken of? I answer, both the person of the Holy Ghost, and the new nature.

[1.] The person of the Holy Ghost cannot be excluded; partly, because he is Christ's witness and agent in the world, who is powerfully able to apply whatever he hath procured for us, and to give us the effect of all his offices: John xv. 26, 'But when the comforter is come, whom I will send to you from the Father, even the Spirit of truth that proceedeth from the Father, he shall testify of me:' and John xvi. 14, 'He shall take of mine, and glorify me.' He revealeth the tenor of Christ's doctrine, and attests the truth of it by his gifts and graces bestowed upon the church, and to every one of us in particular, by his powerful effects in our hearts. Therefore it is said, 'We are witnesses of these things, and so is the Holy Ghost, which he hath given to them that obey,' Acts v. 32. Christ that taught us the christian religion, doth work it in us by his Spirit, and so doth confirm it to us. And partly, because by this means all the divine persons have their distinct work and share in our recovery to God: 1 Pet. i. 2, 'Elect according

to the fore-knowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ.' The Father concurs by electing, the Son as purchasing, the Spirit as sanctifying and inclining us to God. As the Father must not be without the glory of his free grace, nor the Son of his infinite merit; so neither the Holy Ghost of his powerful and effectual application. And partly also, because this is agreeable to the economy or dispensation that is observed among the divine persons. The Spirit is the effective power of God; therefore he it is that causeth our life, or by regeneration infuseth a new life into us: Ezek. xxxvi. 27, 'I will put my Spirit into you, and cause you to walk in my ways.' I prove it by three arguments. The first is taken from the nature of the thing itself. Certainly we cannot live independently without the influence of God; for all life is originally in him, and from him conveyed to us, and that by his Spirit. In life natural, it is clear, all that God did in creation was done by his Spirit: Job xxvi. 13, 'By his Spirit he hath garnished the heavens, his hands hath formed the crooked serpent.' The Spirit is the immediate worker in the creation of the world; by his concurrent operation with the Father and the Son, all things were produced; he speaketh there of the heavenly bodies and constellations. And again in Ps. civ. 30, 'Thou sendest forth thy Spirit, and they were created.' And when the creation of man is spoken of: Mal. ii. 15, 'Did he not make one? yet had he the residue of the Spirit.' It is true also of spiritual life, which is called a new birth; and no man can 'enter into the kingdom of God but he that is born of water and the Spirit,' John iii. 5; and it is called a new creature; all creation is of God: 2 Cor. v. 17, 18, 'A resurrection to life;' or a quickening dead souls, Eph. ii. 1, 5, 'And you hath he quickened who were dead in trespasses and sins. Even when we were dead in sins, hath he quickened us together with Christ.' And therefore the spirit of life is from God. Now if God effecteth all these things by his Spirit, to whom but him alone is our salvation to be ascribed? as the scripture doth frequently mention. My second argument is taken from our incapacity to help ourselves, and recover ourselves from the devil, the world, and the flesh, to God. So blind are our minds, so depraved are our hearts, so strong are our lusts, and so many are our temptations, and so inveterate are our evil customs, that nothing will serve the turn but the Spirit of God, who doth 'open the eyes of our mind:' Eph. i. 18, change our hearts: Titus iii. 5, reconcile our alienated and estranged affections to God, that we may return to his love, and live in obedience to him, and finally, be presented before him, as fit to live for ever in his presence: Col. i. 21, 22, 'and you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable, and unreprovable in his sight.' All this doth the powerful and all-conquering Spirit of God, by virtue of the meritorious purchase of Christ. In short, he findeth in us such addictedness to sin, such a love to the present world, such indulgence to the flesh, as beareth down both reason and the authority of God, that no less agent can do the work. My third reason is taken from the subsequent effects. If this life be strengthened by the Spirit, it is much more wrought and infused by

the Spirit at first, when all is against it. Now the scripture is copious in asserting the supply of the Spirit of Christ, as necessary to do and suffer the will of God: Eph. iii. 16, 'Strengthened with all might in the inner man, from the Spirit:' 1 Pet. iv. 14, 'The Spirit of God and of glory resteth upon you.' Surely he that must help us when we are living must quicken us when we are dead; and he that is necessary to break the force of our carnal affections still after they have received their death wound, was absolutely necessary to overcome them at first, when in full strength. The necessity of strengthening grace doth much more show the necessity of renewing grace; for there needs much more power to overcome the corruptions of nature, than to heal or prevent the infirmities of the saints.

[2.] The new nature is the product of the Holy Ghost: John iii. 6, 'That which is born of the Spirit is spirit.' Men become spiritual in their dispositions, inclinations, actions and aims, from the effects of the spirit of regeneration, which may be considered with respect to God or to man.

(1.) How the converted person or new creature standeth affected to God, seemeth to be set forth by the apostle in that place: 2 Tim. i. 7, 'For we have not received the spirit of fear, but of love and power, and a sound mind.' I shall explain it. Observe in the negative description, but one part only of mortification is mentioned—deadness to the fears of the world. But that defect may be supplied from another scripture: 'The spirit lusteth against the flesh:' Gal. v. 17,—he deadeneth us to the delights and hopes of the world, as well as the fears and sorrows; but the one is understood in the other; for this spirit causeth us to prepare for sufferings in the world, and to look for no great matters here, but to expect crosses, losses, wants, persecutions, injuries, painful sicknesses, and death; and doth fortify us against all bodily distresses, that we are not greatly moved by them, considering our relation to God and interest in blessedness to come, which doth weigh down all so it is not a spirit of fear. But then you must enlarge it by considering the main work of the Spirit, which is to subdue the lusts of the flesh, that the government of God may be set up in our hearts; for the flesh is the great rebel against God and sanctified reason. Therefore we must obey the Spirit, and take part with it in these strivings; yea, we must strive against the flesh, and overcome it, so as to prevent all wilful reigning sin; for they that have the Spirit live in no sin, but only smaller human frailties. Surely where the spirit prevaileth it crucifieth the flesh, and causeth men to live above all the glory, riches, and pleasures of the world, and mortifieth our sensuality more and more, and doth conquer and cast down our strongest, sweetest, dearest lusts, that they may not hinder our love and obedience to God in Jesus Christ. But then for the positive part of the description. It is a spirit of love, power, and a sound mind; that is, the three effects of it are life, light, and love. There is a new vital power, called there the spirit of power; and then he possesseth our hearts with predominant love to God, called there the spirit of a sound mind; so that by these three effects, doth the Spirit, renewing and sanctifying the souls of men, discover itself; in enlightening their minds, and opening their hearts, and fortifying their resolutions for God and

the world to come; and these three effects do answer the nature of God, whom we apprehend under the notions of wisdom, goodness and power. To his wisdom there answereth the spirit of a sound mind; to his goodness, the spirit of love; and the spirit of power, to the power of God; so that by these graces we are made 'partakers of the divine nature:' 2 Pet. i. 4, and do in some sort resemble God. And these suit with the word of God, which is sometimes represented as light, because the wisdom of God shineth forth there, and is represented in the mysteries of the gospel, where the way of salvation is sufficiently taught: 'We speak wisdom among those that are perfect:' 2 Cor. ii. 6, 'The holy scriptures are able to make us wise to salvation:' 2 Tim. iii. 15. Sometimes the gospel is called the power of God: Tit. ii. 11, and Jude 4. Or the goodness of God, because it representeth the wonders of God's love in our redemption by Christ, and the rich preparations of grace he hath made for us. And these three effects of the spirit suit with the three fundamental graces, faith, love, and hope The spirit of a sound mind is elsewhere called the 'spirit of faith:' 2 Cor. iv. 13, which is the eye of the new creature; and the spirit of love is with a little variation called 'Love in the spirit:' Col. i. 8, and is the heart of the new creature; and the spirit of power is hope, called elsewhere 'Abounding in hope through the power of the Holy Ghost:' Rom. xv. 13, which is the strength of the new creature, whereby we overcome sins and temptations. And in all these effects doth the life and power of true godliness consist; for surely, he is sufficiently furnished for the kingdom of heaven, and all the duties thereof, whose mind is enlightened to know God in Christ Jesus, and inclined to love God, and live to him, and who hath chosen the blessedness of the next world for his portion, and liveth in the joyful hopes and foresight of it; this man hath the true spirit of the gospel, and his conversation will be answerable, for there are three words by which a good conversation is usually expressed—holiness, heavenliness, and godliness. Holiness is sometimes spoken of as distinct from godliness: 2 Pet. iii. 11; and so holiness noteth purity and hatred of sin, and abhorrence of sin; this is the fruit of the sound mind, or the love and knowledge of God in Christ; for he that sinneth hath not seen God: 3 John 11, that is, hath no true apprehension of him; for if we rightly beheld 'the glory of the Lord' in a glass of the gospel, 'We are changed into his likeness,' 2 Cor. iii. 18. And faith, which is but the knowledge of the gospel with assent, doth purify the heart: Acts xv. 9. The next property is godliness, or an inclination and addictedness to God, and is the fruit of love which subjecteth all to God, and raiseth the heart, and resigneth it to him, and maketh it fit to serve, please, glorify and enjoy him: 2 Cor. v. 14, 15, 'For the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead: and that he died for all, that they which live should not henceforth live to themselves, but unto him which died for them:' 1 Pet. iv. 6, 'For this cause was the gospel also preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit:' 1 Cor. vi. 20, for 'ye are bought with a price, therefore glorify God in your spirits, which are God's.' Love is most seen in a thorough resignation and obedience unto God, and a desire of communion with him

here: Eph. ii. 8, and the full fruition of him hereafter: 2 Cor. v. 1. The last property is heavenliness: Phil. iii. 20, but 'Our conversations are in heaven, from whence we look for a Saviour.' This the Spirit worketh in us by hope, which fortifieth us against all the terrors and delights of sense: 1 John iv. 4–6, 'Greater is he that is in you, than he that is in the world; they are of the world, therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the spirit of truth, and the spirit of error.' The apostle is speaking there of the trial of spirits, and he puts the difference upon the issue—the Spirit of God, and the spirit of the world, and showeth the one must needs be more powerful than the other; so in that other text: 1 Cor. ii. 12, 'For we have not received the spirit of the world, but the spirit which is of God.' A spirit raised to God, and seeking the happiness to come, weaneth us and draweth us off the world, and so giveth us power to overcome not the world only, but the flesh and the devil also.

(2.) Consider this spirit, as it fitteth us and frameth us for our duty to man. That the apostle showeth: Eph. v. 9. 'For the fruit of the Spirit is in all goodness, righteousness, and truth;' that is, the spirit that God hath sent among us by the preaching of the gospel doth bring forth and produce in us all kindness, justice and fidelity. There is not a more benign, affable thing than the gospel spirit, nor anything that doth more fit us to live peaceably and usefully in human society. The first property is all goodness, for God is good to all, and his spirit is called a good spirit: Ps. cxliii. 10. It causeth us to love all mankind with a love of benevolence; and those that are holy and partakers with us in the same grace, with a special love of complacency. This not only keepeth us from doing those things which would hinder their good, but also inclineth us to seek their good, by all means possible, especially the best good for them, and if others do injuries to us, to forgive them, as 'God, for Christ's sake hath forgiven us.' The second operation which the Holy Ghost produceth in us is righteousness, or justice in all our dealings, giving every one his due, honour to whom honour, tribute to tribute, and praise to whom praise belongeth, not borrowing without a mind or ability to pay, which is but a specious robbery; and it is a shame so many christians are guilty of it; I am sure 'tis contrary to the Spirit of God, for when God hath done so much to manifest his justice to the world, all that have the Spirit of God should be very righteous, far from oppression, fraud, or detention of what is another man's. The third thing is truth, or fidelity; whereby we carry ourselves sincerely, and free from hypocrisy and dissimulation, or lying, cozenage and deceit. God is a God of truth, and the holiness he worketh in us is true holiness; the apostle groundeth his exhortation upon that, 'Wherefore put away lying:' Eph. iv. 24, 25, 'and speak truth every man to his neighbour.' 'Tis a sin inconsistent with sincerity more than any other. Well, then, this is the gospel spirit; now the Holy Ghost doth not only plant these graces in us at first, but doth continually increase them, and assist us in the exercise of them. He doth plant them in us at first. Faith is his gift, and it is he doth change our hearts, and kindle an holy love in us to God, and raiseth

the heart to the hope of salvation: 1 Pet. i. 9, 'Begotten to a lively hope.' This is his first work, for men must be good before their actions can be good; then he doth increase grace, making all outward means effectual to this end and purpose; this is called 'the supply of the Spirit of Christ Jesus:' Phil. i. 19, meaning thereby a further addition of grace wrought in us by the Spirit, whereby we grow and advance in the way to heaven. These impressions are weak in us at first, but they are increased by the same author or agent in the use of the same means. Lastly, he doth assist us in the exercise of the same grace, still working in us what is pleasing in the sight of God: Heb. xiii. 21. He concurreth to every action, and we do not only 'live in the spirit, but walk in the spirit:' Gal. v. 25. All along we are quickened by his influence.

2. Let us in the next place consider from whom we receive it. It is said here the spirit of life 'which is in Christ Jesus,' it belongeth to Christ to give the spirit.

[1.] He is the head of the renewed state. Christ was filled with the Spirit to this end, to be the head, or quickening spirit to his mystical body: 1 Cor. xv. 45, 'The first Adam was made a living soul, the second a quickening spirit;' not only as he giveth us the life of glory, but the life of grace also: so Eph. i. 22, 23, 'He is head over all things to the church, which is his body, the fulness of him that filleth all in all.' He is an head, not only to govern and defend the church, but to give them spiritual life and motion, as the head doth to the members; for he filleth all with grace. All believers are supplied from this fountain, and continually supplied, 'Till they be filled with all the fulness of God:' Eph. iii. 17, 18, 19, that is, with all the grace he meaneth to impart to us. Well, then, the spirit is given by Christ: John iv. 14, 'Whoso drinketh of the water that I shall give, shall never thirst, but the water that I shall give him, shall be in him a well of water, springing up to everlasting life.' It is a living conduit: John vii. 38, 39.

[2.] It is his law that is written upon our hearts by the Spirit. The new covenant is made with sinners in Christ: Heb. viii. 8–10, 'Behold the days come (saith the Lord) I will make a new covenant with the house of Israel, not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant; for this is the covenant I will make with the house of Israel, I will put my laws into their minds, and write them in their hearts.' Now he that taught us the christian faith and religion, doth impress it upon us by his Spirit; we find a power, more than can be from the words alone, in the effects on ourselves. This cometh from Christ, whose law it is, but it is immediately wrought by the Spirit.

[3.] Christ promised it, therefore Christ giveth it: John xv. 26, 'The comforter shall come, whom I will send you from the Father.' By virtue of his merit and intercession, Christ, from the Father, sendeth forth the all-conquering Spirit to subdue the world to himself. He promised before hand to send down this sanctifying Spirit into men's souls, to do this work upon them.

[4.] He giveth it on his own conditions, that is to say, of faith: John vii. 37, 38, 'If any man thirst, let him come to me, and drink; he that believeth in me, out of his belly shall flow rivers of living water: but

this he spake of the Spirit, which they that believe in him should receive.' And repentance: Acts ii. 38. 'Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost.' Now these are the conditions of the new covenant, which Christ brought out of the bosom of God.

3. By what law? By the gospel. This is 'the law of the Spirit of Christ.' There is some little of the spirit given by the light of nature, to help men to read the book of the creatures: Rom. i. 19. God showed it them; they might see somewhat of God in the creatures, his wisdom, power, and goodness; and God excited their minds to behold it, and did dart in some light into their consciences. There was more of the spirit given by the legal covenant; they might see much more of the power, wisdom and goodness of God in his statutes and laws than heathens could in the book of nature; but generally it wrought unto bondage. The free spirit was but sparingly dispensed, and to some few choice servants of God; but these were but as a few drops of grace; the great flood of grace was poured out by the gospel. The apostle puts the Galatians to the question, by what doctrine they received the Spirit: Gal. iii. 2, 'This only would I learn of you, received you the Spirit by the works of the law, or by the hearing of faith?' He appealeth to their conscience and experience, what kind of doctrine conveyed the Spirit to them,—the preaching of the law, or the preaching of the gospel; and this is meant not only of the Spirit that wrought miracles, but the sanctifying Spirit. He speaketh of both, ver. 5, 'He therefore that ministereth to you the Spirit, and worketh miracles among you.' Where the ministration of the Spirit is made a distinct branch from working miracles; 'doth he it by the works of the law, or by the hearing of faith?' So that the Spirit of regeneration, sanctification and adoption, cometh by the doctrine of the gospel. I will prove this by some reasons.

[1.] From the institution of God. God delighteth to bless his own means; and the great institution of God for the benefit of mankind is the gospel, which being a supernatural doctrine, needed to be attested from heaven, that the truth of it might be known by the mighty power that doth accompany it. Therefore this new covenant is the law of the spirit; the powerful influence of the Spirit of God on all those that submit to it, is the seal and confirmation of it. No other doctrine can so change the soul, and convert it to God: John xvii. 17, 'Sanctify them through the truth, thy word is truth.' John viii. 31, 32, 'And ye shall know the truth, and the truth shall make you free.' That is to say, then we know it to be the truth, a doctrine of God, sanctifying us, and making us conquerors over sin and Satan.

[2.] From the nature of the gospel. For God will work agreeably by suitable means, not only agreeable to the subject upon which he worketh, the souls of men, but agreeably to the object by which he worketh.

(1.) In the general. It is a spiritual doctrine. By a spiritual doctrine he will pour out more of the Spirit, which was but sparingly dispensed when the ordinances which he instituted were carnal and bodily; more fully, when he had given a law that suited more with

his own spiritual nature, and came closer to the soul of man, than the law of a carnal commandment. This law was the law of the spirit; when he would break the obstinacy of the Jews he tried them by many positive laws and external observances; but when he would reduce the world into a state of liberty, his laws were spiritual and rational, and with them he poureth out a mighty spirit; therefore the apostle intimateth that they served God 'in the oldness of the letter, but we serve him in the newness of the spirit:' Rom. vii. 6, that is, in that true holiness whereunto we are renewed by the Holy Ghost, through the preaching of the gospel, which is called the 'ministry of the spirit:' 2 Cor. iii. 8. There was more letter then, but more spirit now: Phil. iii. 3. A believer hath 'no confidence in the flesh;' doth not place his hope in the observances of 'carnal ordinances,' but 'rejoiceth in Christ Jesus,' serving God in the spirit.

(2.) More particularly, the gospel is suited to the operation of the Spirit; it being a doctrine of profound wisdom, great power and rich goodness, in comparison of which all other knowledge is but cold and dry. The spirit we are possessed withal is but a transcript of the word: Heb. viii. 10: 2 Cor. iii. 3, 'Ye are manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God.' There is the prescript, there the transcript; as suppose a man would stamp his coat of arms upon wax, there needeth wax, a seal graven with it, and a hand to apply it; this is the case here. God would stamp his image upon our souls, but first the characters of it are upon the word. By this word of wisdom, he will give us the spirit of a sound mind, that we may know God and ourselves, and the difference between good and evil; by this word of grace, or account of his love to us in Christ, he gives us the spirit of love; by this word of power, wherein there are such rich and great promises, he will raise a noble spirit in us to carry us above the world. The stamp is prepared only to make an impression; there is required a strong hand to apply it to the heart of man; for though the gospel doth powerfully excite our dead and drowsy hearts to spiritual and heavenly things, yet it is not enough that the doctrine be opened, but it must be applied to the soul by the Spirit, or else it is not healed and changed. The word is the means, but the Spirit reneweth us as the principal cause; for the word doth not work upon all, nor upon all those alike on whom it worketh. The gospel is a fit instrument for it. Everything communicateth its own nature; fire turneth all about it into fire; an holy and heavenly doctrine is fit to beget an holy and heavenly spirit.

(3.) For the honour of our Redeemer; in his lordship or kingly office; who as he requireth new duties of man fallen and disabled, so he giveth strength proportionably. The difficulty of our recovery lay not only in our reconciliation with God, but in the renovation of our nature, and subduing our obstinacy, or changing our hearts. Of his prophetical office; that we might have the effect and comfort of it, external doctrine is not only necessary, but the illumination of the Spirit; who 'leadeth us into all truth.' His priestly office; that his merit may be known to be full, his intercession powerful, it is needful that such a gift should be given to his people as the visible pouring out of the Spirit: Acts ii. 30.

Use 1 is, to convince the rabble of carnal christians, how little they have gained by that christianity they have. Alas! in what a case are those poor souls who have not the Spirit of Christ: Rom. viii. 9, 'If any man hath not the Spirit of Christ, he is none of his.' They do not belong to Christ, have no interest in the fruits of his redemption; and then how will ye stand before God in the judgment, and make answer to all that may be alleged against you—the accusations of the law, or Satan, or your own consciences? Certainly the guilt of sin remaineth, where the power of it is not broken. There are christians in name, and christians in power; in profession, and in deed and in truth; christians in the letter, and christians in spirit: these are such as are sanctified by the Spirit unto obedience; and none but such have interest in the comfortable promises of mercy of the new covenant: Gal. vi. 16, 'As many as walk according to this rule, peace and mercy be upon them.' And none other shall be saved at last: Heb. v. 9, 'He is the author of salvation to them that obey him:' Heb. xii. 14, 'Without holiness no man shall see the Lord.'

Use 2 is, to humble the better sort of christians, that they have gotten so little of the Spirit, that the effects of it in their souls are so imperfect, clouded with a mixture of remaining infirmities. All that are godly have this spirit, are guided by it, walk after it; but all have it not in a like measure. Some are weak; it doth not subdue their lusts and fears, nor breed such mortification and courage as should be found in the disciples of Christ; these want comfort, if possibly they should be sincere; for their evidences are not clear by which they should be tried. Mortification: Gal. v. 24, 'They that are Christ's, have crucified the flesh, with the affections and lusts thereof.' Courage: 1 Pet. iv. 14, 'If ye be reproached for the name of Christ, happy are ye.'

Use 3 is of directions to all sorts of christians.

1. Do all your duties, as those that are under the law of the spirit of life. Not in the oldness of the letter, but the newness of the spirit; not customarily, formally, but seriously, with a life and a power. Believe in the spirit: 1 Cor. ii. 5, 'That your faith should not stand in the wisdom of men, but in the power of God.' Love in the spirit: Col. i. 8, 'Who also declared to us your love in the spirit,' Hope in the spirit: Gal. v. 5, 'For we through the spirit wait for the hope of righteousness of faith.' Hear in the spirit, pray in the spirit, and obey in the spirit: 1 Pet. i. 22, 'Seeing you have purified your souls in obeying the truth through the spirit.' Let there be a spirit and life in all that you do.

2. Beg of your Redeemer to pour out a fuller measure of his Spirit in your souls; he hath promised it: Zech. xii. 10, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication:' Isa. xliv. 3, 'For I will pour water upon him that is thirsty, and floods upon the dry ground; and I will pour my Spirit upon thy seed, and my blessing upon thine offspring.' The saints have begged it earnestly: Ps. cxliii. 10, 'Teach me to do thy will, for thou art my God, thy Spirit is good: lead me into the land of uprightness:' and Luke xi. 13, They that ask, shall have. None lack this grace, but those that forfeit it by neglect and contempt, and resistance of the motions of his Holy Spirit.

3. Use ordinances to this end. All these are helps and means to obtain it. The gospel worketh morally and powerfully. It is the 'divine power giveth us all things to life and godliness,' therefore in the use of means you must wait for it: 2 Pet. i. 3 'According to his divine power he hath given us all things.'

4. Let us examine often, and see if we are partakers of his spirit. Two evidences there be of it, and they are both in the text, life and liberty. First, life, for this spirit is called 'the spirit of life in Christ Jesus;' by it we are enabled to live the life of faith and holiness: Gal. ii. 20, 'I live by the faith of the Son of God.' Doth it rule the main course of your lives? Denying the pleasures and profits and honours of the world, we must live in Christ and to Christ; we must not only seek truth in the gospel, but life in the gospel. Secondly, liberty: 2 Cor. iii. 17, 'Where the Spirit of the Lord is, there is liberty.' There is more alacrity, readiness and cheerfulness in obedience: Ps. cxix. 32, 'I will run the ways of thy commandments, when thou shalt enlarge my heart.' It is a liberty not to do what we list, but what we ought, and that upon gracious and free motives, with a large heart that can deny God nothing, but is sweetly and strongly inclined to him.

SERMON III.

Hath made me free from the law of sin and death.—ROM. viii. 2.

We now come to the second point.

Doct. 2—That the new covenant giveth liberty to all that are under it, from the slavery of sin, and the condemning power of the law.

Let me explain this point: and here I shall show you,—

1. That liberty supposeth precedent bondage.
2. That our liberty must answer the bondage.
3. I shall show you the manner of getting our liberty.

First, Liberty supposeth preceding bondage; for when Christ spake of liberty, or making them free, the Jews quarrelled at it: John viii. 33, 'We were never in bondage to any man: how sayest thou then that ye shall be made free?' So much we gather from their cavil, that it is the first thought, or the ready sentiment and opinion of mankind, that to be made free, implieth a foregoing bondage. Now, our bondage consisteth in a slavery to sin and Satan, and being under the condemning power of the law, or obligation to the curse, and eternal damnation.

1. That man is under the slavery of sin, which the law convinceth him of; that it is so with us, the scripture showeth: Titus iii. 3, 'We were sometimes foolish and disobedient, serving divers lusts and pleasures.' (1.) There is the condition of natural men; they serve. (2.) The baseness of the master, lusts, and divers lusts. (3.) The bait or motive by which they are drawn into this service, intimated in the word pleasures; for a little brutish satisfaction a man selleth his liberty, his soul, his religion, his God, and all. The word δουλεύοντες is most proper to our purpose; for that noteth his slavery. Carnal affections so govern us, that we know not how to escape and come out of this

thraldom; we suffer the beast to ride the man. It were monstrous in the body, for the feet to be where the head should be, or to have the limbs distorted, to have the arms hang backward; yet such a de-ordination there is in the soul, when reason and conscience is put in vassalage to sense and appetite. The natural order is this: reason and conscience directs the will, the will moveth the affections, the affections move the bodily spirits, and they the senses and members of the body; but natural corruption inverts all: pleasures affect the senses, the senses corrupt the phantasy, the phantasy moveth the bodily spirits; the affections, by their violence and inclination, enslave the will and blind the mind; and so man is carried headlong to his own destruction. This slavery implieth three things:—

[1.] A willing subjection: Rom. vi. 16, 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom you obey, whether of sin unto death, or of obedience unto righteousness?' Servants were made so, either by consent or conquest. The apostle speaketh there not of servants by conquest, but of servants by consent and covenant. When a man yieldeth up himself to be at the disposal of another, he is a servant to him; so in moral matters, by whatever a man is employed, and to which he giveth up his time and strength, life and love, to that he is a servant, be it to the flesh or to the spirit, as we make it our business to accomplish or gratify the desires of the one, or the other. A godly man hath sin in him, but he doth not serve it, yield up himself to obey it; he doth not walk after his lusts.

[2.] Customary practice and observance: John viii. 34; 'Whosoever committeth sin is the servant of sin.' ποιῶν, that liveth in an habit and course of sin; he is brought under the power of it, enslaved by such pleasures as he affects.

[3.] Inability to come out of this condition. 'The law is spiritual, but I am carnal, sold under sin:' Rom. vii. 14. By the law of nations, service was brought in by conquest, and those that were taken in war were *venditi sub hasta*—sold under a spear, merely at the disposal of him that took them: 2 Pet. ii. 19, 'They are servants of corruption: for of whom a man is overcome, of the same is he brought into bondage.' This our service under sin is in part represented by a captive, in regard we cannot rid ourselves of it; in part by an hired servant, because we willingly, and by our own default, run into it. This impotency is most sensible in them that are convinced of better, but do that which is worse; they see their duty, but are not able to perform it, being overcome by their lusts; they have some kind of remorse and trouble, but cannot help themselves.

But how came this servitude upon us? Partly by the natural inclination of our own corrupt hearts. There are *servi natura*, fools and brutish men; so in a spiritual sense are all men: Gen. viii. 21, 'The imaginations of man's heart are evil from his youth.' (2.) It is increased by custom in sinning; these lusts are not only born with us, but bred up with us, and so plead prescription because religion cometh afterwards: Jer. xiii. 23, 'Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil.' It is hard to shake off inveterate customs. Strict education, though it changeth not the heart, hindereth the growth of sin. (3.) Ex-

ample doth strengthen and increase it: Eph. ii. 3, 'Among whom we also had our conversations in times past in the lust of our flesh, fulfilling the desires of the flesh and the mind, and were by nature children of wrath even as others:' and Isa. vi. 5, 'I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.' (4.) By the devil's craft, who observeth our tempers and inclinations, who suiteth every distemper with a diet proper: 2 Tim. ii. 26, 'That they may recover themselves out of the snare of the devil, who are taken captive by him at his will.' Now, this is our bondage till we change masters, and devote and give up ourselves to God.

2. By nature men are under the power of sin, and so by consequence under the sentence of death, for sin and death go hand in hand; These two cannot be put asunder, being joined together by the ordination of God's righteous law. If sin rule in us, it will certainly damn us; for none are freed from the damning power of sin, but those that are freed from the dominion of it. The same law that convinceth of sin, doth also bind over to death; sin and death suit together like work and wages: Rom. vi. 23, 'The wages of sin is death.' To affect you while we are explaining this matter, consider three things:—

1. The suitableness of death to sin.
2. The certainty of it.
3. The terribleness of this death.

[1.] The suitableness or correspondence that is between sin and death. This suitableness will appear, if we consider the wisdom, justice and holiness of God.

(1.) The wisdom of God, which doth all things according to weight, measure and order, cannot permit the disjunction of these two things, so closely united together as sin and punishment; but there will be an appearance of deformity and incongruity, if there be such things as good and evil, *bonum et malum morale*, as he is unworthy of the name, not only of a christian, but a man, that denieth it. Again if there be such a thing as pleasure and pain, joy and sorrow, as the sense telleth us, or that which we call *bonum et malum naturale*, natural good, and natural evil, then it is very agreeable to the wisdom of God, that these things should be rightly placed and sorted, that a moral evil, which is sin, should be punished with a natural evil, which is pain and misery; and moral good, which is virtue, should end in joy and pleasure; or in short, that there should be rewards and punishments. God is naturally inclined, as the creator of mankind, to make his creatures good and happy, if nothing hinder him from it, if there be no impediment in the way. From hence we may see how incongruous it is to the wisdom of God, who permitteth no dissonancy or disproportion in any of his dispensations, to admit a separation of these natural relatives. If there were no other testimony of this, yet the dispositions of our own hearts would evince it, for there we have some obscure shadows of the properties which are in God. We compassionate a miserable man, who is made so by the iniquity of the times, and we esteem him not deserving his misery: and we are moved with indignation against one, who by evil arts is fortunate and successful, but altogether unworthy of the happiness which falleth to his share; which is an apparent proof that men are sensible of an excellent harmony, and natural order which is

between these two things, virtue and felicity, sin and misery, and to see them so suited, doth exceedingly please us. Now this showeth how fitly these two couples are joined, sin and death, grace and life.

(2.) Let us consider the justice of God, as the judge of the world, and so must and will do right: Gen. xviii. 25, 'Shall not the judge of all the earth do right?' It belongeth to his general justice, that it be well with them that do well, and ill with them that do evil. God is readily inclined to provide happiness for man, who is his creature, if there were no sin to stop the course of his bounty; and if sin had not entered into the world, there had been nothing but happiness in the world; but when 'sin entered into the world,' death presently trod upon the heels of it: Rom. v. 12, 'As by one man sin entered into the world, and death by sin; so death passed upon all, even for that all have sinned.' Now men are of different sorts; some recover out of the common apostasy, and their cursed estate by sin, and live holy; others wallow in their filthiness still. Therefore it is agreeable to God's general justice to execute vengeance on the one, and to reward the other; at least, the punishment is just: Rom. ii. 9, 10, 'Tribulation and anguish upon every soul of man that doth evil, but glory, honour and peace to every one that worketh good.' So that the justice of God maketh an inseparable connexion between sin and death.

(3.) Let us consider the purity and holiness of God, which inclineth him to hate evil and love that which is good. The first we are most concerned to prove: Ps. v. 5, 'The foolish shall not stand in thy sight, thou hatest all the workers of iniquity.' But the other is true also, 'The upright are his delight:' Prov. xi. 20. Well, then, if God loveth good and hateth evil, he will one way or other express his love and hatred. This he doth by promising life to the good, and threatening death to the evil. Out of all this discourse about the wisdom, justice and holiness of God, we conclude the suitableness of death to sin; that the difference between good and evil is not more naturally known, than it is also evidently known that the one is rewarded and the other punished. Other cannot be looked for if we consider the wisdom of God, which suiteth all things according to their natural order; therefore sin, which is a moral evil, is punished with suffering somewhat that is a natural evil, that is the feeling something that is painful and afflictive to nature; or if we consider the justice of God, which dealeth differently with men that differ in themselves; and the holiness of God, who will express his love to the good in making them happy, and his detestation of the wicked in the misery of their punishment.

[2.] The certainty of this connection of sin and death was the second thing proposed.

(1.) Reason showeth in part, that there is a state of torment and bliss after this life, or eternal life and death. All men are persuaded there is a God, and very few have doubted whether he be a punisher of the wicked and a rewarder of them that diligently seek after him. Now neither the one or the other is fully accomplished in this world, even in the judgment of those who have no great knowledge of the nature and malignity of sin, or what punishment is competent thereunto. Therefore there must be some time after that of sojourning in the body, when men shall receive their full punishment and reward,

since here we see so little of what might be expected at the hand of God. Surely if man be God's subject, when his work is ended he must look to receive his wages accordingly as he performed his duty, or failed in it. Now our work is not over till this life be ended, then God dealeth with us by way of recompense, giving us eternal life, or the wages of sin, which is death.

(2.) Conscience hath a sense of it. Conscience is nothing else but serious and applicative reason. Now the consciences of sinners stand in dread of eternal death: Rom. i. 32, 'Who knowing the judgment of God, that they which commit such things are worthy of death.' This thought haunts men living and dying: living: Heb. ii. 15, 'And deliver them who through fear of death were all their lifetime subject to bondage;' but chiefly dying: 1 Cor. xv. 56, 'The sting of death is sin.' For then men are most serious, and apprehend themselves nearest to danger. Stings of conscience are most quick and sensible then, and a terrible tempest ariseth in sinners' souls when they are to die.

(3.) Scripture, if we take God's word for it, is express. The first threatening: Gen. ii. 17, 'In the day thou eatest thereof thou shalt surely die:' and Rom. vi. 23, 'The wages of sin is death;' and ver. 21, 'What fruit have you in those things whereof ye are now ashamed? for the end of those things is death.' Will you believe this, or venture and put it upon the trial? Oh! take heed of sin. 'The dead are there, and her guests are in the depths of hell:' Prov. ix. 18. Men are destroyed by their heedlessness and incredulity. In what a woful case are you, if it prove true? and prove true it will, as sure as God is true.

[3.] Consider the terribleness of this death. The life to come, and the wrath to come are both eternal. Punishment in one scale holdeth conformity with the reward in the other: as those that escape have an eternal and far more exceeding weight of glory; so they that still remain under the sentence of death for sin, are condemned to an eternal abode both in body and soul under torments: Mat. xxv. 46, 'These shall go away into everlasting punishment; but the righteous into life eternal.' Oh how woful is their condition whose bodies and souls meet again at the resurrection, after a long separation; but a sad meeting it will be when both must presently be cast into everlasting fire. If we did only deal with you upon slight and cheap motives, you might refuse to hearken; they are but slight matters that can be hoped or feared from man, whose power of doing good or evil is limited to this life; but, 'It is a dreadful thing to fall into the hands of the living God:' Heb. x. 31. The afflictions and sorrows of this life are a part of this death; our miseries here are the fruit of sin, and after them followeth that death which consists in the separation of the soul from the body, called, in the book of Job, the king of terrors; but after that, there is a second death, which is far more terrible, which consists in an eternal separation from the blessed and glorious presence of the Lord. In all creatures that have sense, death is accompanied with some pain; but this is a perpetual living to deadly pain and torment, from which there is no release; there is no change of estate in the other world after our trial is over, and things of faith become mere matter of sense; the gulf is then fixed, there is no passage from torments to joys; Luke xvi. 26. Things to come would not considerably counterbalance things present,

if there were not eternity in the case; therefore this death is the more terrible, that men might abhor the pleasures of sin. Well, then, this is the condition of all men once, to be under sin, and under the sentence of this death, which is a woful bondage.

Secondly. Our liberty must answer the bondage. To be redeemed from wrath is a great mercy; so it is also to be redeemed from sin. These are the branches, Christ delivered us 'from wrath to come:' 2 Thes. i. 10; 'He hath redeemed us also from all iniquity:' Tit. ii. 14. The first part, of freedom from the power of sin, is spoken of, Rom. vi. 18, 'Being then made free from sin, ye became the servants of righteousness.' Man in his natural estate is free from righteousness, ver. 10, that is, righteousness or grace had no hand and power over him; but in his renewed estate he is free from sin. To be under the dominion of sin is the greatest slavery; and to be under the dominion of grace is the greatest liberty and enlargement. They that are free from righteousness, have no inclinations or impressions of heart to that which is good, no fear to offend, no care to please God; are not brought under the awe and power of religion. On the other side, then are we free from sin, when we resist our lusts so as to overcome them, and have a strong inclination and bent of heart to please God in all things, and accordingly make it our business, trade and course of life: Luke i. 75, 'That, being delivered from the hands of our enemies, we might serve him without fear, in holiness and righteousness before him all the days of our life.' The other part of the liberty is when we are freed from the sentence of death passed upon us by the law, and acquitted and discharged from the guilt of sin, and being 'justified by faith,' are made 'heirs according to the hope of eternal life:' Tit. iii. 7. That I will not speak of now, because before in the first verse.

I now proceed to open unto you the last thing at first propounded; which was,—

Thirdly. The manner of getting our liberty. There are three words in the text, Law, Spirit, and Christ Jesus. Let us begin with the last. Christ procureth this liberty for us by the merit of his death and intercession. The law or gospel offereth this liberty to us, and the Spirit first applieth it and sealeth it to the conscience.

1. Christ procureth and purchaseth this liberty for us, both from the damning power of the law, and the slavery of corruption. We were captives, shut up under sin and death, and he paid our ransom, and so obtained for us remission of sins, and the sanctification of the Spirit. Remission of sins: Eph. i. 7, 'In whom we have redemption by his blood, the remission of sins.' That is one part of our recovery, highly necessary for guilty creatures; how else can we stand before the tribunal of God, or look him in the face with any confidence? But his redemption did not only reach this, but the sanctification of the Spirit also. Therefore it is said: 1 Pet. i. 18, 'Ye are not redeemed with corruptible things, but by the precious blood of Jesus Christ.' Thus Christ doth what belongeth to him, and none can share with him in this honour; it is his merit that is at the bottom of the covenant, and procured for us both the favour and image of God, that we might love him, and be beloved by him.

2. There is a law or new covenant, which offereth this grace to us.

The law of nature concludeth men under sin, and pronounceth death upon them. Christ hath set up a new remedial law of grace, by which we are called to submit to Christ, and thankfully to accept of his merciful preparations, even the great benefits of pardon and life. The gospel or new covenant doth its part.

[1.] There is grace published or offered to us: Luke iv. 18, 'The Spirit of the Lord is upon me, for he hath anointed me to preach deliverance to the captives.' It is not enough that our ransom be paid, but the offer must be made; or else how shall it be laid hold upon by faith, and received with thankfulness, and with a due sense of the benefit? Now the gospel showeth, liberty may be had upon sweet and commodious and easy terms.

[2.] The terms are stated in the covenant; that we give up ourselves to the Lord by Christ, and be governed and ruled by the conduct of his word and Spirit: Gal. iii. 2. 'Received ye the Spirit by the works of the law, or the hearing of faith?' and 2 Tim. ii. 25, 26, 'In meekness instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.' The covenant is not left to our humours and fancies, to model and bring it down to our liking; no, nor are only the benefits offered, but terms stated: Isa. lvi. 4. 'That choose the things that please me, and take hold of my covenant.' When he hath stated his terms, it is too late for man to interpose his vote, or to imagine to bring down christianity to a lower rate; for we must not new model it, but take hold of it as God hath left it. Be in Christ, and walk after his Spirit.

3. This liberty is assured and established by the covenant. The conscience of sin, and the fears of condemnation, are not easily done away; and we are so wedded to our lusts, that the power of reigning sin is not easily broken; therefore we had need of a sure firm covenant to ratify these privileges to us, because our fears are justified by a former law, made by God himself. Therefore God would not deal with us by naked promise, but put his grace into a covenant-form, that we may have as good to show for our salvation, as we had for our condemnation; yea, and more; and God hath added his oath, 'That the consolation of the heirs of promise might be more strong,' Heb. vi. 18. And it being a latter grant, former transactions cannot disannul it; so that the covenant doth its part also to free believers from the power of sin, and the fears of condemnation.

4. The Spirit applieth this grace, both as to the effects and the sense;

[1.] As to the effects, he applieth it in effectual calling; as this quickening Spirit doth regenerate us, and convert us to God, and break the power and tyranny of sin, the wages whereof is death. The gospel is the means, but the blessing is from the Spirit: John viii. 32, 'Ye shall know the truth, and the truth shall make you free;' that is, ye shall know it savingly, so as to feel the power and efficacy of it. To be set free to know, love, serve, and delight in God, is that liberty that we have by the free Spirit: Ps. li. 12, 'Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.'

[2.] The Spirit sealeth it as to the sense, when we come to discern

our freedom by the effects of it in our own souls: Eph. i. 13, 'After ye believed, ye were sealed with that holy spirit of promise;' and in the fruit of Christ's purchase, Gal. iv. 4, 5, 6, 'But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.' The Spirit's seal is God's impress upon our souls; left there, not to make us known to God (for he knoweth who are his, from all eternity), but for the increase of our joy and comfort; not by guess, but some kind of certainty: 1 John iv. 13, 'Hereby we know that we dwell in God, and God dwelleth in us, by his Spirit that he hath given us.' By the Spirit dwelling and working in us, we know our interest; this is not so absolutely necessary as the former to our safety, but very comfortable. There is a spirit that attendeth the law, reviving fears in men, and a sense of God's wrath; and there is a spirit attending the gospel, inclining us to come to God as a father: Rom. viii, 15. The one is called the spirit of bondage, the other the spirit of adoption. Now, because the law is so natural to us, we the more need this liberty.

Use 1. Since there is a liberty by Christ, and that wrought in us by the Spirit, but dispensed by the gospel; let us seek it in this way.

Therefore consider:—

1. Your need, since every man is under the power of sin naturally, and so under a sentence of condemnation to death. If you be not sensible of the evil and burden of sin, yet surely you should flee from wrath to come. Is that a slight matter to you? Our first and quickest sense is of wrath; when our hearts are made more tender, we feel the burden of sin; fear worketh before shame and sorrow; therefore surely he that considereth his deep necessity, should cry out, 'O wretched man that I am, who shall deliver me from this body of death?' Rom. vii. 24.

2. Consider the possibility of your delivery from this bondage by the law of the spirit of life in Christ Jesus. Surely the blood of Jesus can 'purge your consciences from dead works, that you may serve the living God:' Heb. ix. 14. There is a covenant, all the promises of which in Christ are, 'Yea, and Amen:' 2 Cor. i. 20. The covenant of night and day may sooner be dissolved, than this covenant broken or repealed. There is the Spirit also, who can subdue your strongest lusts, and is ready to help you to mortify the deeds of the body, and to reclaim you from your vain pleasures.

3. How comfortable it will be for you when once this work is in progress, and you begin to pass from death to life; every step will be sweet to you; and as you grow in grace, you do apace advance to heaven: Prov. iii. 17, 'All her ways are pleasantness, and all her paths are peace.'

Use 2. Let us examine whether we have received this regenerating grace, to free us from the reign of sin. Some are free in show, but others are 'free indeed:' John viii. 36. Some have the outward badges of liberty, are christians in name, receive sacraments, and enjoy the ordinances, but not the grace in and by the ordinances. You may know the state of your service by the course of your life. Are you as ready to do any thing for God, as before for sin? Rom. vi. 18.

Use 3. If we be free, let us not return to our old slavery again: Gal. v. 1, 'Stand fast in the liberty wherein Christ hath made you free, and be not entangled again in the yoke of bondage.' Especially that chief part of freedom from the dominion of sin: Rom. vi. 12, 'Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof;' and the 14th verse, 'For sin shall not have dominion over you, for ye are not under the law, but under grace.'

SERMON IV.

For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh.—ROM. viii. 3.

HERE the apostle explaineth himself, and showeth how 'the law of the spirit of life in Christ Jesus, doth make us free from the law of sin and death.'

In the words observe three things,—

1. The deep necessity of mankind; 'for what the law could not do, in that it was weak through the flesh.'

2. The means of our deliverance; or God's merciful provision for our relief. The means are two—(1.) Christ's incarnation, in these words; and *God sending his own Son in the likeness of sinful flesh.* (2.) His passion, *and for sin*, or by a sacrifice for sin.

3. The end or benefit accruing to us thereby, *condemned sin in the flesh.*

Doct. From the whole, that when man could by no means be freed from sin and death, God sent his Son to be a sacrifice for sin, that our liberty might be fully accomplished. The apostle's method is best; I shall therefore follow that.

First. The deep necessity of mankind is argued and made out by this reason, that it was impossible for the law to do away sin, and justify man before God; so he saith, *For what the law could not do, in that it was weak through the flesh*, that is, through the corruption of our natures, we being sinners, and unable to perform the duty of the law. To understand the force of this reason, take these considerations:—

1. That it was necessary, in respect of God's purpose and decree, that we should be freed from sin and death. For God would not have mankind utterly to perish, having chosen some to salvation and repentance, and so leaving others without excuse; therefore the strict judgment of the law is debated upon this argument: Ps. cxliii. 2, 'Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified,' and again: Ps. cxxx. 3, 'If thou, Lord, shouldst mark iniquity, Lord who shall stand?' According to the first covenant, none can escape condemnation. Now, this consisted not with the purposes of the Lord's grace, who would not lose the whole creation of mankind. God hath showed himself placable and merciful to all men, and hath forbidden despair, and continued many forfeited mercies; and did not

presently upon sinning, put us in our everlasting estate, as he did the fallen angels, but rather is upon a treaty with us.

2. God resolving to restore and recover some of mankind, it must be by the old way of the law, or by some other course. The old way of the law claimeth the first respect and precedence of consideration; for, take away Christ and the gospel, nothing more divine and perfect was given to man than the law. This was first intended by God for that end, as the scriptures every where witness; and God will not depart from his own institutions, without evident necessity; for he doth nothing in vain, or without necessary cause and reason: Gal. iii. 21, 'If there had been a law given which could have given life, verily righteousness had been by the law.' God would have gone no further than his first transaction with man. Again, it is said: Gal. ii. 21, 'If righteousness had been by the law, then Christ is dead in vain.' If there had been any other way possible, in heaven or in earth, than the death of Christ, by which the salvation of lost sinners could have been brought about, Christ would not have died; no, our disease was desperate as to any other way of cure, before this great physician took our case in hand. Christ is of no use till our wound be found incurable, and all other help in vain.

3. The law coming first into consideration, as our remedy, its impossibility to justify and give life, needs to be sufficiently demonstrated; for till we are dead to the law, we shall but carelessly seek after the grace of God in Jesus Christ; therefore doth the scripture travail so much in this point, and showeth us, we must not only be dead to sin and dead to the world, but dead to the law, before we can live unto God: Gal. ii. 19, 'I through the law am dead to the law, that I may live unto God;' and again: Rom. vii. 4, 'Ye are become dead to the law, by the body of Christ, that ye may be married to another, even to him that was raised from the dead, that ye may bring forth fruit to God.' These two places show the means how we become dead to the law, partly through the law requiring a righteousness so exact and full, in order to live, as the corrupt estate of man cannot afford; partly, by the body of Christ introducing a better hope, that is, his crucified body, which is the foundation of the new covenant. Besides Paul argueth this, that the law doth only discover sin, but cannot abolish it, but doth increase it rather; it bindeth over to death, and therefore cannot free from death; and so to fallen man, 'it is a law of sin and death;' and then answereth the objections that might be brought against this; 'Is therefore the law sin? God forbid:' Rom. vii. 7; and verse 10, 'The commandment which was ordained to life, I found to be unto death;' and so was a law of death, and working wrath, and all not because of any defect in God's institution, but the weakness of our flesh, that is, the corruption of our nature. Nature being depraved, cannot fulfil it, or yield perfect obedience to it. Once more it is said: Acts xiii. 39, 'By him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' The law of Moses was either the ceremonial law. All the oblations and sacrifices, the washings and the offerings then required, could not take away sin, for they were but shadows and figures of what was to come: Heb. ix. 9, 'They were figures which could not make him that did the service perfect, as appertaining to the conscience;' and again, Heb. x. 1, 4,

they were 'shadows of good things to come, and it was not possible that the blood of bulls and goats should take away sins.' They might obtain some temporal blessings, or remove some temporal judgments, as they obeyed God in them; but did little as to the ease of the soul, as it was conscious of sin, or under fears of the eternal punishment. They that looked beyond them, to the Messiah to come, with an humble and penitent heart, might have their consciences cleansed from dead works. Every effect must have a cause sufficient to produce it. The blood of bulls and goats was no such cause, had no such virtue; the effect was far above it; there was a more precious blood signified, and shadowed out thereby, that could do it indeed. Or secondly, the moral law given by Moses; partly, because we cannot keep it of ourselves, and the best works that the regenerate perform, are so imperfect, and mixed with so many infirmities and defects, that they stand in need of pardon: Jam. iii. 2, 'In many things we offend all of us;' 'our righteousnesses are as filthy rags:' Isa. lxiv. 6; and partly, because they cannot satisfy for the least sin, whereby the infinite Majesty of God is provoked. This is only spoken to show why the scriptures do so often speak of the weakness of the law, and how impossible it is the law should give us life, that we may wholly be driven to Christ.

4. The utter impotence of the law to produce this effect, may be known by these two things, which are necessary to salvation, justification and sanctification. The law can give neither of these.

[1.] It cannot give us justification unto life; the law promiseth no good to sinners, but only to those that keep and observe it; he that doth them, shall live in them. Do and live, Sin and die, this is the voice of the law, that was a way whereby an innocent person might be saved, but not how a sinner might be saved. The law considered us as innocent, and required us to continue so; 'Cursed is every one that continueth not in all the words of the law to do them:' Gal. iii. 20. But alas, all we have broken with God: Rom. iii. 23, 'We have all sinned, and are come short of the glory of God.' The gospel considereth us in this sinful estate, and therefore it promiseth remission, and requireth repentance; both the privilege and the duty concern our recovery to God. Secondly, if the law could be fulfilled for the future, past sins would take away all hope of reward by the law; for the paying of new debts would not quit old scores; what satisfaction shall be given for those transgressions? Let me express it thus, the paying of what we owe, will not make amends for what we have stolen. We have robbed God of his glory and honour; though for the future we should be obedient to him, yet who shall restore that we have taken away, or satisfy for the wrong done to God's justice? Thirdly, the law had no power of taking away of sin, but only of punishing of sin, as it threatened death to the sinner; but how we should escape this death, it told us not. Being all shut up under sin, we are shut up under wrath, and there is no escape but by Jesus Christ.

[2.] It cannot give us sanctification. It calleth for duty, and puts in mind of it, but giveth no strength to perform it; for, being corrupted within, we are little wrought upon by a law without, to which our hearts stand in such enmity and contrariety. But let me prove it by two arguments.

(1.) They that did not keep themselves in innocency, cannot recover their integrity, now it is lost. It is easier to preserve life, than to restore it when once dead. Any fool may open the flood-gates, but when once the waters are broken in, who can recall them? Job. xiv. 4. 'Who can bring a clean thing out of an unclean? not one;' that is, who can purify his heart when it is once defiled with sin? This is an evil not to be remedied by instruction, but inclination.

(2.) Suppose they could recover themselves, they would soon lose it again. As Adam gave out at the first assault, so we would be every moment breaking with God; the sure estate, and the everlasting covenant is provided for us by Christ, and our condition by grace is more stable. God by Christ hath engaged his faithfulness, to give us necessary and effectual grace to preserve the new life: 1 Cor. i. 9, 'God is faithful, by whom ye were called.' Austin compareth the state of Job and Adam: Job was more happy in his misery than Adam in innocency; he was victorious on the dunghill, when the other was defeated on the throne; he received no evil counsel from his wife, when the first woman seduced Adam; he by grace despised the assaults of Satan, when the other suffered himself to be worsted at the first temptation; he preserved his righteousness in the midst of his sorrows, when the other lost his innocency in paradise. So much better is it to stand by the grace of Christ, than our own free will; the broken vessel being cemented again, is strongest in the crack.

Well then, you see that our misery is such, that God only can help us by some new treaty of relief, and therefore let us see what God hath done for us:—

Secondly, the means of our deliverance; they are two, his incarnation and passion.

First, His incarnation,

'He sent his Son in the likeness of sinful flesh.' Let me, first, open the words; secondly, show what benefit we have thereby.

[1.] Christ's coming in the likeness of sinful flesh, implieth that it was the nature of sinful men; that he had a true human nature as other men have, but not a sinful nature. In some places it is said he was made in the likeness of men: Phil. ii. 7, and Heb. ii 17, 'Wherefore in all things it behoved him to be made like unto his brethren;' in other places sin is expected; 'tempted in all points like us, except sin:' Heb. iv. 15: and Heb. vii. 26. He assumed the true and real nature of man, with all the same essential properties, which other men have, only sin is excepted; that infection was stopped by his supernatural conception through the power of the Holy Ghost. In short, he came not in sinful flesh, but in the likeness of sinful flesh; he took not our nature as in innocency, but when our blood was tainted, and we were rebels to God.

[2.] He took not the human nature as it shall be in glory, fully without sin. There will a time come, when the human nature shall be perfectly glorified; but Christ took our nature as it was clothed with all natural, sinless infirmities, even such as are in us. The punishment of sin as he assumed a mortal body; and death to us is the fruit of sin: Rom. vi. 23, and v. 12; he was hungry, weary, pained, as we are.

[3.] He was counted a sinner, condemned as a sinner, exposed to many afflictions, such as sinners endure; yea, bore the punishment

of our sin. The Jews accused him of sedition and blasphemy, two of the highest crimes against either table; the standers-by looked on him as one 'stricken and smitten of God:' Isa. liii. 4, yea, God made him to be sin: 2 Cor. v. 21. 'He was made sin for us, that we might be made the righteousness of God in him:' and Heb. ix. 28, 'So Christ was once offered to bear the sins of many.' Let us next consider,—

2. What benefit have we thereby. Because Christ's flesh is meat indeed, to feed hungry souls. I shall a little insist upon that; it being so useful to us when we are sacramentally to eat the flesh and drink the blood of the Son of God.

[1.] He came in our flesh, that thereby he might be under the law which was given to the whole race of mankind: Gal. iv. 4. 'Made of a woman, made under the law.' His human nature was a creature, and bound to be in subjection to the creator; but then you will say, if Christ obeyed the law for himself, what merit could there be in his obedience? Much every way, because he voluntarily put himself into this condition; as a man that was free before, if he remove his dwelling into another country and dominion, merely for his friends' sake, is bound to the laws of that country, how hard soever they be; and the merit of his love is no way lessened, because he did it voluntarily and for friendship's sake. Well then, there is much in this, that Christ who was a sovereign would become a subject, and obey the same laws that we are bound to keep, not only to be a pattern and example to us, but by his obedience to recover what by our disobedience was lost, and be a fountain of grace and holiness in our nature.

[2.] That in the same nature he might suffer the penalty and curse of the law, as well as fulfil the duty of it: and so make satisfaction for our sins, which, as God, he could not do. We read 'He was made a curse for us:' Gal. iii. 13; and Phil. iii. 8, he was 'obedient to the death, even the death of the cross.' Death was threatened, and a curse denounced against those that obeyed not the law; and we being guilty of sin, could by no means avoid this death; therefore Christ came in the sinner's room to suffer death, and 'bear the curse' for us, to free us 'from the law of sin and death,' and by this means the justice of God is eminently demonstrated, the lawgiver vindicated, and the breach that was made in the frame of government repaired, and God manifested to be holy, and a hater of sin, and yet the sinner saved from destruction.

[3.] That he might cross and counterwork Satan's design; which was double: First, To dishonour God by a false representation, as if he were envious of man's happiness: Gen. iii. 5. 'God doth know, that in the day ye eat thereof your eyes shall be open, and ye shall be as gods, knowing good or evil;' that is, sufficient to themselves without his direction. Satan's aim was to weaken the esteem of God's goodness in our hearts. Now when Christ will take flesh, and dwell among us, do whatsoever is necessary for our restoration and recovery, his goodness is wonderfully magnified, and he is represented as amiable to man, not envying our knowledge and happiness, but promoting it at the dearest rates. That God should be made man, and die for sinners, is the highest demonstration of his goodness that can be given us: 1 John iv. 9, 'In this was the love of God manifested towards us, that God sent his only begotten Son into the world, that we might live by him.'

What greater proof can we have that God is not envious, but loving, yea, love itself? Secondly, Satan's other design was to depress the nature of man, who in innocency stood so near unto God, that falling off from our duty we might fall also from that firmament of glory wherein God at our creation had placed us, and upon the breach there might be a great distance between us and God. Now, that human nature so depressed and abased by the malicious suggestion of the devil, should be so elevated and advanced, and set far above the angelical nature, and admitted to dwell with God in a personal union, Oh! how is the design of the devil defeated. The great intent of this mystery, 'God manifested in the flesh,' was to make way for a nearness between God and us. Christ condescended to be nigh to us by taking human nature into the unity of his person, that we might be nigh unto God; not only draw nigh unto him now in the evangelical estate, but be everlastingly nigh unto him in heavenly glory. When we first enter into the gospel-state, we that were afar off, are said to be 'made nigh in Christ,' Eph. ii. 13; but this is but a preparation for a closer communion, conjunction, and nearness to God, when we shall be ever with the Lord, 1 Thes. iv. 17.

[4.] To give us a pledge of the tenderness of his love and compassion towards us. For he that is our kinsman, bone of our bone, and flesh of our flesh, will he be strange to his own flesh? especially, since he is not so by necessity of nature, but by voluntary choice and assumption. We could not have such confident and familiar discourse with one who is of another and different nature from us; nor put our suits into his hands with such trust and assurance: it is a motive to man, 'Thou shalt not hide thyself from thine own flesh,' Isa. lviii. 7. A beggar is our own flesh; men in pride and disdain will not own it, and shut up their bowels against them; but Christ had our nature in perfection. This made Laban, though otherwise a churlish man, kind to Jacob: Gen. xxix. 14, 'Surely thou art bone of my bone, and flesh of my flesh.' But this is not all; Christ assumed human nature, that he might experiment infirmities in his own person; and his heart be more endeared towards us: Heb. ii. 17, 18, 'In all things it behoved him to be a merciful and faithful high priest in things pertaining to God, in making reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.' We have more assurance that he will pity us who is not a stranger to our blood, and hath had trial of our nature, and our miseries and temptations. He knoweth the heart of an afflicted, tempted man, and will mind our business as his own.

[5.] Christ by taking our flesh is become a pattern to us of what shall be done both in us and by us.

(1.) His own holy nature is a pledge of the work of grace, and the sanctification of the Spirit whereby we are fitted and prepared for God. For the same holy Spirit that could sanctify the substance that was taken from the virgin, so that that holy thing that was born of her might be called the Son of God, can also sanctify and cleanse our corrupt hearts. The pollution of our natures is so ingrained, that we are troubled to think how it can be wrought off, and these foul hearts of ours made clean; but the same Spirit that separateth our nature in

the person of Christ from all the pollution of his ancestors, can purify our persons and heal our natures, how polluted soever they be: 1 Cor. vi. 11, 'Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God.' So many generations as there are reckoned up in the story of Christ's nativity: Mat. i., 'Abraham begat Isaac, and Isaac begat Jacob,' etc.; so many intimations there are of the deriving of sinful pollution from one ancestor to another, and though it still run in the blood, yet when Christ was born of the virgin, he sanctified the substance taken from her, there the infection was stopped, he was born a holy thing: Luke i. 35: and Heb. vii. 20, 'Who is holy, harmless, undefiled, separate from sinners.'

(2.) His life was a pattern of our obedience; for 'he gave us an example, that we should follow his steps, and walk as he walked:' He submitted to all manner of duties both to God and men; Luke ii. 49, 'Wist ye not that I should be about my Father's business?' There was his duty to his heavenly Father; and for his natural and reputed parents: Luke ii. 51, 'He went down and was subject to them;' and still he 'went about doing good,' Acts x. 38. This was the business of his life. Obedience Christ would commend to us, for he never intended to rob God of a creature, and a subject, when he made man a christian; therefore, he in our nature having the same interest of flesh and blood, the same passions and affections, would teach us to obey God at the dearest rates.

(3.) In the same nature that was foiled, he would teach us also to conquer Satan. He conquered him, hand to hand, in personal conflict, repelling his temptations by scripture, as we should do: Mat. iv. 10. So he conquered him as a tempter. There is another conquest of him as a tormentor, as one that hath the power of death. So he conquered him by his death on the cross, and so his human nature was necessary to that also: Heb. ii. 14, 'Forasmuch as the children are partakers of flesh and blood, he also took part of the same, that he might destroy him that had the power of death, that is, the devil.' Christ would stoop to the greatest indignities to free us from this enemy, and to put mankind again into a condition of safety and happiness.

(4.) That he might take possession of heaven for us in our nature: John xiv. 2, 3, 'I go to prepare a place for you, I will come again, and receive you to myself.' The devil's design was to depress our nature, but Christ came to exalt it; Satan endeavoured to make us lose paradise, but Christ came to give us heaven; and to assure us of the reality of the gift, he did himself in our nature rise from the dead, and entered into that glory he spake of, to give us, who are strangely haunted with doubts about the other world, a visible demonstration that the glory of the world to come is no fancy. He is entered into it, and hath carried our nature thither, that, in time, if we regard his offers and his promises, ourselves may be translated thither also.

(5.) After he had been a sacrifice for sin, and conquered death by his resurrection, he hath triumphed over the devil, and led captivity captive, and gave gifts unto men, in the very act of his ascension into heaven: Eph. iv. 8. To teach us, that if we in the same nature continue the conflict, and be faithful unto the death, we shall triumph also,

and 'the God of peace shall tread Satan under our feet shortly' Rom. xvi. 20. These things occur to me for the present as the fruits and benefits of Christ's incarnation; but the chief reason why it is brought here, is 'that God might condemn sin in the flesh,' show the great example of his wrath against it, by the sorrows and sufferings of Christ.

Secondly, by his passion. This is intimated in the terms, for sin, or by a sin-offering, as we have it in the margin; and is confirmed in other scriptures: as Heb. x. 6, 'In burnt-offerings and sacrifices of sin thou hadst no pleasure.' In the original it is only περὶ ἁμαρτιας in burnt-offerings, and for sin, thou hadst no pleasure; therefore in the translation we put the word *sacrifices* in another sort of letter, as being supplied. So Isa. liii. 10, 'When he shall make his soul sin,' that is, as we will render it, an offering for sin; so 2 Cor. v. 21, 'Christ was made sin for us,' that is, a sacrifice for sin; so here by sin he 'condemned sin in the flesh,' that is, by a propitiatory sacrifice. All things that were in the sin-offering, agree to Christ's death; for instance:—

1. Sin was the meritorious cause why the beast was slain. The beasts obeyed the law of their creation, but man had sinned against God: Lev. v. 6. 'He shall bring his trespass offering unto the Lord, for his sin which he hath sinned, and the priest shall make atonement for him concerning his sin.' Here was no other reason the beast an innocent creature should die; so Christ died for our offences: Rom. iv. 25; not his own, he had no sins of his own to expiate; therefore, while the sacrifice was yet alive, the man was to lay his hand on the head of the sacrifice, confessing his sins, Lev. xvi. 21, and putting them on the sacrifice.

2. The sacrifices were substituted into the place of the offender, and the beasts died for him; so did Christ die, not only in *bonum nostrum* —for our good; but *loco et vice omnium nostri*—in our stead and room: Isa. liii. 4, 'Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgressions.'

3. The offerings offered to God in our stead were consumed and destroyed; if things of life, they were killed or slain; other things were either burnt, as frankincense; or spilled and poured out, as wine. There was a destruction of the thing offered to God for sin in man's stead. So Christ was to die, or to shed his blood, to put away sin, by the sacrifice of himself: Heb. ix. 26, 'He appeared to put away sin by the sacrifice of himself.' All the offerings typified Christ, but more strictly the sacrifices which were of living beasts; some whereof were killed, flayed, burnt, some roasted and fried on coals; some seethed in pots, all which were shadows of what Christ endured, who is the only true propitiatory sacrifice, wherein provoked justice rests satisfied.

4. The effects of the sacrifices all either respect God, or sin, or the sinner. God was pacified or propitiated, the sin expiated, the sinner reconciled, that is to say justified, sanctified.

[1.] God was pacified, propitiated, or satisfied, the law being obeyed which he had instituted for the doing away of sin; not satisfied or propitiated as to the eternal punishment, by the mere sacrifice; but so far as to prevent many temporal judgments, which otherwise would fall upon them, for the neglect of God's ordinances; but the true propitiation is Christ: 1 John ii. 2, 'Who gave himself to be a propitiation

for our sins.' Propitiation implieth God's being satisfied, pacified, appeased to us, so as to become merciful to us.

[2.] The sin for which the sacrifice was offered was purged, expiated, as to the legal guilt; there was no more fault to be charged on them as to the remedy which that law prescribed; but the true purgation of the conscience from dead works belongeth only to the Son of God: Heb. ix. 14.

[3.] The effect on the sinner himself was, the sinner, coming with his sin offering, according to God's institution, was pardoned, or justified, so far as to quit him from temporal punishment, both before God and man. The magistrate could not cut him off, he having done what the law required for his sin or trespass; nor would God, he having submitted to his ordinance; yea, he was sanctified, so far as to be capable of legal worship: Heb. ix. 13, 'For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh,' etc.; but now as to Christ, the sinner is justified by the free and full remission of all his sins: Mat. xxvi. 28, 'For this is my blood of the New Testament, which is shed for many for the remission of sins,' and sanctified with an eternal and real holiness: Heb. x. 10, 'We are sanctified by the offering of Jesus Christ, once for all;' perfectly justified, and perfectly sanctified. Heb. x. 14, 'By one offering he hath perfected for ever them that are sanctified,' that is, with a perfection opposite to the legal institution, not with a perfection opposite to the heavenly estate, that cometh afterwards. The ordinances of the legal covenant did what belonged to them; but as to the removing of the internal guilt, and eternal punishment, they were not perfect without looking to Christ.

Thirdly, I come to the end and benefit. When God sent his own Son, surely he designed some great thing thereby; what was his end and design? 'He condemned sin in the flesh.' Two things must be explained—First, What is meant by condemning of sin; secondly, What is meant by these words, in the flesh.

1. What is meant by condemning of sin. To condemn it is to destroy it, because execution ordinarily followeth the sentence. Therefore the sentence is put for the execution; and the word condemn is used for weighty reasons. The gospel is speaking of justification, or our not being condemned. Christ condemned that which would have condemned us, by bearing the punishment of it in his own person. Sin had conquered the world, or subjected man to condemnation; therefore Christ came to condemn sin, that is, to destroy it. The question then is, whether the apostle doth hereby expound the mystery of sanctification or justification. I answer, both are intended, as they are often in these words which express the great undertaking of the mediator, which is to take away sin. There is a damning power, and a reigning power in sin; now if condemning sin be destroying of sin, or taking away its power by his expiatory sacrifice, then not only the pardon of sin, but the mortification of the flesh is intended.

2. What is the sense of those words, 'in the flesh'? Is it meant of the flesh of Christ, or our flesh? Both make a good sense; I prefer the latter. First, he condemned sin in the flesh, or by the crucified body of Christ, exacting from him the punishment due to sin. Secondly,

in our flesh, that is sin, which by our flesh rendereth us uncapable of fulfilling the law of God, or obnoxious to his vengeance. This was destroyed by the death of Christ, 'Our old man was crucified with him,' Rom. vi. 6: and in conversion the virtue is applied to us, when sin received its death's wound by virtue of Christ's death or sacrifice.

Use 1 is, Information. 1. To show the heinous nature of sin. God hath put a brand upon it, and showed how odious it is to him. Nothing short of the death of Christ could expiate such a breach between God and his creatures; Christ must die, or no reconciliation. Christ's death doth lessen and greaten sin; it greatens the nature of it, to all serious beholders; it lesseneth the damning effect of it to the penitent believer.

2. If Christ came to destroy sin, accursed are they that cherish it. These seek to put their Redeemer to shame, tie the cords the which he came to unloose: 1 John iii. 8. Christ 'came to destroy the works of the devil.'

3. Christ did not abrogate the law, but took away the effects and consequents of sin committed against the law. The sinner was obnoxious to the justice of the lawgiver and judge; the law could not help him, but the Son of God came to fit us again for our obedience.

Use 2 is, To exhort us to consider first our misery. How unavoidable our perishing was, had not God found out a remedy for us. In our corrupt estate, we neither could nor would obey the law; the duty became impossible, both as to the tenor of the law, and the temper of our hearts, and then the penalty is intolerable.

2. Our remedy lies in the incarnation and passion of the Son of God, that in so entangled a case he could find out a ransom for us. The goodness of God, that he sent his own Son; the power of God, that by this means the guilt and power of sin, with all the consequents of it, are dissolved.

Use 3 is, Direction in the Lord's Supper. 1. Here is the flesh of Christ, which is food for souls: John vi. 51, 'The bread that I shall give is my flesh, which I shall give for the life of the world.' In it he hath purchased grace and pardon of sin, which are the foundations of immortality.

2. The Lord's Supper is a feast on a sacrifice, a commemoration of Christ's sin-offering, or a standing memorial of his passion; a table spread for us in the sight of our enemies. How must we be conversant about it, as the Jews about the sacrifices? First, there is required an humble, broken, and contrite heart, confessing our sins: Ps. xlvi. 17, 'The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise.' Secondly, sensible, thankful, and comfortable, owning of God's love in Christ. When they had eaten the Passover, they were to rejoice before the Lord: Deut. xvi. 11. So should we after this feast prepared by God to feed and nourish our souls to eternal life.

SERMON V.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.—ROM. viii. 4.

HERE is the second end of our deliverance by Christ, that we might have grace to keep the law of God. The first was, that sin might be condemned in the flesh.

In the words we have:—

1. A benefit.

2. The persons that receive it.

First, The benefit. *That the righteousness of the law might be fulfilled in us.* How is this to be understood? of justification, or sanctification?

They that expound it in the former way, make this the sense, that Christ's active obedience, or fulfilling the law, might be imputed, and reckoned to us, as if done by us; but I cannot like this interpretation. First, because it is contrary to the apostle's scope, who speaketh not of Christ's active obedience, but the fruits of his death, or his being made a sin-offering for us. Secondly, the words will not bear it, for the apostle doth not say that the righteousness of the law might be fulfilled *for* us, but fulfilled *in* us. Thirdly, the doctrine itself is not sound, unless rightly interpreted; for though God, upon the account of Christ's passive obedience and satisfaction, doth forgive our sins, and his active obedience, as well as his passive, is the meritorious cause of our justification, as being a part of his humiliation, yet that cannot be said to be fulfilled in us, which was done by Christ; for God cannot be mistaken, and reckon us to fulfil the law, which we have not, and will not lie, and say we did it, when we did it not. It is enough to say, Christ obeyed, and suffered for our sakes, so as we might have the fruit and benefit of it. Fourthly, the consequent is pernicious, to say the law is fulfilled in us, as obeyed by Christ, for then we needed not to fulfil it ourselves; it is done to our hands already, and needeth only to be imputed to us by faith; but Christ, who suffered, that we might not suffer, yet did not obey, that we might not obey; but his obedience being part of his humiliation, is an ingredient into his satisfaction for our sins. Christ fulfilled all righteousness, and suffered, that our imperfection of obedience might not be our ruin.

2. It must be meant then of sanctification, that by the merit of Christ's death we are freed not only from the guilt, but tyranny of sin, that we might obtain grace to obey the law, or live holily; which will appear by the answering of two questions:—

[1.] What is meant by *δικαίωμα του νόμου*, or the righteousness of the law? I answer, the duty which the law requireth, or anything which God seeth fit to command his people. The law is holy, just, and good, and certainly was not given in vain, but to be a rule to believers in Christ.

[2.] How is it fulfilled in us? For there is the difficulty that pincheth. Can we fulfil the righteousness of the law? The law may be said to be fulfilled two ways:—

(1.) Legally, as a covenant of works.

(2.) Evangelically, as the rule of obedience.

(1.) Legally. No man that was once a sinner, and is still a sinner, can possibly fulfil the law; for he cannot be a sinner and no sinner at the same time, nor fulfil the law to a tittle. He that hath broken with God, cannot continue to be innocent; and he that hath flesh and spirit in him, cannot be absolutely perfect. That was determined before: ver. 3, 'what the law could not do, in that it was weak through the flesh;' and this is directly opposed to that.

(2.) Evangelically. And so the law can, and may be kept, or fulfilled sincerely, though not perfectly. The prevalency of the better part constituteth our sincerity. Justified souls have flesh and spirit, but they walk after the spirit. The mixture of infirmities showeth it is not done perfectly; for the corrupt principle hath some influence; yet not a prevailing influence; and God counteth that as done, which is sincerely done: Rom. xiii. 8, 'He that loveth another, hath fulfilled the law:' and Gal. vi. 2, and so 'fulfilling the law of Christ;' and Gal. v. 14, 'For all the law is fulfilled in one word, thou shalt love thy neighbour as thyself.' So the apostle supposeth the Gentiles might in a gospel manner fulfil the law: Rom. ii. 27, 'And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by the letter, and circumcision, dost transgress the law?' So that in our measure, we do fulfil the law, by the grace of Christ; not perfectly, for he supposeth them to have flesh, or sin in them, but sincerely, as they obey the inclinations of the better part—'walk not after the flesh, but after the spirit.'

Doct. That Christ was made a sin-offering for us, that the righteousness of the law might be fulfilled in us. I shall prove it by these considerations:—

1. That Christ came, not only to redeem us from wrath, but also to renew and heal our natures.

2. That our natures being renewed and healed, we are to walk in newness of life, according to the directions of the law of God.

First. That Christ came not only to redeem us from wrath, but to renew and sanctify us. I prove it—

1. From the constant drift and tenor of the scriptures. From his nature and office: Mat. i. 21, 'He shall be called Jesus, for he shall save his people from their sins.' *Denominatio est a potioribus*—from his chief work, which is to save his people from the guilt and power of sin. Guilt inferreth damnation, which is the evil after sin: but he hath his name from saving us from the evil of sin itself; for the great promise made to Abraham was in that: Gen. xii. 3, 'In thy seed shall all the nations of the earth be blessed;' that is, in Christ; but how blessed? That is expounded: Acts iii. 25, 26, 'Ye are children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus Christ, hath sent him to bless you, in turning away every one of you from his iniquities.' Observe there, what is the mediator's blessing; to turn away his people from sin. Man fallen was both unholy and guilty, liable to the wrath of God, and dead in trespasses and sins; and Christ came to free us from both. We cannot be sufficiently thankful for our freedom from

wrath, but we must first mind our freedom from sin. So when Christ is promised to the Jews: Rom. xi. 26, 'There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob,' there is his principal work. So from the end, why he actually came, and was exhibited to the world: Acts v. 31, 'Him hath God exalted to give repentance and remission of sins.' Repentance is nothing but a serious purpose of returning to God, and to that obedience we owe to God: 1 John iii. 5, 'And we know he was manifested to take away our sins, and in him is no sin;' to conform us to the law of God, by his own blessed pattern and example. Again: Titus ii. 14, 'Who hath redeemed us from all iniquity;' and this was the intent of his death: Eph. v. 26. It were endless to bring all that might be said upon this argument.

2. I prove it by reasons taken from the scripture. It must needs be so—

[1.] Because the plaster else would not be as broad as the sore; nor our reparation by Christ be correspondent to our loss by Adam. We lost not only the favour of God, but the image of God: and therefore till the image of God be restored in us we do not return to our first estate, nor are we fully recovered. The evil nature propagated from him is the cause of the misery and disorder of mankind. Guilt is but the consequent of sin. Now is he a good physician that only taketh away the pain and leaveth the great disease uncured? Certainly we cannot recover God's favour till we recover his image. A sinful creature, till he be changed, cannot be acceptable to God, neither live in communion with him for the present, nor enjoy him hereafter. We cannot enjoy communion with him now: 1 John i. 5, 6, 7, 'If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another.' Will the Lord take us into his bosom while we are in our sins? The new nature giveth us some knowledge of the nature of God. Can a new creature delight in the wicked? 2 Peter ii. 8, 'Lot's righteous soul was vexed from day to day.' You cannot imagine so, without a reproach to the divine nature; nor can we be admitted into his blessed presence hereafter: Heb. xii. 14, 'Without holiness no man shall see the Lord.' The ungodly, and the unsanctified, are banished out of his presence. Christ came not to make a change in God; to make him less holy, or represent him as less hating of sin. Otherwise,

[2.] Christ's undertaking would not answer the trouble of a true penitent, nor remove our sorest burthen. A sensible and compunctionate sinner is troubled not only with the guilt of sin, but the power of sin. There is the root and bottom of his trouble; his language is, Hosea xiv. 2, 'Take away all iniquity, and receive us graciously.' Pharaoh could say, Take away this plague; but an awakened, penitent, broken-hearted sinner will say, Take away this naughty heart. Therefore the promises are suited to this double distress: 1 John i. 9, 'If we confess our sins, he is faithful and just to forgive us our sins:' Micah vii. 18, 19, 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He will return again, and have compassion upon us: he will subdue our iniquities, and thou wilt cast all our sins into the depths of the sea.' They do not

only desire pardon and release from punishment, but grace to break the power of sin; as a man that hath his leg broken desireth not only ease of the pain, but to have it well set again. Therefore to them that are pricked at heart there is offered the promise of the Spirit: Acts ii. 37, 38. A malefactor condemned to die, and sick of a mortal disease, needeth and desireth not only the pardon of the judge but the cure of the physician.

[3.] To make way for the work of the Spirit. For the divine persons work into each other's hands; as the election of the Father maketh way for the redemption of Christ, so the redemption of Christ maketh way for the sanctification of the Spirit. All the divine persons are glorified in the reduction of a sinner; and they take their turn. The application of the merit of Christ, and the grace of the Spirit, are inseparable: Titus iii. 5, and 1 Cor. vi. 11. These individual companions, sanctification and justification, must not be disjoined. Under the law the ablutions and oblations still went together; the leaven and the altar, the washings and the sacrifices.

[4.] Christ's undertaking was not only for the benefit of man, but for the glory of God, to redeem us to God: Rev. v. 9; and therefore in the work of redemption, our happiness is not only to be considered, but God's honour and interest. Impunity, and taking away the guilt of sin, doth more directly respect our good; but sanctifying, and fitting us for obedience and subjection to God, doth more immediately respect his glory and honour. That he may be glorified again in mankind, who are fallen from him; it was for that man was made at first, and for that are we restored and made again. I proceed to the second consideration propounded.

Secondly. That our natures being renewed and healed, we are to walk in newness of life, according to the directions of the law of God; for principles are given for operation, and habits for acts, and a new heart for newness of life; and therefore regeneration first maketh us good, that afterwards we may do good. But that which I am to prove, is that this righteousness is to be carried on according to the law; for God having made a law, is very tender of it. I shall prove it by four reasons:

1. Christ came not to dissolve our obligation to God, but to promote it rather. Certainly not to dissolve it to free us from obedience to the law; for that is impossible that a creature should be *sui juris*, or without law; for that were to make it supreme, and independent, and so to establish our rebellion, rather than to suppress it. No, he came upon no such design, to leave us to our own will, to live as we list, without law and rule. He came to restore us to obedience, to bring us back again in heart and life to God: Luke i. 75, 'He hath delivered us from the hands of our enemies, that we might serve him in holiness and righteousness all the days of our lives.' To this end tended his doctrine: 'I came not to destroy the law, but to fulfil it:' Mat. v. 17. His example; He came to do what God had commanded, and to teach us to do the same: Mat. iii. 15, 'For thus it becometh us to fulfil all righteousness:' and Heb. v. 8, 9, 'Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation to them that obey him.'

2. Christ dispenseth by virtue of his merit, regeneration. or the spirit

of holiness, that all new creatures might voluntarily keep this law, though not in absolute perfection, yet by sincere obedience. This grace is dispensed to put us into a capacity of loving, pleasing, and obeying God; this is that he promiseth in the new covenant: Ezek. xxxvi. 27, 'And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.' So Jer. xxxi. 33, 'I will put my law in their inward parts, and write it in their hearts.' He doth not say, I will prepare them another law, as if the old law of God were to be abandoned and abolished, and some other precepts substituted in their room; no, but to make them conformable to it in heart and life, the new man is created after God for this end and purpose: Eph. iv. 24, fitted to obey the law; so that the great blessing of the gospel is grace to keep the law.

3. None enter into the gospel state but those that entirely and readily give up themselves to do the will of God; and therefore none can have benefit by the sin-offering and satisfaction of Christ but those that consent to return to the duty of the law and live in obedience to God. Surely God never pardoneth any while they are in rebellion, and live under the full power and dominion of sin; no, they must consent to forsake and return to the allegiance due to their proper Lord. This is evident; for the way of entering into the new covenant is by faith and repentance, is nothing else but a sincere purpose of new obedience, or living according to the will and law of God. It is defined to be a 'breaking off of sin:' Dan. iv. 27; and therefore the scripture runs in this strain: Isa. lv. 7, 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to me, saith the Lord, and I will abundantly pardon:' and Isa. i. 16, 'Wash you, make you clean,' and then 'though your sins were as scarlet, they shall be as white as snow.' The least that can be gathered from these places, is, that a serious vow and thorough resolution of new obedience, are necessary to begin our interest in the grace of the new covenant.

4. The more we fulfil our covenant, vow, and resolution, by obeying the law, our right is the more clear, and evident, and more confirmed to us; our participation of the blessings of the gospel is more full, and our comfort more strong: Ps. cxix. 165, 'Great peace have they that love thy law, and nothing shall offend them;' and Gal. vi. 16, 'As many as walk according to this rule, peace and mercy be upon them.' God loveth us the more, the more we obey his law. It is holiness maketh us more amiable in his eyes, and the objects of his delight. God loveth us as sanctified rather than pardoned; we love him as pardoning and forgiving so great a debt to us; but he delights in holiness or the impress of his own image upon us: Prov. xi. 20, 'The upright in the way are his delight.' When the Spirit hath renewed us according to the image of God, we are made objects of his complacency. Now we know God's love by the effects; and therefore the more we act and draw forth this grace, the more God rewardeth our obedience with the sense of his love, and the comforts of his Spirit. The sum of all religion is to love God, and to be beloved of him; to love him and obey him is our work; and to be beloved of him is our reward and happiness. Now the one followeth the other: John xiv. 22, 23, 'Lord! how is it that thou wilt manifest thyself to us, and not

unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.' As we increase in holiness and obedience, we increase in the favour of God.

Use 1 is Information. It informeth us of several important truths:—

1. That the law is a law of perfect purity and holiness, for he speaketh here of the righteousness of the law, *δικαίωμα νόμου*. So David: Ps. cxix. 140, 'Thy law is very pure, therefore thy servant loveth it;' and Ps. xix. 8, 'The commandment of the Lord is pure, enlightening the eyes.' It must needs be so, if we consider the author of it, God himself; and every thing that hath passed his hand hath his character and impress upon it; it is a law not only fit for us to receive but for God to give; it is the copy of his holiness. It is all one with the image of God which man had in innocency. Now the image of God consisted in righteousness and true holiness. Adam's principle of obedience was also his law and rule; he had that written upon his heart which was afterwards written upon tables of stone; and therefore if a man would cleanse his heart and way, he must study the word of God: Ps. cxix. 9, 'By what means may a young man cleanse his way? by taking heed thereunto according to thy word.' It is not guide his way, but cleanse his way; for even the youngest are defiled. Man's heart naturally is a sink of sin, and there is no way to make his heart clean, and his way clean, but by taking God's counsel in his word. A young man that is in the heat and strength of his lusts, may learn there how to be purified and cleansed.

2. That this law standeth in force. We are freed from the condemning, but not from the directing power thereof; but it always remaineth as a rule of our new obedience. Surely it is in force now; for there is no liberty given to men to live in sin; God will not spare his people when they transgress it by scandalous or heinous sin: Prov. i. 31, 'Therefore they shall eat of the fruit of their own way, and be filled with their own devices.' Though they be the dearly beloved of his soul, the eternal punishment shall not be inflicted upon them, yet they shall smart for the breaches of his law. On the other side they find much encouragement, comfort, and peace when they set themselves exactly to keep it, they can from experience speak much of the gracious reward of obedience: Ps. cxix. 56, 'This I had because I kept thy precepts.' Yea, in the state of heavenly glory, the law as purely moral is still in force; for we are everlastingly bound to love God and one another.

3. That the righteousness of the law may be fulfilled in us. I prove it by this argument. One of these three things we must say, either (1.) that no obedience is now necessary to salvation, or (2.) that the perfect obedience is still necessary, or (3.) some measure of obedience to the law by the ordinary aids of grace, vouchsafed to us in the new covenant, is possible and sufficient. The first we cannot say; for then there would be no necessity of new obedience or holiness. But the scripture condemneth that every where, showing us that we are 'God's workmanship, created in Christ Jesus to good works,' Eph. ii. 10; and 'purified to be a peculiar people, zealous of good works,' Tit. ii. 14. The second we cannot say that a whole perpetual, perfect, personal

obedience to the law is still necessary; for then there would be no hope for them that cannot perfectly fulfil the law, which no man living can do: Ps. cxliii. 2, 'Enter not into judgment with thy servant, for in thy sight shall no man living be justified.' Therefore the third thing we must say, that there is such a measure of obedience necessary, as is sufficient to salvation, and possible by grace, and they that attain to it, the scripture pronounceth them blessed: Luke xi. 28, 'Blessed are they that hear the word of God and keep it;' and John xiii. 17, 'If ye know these things, happy are you if you do them.'

4. That the righteousness of the law not only can, but must be fulfilled in us, or else we are yet in our sins, and have no portion and interest in Christ: 2 Cor. v. 17, 'Whosoever is in Christ is a new creature.' And a new creature must have a new conversation, for 'all old things are passed away, and all things are become new.' They are enabled in some measure to fulfil the law of God. Christ being the lawgiver of the Church, or renewed state of mankind, hath set down the terms of life and death; to his terms we must stand or fall: now, 'He is the author of eternal salvation to them that obey him,' Heb. v. 9. Therefore every one that would be delivered from wrath to come, must look after holiness, and obey God according to his will declared in his law. Certainly Christ died not to purchase an indulgence for us to live in sin; the law hath not its right, it looketh like a law given in vain, if it be not obeyed.

5. This fulfilling of the righteousness of the law is wrought in us by the Spirit, as the fruit of Christ's purchase; this real, solid righteousness is wrought in our hearts by the operation of the Spirit; for those that have it are described to be, 'those that walk after the Spirit, and not after the flesh.' Therefore do not resist his work, nor grieve the Spirit of Christ, nor quench his motions when he cometh to work it in you, but submit to all his healing methods. And this Spirit we have from Christ as the fruit of his sin-offering: Titus iii. 5, 6, '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, which he shed on us abundantly through Jesus Christ our Saviour.' He obtained that grace whereby we may keep the law; having satisfied for us as a Mediator, he becometh an author and fountain of life. Upon him you must depend, and to him must you look for it.

Use 2 is Reproof to two sorts of people:—

1. To the carnal world, who think that the children of God are too strict and precise, and make more ado about salvation than needs. Certainly if we consider the tenor of God's law, and the exactness of divine justice, what rule and law we must live by, and to whom we must give an account, the best of God's children do no more than needeth; as the wise virgins could not spare one jot of their oil, Mat. xxv, 9, 'Not so, lest there be not enough for us and you.' David admireth the brightness of the sun first, and then the purity of the law; and how doth he close up that meditation? See Ps. xix. 12, 'Who can understand his errors? cleanse thou me from secret sins.'

2. Professing Christians are also to be reproved for that lazy and cowardly spirit that is in them; and because they are so impotent, and feeble, and backward to their duty. By their backwardness they

wrong the law, for they do not give it its due. Christ hath, indeed, freed us from the curse of the law, but not from the obedience of it. And by this feeble and dastardly spirit they wrong the grace of the Redeemer, and the new covenant. Obedience to the law is most strongly enforced out of the grace of the gospel; for thereby we are enabled to perform it. Christ did not only fulfil the law for us, but doth also fulfil it in us by his Spirit; and shall we after such provision, sit down lazily, and be discouraged with every difficulty, and have our resolutions broken with every assault of temptation? Men spare their pains, and do not improve the grace offered, and then cry out they are weak and unable. This is like lazy beggars, that personate and act diseases, because they would not work. Set your hearts thoroughly to obey God, and see what he will do for you.

Use 3. If this were the end of Christ's coming, and dying, then let us be exhorted to seek after sanctification by the Spirit of Christ.

1. This is one part of our salvation, as well as remission of sins. We often consider Christ as dying for our pardon; we should as much consider him as dying to renew and heal our natures, that we may be recovered to our obedience to God, to crucify the old man, to give us the spirit of holiness. Surely he is made sanctification to us, as well as righteousness; 1 Cor. i. 30, 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' If Christ should abolish wrath, and let alone sin, it were to take away the lesser evil, that the greater may remain.

2. It is not only part of our deliverance, but the better part. Pardon giveth us an exemption from punishment, but sanctification giveth us freedom from a corrupt heart. Surely sin is worse than pain, a moral evil is worse than a natural evil, vice than misery. Once more. By holiness, we more resemble God; for holiness and goodness is his very nature: 1 Pet. i. 4, 'He hath given us precious promises, whereby we are made partakers of the divine nature.'

3. Holiness is a means to the rest: pardon and life are the great blessings of the covenant. Now there is no obtaining pardon till regeneration and conversion; for God doth not pardon while we are in our sins; and life and heaven we cannot have till sin be quite done away, for we are not introduced into the presence of God, till we be complete in holiness: Eph. v. 27, 'That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish:' Col. i. 22, 'To present you holy, and unblameable, and unreprovable in his sight:' Jude 24, 'And to present you faultless before the presence of his glory.' During life, obedience is but imperfectly begun; but when it is completed and finished we do not stay out of heaven one moment; then are we fully made free from sin.

Use 4 is to put us upon trial and self-reflection. Is the righteousness of the law fulfilled in us?

1. We begin to fulfil it when we set ourselves to obey the will of God, taking his law for our rule and his promises for our encouragement. This resolution is the fruit of regenerating grace if it be sincere; and it argueth a renewed heart and conscience: Heb. xiii. 18, 'Pray

for us, for we trust we have a good conscience;' and hath in it perfection of parts, though not of degrees.

2. This must be seconded with answerable endeavours. ἵνα πληρωθῇ noteth a continued act; to have the righteousness of the law fulfilled in us is not the work of one day, but implieth a constant walk and obedience to motions after the Spirit.

3. We must endeavour to be more complete every day: Luke i. 6, 'They were righteous before God, walking in all the commandments and ordinances of the Lord blameless;' and Col. iv. 12, 'Labouring for you, that you may stand complete in all the will of God.' So we read of some that were 'full of all goodness:' Rom. xv. 14, and 'full of good works:' Acts ix. 36, as we find in Dorcas. It is the fault of most Christians, that they beat down the price of religion as low as they can, and so make a hard shift to go to heaven.

4. Our begun-sanctification shall be perfected before Christ hath done with us: Col. i. 28, 'That we may present every man perfect in Christ Jesus.' Here we are very imperfect, but it shall be perfectly fulfilled.

SERMON VI.

They that are after the flesh do mind the things of the flesh; and they that are after the spirit, the things of the spirit.—Rom. viii. 5.

This scripture containeth a notable character of those that are interested in the privileges of the gospel, and will help you in your assuring work, or making out your claim and title. In the words you have:—

1. An intimation of two sorts of persons; they that are after the flesh and they that are after the spirit.

2. Their different disposition and practice are compared and set forth:—

[1.] By the act: they both mind their several affairs.

[2.] By the object: things of the flesh from things of the spirit. Different persons, different objects, and different affections.

Thus you may in one view and prospect discern the scope and intent of the place. I shall lay it before you in several propositions, and then apply all together.

1. There are two sorts of men in the world—some after the flesh and some after the spirit.

2. That these two sorts of men have two different objects—the things of the spirit and the things of the flesh.

3. That men discover their temper and constitution of soul by their favour or affection to either of these objects.

Doct. 1. There are two sorts of men in the world—some after the flesh and some after the spirit. So it must be. There is a twofold original; which produceth a twofold principle, which is acted by a twofold assisting power; and this bringeth them under a twofold covenant, which maketh way for a twofold final estate, into which all the world issueth itself.

1. There is a twofold original; some are only born, others new born; the renewed, and the unrenewed: John iii. 6, 'That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.' Some remain under the power of corrupt nature; others are regenerate and renewed by the Spirit.

2. This twofold original produceth a twofold principle; that men are led by flesh and spirit, which are always contrary one to another: Gal.' v. 17, 'The flesh lusteth against the spirit, and the spirit lusteth against the flesh; and these two are contrary one to the other.' Men, if they be merely such as nature hath left them, are governed by the flesh, or their own carnal inclinations. Others are led by the spirit, walk after it, as ver. 1. They that are born again, have a new principle set up in their natures, to incline them to God.

3. These two principles are supported and assisted with contrary powers. They that are governed by the flesh, are also acted by Satan; he rules and works in them: Eph. ii. 23, 'Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now ruleth in the children of disobedience; among whom also we had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.' There are all the enemies of our salvation. They that follow inbred corruption as their guide, fall into the devil's share, who hurrieth them on in a way of sin, more vehemently than otherwise they would do. But now those that are led by grace, or a new principle, or the new nature, as their guide, they are assisted and acted by the Spirit of God: Rom. viii. 14, 'As many as are led by the Spirit of God, they are the sons of God; the Spirit is their guardian and keeper; he exciteth and worketh up the habit of grace into greater power and activity.' Now, being under such contrary powers, no wonder that they are so different in their courses, and so contrary one to another. It is said, Prov. xxix. 27, 'The wicked is an abomination to the just: and he that is upright in his way is an abomination to the wicked.' Their birth is different, the inward principle by which they are guided is different, nature and grace; and they are under different assisting powers, either under the power of Satan, or under the power and conduct of God's Holy Spirit; and therefore no wonder that their course is different, and that there is enmity between both the seeds. A godly man cannot delight in a wicked man, and a wicked man cannot abide the godly. The ground of friendship is *eadem velle et nolle.* Similitude, and likeness of mind and disposition, only the enmity and contrariety is carried on with some difference. The godly pity the wicked, but the wicked hate the godly, because they are against that course of life that they choose. They think it strange they do not run with them to the same neglect of God, and carelessness of heavenly things; and therefore they speak evil of them, 1 Peter iv. 4; and despitefully use them, 1 John iii. 12, as Cain hated Abel.

4. As they are under different assisting powers, so they are under a distinct covenant. The carnal are under the covenant of works, the duty of which is to them impossible, and the penalty intolerable. They are under the condemning power of the law: Rom. viii. 6, 'To be carnally minded is death;' it maketh them liable to the death threat-

ened in the first covenant. But, on the contrary, they that are under the blessed conduct of God's Holy Spirit, and obey the dictates of the new nature begun in them, are under a covenant of grace, where their sincere obedience shall be accepted, and their failings pardoned : Gal. v. 18, 'If ye be led by the Spirit, ye are not under the law.' They are still under the law, as a rule of obedience, but they are not under the curse and rigour of the law. The law in its rigour pronounceth death on every failing; so they are not under the law; but being in some measure enabled to do what the law requires, they are pardoned in what they fall short.

5. These two covenants issue themselves into two places or eternal states, heaven and hell. To the carnal, the scripture denounceth God's eternal wrath; to the spiritual, God's favour and life eternal. The scripture is plain and positive with us : Rom. viii. 13, 'If ye live after the flesh, ye shall die; but if ye, through the spirit, mortify the deeds of the body, ye shall live :' Gal. vi. 8, '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.' All mankind, after they have acted their parts in this world, and God cometh to shift the stage, go into one of these two places. Well then, here is our first step, that the whole world is comprised in one of these two ranks; there is no neutral or middle state; either they are guided by the flesh (as all men are in their unregeneracy)—and if they continue so in a constant slavery to their lusts, their end shall be everlasting perdition—or else they are guided by the Spirit and obey the motions of grace, and make it their business and main employment to please God, and enjoy communion with God; and their end shall be eternal life. It is a question you should often and seriously put to your souls, Shall I be saved, or shall I be damned? If you have any sense and spark of conscience left you when you are sick and dying, you will then put it with great trembling and anxiousness of heart, Poor soul! whither am I now going? It is better to put it now, when you have opportunity to correct your error, if hitherto you have gone wrong. Every man would know his own destiny, what shall become of him, or what is in the womb of futurity, concerning the state of his affairs; as the King of Babylon stood in the heads of the way, to make divination. Now, no destiny deserves so much to be known as this. If the question were, shall I be rich or poor? happy, or miserable in the world? it were not of such great moment; for these distinctions do not out-live time, but cease at the grave's mouth; but this question is of greater moment than so, whether I shall be eternally miserable, or eternally happy? It is foolish curiosity to inquire into other things; they are not of such importance that we should know them beforehand; but it concerneth us much, to know whether we be in a damnable or saveable condition; if we be in a damnable condition, to know it whilst we have time to remedy it; if we are heirs of salvation, the assurance of our interest will preoccupate our blessedness, and will be a great encouragement to us in the way of holiness for the present. Now, nothing will sooner decide this great question than the business we have in hand, whether we be after the flesh or after the spirit; for between these two, heaven and hell is divided. These two divide both the present world and the world to

come. I thought good to premise this, that you may consider the weight of the case in hand.

Doct. 2. That these two sorts of men have two different objects, the things of the spirit and the things of the flesh, *τὰ τοῦ πνεύματος καὶ τὰ τῆς σαρκὸς*; the one suits with the one, and the other with the other.

1. *τὰ τῆς σαρκὸς*—the things of the flesh. Let us first know what is meant by flesh, and then we shall better understand what are the things of the flesh.

By the flesh is not meant the mass and substance of our fleshly bodies, or the outward part in which our soul is seated, and by which it performeth its functions and operations, but the vitiosity and corruption of human nature, inclining and addicting itself to the interests of the bodily life. There are the inclinations of the flesh, and the interests of the flesh. The inclinations of the flesh are the evil lustings of corrupt nature; and the interests of the flesh are the things that feed this corruption, or gratify these evil inclinations; the same with *τὰ σαρκὸς*, in the text. Now these are of two sorts:

[1.] Things apparently evil, as all vices and sins: Gal. v. 19, 20, '*Ἔργα σαρκὸς φάνερα*—' The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.' Though the inward root from whence these things flow be hidden, yet these effects are apparent rank weeds, that smell strong in nature's nostrils. These are not all, but he concludeth it with a such like; and instanceth in these, as the most known, and most commonly practised; as the commandments forbid the grosser sin in the kind, some serve the flesh in a more cleanly manner. And mark in the things enumerated, some belong to the blind and corrupt will, as idolatry and heresy; some to the depraved will, as witchcraft and hatred; some to the affections both of the irascible faculty, as emulation, wrath, strife; some to the concupiscible, as uncleanness, revellings; some to the sensual appetite as adultery and drunkenness. He instanceth not only in the grosser evils, as adultery, but wantonness, or any unseemly behaviour, that tendeth to excite the lust of filthiness in ourselves or others: not only in witchcraft, but hatred or malice, which is a temptation to it; not only in murder, but wrath and strife; not only in drunkenness, but revelling, riotous feasts, and meetings. There is a difference between sins; but the least is to be avoided, if we would shun the greater.

[2.] Things good in their own nature, but immoderately affected, as all the comforts and appurtenances of the bodily life, which are used as baits of corruption, as worldly profits, honours, and pleasures, some that immediately tend to the pleasing of the flesh, as bodily pleasures; others remotely, as they lay in provision for that end. What are here called the things of the flesh, are elsewhere called earthly things: Phil. iii. 19, 'They mind, *τὰ ἐπίγεια*, earthly things;' such things as, if rightly used, would be comforts in our passage, but through our folly prove snares. Meat, drink, marriage, pleasures, profits, preferments, ease, idleness, softness, daintiness—these things immoderately sought, not in respect to God, or in subordination, but opposition to heavenly things, become baits of corruption, and fuel wherewith to feed the flesh.

While men seek them for themselves, and only to please themselves, they are not *adjumenta*, helps to heaven, but *impedimenta*, lets and snares. Our greatest danger doth not lie in things simply evil, but in lawful things. Carnal men esteem these things as the best, and place their happiness in them; these things they affect, and love, and like, and care for: so that the heart is turned off from God and the pursuit of better things, to entertain itself with these baser objects. This is to seek out baits for the flesh; for the flesh is nothing else but the corruption of nature, which inclineth us to any inferior good, and diverteth us from things truly good and spiritual, as communion with and enjoyment of God. Well, now we have suited those that are after the flesh, with an object proper to them, and agreeable with their inclinations.

2. The next thing is, what are τὰ τοῦ πνεύματος—'the things of the Spirit?' They are all things pertaining to spiritual life and godliness. You may conceive of them thus:

[1.] Such things as the Spirit revealeth. Now he revealeth the mysteries of salvation, or the deep things of God in Jesus Christ, which the natural man is not capable of: 1 Cor. ii. 14. The whole doctrine of godliness, or salvation offered by God in Christ, is the element of the renewed man, his life and soul is bound up in it: Ps. cxix. 103, 'How sweet are thy words unto my taste?' But a natural man savoureth not these things, nor knoweth them, nor loveth them, if he be told of them. They that are in a common way partakers of the Spirit, are said to 'taste the good word,' Heb. vi. 4. So far as the Spirit worketh upon them, so far they have a relish for these things.

[2.] Such things as the Spirit worketh, καρπὸς πνεύματος: Gal. v. 22, 'The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, patience, meekness;' all internal excellences. The renewed man ever seeks to excel and advance in these things; not to trim the body, but to deck and adorn the soul: 1 Pet. iii. 3, 4, 'Whose adorning, let it not be the outward adorning of plaiting the hair, and wearing of gold, and putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.' All his desires are to be 'strengthened with might in the inner man by the Spirit,' Eph. iii. 16. He rejoiceth, and faints not under troubles, while the inward man is safe; 2 Cor. iv. 16, for 'as the outward man decreaseth, the inward man is renewed day by day.' If they can keep grace alive in their souls, that is their care, their business, their comfort. The natural heart is altogether taken up about the outward man, but the renewed heart about the inward man, and an increase in holiness, or spiritual strength; for that is the great product of the sanctifying Spirit, and that which they should mainly look after.

[3.] Such things as the Spirit urgeth and inclineth unto; and these are communion with God here, and the full enjoyment of God hereafter. The great impression which the Spirit leaveth upon the soul is a tendency towards God; for his office is to bring us to God, into communion with him here. God, as a Judge, by the Spirit of bondage, drives us to Christ as a Mediator; and Christ, as a Mediator, by the

Spirit of adoption, bringeth us to God as a Father: Rom. viii. 15, 'Ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba Father.' One of the things which the Spirit urgeth us to look after is the favour of God: Ps. iv. 6, 7, 'Lord, lift up the light of thy countenance upon us,' etc.; and communion with him here: Ps. xvii. 15, 'As for me, I will behold thy face with righteousness; I shall be satisfied when I awake with thy likeness;' and the full enjoyment of God hereafter: Rom. viii. 23, 'We ourselves, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies:' 2 Cor. v. 5, 'Now he that hath wrought us for the self same thing, is God, who also hath given unto us the earnest of the Spirit,' always groaning, longing to live with God for ever. So when the unregenerate and regenerate are spoken of as two contrary minds and affections, Phil. iii. 19, 20, the one are said to mind earthly things, the others are said to have πολίτευμα, their conversation, in heaven. The flesh draweth us off from God to things earthly and fleshly; but the Spirit's work is to raise the heart to things eternal and heavenly, that our main business might be there. Well now, the things of the Spirit are all those things that are agreeable to the new and spiritual life, as righteousness, peace, grace, and glory, the image of God, and word of God; these things suit with the new nature.

Doct. 3. That men discover their temper and constitution of soul by their respect to either of these objects. To evidence this to you

1. I will show you what this minding is,
2. Give you some observations,
3. The reasons of the point.

1. What is this minding or respect? Answer.—It may be considered simply, and apart; or comparatively, our respects to these contrary objects being compared together.

[1.] Simply, by itself. Our minding is bewrayed by the three operations of man—thoughts, words, and actions. That which he minds he often thinks of, speaks of, and seeks after, be they the things of the flesh, or of the spirit, the life and vigour of our souls are seen in thinking, speaking, and acting.

(1.) Men's thoughts will be where their hearts are, and their hearts are where their treasure is; Mat. vi. 21. Carnal men are brought in thinking of their worldly affairs: Luke xii. 17, 29, διελογίσατο, and he 'dialogued with himself.' Not that it is simply unlawful to mind our earthly business: I bring it to show the temper of the men; their hearts are always exercised with such kind of thoughts, talking with themselves. And on the other side, godly men are remembering God and heaven, and pleased with this kind of thoughts. 'My soul remembered thee in the night;' and they are described: Mal. iii. 16, 'They that feared the Lord, and thought upon his name.'

(2.) The same is true of words also, they declare the life and vigour of our spirits, for there is a quick intercourse between the tongue and the heart: 1 John iv. 5, 'They are of the world, and speak of the world, and the world heareth them;' men's speeches are as their temper is: Prov. x. 20, 'The tongue of the just is as choice silver, but the heart of the wicked is little worth.' When the heart is stored with

knowledge, and biassed by spiritual affections, they will enrich others with their holy, savoury, profitable discourse; but a drowsy, unsanctified heart in man, bewrayeth itself by his speeches and communications with others.

(3.) By actions, or what we seek after: if all our business be to gratify the flesh, Luke xii. 21; or sowing to the flesh, Gal. v. 8; it argues a fleshly mind. On the other side, they that have a spiritual mind, make it their business to grow in grace: Phil. iii. 13, 'This one thing I do, forgetting the things that are behind, I press forward towards the mark of the prize of the high calling in Christ Jesus.' They labour for spiritual and heavenly things: John xvii. 27, 'Seek the things that are above:' Col. iii. 1, 'They mind the things of the Spirit.'

[2.] Comparatively, so the mark must be interpreted. The simple consideration is not so convictive as the comparative.

(1.) Partly, because all minding the flesh is not sinful, but an over-minding the flesh. The body hath its necessities, and they must be cared for. Yea, take the flesh for sensitive appetite, to please it with lawful satisfactions is no sin; for it is a faculty put into us by God, and in due subordination to religion may be pleased. To please it by things forbidden is certainly a sin; and to prefer it before the pleasing of God is a great sin indeed, for it is a character of them who are in a state of damnation, that 'they are lovers of pleasures more than lovers of God,' 2 Tim. iii. 4. Therefore though we must observe our thoughts, words, and actions, yet it must be thus interpreted not to condemn every act, but that we may know in what proportion the vigour of mind is manifested and carried out to either of these objects, by thoughts, words, or actions. If our thoughts of the world shut out all thoughts of God, Ps. xii. 4, 'God is not in all their thoughts.' If our thinking of spiritual things be too rare, unfrequent, and unpleasing to us, we are after the flesh. So for words, if we are heartless in our talk of heavenly things, and we are in our element when speaking of carnal things, and when a serious word is interposed for God, we frown upon the motion. So for actions, compare men's care for the world with their care for their souls; if they more earnestly and industriously seek to please the flesh than to save their souls, it is a sign the flesh and its interests are predominant in them; all things are done superficially, and by the by in religion, not as becomes those that work from and for life, with any diligence and fervency. There is no proportion between endeavours for the world, and their preparations for eternal life; all is earnest on one side, but either nothing is done, or in a very slight manner on the other side; their thoughts, and love, and life, and strength are wholly occupied and taken up about the things of the flesh.

(2.) Partly, because we must distinguish between the sin of flesh pleasing, and the state of flesh pleasing; for a man is to judge of his spiritual condition, not by single acts, but his state, or the habitual frame of his heart. Who is there among God's own children who doth not mind the flesh, and too much indulge the flesh? But they who make it their business to please the flesh, are over careful about it: Rom. xiii. 14, 'Who make provision for the flesh, to fulfil the lusts thereof;' and so indulge the minding of the flesh, as not to mind the things of the spirit, so that vain pleasures do exceed their delight in

God, and kill it yet more and more, and bring a slavery upon themselves, which they cannot help: Tit. iii. 3, 'Serving divers lusts and pleasures,' and being captivated by the fleshly part, they have contracted a strangeness and enmity to God and his ways: Rom. viii. 7. They that have no relish for the joys of faith, and the pleasures of holiness, and do habitually prefer the natural good of the body, before the moral, spiritual, and eternal good both of body and soul, these are in a state of carnality.

2. The observations upon the point.

[1.] This minding of the flesh must be interpreted not with respect to our former estate; for alas! all of us in times past pleased the flesh, and 'walked according to the course of this world,' and 'had in time past our conversation in the lusts of the flesh, fulfilling the will of the flesh, and of the mind,' Eph. ii. 3. It was God that loosed our shackles: Tit. iii. 3, 'We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, etc., but after the kindness and love of God appeared towards mankind,' etc. If we yet please the flesh we are not the servants of Christ; but if we break off this servitude, God will not judge us according to what we have been but what we are.

[2.] To know what we are we must consider what principle liveth in us, and groweth and increaseth; and on the other side, what decreaseth, the interest of the flesh or the interest of the spirit; for these two are contrary, and the one destroyeth the other. The love of the world, and the flesh, estrangeth us from God: 1 John ii. 15, 'Love not the world, nor the things of the world; if any man love the world, the love of the Father is not in him.' On the other side, minding the things of the spirit deadeneth our affections to the world and the baits of the flesh. The conversation in heaven is opposed to the minding of earthly things: Phil. iii. 19, 20, 'Whose God is their belly, whose glory is in their shame, who mind earthly things; but our conversation is in heaven.' So much of affection as we give to the one, we take from the other: Col. iii. 2, 'Set your affections on things above, and not on things of the earth.' Now we are to consider if we grow more brutish, forgetful of God, unapt for spiritual things, the flesh gaineth; but if the spiritual inclination doth more and more discover itself with life and power in our thoughts, words, and actions, the flesh is in the wane, and we shall be reckoned among those that walk not after the flesh, but after the spirit; we have every day a higher estimation of God, and Christ, and grace, and heaven, and thereby we grow more dead to other things.

[3.] Some things more immediately tend to the pleasing of the flesh; others more remotely. Immediately, as bodily pleasures, and therefore our inclinations to them are called fleshly lusts, as distinguished from worldly lusts, Tit. ii. 12; or from the lusts of the eye, and pride of life, 1 John ii. 16; and these are intended, when it is said, 1 Peter ii. 11, 'Abstain from fleshly lusts which war against the soul;' that is, those inclinations which carry us to vain and sordid pleasures. Other things more remotely, as they lay in provision for that end, as the honours and profits of the world; as all religion is pleasing God, so all that is opposite to it is pleasing the flesh. Some please it one way, some another; though a man be not voluptuous, yet he may be guilty of minding the things of the flesh, because the world lieth nearest to his

heart, and so he is taken off from care of and delight in better things: 'envy, emulation, wrath, strife, division make us carnal,' 2 Cor. iii. 3. Namely, as we bustle and strive for greatness and esteem in the world, though they are not sordidly given to brutish pleasures, and worldly lusts, are called foolish and hurtful lusts, which drown men in perdition and destruction: 1 Tim. vi. 9. Therefore fleshly minding must be applied to any thing that inticeth us to neglect things spiritual and heavenly, for the world and the flesh suit; one is the affection, the other the bait.

[4.] Some please the flesh in a more cleanly, others in a more gross manner; as some men's sins are open and manifest, and stink in the nostrils of God, as whoredom, drunkenness, and the like. Now though we fall not into these sins, but escape the pollutions of the world, yet there is a more secret, carnal minding, wherewith we may be tainted, as when we let loose the heart to such alluring vanities as draw us off from God, and Christ, and heaven; and the savour and relish that we have for outward things obstructeth and quencheth the heavenly life, as much as those baser lusts that are more shameful and hateful in the world. Some are disengaged from gross sins, but yet wholly live to themselves, and the pleasures of their fleshly mind; whereas the spiritual living is a living unto God, and subordinateth all things to our great interest; and till we return to God from whom we have strayed, there is little difference what way of sin we choose; we are all gone astray, but every one his own way, Isa. liii. 6.

[5.] The prevalency of the carnal or spiritual mind is known by observing what we mind seriously, resolutely, willingly, constantly.

(1.) Seriously, and in good earnest. Some seek after worldly things in good earnest, but spiritual and heavenly things in an overly, careless, and perfunctory manner. Now it is easy to know to what sort they are to be reckoned, for where the strength of the soul is employed there our mind is. The scripture adviseth us to moderate our affections to earthly things, to rejoice here, as if we rejoiced not; to mourn here, as if we mourned not; to use all things as not over-using them; and many mourn for sin, as if they mourned not; and rejoiced in God, as if they rejoiced not; seek after heavenly things superficially and by the by, not with their chief strength and care: Mat. vi. 33.

(2.) Resolutely, so as to carry it on whatsoever difficulties and oppositions we meet with: Neh. iv. 6, 'The wall was built, for the people had a mind to the work.' It was a great charge for a wasted people to undergo, being newly returned from the captivity; and there was a great opposition, for they were fain to use sword and trowel together, they did work with one hand, and held the sword with the other hand to fight; but it went on, for the people had a mind to the work. We make our way to heaven by conflict and contest every step, till we are resolved and cleave to the Lord with full purpose of heart, whatever it costs us: Acts xi. 23, 'He exhorted them, that with purpose of heart they would cleave unto the Lord.' We make no work in religion until we so mind these things that we come to such a resolution as Paul had: Ἑτοίμως ἔχω: Acts xxi. 14, 'I am prepared, I am ready, not only to be bound, but to die at Jerusalem for the sake of the Lord Jesus Christ.' Such a resolvedness there is also in minding the things

of the flesh. When they put up many sad wound and check of conscience, overlook their conveniences in the world, credit, interest, sacrifice whatsoever should, is dear and precious to them, to follow their lusts.

(3.) Willingly. How constrained are most men's duties? Their thoughts of God, their prayers to him, their attendance on his word; doing all they do as a task, rather than going about it as a willing and pleasing employment, as Saul said, that he 'forced himself:' 1 Sam. xiii. 12. He pleadeth it as an excuse of his sin, as committing it out of necessity; but it is a just account of most men's worship, they are held to it by force; the heart liketh it not, seeketh to slide away, and they are glad when they are enlarged, and can divert to other things. On the contrary: Ps. civ. 35, 'I will be glad in the Lord, my meditation of him shall be sweet;' this for thoughts. For words: John iv. 32, 'My meat and drink is to do the will of him that sent me.' They are in their element when discoursing and promoting the interest of God. For actions and endeavours: Ps. xl. 8, 'I delight to do thy will, O God:' 1 John v. 3, 'His commandments are not grievous;' nothing is more pleasing to them than when they are thus employed.

(4.) Constantly. This is that which is mainly to be observed, the constancy of our operations, as to things of the flesh and of the spirit.

(1st.) For thoughts. What thoughts have you of God and Christ and the world to come? You mind the world's days, weeks, months, years, it cannot be denied; but if you can never find leisure for God, Christ, and heaven, not in one of a hundred, or a thousand, yea, or twenty thousand thoughts, can you be said to mind the things of the spirit? Did you ever shut the door of your hearts upon vain objects? Cast them out with indignation, as you divert and shift from the thoughts of God, or regarding your last end and great work; we that should retire for the meditation of God banish him out of our minds: Job xxi. 14, 'We say to the Almighty, Depart from us.' We like not these serious reflections, and cast them out.

(2d.) For words. How much, how often, and delightfully do you speak of God and the things of the world to come? Do you show this respect for God, or those useful and necessary things which concern your own salvation and the salvation of others? Speech must be guided by prudence, and you must consider not only what you must do, but others will bear; but as to yourselves, you are to observe the vigour of your own spirits, which way it is most let out. To be pent up in carnal company is a grief to a godly heart. It is a grief to him to hold his peace from good: Ps. xxxix. 2, 3, 'I was dumb with silence, I held my peace even from good, and my sorrow was stirred, my heart was hot within me, while I was musing the fire burned.' But in holy company 'they that fear the Lord speak often one to another:' Mal. iii. 16. In the general, men will speak as they are affected: Ps. xxxvii. 30, 'The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.' He studieth to glorify God, and edify others, because the law of God is in his heart: ver. 31, that is the reason rendered there; that is, because his mind is upon it.

(3d.) For actions. Men are known by their constant exercise, what they pursue and seek after; whether their life be a 'sowing to the flesh' or a 'sowing to the spirit:' Gal. vi. 8.

3. The reasons to prove it. That we may fix the reasons we must again, in a shorter method, consider what minding implieth. It implieth our savour, and our walk; or, to divest it from the metaphor, our affections and endeavours. So the reasons will be two, suitable to these two notions.

[1.] As minding implieth our savour and affections. Men's gust is according to their constitutions, and the bait discovereth the temper: for pleasure is *applicatio convenientis convenienti;* when the object and the faculty suit, things please us, and are minded by us, as they are agreeable to our humour: Luke xvi. 25, 'Son, remember that thou in thy life-time hast received thy good things.' Carnal men have their good things and the children of God their good things. Our relish is agreeable to our nature. A fish hath small pleasure on the dry land, or a beast at sea. A fleshly creature can arise no higher than a fleshly inclination moveth it; therefore men's complacency and displacency showeth of what nature they are. The nature is hidden, but the operations and affections discover it.

[2.] As it implieth our walk and endeavour. Men's actions are according to their predominant principle. As the tree is, so is the fruit: Mat. vii. 18, 'Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth corrupt fruit.' And as a man is, so his work will be; for the course of his life showeth the constitution of his soul: such as the man is, so will his works be. Can a man be said to be after the spirit that only looketh after those things which please the senses, and scarce admitteth a serious thought of God, or the life to come? Or, on the other side, can he be said to be after the flesh that maketh it his business to tame the flesh, and his work to please and enjoy God?

[3.] From both. Things that suit with the disposition and inclination of our hearts do banish all love of contrary things. As the carnal minding is opposite to the spiritual minding, and quencheth and weakeneth it more and more, so the spiritual minding weakeneth the inclinations, and retrencheth the interest of the flesh: Gal. v. 16, 'Walk in the spirit, and ye shall not fulfil the lusts of the flesh.' There is no such care of minding the things of the flesh, as by diversion to nobler objects, and obeying a higher principle. Our affections cannot lie idle; while we are awake to the world, we sleep to God; and while we are dead to the spirit, we are alive to the flesh; and so on the contrary.

SERMON VII.

They that are after the flesh do mind the things of the flesh; and they that are after the spirit, the things of the spirit.—ROM. viii. 5.

I PROCEED now to the application of the former discourse:

Use I. To put us upon serious self-reflection, of what sort are we? after the flesh, or after the spirit? I pray let us go to a thorough search and trial; and to deal more plainly in it,

1. Consider there are three sorts of persons in the world:—

[1.] Some are wholly carried away by the desires of the flesh, and seek their happiness here but neglect things to come. The case is clear, that they are after the flesh, and so for the present in a state of death and damnation. And they had need to look to it betimes; for 'to be carnally minded is death,' *meritorie et effective.* They provoke God to deny them life, whom they despise for their lusts' sake, and dispense with their duty to him to satisfy some foolish and inordinate desire: and effective, they have no sound belief, nor desire of the world to come: and do you think God will save them against their wills, and thrust and force these things upon them without their consent, or beside their purpose and inclination? No, it will not be. Surely there is no difficulty in the case, to state their condition, who grossly set more by their lusts than by their obedience to God. The things of the flesh are the chief scope and business of their lives; and they care not whether God be pleased or displeased, obeyed or disobeyed, honoured or dishonoured, a friend or an enemy; so the flesh be pleased, that is all their desire and aim.

[2.] There is another sort of men, who do many things that are good, but the flesh too often gets the upper hand; and though they do many things that appertain to the spirit, yet in other things they show they are influenced by the carnal life, as is evident.

[3.] Some unquestionably show they are after the spirit, by their deep sense of heavenly things, their care about them, their diligence and watchfulness over the desires and inclinations of the flesh, and holding a hard hand over the passions and affections thereof, and their serious endeavours to please God. There is no doubt but these are born of God.

All the difficulty is about the middle sort, to understand their condition. They must be again distinguished:—

1. Some are not far off from the kingdom of God.

2. Others are actually admitted, though grace be in some weak degree.

(1.) For the first—those that are not far from the kingdom of God. They are such as have the grace of the third ground described: Luke viii. 14, 'And that which fell among thorns, are they who, having heard, go forth, and are choked with cares, and riches, and the pleasures of this life, and bring no fruit to perfection.' They have good sentiments of religion, and retain them longer than the stony ground doth, but they are over-mastered with the cares of this world, and voluptuous living, so as that they attain not to the perfection of that holy and heavenly life that should be in Christians. They do not lay aside the profession, but have not felt the power of Christianity in mortifying their fleshly and worldly lusts, that they may be more at liberty for God, and the duties of their heavenly calling; and so cherish a kind of imperfect Christianity, which little honoureth God in the world, or doth good to their own souls. They are neither wholly on nor off from religion. The bane of it is, that carnal and temporal things lie too near their hearts, so that they cannot fully commence into the divine life, and never took pains to overcome the natural spirit, which lusteth to sensuality, envy, pride, and worldliness. There are some good things found in them; but the carnal minding is not mortified, nor

doth the meek, holy, heavenly spirit prevail in them. There are others—

(2.) Who are regenerate; but grace is weak in them, and corruptions break out, and shake off the empire of grace for a time, though it habitually prevails, and governs their actions. Now for the former, we must persuade them to get a good and a honest heart; that is, that their intentions be more sincere and fixed, their way more thorough and exact, lest they get a name for religion, to do a mischief to it. For most of the calamities of the church, and the prejudices against religion, and hardening by scandals and blemishes, come from that sort of men, and are to be laid at their doors. And for the second, we are to advise them, and call upon them to distinguish themselves from the carnal state more clearly and explicitly. For though God may accept them, yet whilst they border too near upon the carnal world, it is in vain to find out evidences whereby they may assure their hearts before God; for though God possibly hath given them saving grace, and will accept them at last, yet he will not give them assurance; and we do but perplex cases of conscience, to reconcile the tenor of Christianity with their weak state. Exhortation doth better than trial. If they be sincere, they will come on in the way of godliness, and then that which was doubtful will be more clear and satisfactory, and their sincerity will be more unquestionable.

(3.) Because God's dear children write bitter things against themselves, either out of weakness of judgment, or consciousness of too much prevalency of corrupt affections, and tenderness of God's honour, and trouble for their own imperfections, it will be necessary further to state the point. There is to the very last, flesh and spirit in the best: Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit lusteth against the flesh;' yet there is enough to distinguish them from the carnal world; and that is the potency and the predominancy of the spiritual principle. *Denominatio est a potiori;* not from what is perfect, but from what is sincere, and habitually reigneth and beareth the upper hand in the soul. But then the question returneth, How shall we know the prevalency? I answer—

[1.] Negatively. Not by a bare sense of duty, or a dictate of conscience, that showeth what ought to be done; but many times we do quite otherwise; for many 'hold the truth in unrighteousess:' Rom. i. 18. A dictate of conscience is unsufficient to change the heart and sanctify the life. Nor barely by the resolution of the will, for that may be uneffectual, and without a full purpose of heart: 'I go, sir,' said the first son in the parable, 'but went not:' Mat. xxi. 30. Many resolve well, but they have not a heart to verify and make good their resolutions: Deut. v. 29. The Jews said, 'All that the Lord hath spoken we will do.' 'Oh! that there were such a heart in them,' saith God. Nor by a faint desire; for many can wish not only for heaven and happiness, but that it might be otherwise with them in point of holiness, that God would change their natures; but they do not use the means: 'The soul of the sluggard desireth, and hath nothing,' Prov. xiii. 4. None goeth to heaven by the sluggard's wishes; not by prevailing in one act, or more; for many, in a pang of zeal, may do much for God: Gal. iv. 18, 'It is good to be zealously affected always in a

good matter; Ps. cvi. 3, 'Blessed are they that do righteousness at all times.' Nor by every kind of dislike, and resistance of sin, that may sometimes arise from other lusts; for they sometimes fight among themselves: James iv. 1, 'Whence come wars and fightings among you? come they not hence, even from your lusts, which war in your-selves?' Or from hypocrisy, to hide and feed some other lusts the more plausibly. Or if from conscience, the resistance is too feeble to break the power of sin, till the heart be renewed, or more thoroughly set towards God and heavenly things.

[2.] Positively.

(1st.) By the course of our actions. Habits are known by the uniformity of acts, when the effects of the spirit are more constant than those of the flesh, and the drift and business of our lives is for God and our salvation; our bent and business is the pleasing of God, and the saving of our own souls. Men must be judged, not by a few acts, but their walk, or the tenor of their conversations. They that spend their time in knitting one carnal contentment to another, and glut themselves with all manner of vain delights, and God hath from them but what the flesh can spare, a little formal slight service, that they may pacify conscience, and enjoy their pleasures with less remorse; what are they doing but the flesh's business?

(2d.) By cherishing the best principle with all care and diligence, and mortifying and suppressing the other. The better principle must be cherished; that is, we must get more degrees of faith, love, and hope, that faith may be more strong, love more fervent, hope more lively: 2 Pet. iii. 18, 'But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' On the other side, the flesh would fain be pleased before God; but you must subdue it more and more: 1 Cor. ix. 22, 'I keep under my body, and bring it into subjection;' give it not what it craveth. Rest not in endeavours without success; for, Gal. v. 24, 'They that are Christ's have crucified the flesh, with the affections and lusts thereof.' A Christian is seen *proposito conatu, eventu.* Some victory there must be over the carnal mind. See that the power of the flesh be diminished in you, both as to the motions of it and your obedience to it.

Use 2 is Exhortation.

First. Negatively: Not to mind the things of the flesh. That is, take heed not only of the grosser out-breakings of the flesh, but of serving it in a more cleanly manner, by too free and full a gust and relish in any outward thing; for by this means it securely gets interest, and gaineth upon you. If you freely let loose the heart to every alluring object, and withhold not yourselves from any joy, lust will grow bold and head-strong, and be hardly kept within bounds.

Motives:—

1. Consider your engagement, as you are Christ's: Gal. v. 24, 'They that are Christ's have crucified the flesh with the affections and lusts thereof.' Every man is engaged by his profession and covenant, sealed in baptism, so to do; which should be a very moving argument to press us to do things cross and unpleasing to the flesh.

2. Your comfort dependeth on it. For here is your evidence, either you must mortify the flesh, or gratify the flesh; if you gratify the

flesh, you are not under the conduct of the Spirit, and so not under the hope of glory; if you mortify it, then you shall live. The only evidence that will content and satisfy you, as to your gracious state, is such a high estimation of God and Christ and grace, as weaneth you, and draweth off the heart from other things. A dull approbation of that which is good will make no evidence, nor a few good wishes; nothing but such a strong bent as deadeneth your affections to the world: Gal. vi. 14, 'God forbid that I should glory, save in the cross of Jesus Christ, by whom the world is crucified to me, and I unto the world.'

3. This will be your wisdom. There is a false wisdom, and a true wisdom: James iii. 15, 'This wisdom descendeth not from above, but is earthly, sensual, devillish:' ver. 17, 'But the wisdom that is from above, is first pure, then peaceable,' etc. This is the true wisdom, to be wise for the spirit. I do the rather insist upon this because there is a notion of wisdom in the word of the text. Carnal men judge their own way wisest, and the way of the godly to be mere folly: 1 Cor. ii. 14, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he receive them, because they are spiritually discerned.' The godly employ themselves to get things spiritual, and such as God's honour is mainly concerned in; and are not attended with an income of worldly advantage, but rather of loss and detriment—but yet the end shall prove that they that thought themselves the only wise men and gainers, have been mere fools; and the greatest losers (those others whom they looked upon as madmen) are the wisest adventurers and the greatest gainers. The issue will show it: Gal. vi. 8, '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;' Rom. viii. 6, 'To be carnally minded is death, but to be spiritually minded is life and peace.'

4. The flesh is really our enemy; yea, our greatest enemy. Therefore we should not indulge the flesh, but give up ourselves to be ruled by the Spirit: 1 Peter ii. 10, 11, 'Take heed of fleshly lusts which war against the Spirit.' That it is one of our enemies, is clear by that: Eph. ii. 2, 3, 'Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now ruleth in the children of disobedience: among whom also we had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.' There is the course of this world, and the prince of the power of the air, and our own flesh. Corrupt nature within us would make us vile enough, without external incitements and suggestions, though there were never a devil to tempt or evil example to follow. If the devil should stand by, and say nothing, there is enough within us to put us upon all manner of evil, though there were no other irritation than God's law: Rom. vii. 9, 'When the commandment came, sin revived, and I died.' Other enemies could do us no harm without our own flesh. We are tempted to sin by Satan, encouraged to sin by the example and custom of others, inticed to sin by the baits and allurements of the world; but inclined to sin by our own flesh. It is the flesh that holdeth correspondence with

Satan, the flesh that openeth the door to temptations, the flesh that maketh our abode in the world so dangerous, the flesh that choketh the good seed, that hindereth all our heavenly thoughts, and maketh the service of God so burdensome. The flesh is within us and maketh a part of ourselves. There is more imminent danger from a plague in the body, than from an enemy that waiteth in the streets to kill us. If we would but keep ourselves from ourselves we should do well enough. It is the flesh that lulleth us asleep in carnal security, that tainteth all our actions, and is so ready to betray us. The devil dealeth with us as Baalam by the Israelites; all his curses and charms prevailed nothing, till he found a means to destroy them by themselves, to corrupt them by whoredom, and by whoredom to draw them to idolatry. It is the flesh that is the domestical enemy, that dwelleth with us, and in us, and so maketh us a ready prey to Satan. We carry it about with us wherever we go, and so it is ready to do us mischief upon all occasions. When we are about holy duties, it distracteth us with vain thoughts, and taketh off our edge, and make us drowsy and dead-hearted, and weary of God's service. When we are about our callings, it is the flesh that maketh us lazy and negligent, and diverteth us by the proposals of sensual objects; or else to be so earnest in them, that we have no time nor heart for God and soul-necessities. When we are eating and drinking, it is the flesh that turneth our table into a snare, and tempts us to glut ourselves with carnal delights, and to oppress our bodies when we should refresh them and strengthen them for God's service. In our recreations it is the flesh that maketh us inordinate in them, and to forget our great work and last end; and so we are the more intangled in sin when we should be more fit to glorify God. It is the flesh that, being beaten out at one door, entereth by another, and still assaults us afresh, to our great spiritual prejudice. And will you study how to please the flesh, that is so great an enemy to your souls—that flesh that resists all the motions of God's Spirit; that cloggeth you in every duty, and draweth you off from the pursuit of everlasting happiness?

5. Consider how ill Christ will take it, and what just cause you give him to withdraw, when you prize the things of the flesh before him and the comforts of the Spirit. Must not the Lord Jesus take it exceeding unkindly, that after all his love, and the discoveries of his grace, you should study to please his competitor, and your own enemy? Is his grace and glory worth no more than so? and hath he deserved no better at your hands? 'God spared not his own Son, but gave him up to the death for us:' Rom. viii. 32. 'Christ pleased not himself:' Rom. xv. 3. There is nothing so answerable as some self-denial on our part. The most genuine and natural influence from this grace is, that we should spare nothing, please not ourselves: Titus ii. 11, 'The grace of God that bringeth salvation hath appeared unto all men, teaching us to deny ungodliness and worldly lusts.' Teaching us, etc., how? By way of precept? No, by way of argument. It persuadeth us to deny ungodliness and worldly lusts.

6. Consider, the more you indulge the flesh, the more it is an enemy, and the more is your slavery and bondage increased; and still you grow the more brutish, forgetful of God, and unapt for spiritual use

for make it a wanton once, and it groweth stubborn and contumacious, and secureth its interest, and gaineth upon you. If you allow yourselves too free and full a gust and relish in any outward thing, and let loose the heart to every alluring object, and withhold not your hearts from any joy and sense-pleasing object, which Solomon acknowledgeth as his sin: Eccles. ii. 10; vicious and inordinate desires increase upon you; and the more you gratify them the more they crave. The way to abate their rage is to deny them, and hold a hard hand over them, to 'bring the body into subjection:' 1 Cor. ix. 27. Liberty allowed in satisfying carnal desires doth marvellously increase and nourish them, and will bring you to carelessness, and hardness of heart, if not some foul scandalous fall. I am sure the heart is corrupted strangely. Solomon saith: Prov. xxiv. 21, 'He that delicately bringeth up a servant, shall have him become a son at length;' he will no more know his condition, but grow bold and troublesome. I am sure the flesh was ordained to be a servant, and not a master. Take it in the mildest sense, it was ordained to be God's servant, and our servant, and must be used as a servant, kept fit for work. We are the worse for licence; our natural desires, unless they feel fetters and restraints, will grow unruly; therefore it is good to bridle the flesh, lest it grow masterly. But when the flesh is that which you mind, which you indulge with too free a leave, you deny yourselves nothing, but cocker every appetite; you bring a snare upon the soul; and carnal distempers are the more rooted, and will prove troublesome if not destructive to you.

7. Consider the consequence and weight of these things. If it were a small matter we speak to you about, you might refuse to give ear; but it is in a case of life and death—eternal life, and eternal death. We can tell you of many temporal and present inconveniencies that come by the flesh. The body, the part gratified, suffereth, as well as the soul by it: Prov. viii. 11, 'Thou shalt mourn at last, when thy flesh and thy body are consumed.' It betrayeth you to commit such sins as suck your bones, and devour your strength, and give your years to the cruel. It bringeth infamy, and a blot upon the name, sins and scandals. Pleasing the flesh, and minding the flesh, makes one turn drunkard, another a wanton, another a glutton, or a hard-hearted worldling, or an ambitious, vain-glorious fool, or a senseless voluptuary: these are no small things. But rather consider, it will be the eternal ruin of your precious and immortal souls. The more you give up yourselves to please the flesh, the more you add fuel to that fire which shall never be quenched, and provide matter of eternal sorrows and confusion of face to yourselves. There will a day come when God will call you to an account for this: Eccles. xi. 9, 'Rejoice, O young man in thy youth, and let thine heart cheer thee, and walk in the way of thine own heart, and in the sight of thine eyes: but know that for all these things God will bring thee to judgment.' Mark, O young man! We say, *Dandum est aliquid huic ætati*—some allowance is to be made to this age, before they have learned by experimenting pleasures to contemn them; but the young man is admonished: Do what thou pleasest; let thy wanton and wandering eye inflame the lusts of thine heart, smother thy conscience by all manner of sensual and vain delights, but at length thou wilt learn the folly of this to thy bitter cost. These things that

are now so pleasing to the senses will one day gnaw and sting the conscience; when God, whom thou now forgettest, shall, whether thou wilt or no, drag thee forth to judgment, and thou shalt in vain 'call upon the rocks and mountains to cover thee.'

8. Consider how contrary it is to our Christian hopes to mind the flesh, or please the flesh: 1 Peter ii. 11, 'Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul.' You are, or you should be, travelling into another country, where are 'the spirits of just men made perfect;' and this body of thine is to become a spiritual body; will you please it not in a gross, but in a more cleanly manner? Nothing is more unsuitable. Shall we that are going to Canaan hearken after the flesh pots of Egypt? Nothing is so contrary to our profession, and that breedeth such unreadiness to depart out of the world, as these vain delights; and therefore if you be strangers and pilgrims, you should not lust after worldly and fleshly things; stop here, lest you forget and forfeit your great hopes.

9. Consider what a vile unthankfulness, and an abuse it is of that liberty which we have by Christ, and all the blessings of God's providence: Gal. v. 13, 'Ye are called to liberty, only use it not as an occasion to the flesh.' We have a great liberty to use worldly comforts, in order to God's glory, and as encouragements of God's service, and for the sweetening of our pilgrimage; but now, when you use this liberty to please the flesh, you turn it into a bondage, and offer a great abuse to Jesus Christ. Surely he never died to promote the power of sin, he never gave us these comforts richly to enjoy, to hearten our enemy; he was not a man of sorrows that we might live in pleasures, he did not suffer in the flesh that we might have liberty to indulge and please the flesh; he bestowed not so large a supply of outward comforts to hinder us from those better and eternal things which he purchased for us—1 Tim. vi. 17, 18—or to turn them into occasions of unrighteousness, and means whereby to dishonour his name, and destroy our souls.

Now if we would not do so, something must be done:—

[1.] As to sinful inclinations.

[2.] As to sinful motions.

[3.] As to sinful actions.

[1.] As to sinful and fleshly inclinations, observe them, weaken them.

(1.) Observe them. Satan doth, and we should; he observeth which way the tree leaneth, and what kind of diet our soul distempers crave, and suiteth his temptations accordingly, as the angler suiteth his bait as the fishes will take it, for every month a bait: 1 Cor. vii. 5, 'Lest satan tempt you for your incontinency.' He hath a bait of preferment for Absalom, for he is ambitious; a bait of pleasure for Samson, for he is voluptuous; a bait of money for Judas, for he is covetous; thus will he furnish them with temptations answerable to their inclinations; a man by temper voluptuous may despise profit, as an earth-worm doth pleasure, or honour, reputation, and great places, or at least doth not so much value these things. It is sad that our enemy should know our temper better than we do ourselves, where we are weakest, and how to make his assaults; and therefore observe

your inclinations. Flesh-pleasing is the general term by which it is expressed. Three objects there are about which this sin of flesh-pleasing is exercised: 1 John ii. 16, 'The lusts of the flesh, the lusts of the eye, and the pride of life'—credit or honour, profit or riches, sensual pleasure or carnal delight. Now see which of these things do you favour or mind most—what carnal interest suiteth with your hearts, and groweth there.

(2.) Weaken and subdue them. It is your uprightness and faithfulness: Ps. xviii. 23, 'I was also upright before him, and I kept myself from mine iniquities.' Let a Christian observe the increase or decay of his master sin, and other things will succeed the more easily. 'Fight not against small nor great, but the king of Israel.' When we can deny ourselves in our dearest lusts, Satan is more discouraged. Samson's strength lay in his locks; so doth the strength of sin, in one part more than another. Every man is sensible of his darling sin, more or less; but the next thing to be looked after is what we do with it. Herod raged when John the Baptist touched his Herodias; Felix trembled when Paul touched his bribery and intemperance, but puts it off. The young man went away sad and troubled when Christ told him of selling all that he had, for he had great possessions: Mark x. Many are troubled in conscience, not so much for want of assurance, as loathness to part with some bosom lust; but when we must pluck out right eyes, and cut off right hands, Mat. v. 29, 30, it is hard to them. When you pray and strive against this sin, and grow in the contrary grace, this showeth the truth of a man's self-denial; as Abraham's love appeared in that he did not spare Isaac.

[2.] As to evil motions. Prevent them, and suppress them.

(1.) Prevent them: 1 Peter i. 11, 'Abstain from fleshly lusts that war against your souls.' Which implies not only an abstinence from the outward act, but that you weaken the power and root of sin, that it do not so easily bud forth; those *impetus primo primi* are sins, not only infelicities but sins; they would not be so rife with us, if the heart were more under command. We are guilty of many sins whereunto we do consent, because we do not more strongly dissent, and more potently and rulingly command all the subject faculties, as a man is guilty of the murder of his child if he seeth his servant kill him, and doth not his best to hinder it; but chiefly when some partial consent followeth, when the heart is tickled and delighted with them. So an unclean glance is adultery: Mat. v. 28, 'If a man look on a woman so as to lust after her, he hath committed adultery with her already in his heart.' The more they are mortified, the heart is the less pestered with them.

(2.) Suppress them speedily. When we cannot keep sin under, let us crush it. When the mind dwelleth on it, lust is conceiving, which bringeth forth sin: James i. 15. The flesh riseth up in arms against every gracious motion; so should the spirit against every sinful motion; if you let it alone, it will break out, to God's dishonour. Dash Babylon's brats against the stones.

[3.] As to sinful actions. Prevent them as much as may be; repeat them not, lest they grow into a habit.

(1.) Prevent them as much as may be. It is good to stop at last, to hinder the action. When lust hath gained the consent of the will; let it not break forth into action. The very lust is a grief to the spirit, but the act will bring dishonour to God, and give ill example to men: Micah ii. 1, 'Woe to them that devise iniquity, and work evil upon their bed; when the morning is light, they practise it, because it is in the power of their hands.' If fire be kindled in thy bosom, it is dangerous to let the sparks fly abroad.

(2.) Repeat not these acts; lest they grow into a habit and settled disposition of soul. Evil customs increase by many acts, and so the mischief is more remediless: Jer. xiii. 27, 'I have seen thy adulteries and thy neighings, the lewdness of thy whoredoms, O Jerusalem! Wilt thou not be made clean? When shall it once be?' It is a very difficult thing for a man to leave his inveterate customs; customary exercise in the use of earthly things begets worldly dispositions not easily cured. Augustine saith of his mother Monica: *Ad illud modicum quotidiana modica addendo in eam consuetudinem delapsa erat, ut plenos jam mero calices inhianter hauriebat.* Vinolency crept upon her by degrees. To be gratifying carnal desires now with one thing, now with another, what doth it do, but bring us under the power of a distemper which we cannot remedy: Heb. iii. 13, 'Exhort one another daily whilst it is called to-day, lest ye be hardened through the deceitfulness of sin.' Yield a little to sin, and it prevaileth more, till at last you are brought under the power of it: 1 Cor. vi. 12, 'All things are lawful for me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any thing.'

Secondly. Positively, as to the things of the spirit.

1. Mind the things of the spirit more than ever you have done. Many stick there in the very acts that properly belong to the mind, never so much as trouble themselves, or come to any reasoning within themselves, about pardon of their sins, peace with God, the sanctification of the spirit, or hopes of eternal life: Ps. x. 4, 'The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts.' Alas! What have you been doing since you came to the use of reason? How have you spent your time in youth or riper age? If you have never thought of God and his grace, nor regarded the offers of mercy in the gospel, certainly you have lost your time, neglected your duty, and betrayed your souls. What have you been doing? Have you been governed by the flesh or by the spirit? If all your care hath been about back and belly, and your thoughts have reached no higher than the riches, and honours, and pleasures, and applause, and esteem of the world, and heaven and heavenly things have been little regarded, alas! for the present you are in the highway to hell and everlasting destruction, if you do not correct your error in time, and more earnestly mind other things.

2. You must not only mind the things of the spirit, but prize and choose them for your work and happiness, for some of them belong to your duty, and some to your felicity: Luke x. 42, 'One thing is necessary, and Mary hath chosen the better part, which shall never be taken from her.' Give your hearty consent to seek after that happiness in that way. Without choice, or a determinate fixed bent of heart, you

will never thoroughly engage yourselves to God. Determine not only that you must, but you will walk in the way which God hath set forth for you. All will choose happiness before misery, but they are out in the means; they do not choose the good of holiness before the pleasures of sin, nor the life of faith before the life of sense. If you have more mind to keep sin than to let it go, you are still charmed and enchanted with the delights of the flesh, your will and resolution are not fixed.

3. To this add an industrious pursuit and seeking after these things; for our choice is known by our pursuit, and our bent by our work. These things must be diligently sought after, that we may behave ourselves like men that are desirous to have what they seek: Heb. xi. 6, 'God is a rewarder of them that diligently seek him.' Everlasting joys will not drop into the mouth of the lazy soul; these things are not trifles, they will cost us diligence and seriousness: Phil. ii. 12, 'Work out your salvation with fear and trembling.' It is a weighty work, and it must be followed close; if you miscarry in it, you are undone for ever; but if you happily get through it, you are in a blessed state indeed.

4. You must seek after the privileges of the gospel in God's way. You cannot have spiritual life, and adoption, and justification by Christ, till you are united to him by faith: 1 John v. 12, 'He that hath the Son, hath life; and he that hath not the Son, hath not life.' You cannot have heaven and glory, but by patient continuance in well-doing: Rom. ii. 3, 'To them that by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life.' You cannot have the end, but in the use of means, and you do not like the end if you do not like the means. Till you come to God by Christ, you cannot live the life of grace; and till you live the life of grace you are not capable of glory. Therefore you must ask your souls often, What have I to show for my title to salvation more than most of the world have?

5. It is not enough that you seek after them in God's way, but you must seek after them above other things. A feeble desire cannot maintain itself against fleshly lusts and temptations. If you have a mind to these things, and a greater mind to other things, your resolution will be soon shaken, carnal things will intercept the vigour and life of your souls. These things must be sought first, and most; all must be sold for the pearl of price: Mat. xiii. 45, 46.

6. You must beg of God to give you a new mind, and a new heart, both to discern and relish spiritual things; for your old corrupt minds and hearts will never do it: 1 Cor. ii. 14, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he receive them, because they are spiritually discerned.' He cannot accept, nor savingly understand, these things so as to believe them with a sound belief, and a large affection. Exhortations are in vain, for inclination here doth more than persuasion; all things are of God: 2 Cor. v. 17, 18. God must give both, and therefore ask them of him.

SERMON VIII.

For to be carnally minded is death; but to be spiritually minded is life and peace.—ROM. viii. 6.

The apostle is giving reasons, why the comforts of justification do only belong to the sanctified. He only takes notice of two. First, the difference between the sanctified and unsanctified as to their disposition; secondly, the difference that is between them as to the event and issue. There is a contrary disposition, and a contrary end and issue: first, how they are affected, or what they mind; secondly, what will come of it, according to God's ordination and appointment.

1. He reasoneth from the contrary disposition of the unsanctified. They, being after the flesh, do only mind and savour carnal things. They study to please the flesh, value all things by the interest of the flesh; therefore, are justly excluded from the privileges of the spiritual life; for it is not fit men should be happy against their wills, or be possessed of privileges they do not care for. God will not cast pearls before swine that trample on them, nor bestow these precious comforts where they are not valued. This argument you have, ver. 5, 'They that are after the flesh do mind the things of the flesh, and they that are after the spirit the things of the spirit.' Because they mind them not, they have them not.

2. He reasoneth from the consequent issue and event, by the ordination and appointment of God. Thus in the text, 'For to be carnally minded is death.' Death belongeth to the carnally minded, and life and peace to the spiritually minded.

In this Scripture there are two ways and two ends, both opposite and contrary to each other:—

1. The two ways; the carnal minding, and the spiritual minding—*φρόνημα σαρκὸς, φρόνημα τοῦ πνεύματος.*

2. The two ends; death and life and peace.

Doct. That the carnal mind tendeth and bringeth a man to death, but the spiritual mind is the way to life and peace.

The text and the doctrine being a copulate axiom must be explained by parts.

First. To be carnally minded is death. I must open two things. (1.) The carnal minding; (2.) That death which is the fruit and consequent of it.

First. What is this *φρόνημα σαρκὸς*, which here we translate 'to be carnally minded,' in the margin 'the minding of the flesh,' and some translations, 'the wisdom of the flesh'?

I answer, it is the influence of the flesh upon all the faculties, understanding, will, and affections; as also upon our practice and conversation, when the wisdom of the flesh governeth our counsels, choices and actions. It includeth the acts of the mind; there are two acts of the mind, apprehension and cogitation; in both, the flesh bewrayeth itself.

[1.] As to apprehension, we are acute in discerning the nature, worth, and value of carnal things, but stupid and blockish in things spiritual and heavenly: Luke xvi. 9, 'The children of this world are wiser in

their generation than the children of light, *εἰς τὴν γενεὰν*;' more dexterous in the course of their affairs, skilful in all things of a secular interest in back and belly concernments, but very senseless in things that are without the line of the flesh, and beyond the present world: 2 Pet. i. 9, 'He is blind, and cannot see afar off.' He can see nothing of the danger of perishing for ever, or the worth of salvation, or the need of Christ to heal wounded souls, or the necessity of making serious preparation for the world to come. It is strange to consider how acute wits are stupid and senseless in these things, being blinded by the delusions of the flesh. Surely none have such a lively knowledge of spiritual things as spiritual men.

Object. But do not many carnal men understand the mysteries of godliness? Yea, sometimes more distinctly and accurately than the sanctified.

I answer, carnal men know not God, nor Christ, nor the things of the Spirit; it is a sottish people of no understanding: Isa. xxvii. 11, and generally the fear of the Lord giveth a good understanding: Ps. cxi. 10, a blunt iron that is red hot will pierce further into a board than a sharp tool that is cold. Love to God enlivens our notions of God and Christ and the world to come, and perfects them; but then it is true that carnal men may be well stocked with literal knowledge, they have *μόρφωσιν τῆς γνώσεως*: Rom. ii. 20, 'A form of the knowledge of the law;' but they have not those piercing apprehensions and heart-warming thoughts of danger, duty, and blessedness as the spiritual hath; the lively light of the spirit leaveth a greater power and impression upon the heart than this cold knowledge doth or can do. Some carnal men may have more of the notions, words, forms, methods than the unlearned saints have; but they want the thing these were made for. They may dress the meat as cooks, but the godly feed on it, and digest it, and are most capable savingly to understand the things concerning the spiritual life.

[2.] The next act of the mind is cogitation, and so they are said to mind the things of the flesh, whose hearts are continually haunted and exercised with carnal thoughts, or thoughts about sensual, worldly, and earthly things. To make this evident, let me tell you, there are three sorts of thoughts, expressed by three distinct words in scripture.

(1.) There are *λογίσμοι*, or *διαλογίσμοι*, discourses and reasonings. (2.) There are *θυμήσεις*, and *ἐνθυμήσεις*, musings or imaginations. (3.) There are devices. All these ways doth the flesh or spirit bewray itself.

(1.) Sometimes in our discourses, debates, and reasonings. The spirit is seen in debating with ourselves about our eternal condition: Acts xvi. 14, 'She attended to the things that were spoken,' that is, weighed them in her mind; and Luke ii. 19, 'Mary pondered them in her heart,' *συμβάλλουσα*, compared thought with thought: Rom. viii. 31. What shall we say to these things? Now the fleshly minding is seen partly in jostling out these thoughts, and opposing these discourses of the mind, that we have no profit by them; and partly by filling and stuffing the mind with carnal thoughts and discourses, that there is no room for better things: 2 Pet. ii. 14, 'A heart they have exercised with covetous practices.' Their hearts are always busied with low, carnal, and base thoughts; therefore it is said. 'The heart of the wicked

is nothing worth:' Prov. x. 20. All the debates and discourses of their minds are of no value, and tend to no serious and profitable use.

(2.) Musings, admiring their excellency and blessing, and applauding themselves in what they have, and hope for in the world: Dan. iv. 30, 'Is not this great Babel that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?' and Ps. cxliv. 15, 'Happy is the people that is in such a case.' This self-blessing is a sign of carnal minding; they never set their minds a work upon spiritual and heavenly things. Surely one that believeth heaven, and looketh for heaven, and longeth for heaven, will be thinking of it. Shall an ambitious man find such a savour in thoughts of preferment? a covetous man in the thoughts of wealth and riches? a vain-glorious man in the echoes and supposition of applause? the voluptuous man in revellings and eating and drinking, so that his heart is always in the house of mirth? the unclean person in personating the pleasure of sin by imaginations Mat. v. 28? an envious man in thoughts of revenge? and shall not a spiritual disposition discover itself in our musings? Faith and hope will send the thoughts, as spies, into the land of promise: Heb. xi. 1. Love will be thinking on the object loved. The treasures will take up the mind and heart: Mat. vi. 21. Can a man love God, and Christ, and never think of them? Our pleasant musings should be regarded. A third sort of thoughts are—

(3.) Counsels, and contrivances or devices: Rom. xiii. 14, 'Make no provision for the flesh, to fulfil the lusts thereof.' They wholly bend their minds how to compass their worldly ends, and how to advance themselves in the world, carking and caring for these things, but 'God is not in all their thoughts:' Ps. x. 4; care not whether God be pleased or displeased, honoured and glorified or dishonoured, nor how to come to enjoy him and carry on the spiritual life with more success, and assure their interest in eternal happiness. The spiritual life is not a thing of hap-hazard and peradventure, but to be carried on with contrivance and heedfulness: 'ponder the path of thy feet:' Prov. iv. 26. Now men employ their time and wit upon other projects than how to mortify sin, or 'perfect holiness in the fear of God.' Thus thoughts being the first issues of the mind discover the temper of it. Those that are after the flesh are thorough and true to their principle, they can freely employ their minds about things which are agreeable to their constitution of soul, and can hardly take them off for any serious and grave purpose; they do most readily and delightfully entertain these thoughts, mind the world's weeks, years, days, but never find leisure or time to mind life to come. They never shut the door against vain thoughts; but thoughts of God, Christ, and heaven and hell, sin and holiness, what strangers are they? and when they rush in upon us are thrust forth as unwelcome guests. Any thing relating to the flesh is pleasing and welcome, but how to get our hearts washed and cleansed by the blood or Spirit of Christ, is not regarded by them; how to be more holy, to be at peace with God, to keep that peace unbroken by an uniform course of obedience, this is not thought of, nor discoursed of, in the mind, nor the happiness mused on, nor our care and contrivance employed about it.

2. The word also compriseth the will and affections, desires, purposes,

choices. What we now read 'mind' is in other translations 'savour,' the Vulgar reads *sapiunt;* Erasmus reads *curant;* Valla *sentiunt*, have a sense or gust; so in these things, we translate it savour: Mat. xvi. 33, 'Thou savourest not the things that be of God,' *οὐ φρονεὶς τὰ τοῦ Θεοῦ.*' We translate it elsewhere: Col. iii. 2, 'Set your affections upon things above, *τὰ ἄνω φρονεῖτε*, and not on things on earth.' But the word as it standeth in our translation will bear it; for when men say they have a mind to it: Neh. iv. 6, 'We built the wall, for the people had a mind to the work.' So here it is true of the carnal minding, and the spiritual minding. The relish and taste, which are in the will and affections, floweth from the apprehension of the mind; we relish and delight in objects suitable to that nature which we have; as the constitution is, so are the gust and taste. Tell a carnal person of the joys of the life to come, the comforts of the spirit, the peace of a good conscience, the sweetness that is in the word and ordinances, they find no more savour in these things than in the white of an egg, or a dry chip; but banquets, merry meetings, and idle sports, they have a complacency for these things, and soon find a delight free and stirring at the mention of them: 'their hearts are in the house of mirth' Eccles. vii. 4. To be well clad, and well fed, maintained in pomp and state, these are the things which are most sweet and pleasing to them, and which they most desire and seek after, for they mind these things, and so bestow their care and delight upon them, and can spend days and hours without weariness in them. Carnal men relish no sweetness in religion: 1 Cor. ii. 14, 'But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' As they do not perceive them, so not receive them: these are not the things which are likely to make an impression upon their souls; but, on the contrary, the spiritual minding is discovered by this, because it is best pleased with spiritual things; spiritual minds find a marvellous sweetness and comfort in the word of God, and the means of grace and salvation: Ps. cxix. 103, 'How sweet are thy words to my taste, yea, sweeter than honey to my mouth;' and Ps. lxiii. 5, 'My soul shall be satisfied, as with marrow and fatness;' and Job xxiii. 12, 'I have esteemed the words of his mouth more than my necessary food.' What gladness doth communion with God put into their hearts! One day with him is better than all those flesh-pleasing vanities, wherewith others are deluded and enticed from God.

3. It reacheth also to practice, and implieth earnest prosecution. And so, to be carnally minded, is to make the things of the flesh our work and scope; to be spiritually minded is to make that our work and trade, to seek after the things of the spirit; therefore the course of men's actions, and the trade of their lives are to be considered. Our business showeth our bent; and what we constantly, frequently, and easily practise, discovereth the overruling principle. Wicked men have their good moods, and godly men have their carnal fits, the constant practice showeth the prevailing inclination. To mind the things of the flesh or spirit is to seek after them in the first place, when men are seriously, constantly, readily, willingly carried to those things which please the flesh, without any respect to God and eternal life. Effects

show their causes. If the drift and bent of our lives be not for God and salvation, and our great business in the world be not the pleasing of God and the saving of our own souls, and this be not chiefly minded and attended more than all the pleasures, honours, and profits of the world, God hath not the precedency, but the flesh—walking after the flesh or the spirit, is the great discriminating note in this place; propounded, ver. 1. amplified afterwards by minding the things of the flesh, and then living after the flesh, ver. 13; so Gal. vi. 8, '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.' We must see whether our lives be a sowing to the flesh or the spirit. The mind leaveth a stamp upon the actions. As a godly man showeth spirit in all things, so a carnal man showeth flesh in all things: Zech. xiv. 21, 'On every pot in Jerusalem, and in Judah, shall be Holiness to the Lord of hosts.' As God showeth his divine power in every creature, in a gnat, or pile of grass, as well as the sun; so a Christian showeth grace in all things. On the contrary, carnal men show their mind in all things, not only in eating and drinking and trading, but in preaching, praying, and conference about holy things. The one goeth about his worldly business with a heavenly mind, casts all into the mould of religion; the other goeth about his heavenly business with a carnal and worldly mind; the flesh doth not only influence his common actions, but his duties, either to feed or hide a lust, to serve his worldly mind and vain glory; or else that he may more plausibly carry it on without blame before men, or check of conscience; and so maketh one duty excuse another. It is the flesh maketh him pray, preach, confer about holy things, give alms, and seemingly forgive enemies, or do that which is outwardly and materially just.

Thus you see what is the carnal minding; only I must tell you, that, because the apostle saith it is death, or the high way to everlasting destruction, we must more accurately state the matter.

1. The minding of the flesh must be interpreted not barely of the acts but the state. Who is there among God's children that doth not mind the flesh? and too much indulge the flesh? But yet he doth not make it his business to please the flesh, but rather mortifieth and subdueth it: Gal. v. 24, 'And they that are Christ's have crucified the flesh,' and they are still labouring that they may subdue it more and more: 1 Cor. ix. 27, 'But I keep under my body, and bring it into subjection.'

2. This minding of the flesh or spirit must be understood as to the prevalency of each principle; that is to say, when we mind the flesh so as to exclude the minding of the spirit, and the things that belong to the spirit: 1 John ii. 15, 'If any man love the world, and the things of the world, the love of the Father is not in him.' And so on the other side, when we so mind the spirit, as that it deadeneth our affections to the world and baits of the flesh: Gal. vi. 14, the 'conversation in heaven' is that which is opposite to 'minding earthly things:' Phil. iii. 19, 20. Therefore if the flesh can do more, constantly and ordinarily, to draw us to sin than the spirit to keep us from it, we are under the power of the fleshly mind.

3. This minding of the flesh must be interpreted with respect to con-

tinuance, not with respect to our former state; for, alas! all of us in time past pleased the flesh, and walked according to the course of this world in the lusts of the flesh: Tit. iii. 3, 'We were sometimes foolish and disobedient, serving divers lusts and pleasures;' and 'if we yet please the flesh, we are not the servants of Christ.' But if we break off this servitude, and do at length become servants of righteousness, God will not judge us according to what we have been but what we are. Therefore it is our duty to consider what principle liveth in us, and groweth, and increaseth; whether the interest of the flesh decreaseth or the interest of the spirit. If we grow more brutish, forgetful of God, unapt for spiritual things, the flesh governeth; but if the spiritual life doth more and more discover itself with life and power in our thoughts, words, and actions, the flesh is on the wane, and we shall not be reckoned to have lived after the flesh, but after the spirit; we have every day a higher estimation of God and Christ, and grace weaneth and draweth off the heart from other things, that we may grow more dead to them, and live to God in the spirit, and more entirely pursue our everlasting hopes.

4. Some things more immediately tend to the pleasing of the flesh, as bodily pleasures; and therefore the inclinations to them are called the 'lusts of the flesh:' 1 John ii. 16. Other things more remotely, as they lay in provisions for that end, as the honours and profits of the world. Now, though a man be not voluptuous, he may be guilty of the carnal minding, because he is wholly sunk and lost in the world, and is thereby taken off from a care of and delight in better things. Envyings, emulations, strife, and divisions make us carnal: 1 Cor. iii. 3, 'For ye are yet carnal: whereas there is among you envyings, strife, and divisions, are ye not carnal, and walk as men?' They have little of the spirit in them that bustle for greatness and esteem in the world, though they be not wholly given to brutish pleasures; and those that will be rich are said to 'fall into foolish and hurtful lusts, which drown the soul in perdition and destruction:' 1 Tim. vi. 9. These are taken off from God and Christ and the world to come, and therefore the fleshly minding must be applied to any thing that will make us less spiritual and heavenly: Luke xii. 21, 'So is he that layeth up treasure for himself, and is not rich towards God.' They seek outward things in good earnest, but spiritual things in an overly, careless, or perfunctory manner.

5. Some please the flesh in a more cleanly manner, others in a more gross: Gal .v. 19, 'The works of the flesh are manifest ἔργα σαρκὸς φανερὰ adultery, fornication, uncleanness,, lasciviousness, idolatry, witchcraft.' These are the grosser out-breakings of the flesh; now, though we fall not into these, yet there is a more secret carnal minding, when we have too free a relish in any outward thing, and set loose the heart to such alluring vanities as draw us off from God and Christ and heaven; and these obstruct the heavenly life, as well as the other; therefore, still all must be subordinated to our great interest; some are disengaged from baser lusts, but are full of self-love and self-seeking. I proceed to the second thing—

Secondly. What is that death which is the consequence of it? Death signifieth three things in Scripture—death temporal, spiritual,

and eternal. The first consisteth in the separation of the soul from the body; the second in the separation of the soul from God; the third in an eternal separation of both body and soul from God, in a state of endless misery.

1. Death is a separation of the soul from the body, with all its antecedent preparations; as diseases, pains, miseries, dangers, these are death begun: 'in deaths often,' 2 Cor. xi. 13, that is, in dangers; that he may take from me this death, Exod. x. 7, meaning the plague of the locusts; and death is consummated at our dissolution, 1 Cor. xv. 55. Now all this is the fruit of sin, and they forfeit their lives that only use them for the flesh; they are unserviceable to God, and therefore why should they live in the world?

2. Spiritual death, or an estrangement from God, as the author of the life of grace; so we are said to be 'dead in trespasses and sins,' Eph. ii. 1; and so it may hold good here: 1 Tim. v. 6, 'She that liveth in pleasure, is dead while she liveth.' That is, hath no feeling of the life of grace. But

3. Eternal death, which consisteth in an everlasting separation from the presence of the Lord, called the second death: Rev. xx. 6, 'On such the second death hath no power;' and v. 14, 'death and hell were cast into the lake of fire, this is the second death.' This is most horrible and dreadful, and is the portion of all those that are slaves to the flesh. Now this is called death, because, in all creatures that have sense, their dissolution is accompanied with pain. Trees and vegetables die without pain, and so doth not man and beast; and death to men is more bitter, because they are more sensible of the sweetness of life than beasts are, and have some forethought of what may follow after; and because it is a misery from which there is no release; as from the first death, there is no recovery into the present life. This second death is set forth by two solemn notions: 'The worm that never dieth, and the fire that shall never be quenched:' Mat. ix. 44; by which is meant the sting of conscience, and the wrath of God. Both these make the sinner for ever miserable; the sting of conscience, or the fretting remembrance of their past folly, when they reflect upon their madness in following the pleasures of sin, and neglecting the offers of grace; and besides this, there are pains inflicted upon them by the wrath of God. There is no member or faculty of the soul free but feeleth the misery of the second death.

As no part is free from sin, so none shall be from punishment; in the first death, the pain may lie in one place, head or heart, but here all over; the agonies of the first death are soon over, but the agonies and pains of the second death endure for ever. The first death, the more it prevaileth, the more we are past feeling; but by this second death there is a greater vivacity than ever, the capacity of every sense is enlarged and made more receptive of pain, while we are in the body. *Vehemens sensibile corrumpit sensum*—the more vehemently any thing doth strike on the senses the more doth it deaden the sense; as the inhabitants about the fall of Nilus are deaf with the continual noise, and too much light puts out the eyes, and taste is dulled by custom; but here the capacity is improved by feeling the power of God sustaining

the sinner whilst his wrath torments him. As the saints are fortified by their blessedness, and can endure that light and glory, the least glimpse of which would overwhelm them here, so the wicked are capacitated to endure the torments. In the first death, our praying is for life, we would not die; there, our wish shall be for destruction, we would not live. Every man would lose a tooth rather than be perpetually tormented with the tooth-ache; these pains never cease; this death is the fruit of the carnal life.

Secondly. To be spiritually minded is life and peace. Here all will be easily and soon despatched.

1. What is it to be spiritually-minded? I answer, when we know the things of the spirit, so as to believe them, and believe them so as to affect and esteem them; and esteem and affect them, so as to seek after them; and so seek after them, as to seek after them in the first place. (1.) We must know them; for the things of the spirit must be understood before they can be chosen and desired: John iv. 10, 'If thou knewest the gift.' The brutish world know not the worth of spiritual and heavenly things, therefore mind them not. (2.) Believe them. None will seek after that which they judge to be a fancy, or of the certainty of which they are not persuaded, especially when they must forego present delights and contentments to obtain it: such is salvation by Christ: 2 Pet. i. 5, 10, 16, 'And besides this, giving all diligence to add to your faith virtue, and to virtue knowledge: wherefore the rather, brethren, give all diligence to make your calling and election sure.' (3.) Affect and esteem them above all other things: Heb. xi. 13, 'Being persuaded of these things, they embraced them; so esteem them, that your desires may not be checked and controlled by other things: Heb. xi. 26, 'By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.' (4.) To pursue after them with all diligence: Phil. ii. 10, 'Working out your salvation with fear and trembling;' and John vi. 27, 'Labour not for the meat that perisheth, but that which endureth to everlasting life.' (5.) Seek them in the first place, that you may not only make it your business, but the chiefest business of your lives to obtain these things: Mat. vi. 33, 'First seek the kingdom of God.' This is to set your faces heavenward, when you make it your great business to please God, and save your souls.

2. This is life and peace. By life and peace are meant eternal blessedness. He addeth to the word *life* the term *peace*, because in eternal life there is freedom from all evil, and the presence of all good; for there can be no true solid peace where there is the fear of any evil, or a want of any good; but here being neither, the soul is fully at peace and rest; therefore it is said that God 'will give glory, honour, and peace to every one that doeth good:' Rom. ii. 10. Heaven is the new Jerusalem, the city of peace, where we converse with God, who is a God of peace, and enjoy full peace and rest from all our molestations; but though it be meant of heaven, yet peace of conscience is not excluded, partly because it is the beginning and earnest of it, that peace which we now have in the kingdom of the Messiah by our reconciliation with God: Rom. v. 1, 'Being justified by faith, we have peace with God and the testimony of a good conscience;' 2 Cor. i. 20, 'This

is a continual feast.' Now the fruit of righteousness is peace; peace in heaven, and peace on earth: Luke ii. 14, and Luke xix. 38, 'Blessed be the king that cometh in the name of the Lord;' 'Peace in heaven, and glory in the highest.' It is begun here, and perfected there. And partly because whatever the spirit worketh tendeth to our peace and blessedness, not only hereafter, but now: Rom. xv. 13, 'Now the God of hope fill you with all joy and peace in believing.'

The reasons are in common.

1. With respect to God's justice. God, who is the most righteous governor of the world, will make a just difference between the righteous and the wicked by rewards and punishment. It belongeth to his general justice *ut bonis bene sit, et malis male*—that it should be well with them that do well, and ill with them that do ill: Ps. xi. 5, 6, 'Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest shall be the portion of their cup: for the righteous God loveth righteousness, his countenance beholdeth the upright. Surely God is not indifferent to good and evil, to them that will please the flesh, and them that obey the spirit. His justice will not permit that the carnal and the regenerate, who are so different in their lives, should meet together in the end. No, surely; the end of the one will be death, and the other life and peace.

2. To suit his motives to the profit of men—

[1.] There needeth something frightful to make sin a terror to us; therefore doth he counterbalance with advantage the pleasures of sin, that are but for a season. We are vehemently addicted to carnal delights; therefore to check this inclination, God balanceth the choicest and highest pleasures with eternal pain, that by setting one against the other we may be deterred from pleasing the flesh: Rom. viii. 13, 'If ye live after the flesh, ye shall die.'

[2.] To encourage the godly in their self-denying obedience. The godly quit and forego many pleasures which others enjoy. Now, to restrain and deny the flesh seemeth a pain and trouble; therefore to encourage them to continue in a holy course, though it be distasteful to the flesh, and to renounce worldly pleasures and sensual delights while they may enjoy them, God hath told them of life and peace; they shall have joy enough.

Use 1 is Information, to show us the folly of wicked men, who are self-destroyers, and wrong their own souls, while they despise the ways of wisdom, and prefer carnal satisfactions before the pleasing of God: 'All that hate me, love death,' Prov. viii. 36. Not formally, but consequentially; a wicked man sinneth not purposely that he may be damned, but that is the issue.

2. It showeth us the security of the wicked. They sleep most soundly when their danger is nighest, as Jonah in the storm that was raised for his sake; they are upon the brink of hell, yet they go on merrily, lulling their consciences asleep with outward and vain delights; but though they sleep, 'their damnation sleepeth not.' It were better to waken and escape the danger: Prov. xxvii. 12, 'A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.' A little sober consideration of this truth may be of use to them.

Use 2 is Admonition. Oh! let this stop us from going on in a flesh-pleasing course. Consider whither it will lead you; what followeth upon this:—

1. It is death. If it were a small thing, you might bear it; but it is a case of life and death—eternal life and death. This will be the eternal ruin of your precious and immortal souls. The more you please the flesh, the more you add fuel to that fire which shall never be quenched; and provide matter for that never-dying worm, or eternal sorrow and confusion of face to your souls. Those things that now please the senses, will one day sting the conscience. We should not affect that which will be death to us. Remember the hook, when the flesh looketh only to the bait.

2. It is death threatened in the word of God, and therefore certain, as well as dreadful: Rom. vi. 23, 'The wages of sin is death;' and Rom. vii. 5, 'The motions of sin did bring forth fruit unto death.' If a man warn you of apparent death in a way wherein you are going, you will be cautious. Surely God deserveth more credit than man. He giveth you warning of the danger of this way; and will you go on, and try what will come of it? Surely men do not believe the carnal life will be so mortal and deadly to them as it will be. The false prophet in every man's bosom deceiveth him, that it may destroy him.

3. Consider how willing God is to reclaim you: Ezek. xxxiii. 11, 'Why will you die, O house of Israel?' Hath God any pleasure in your destruction? He delighteth in your conversion rather, and threateneth death, that he may not inflict it.

Use 3. Let us examine what is our frame and temper—the carnal minding or the spiritual minding. This is the great test, or the true and lasting difference between men and men, in life and death. The great difference and division is begun here, and continued for ever. Other differences cease at the grave's mouth, but this distinguisheth between heaven and hell.

1. What do you seek after, the gratifying of the flesh, or the perfectives of the soul? that the inner man may be renewed and quickened: 2 Cor. iv. 16; 'That it be strengthened: Eph. iii. 16, decked and adorned: 1 Pet. iv. 3, to keep grace alive in your souls that is our care, our business, and our comfort.

2. To what end do you live? That you may please, glorify, and enjoy God, or live after the flesh? You were made by God, and for God, that you might have fellowship and communion with him here and hereafter: Ps. lxxiii. 25, 'Whom have I in heaven but thee? and there is none upon earth I desire in comparison of thee.' This God's people long for, and labour after, and wait for.

3. In what manner do we mind it? Is this our constant care, and earnest desire, and choice delight? A naked approbation of that which is good will make no evidence; nor a few cold wishes, or faint endeavours; but your constant business: 2 Cor. v. 9, 'Wherefore we labour, that whether present or absent, we may be accepted of him.'

SERMON IX.

Because the carnal mind is enmity to God; for it is not subject to the law of God, nor indeed can be.—ROM. viii. 7.

IN the words a reason is given, why the carnal minding will be deadly to us, because it is enmity to God. God surely will be avenged on all his enemies: those that are enemies to God will shortly be dealt with as enemies.

Therefore to be carnally minded is death, because the carnal mind is enmity to God, &c.

In the words here is—

1. A proposition.

2. A reason; First. From the contumacy of the carnal mind; Secondly. From its impotency to overcome it: it is a weak wilfulness, or a wilful weakness.

First. The proposition. And there is to be considered the subject, the carnal mind. The predicate is enmity to God.

1. The subject, or thing spoken of, *φρόνημα σαρκὸς*, the carnal mind, or the minding of the flesh, or the wisdom of the flesh. But that hath in a great measure been shown before; therefore—

[1.] By the carnal mind is meant the rational powers, corrupted by our sensitive appetite, and disposed to obey it; or a mind deceived by the flesh, and enslaved by it; called elsewhere 'a fleshly mind,' Col. ii. 18.

[2.] It is here considered in its prevalency and reign, as it depresseth the mind from rising up to divine and spiritual things, and wholly bindeth it, and causeth it to adhere to things terrene and earthly, such as gratify sense, and conduce to please the flesh. The wisdom of the flesh is described: James iii. 15, 'The wisdom that descendeth not from above is earthly, sensual, devilish:' and 1 John ii. 16; 'All that is in the world is the lust of the flesh, the lust of the eyes, and the pride of life.'

2. The predicate. It is not only *ἐχθρὸν*, but *ἐχθρὰ*, enmity to God. It is more emphatical; an enemy may be reconciled, but enmity cannot. That which is black may be made white, but blackness cannot. This emphatical expression is to set forth the perfect contrariety that is in our desires, affections, inclinations, and actions, to the will of God. We love what he hateth, and hate what he loveth. It is not only an enemy, but enmity.

Doct. That the wisdom of the flesh is downright opposition and enmity to God.

To evidence this, take these considerations:—

1. It is possible that human nature may be so far forsaken as that among men there should be found haters of God and enemies to him. We bless ourselves from so great an evil; and men scarce believe that there are such profligate and forlorn wretches in the world as to profess themselves to be enemies to God, who is so good and the fountain of all goodness; and, for our own part, are ready to defy those that charge it upon us. But the matter is clear. The Scriptures show

expressly, that there are 'haters of God,' θεοστυγεῖς, Rom. i. 30; and Ps. cxxxix. 21, 'Do not I hate them, O Lord, that hate thee?' and Ps. xiii. 2, 'They that hate thee, are risen up against us without a cause.' And we need not go among the pagans and infidels to seek or find out them that are haters of God; there is an opposite party to God nearer at hand; and they are all those that walk contrary to him: Col. i. 21, 'Enemies in your minds by evil works;' and Ps. lxviii. 21, 'He will wound the head of his enemies, and the hairy scalp of such as go on still in their trespasses.' Now many such live within the verge of the church, and are not to be sought among Turks and infidels only.

2. That hatred and enmity to God may be determined by three things: (1.) If we love not God at all; (2.) If we love him not as much as we ought to do; (3.) If we rebel against him and disobey his laws.

(1.) If we love not God at all; for not to love, is to hate, in things worthy to be beloved. Surely, in divine matters, there is no medium: he that is not with God, is against him: Mat. xii. 30; and he that loveth him not, hateth him. To be a neuter, is to be a rebel, because God doth so much deserve our love, and we are so much obliged to him, and depend upon him. So it is said, Prov. viii. 36, 'All that hate me, love death: he that sinneth against me, wrongeth his own soul.' They that do not seek after wisdom, hate it; they care not for God, whether he be pleased or displeased. You speak all manner of misery to that man of whom you may say, that he loveth not God. So Christ brandeth his enemies: 'I know that you have not the love of God in you,' John v. 42. Men are in a woeful case, if void of the love of God. Love being the fountain of desiring all communion with him, and the root of all obedience to him; therefore, if men, blinded by the delusions of the flesh, or diverted by the world, love not God, being so deeply engaged to God, and God so deserving their love, they are enemies to him: 1 John ii. 15, 'If any man love the world, the love of the Father is not in him:' 1 Cor. xvi. 22, 'If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.' It is danger enough not to love him, though we break not out in open opposition against his ways.

(2.) If we love him not so much as we ought to do, or not so much as we love some other thing. For, in the sacred dialect, a lesser love is hatred; as, for instance, in the notion of the law of the hated wife: Deut. xxi. 15, 16, 'If a man have two wives, one beloved and another hated, and they have born him children, both the beloved and the hated,' etc. Not that she was not loved at all, or absolutely hated; but she that was not loved as much as the other, is called the hated wife. So in that proverb, Prov. xiv. 20, 'The poor is even hated of his own neighbour; but the rich hath many friends.' There, hatred is taken for slighting, or a lesser degree of love. So in this case between us and God: Mat. x. 37, 'He that loveth father or mother more than me, is not worthy of me.' But in Luke xiv. 26, it is, 'If any man hate not father and mother, and brothers and sisters; yea, and his own life, he cannot be my disciple.' There, the lower and lesser love is called hatred. For Christ's religion teacheth us, not to be unnatural; but in comparison of Christ, we should hate them, trample upon the comforts and benefits which result from such relations, if they be snares to us:

so Mat. vi. 24, 'No man can serve two masters, for either he will hate the one and love the other, or hold to the one and despise the other. Ye cannot serve God and Mammon.' God is of that excellent nature, that to esteem any thing above him, or equal with him, is to hate him.

Now, because men love the world, and the things of the world over much, yea, more than God, they hate him—are enemies to him. All carnal men are guilty of this, as they are lovers of pleasure more than lovers of God. This over-love of sensual satisfactions, or terrene and earthly things, is the highest contempt and affront that can be put upon God, in comparison of our love to him. All the pleasures and contentments of the world should be hated rather than loved. So far as our hearts are set upon those things, which the flesh savoureth and delighteth in, so far are they estranged from God; and then you will neglect him, or easily part with him for the world's sake. If a father should come to his child, and say, 'If you love such vain and enticing company, I shall take you for mine enemy, you must either hate me or them,' would not an ingenuous child refrain his haunts, rather than forfeit his father's love? This is the case between us and God: 'Love not the world,' saith he, 'nor the things of the world; if you love the world, you do not love me.' Therefore for us only to savour and relish these things is flat enmity to God.

(3.) We are said to hate God, and be enemies to him, if we rebel against him and disobey his laws. God's love to us is a love of bounty, and our love to him is a love of duty, shown rather by obedience than a fellow-like familiarity. Here in the text, our respects to God are interpreted and judged of by our respects to his law. By this, God measureth our love and hatred to himself. It is enmity to God, 'because it is not subject to the law of God.' So, elsewhere, love is determined by obedience: 1 John v. 3, 'For this is the love of God, that we keep his commandments;' and John xiv. 21, 'He that hath my commandments, and keepeth them, he it is that loveth me.' On the other side, hatred is expressed by disobedience: Deut. v. 9, 'On them that hate me, and keep not my commandments.' All sin is a hatred of God; actual sin is *odium Dei actuale*, and habitual sin is *odium Dei habituale*. It is *finis operis*, if not *operantis*. We think not so, but the Scripture judgeth so; and it appears from reason. We apprehend God standeth in the way of our desires; and because we cannot enjoy our lusts with that freedom and security, as we might otherwise were it not for his law, therefore we hate God. He commandeth that which we cannot, and will not do, being enticed and inveigled by the flesh.

3. There is a twofold hatred: *odium abominationis* and *odium inimicitiæ*—the hatred of abomination, and dislike, and the hatred of enmity. The one is opposite to the love of good will, the other to the love of complacency: Prov. xxix. 27, 'The wicked are an abomination to the righteous.' Surely a righteous man hateth not his neighbour with the hatred of enmity, to seek his destruction; but with the hatred of offence, so as not to delight in him while he is wicked, in opposition to the love of complacency. We may hate our sinful neighbour, as we must first hate ourselves, and loathe ourselves, because of our sins: but

in opposition to the love of benevolence we must neither hate our neighbour, nor our enemy, nor ourselves.

[1.] Apply this distinction to the case between God and us, it will be hard to excuse any carnal man from either hatred; certainly not from the hatred of offence or abomination, there being such an unsuitableness and dissimilitude between God and them in pure nature. We were created after his image, and then we delighted in him; but when we lost our first nature, we left our first love; for love is grounded upon likeness, or willing and nilling the same things. But, alas! now we love what he hateth, and hate what he loveth; and therefore, because of this dissimilitude, there is a hatred. How can we delight in a holy God, and a God of pure eyes delight in such sensual polluted creatures? What can carnal men see lovely in God, or God in them? See Zech. xi. 8, 'My soul loatheth them, and their soul abhorreth me.' Therefore from this hatred of loathing, offence, and abomination, none can excuse themselves; till they come to hate what God hateth, and to love what God loveth, there is, and will be, the hatred of offence: Prov. viii. 13, 'The fear of the Lord is to hate evil.'

[2.] For the other branch. The hatred of enmity, is that which implieth all endeavours of mischief, and seeketh the destruction of the thing hated. We cannot excuse the carnal man from this either; for there is a secret positive enmity in them against the being of God; and this is the effect of slavish fear. We hate God under a double notion, as a lawgiver, thwarting our lusts by his precepts; and as an avenger, punishing our disorders. This latter we are upon. Slavish fear apprehendeth God as an avenger of sin, or as a condemning God. Men hate those whom they fear. The Roman historian observeth it: *proprium est humani ingenii odisse quos læserit.* Why? Because we fear their revenge. We have wronged God exceedingly, and know that he will call us to an account; and, therefore, being sensible of the righteousness of his vindictive justice, we hate him. All that are afraid of God, with such a fear as hath torment in it, *aut extinctum Deum cupiunt aut exanimatum,* it is a pleasing thought to them if there were no God: Ps. xiv. 1, 'The fool hath said in his heart there is no God.' As the devils tremble at their own thoughts of God so do wicked men. It were welcome news to them to hear there were no God.

4. God's enemies carry on a double war against him, offensive and defensive. The offensive war is when men break his laws; employ all their faculties, mercies, comforts, as weapons of unrighteousness against God: Rom. vi. 13, 'Yield not your members as instruments of unrighteousness to sin, ὅπλα ἀδικίας; but yield yourselves to God. Our faculties, talents, and interests are employed either as armour of light for God, or as weapons of unrighteousness against God. The defensive war is when we slight his word, despise his grace, resist the motions of his Spirit: Acts vii. 51, 'Ye stiff-necked and uncircumcised in heart and ear, ye do always resist the Holy Ghost.' When God bringeth his spiritual artillery to batter down all that which lifteth up itself against the obedience of Christ, 2 Cor. x. 4, 5. When he besiegeth our hearts, and battereth them daily by the rebukes and motions of his Spirit, yet men will not yield the fortress, but stand it out to the last; take delight to go on in the obedience of their natural corruptions; will not have

Christ to reign over them; and so they increase their enmity, and double their misery, by a resistance of grace, and are rebels, not only against the law, but the gospel, stand out against their own mercies. They are enemies to an earthly prince, that not only infest his country with continual inroads and incursions, but those also that keep his towns and strongholds against him. And in this sense an impenitent person, and an enemy to God, are equivalent expressions in scripture. Though you do not break out into open acts of hostility against God, yet if you will not come out of your bondage, and come out of the misery and folly of your carnal estate, you are enemies to him.

5. That herein the enemies of our salvation agree, that they all make us rebels to God. The devil, world and flesh, are equal in this. The devil's servants and subjects are opposite to Christ's kingdom: Eph. vi. 12, 'Rulers of the darkness of this world;' and Col. i. 13, 'Who hath translated us out of the kingdom of darkness, into the kingdom of his dear Son.' While we remain in the one kingdom we are enemies to the other: Luke xix. 27, 'But for those, mine enemies, that would not that I should reign over them, bring them hither, and slay them before me. The world: James iv. 4, 'Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend to the world, is an enemy to God.' They whose hearts are set upon the pleasures, profits, and honours of the world, they are withdrawn from God, as their proper Lord, and chief happiness, and will neither be ruled by his will, nor seek his love and favour. First, They will not be ruled by His will; for God and the world command contrary things. The world saith, slack no opportunity of gain; to stand nicely upon conscience is to draw trouble upon ourselves; that to give is wasteful profuseness; and to forgive, folly and weakness. God, on the contrary, biddeth us deny ourselves—take up our cross; telleth us, that giving is receiving, and the glory of a man is to pass by an offence, or to forgive the wrongs done to him. So the flesh: as the world tempts us to rebellion against God, so the flesh swalloweth the temptation; it carrieth us to do what we list, and disposeth us to a flat rebellion against God, and a contempt of his authority: 2 Sam. xii. 9, 'Wherefore hast thou sinned, and despised the commandments of God?' The flesh will have it so: Ps. ii. 3, 'Let us break his bands, and cast away his cords from us.' Affectation of carnal liberty is the very effect of sense-pleasing and flesh-pleasing; so that the carnal mind implieth a downright opposition to the law of God: all our ways are enmity to it, and a direct repugnancy against it. Secondly, Nor do we seek his love and favour as our happiness. The world propoundeth objects that are pleasant to our senses, necessary in part for our uses, in subordination to other things; and so enticeth us from God. But it could not entice us, were it not for the flesh, which greedily swalloweth the bait: 2 Tim. iv. 10, 'Demas hath forsaken us, and embraced the present world;' and 2 Tim. iii. 4, 'Lovers of pleasure more than lovers of God;' and John v. 44, 'How can you believe that receive honour one of another?' And so we are detained from God by the creature, which should be a step and stair that should lead us up to him. The world is full of allurements to the flesh; and those mercies which would raise the mind to God are made

the fuel of sensuality, and the greatest means to keep it from him. None neglect him so much as those that have most of the world: Jer. ii. 31, 'O generation! see ye the word of the Lord; have I been a wilderness to Israel—a land of darkness? wherefore say my people we are lords, we will come no more at thee?' So Mark x. 24, 'How hard is it for them that trust in riches to enter into the kingdom of God:' they are most apt to live an ungodly sensual life, as having less occasion than others to drive them to God.

6. This enmity arising from the flesh, is the more strengthened and increased the more it gaineth the mind and corrupts the mind; for two reasons: [1.] Then the leading part of the soul, which should guide and command the rest, is corrupted also. There is in the upper part of the soul a directive and imperial power to fit him to obey God. Now it is blinded as to the directive power, and weakened as to its imperial and commanding power; all must needs fall into disorder, and man will live a rebel to the law of his creation, and so be an enemy to God.

(1.) As to the leading and directing part of the soul, that is the understanding, there is a great blindness come upon us by the lust of the flesh, so that we have neither a due sense of our happiness, nor our duty. Not of our happiness, for till the eyes of our minds are opened by the Spirit, we have no real persuasion of the world to come: Eph. i. 18, 'The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and the riches of the glory of the inheritance of the saints in light:' and 2 Pet. i. 9, 'He that lacketh these things is blind, and cannot see afar off.' Nor of our duty; for though some moralities be evident to corrupt nature: Rom. ii. 14, yet for a full resignation, obedience, and love to God, nature owneth little of it, and depraved reason is blind, or sleepy, so that we may have no clear, deep sense of our duty impressed upon our hearts, so as that conscience (which is applicative reason) should warn us of sin, or mind us of our duty upon all necessary occasions.

(2.) The commanding power is weakened. For our senses are so masterly, inordinate, and eagerly set upon the objects, that we yield ourselves to the conduct of them, how unreasonable soever the acts are: Tit. iii. 3, 'For we ourselves were sometimes foolish and disobedient, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.' We give way to that which is evil, and oppose that which is good, even against the urgings of conscience: 'The law of our members warreth against the law of our minds:' Rom. vi. 22; and it is a trouble to the flesh to be restrained from what it desireth, as an headstrong horse is loath to be curbed.

[2.] Because, as the leading part of the soul cannot hinder sin, so it doth promote it. And the more wit and wisdom we have, if it be carnal, the more is our enmity against God, as appeareth by those men in a carnal estate who have most of natural acquisitions; the devil's cause is varnished by them, and they prostitute all their sufficiencies to the interest of the flesh, and to cast off the government of God. How many wit themselves into hell? But it is common to all, as appeareth by the two principal effects of the carnal minding, arguing and contriving, by these two the malignity of the flesh doth most betray itself.

(1.) By the arguings of the flesh. What carnal reasons have men for every sin, and against every duty? Which showeth the corruption of nature hath not only taken hold of the appetite and senses, but hath over-spread the mind and reason. Let any temptation come to inordinate pleasure, they will palliate it and honest it with some excuse, that the bait is soon swallowed; or to unlawful gain, by it they pretend they shall be enabled to do good to the church of God; if to honour and applause, they will say religion shall have the advantage of it; so if the temptation be against duty, they will say that they will recompense it another time.

(2.) By contriving: Rom. xiii. 14, and 'make no more provision for the flesh to fulfil the lusts thereof.' Wherein do men usually spend their time, but in studying to please the flesh, or to fulfil their fleshly desires? All their wit is wholly employed to this end.

Use 1 is Caution, not to stroke the carnal minding with a gentle censure, as if it were no great matter; it is enmity to God; and if you indulge it, you live in a state of rebellion against him. It is an evil; first, as a wrong done to God, whose we are, and whom we should serve; because it is an usurping of the government of ourselves against God's right, as if we were at our own disposal, as if we might do with ourselves and faculties as we list, without giving an account to an higher Lord. Now to rob God of his authority over his creature, is no small evil: Ps. xii. 4, 'Who have said, with our tongue we will prevail, our lips are our own, who is Lord over us?' To challenge anything as our own, is to affect to be as God. Secondly, It is a wrong to ourselves, for so we set up our senses and appetite above our reason, and make the beast ride the man; for the lower faculties rule, when the mind is debauched to serve the flesh, and to cater for it, and contrive about it, when it should govern our senses in order to our true happiness and felicity: Jude 10, 'In what they know naturally, in those things as brute beasts, they corrupt themselves;' that is, against the light of nature they engulph themselves in all manner of sensuality. Thirdly, It is a contempt of that glorious happiness which God hath provided for us, Heb. iii. 2. When soul, and heaven, and God, and all things are despised for our carnal ends, how can we look upon it as a light sin? Is it nothing to cast off God and Christ, and despise our own souls, and all the happiness of the world to come, which God hath encouraged us to expect, as if a little worldly transitory pleasure of sin were much better. Fourthly, It is the worse because it is natural. Your very natures being destitute of original righteousness, incline you to please the flesh before God; so that this opposition against God being natural, it is first, the more lasting, for natural antipathies are not easily broken and cured, as that between the wolf and the lamb, the raven and the dove; and the spirit that dwelleth in us, lusteth to envy: Jam. iv. 5: and, Gen. vi. 5, 'Every imagination of the thought of his heart is only evil continually.' We find it early, we find it to be constant; after grace received, the understanding is not so clear and watchful as it should be, but a dark, imperfect guide to us, our will not so powerful as it ought to be; the wisdom of the flesh is kneaded into our natures that we cannot get rid of it, and there is too great a rebellion in the appetite and senses, and in the best a great averseness

to their duty; our reason still too often stoopeth to our sensuality. Fifthly, Accidental evil is matter of compassion; but natural, of indignation; we pity a dog poisoned, but hate a toad that is poisonous. If it were only a slip of our natures, or a frailty, it were another thing; but it is the rooted disposition of our hearts. We can better dispense with a fit of anger, than with cankered malice; a blow and away may be forgiven, but an abiding enmity provoketh us to take revenge. Thus it is necessary to know the evil, that we may seek after and admire the cure.

Use 2 is to press us to come out of this estate of carnality: will you live in enmity against God?

1. Can you make good your part against him? 1 Cor. x. 22, 'Will you provoke the Lord to jealousy? are you stronger than he?' Secondly, He hath *potestatem vitæ et necis:* Jam. iv. 12, 'There is one lawgiver, who is able to save and to destroy.' Thirdly, God is an enemy to those that are enemies to him: Ps. v. 5, 'He hateth all workers of iniquity;' and Ps. vii. 11, 12, 'He is angry with the wicked every day: if he turn not, he will whet his sword, he will bend his bow, and will make it ready.' God's justice, if it doth for a while spare the wicked, yet it doth not lie idle; he can deal with us, *comminus* and *eminus*—at a distance, and near at hand. He is whetting his sword, and bending his bow; if he fall upon us, what shall we do? If a spark of his wrath light upon the conscience, how soon is man made a burden to himself? Ps. ii. 12, much more when he stirreth up all his wrath against us. What shall we do? First, Accept of the conditions of peace God hath provided: 2 Cor. v. 19, 20, 'to wit, that God was in Christ reconciling the world to himself, not imputing their trespasses to them; and hath committed to us the word of reconciliation. Now then we are ambassadors of Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.' We read of princes that, Luke xiv. 31, while their enemy is yet a great way off, they send an embassy, and desire conditions of peace. God sendeth the embassy to us, let us accept of the offer; we are no match for God. Secondly, Get corrupt nature healed, and the heart renewed by the Spirit: for there is no peace as long as the old heart remaineth. When renewed, we are reconciled; we receive the atonement, if God sanctifieth; he is a God of peace. Be once after the spirit, and then you will be spiritually minded; and to one that is spiritually minded, there is life and peace.

Secondly. The next thing is our impotency to recover ourselves out of this estate; for it is not subject to the law of God, neither indeed can be. Hence observe:

Doct. That while we remain carnally minded, there is no breaking off this enmity between God and us. The reasons of this repugnancy, or why the carnal mind standeth in such direct opposition to the law, are—

1. 'The law is spiritual, and we are carnal, sold under sin,' Rom. vii. 14. Men in an habitual state of carnality, cannot obey a spiritual law.

2. The law is pure and holy: Ps. cxix. 140, 'Thy law is very pure, therefore thy servant loveth it.' But it is otherwise with fleshly creatures, *impuritas est mixtura vilioris.*

3. The law is directly contrary to the fleshly mind, and therefore the fleshly mind is directly contrary to it. The law of God forbiddeth many things that are pleasing to carnal nature, as all excess of bodily pleasures, inordinate seeking after the profits and honours of the world; commandeth many things tedious to flesh and blood, as the loving God with all our hearts, serving him with all our might and strength, loving enemies, doing good to all, seeking others' welfare as our own. Secondly, Besides its repugnancy, there is an utter incapacity. But may it not be brought to obedience by the law demanding its right and due in the name of God? (1.) Not by a bare prohibition, for that exasperateth the evil: Rom. vii. 5, 'For when we were in the flesh, the motions of sins which were by the law, did work in my members to bring forth fruit unto death.' (2.) Not by persuasions or instructions; for spiritual arguments work little with a carnal heart; persuasion alone prevaileth not against inclination: 1 Cor. ii 14, 'For the natural man receiveth not the things of the Spirit of God.' (3.) Nor will resolutions, vows, and covenants, make us subject, for these are but the dictates of conscience, till the will be renewed. It is our judgment we should, but the bent of our hearts lieth as a weight against it: Rom. ii. 18, 'Thou approvest the things that are excellent, being instructed out of the law.'

Use is information. Since the unregenerate are altogether flesh, and the regenerate in part flesh, the one can do nothing good, the other nothing perfect.

1. It giveth us a true account of man's natural incapacity to what is good. First, there is a natural propensity or inclination to the body before the soul, and earth before heaven, the creature before God: John iii. 6, 'That which is born of flesh is flesh.'

2. This is increased in us by being accustomed to a sinful life: Jer. xiii. 13, 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil.'

3. This custom is more confirmed and rooted by the general practice of all about us: Is. vi. 5, 'Woe is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips.'

4. It is not only practised, but countenanced generally in the world: 1 Pet. iv. 4, 'Wherein they think it strange, that you run not with them into the same excess of riot.'

5. The encouragements of another course, lie wholly in a world to come: Mat. v. 12, 'Rejoice and be exceeding glad, for great is your reward in heaven.'

6. The precepts to renounce this sensuality, are given by an invisible God; who, though he hath given sufficient demonstration of the truth of his being, is little cared for: Ps. x. 4, 'The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts.'

SERMON X.

So then they that are in the flesh cannot please God.—ROM. viii. 8.

THIS verse is consectary from the whole discourse, especially from the former verse. They who are in the flesh, are professed enemies to God, and therefore *they cannot please him.*

In the words here are two things—

1. The persons spoken of.
2. What is said of them.

1. The persons spoken of. They that are in the flesh, that is, who are unregenerate, in the state of corrupt nature. He saith not, if the flesh be in you, ye cannot please God, but if you be in the flesh, that is in a carnal state. As to be in the faith, 2 Cor. xiii. 5, implieth being in a gospel state; and to be in Christ: Rom. viii. 1, noteth a state of true Christianity; so to be in the flesh is to be under the dominion and power of the flesh, so as to serve the lusts and passions thereof; during this carnal and corrupt estate, till men are converted and changed, they cannot please God.

2. What is said of them? They cannot please God. Which may be interpreted two ways, *quoad conatum, vel quoad eventum.* First, With respect to their endeavour, they will not frame their doings, nor make this their business and scope to please the Lord, as it is said of the Jews that rigorously kept up the ritual observances of the law: 1 Thess. ii. 15, 'They please not God, and are contrary to all men.' They were as far from fulfilling the true meaning of the law, as they were from observing the gospel; and all men as long as their lusts are untamed and unbroken, they cannot do those things which are pleasing in his sight. Secondly, With respect to God's acceptance and favour, they are not accepted with him so as to obtain life and peace, and be exempted from condemnation.

Doct. Carnal men do not, cannot please God.

To prove this I shall lay down some propositions:—

1. That it is man's duty and happiness to please God. For this end was he made and sent into the world, not that he might live to himself, but unto God. I prove it by this argument; It is man's happiness to please him upon whom he dependeth; all the world goeth upon this principle, that dependance begetteth observance, or a study to please; and as the dependance is less or greater, so men take themselves bound more or less to please those from whom they receive their supplies, as children their parents, servants their masters; and if any breach and displeasure fall out, their dependance obligeth them to see it made up again. We have an instance in scripture: Acts xii. 24, 'Herod was highly displeased with them of Tyre and Sidon, but they came with one accord to him, and desired peace, because their country was nourished by the king's country.' What their interest taught them to do to man, our interest teacheth us to do to God; we depend upon none so much as God, from whom we have both our being and well-being: 'In his hand is our breath, and all our ways,' Dan. v. 23. Our business lieth more with God, than with all the world besides, and therefore him should we love and study to please.

2. That this being man's duty and happiness, it should be our work and scope to approve ourselves to God; for man is never in his proper posture, till he mindeth his true work and happiness, but is either out in the end or way; his end, if pleasing God and being accepted with him be not his scope; the way, if he doth not those things which God will accept. Therefore God's children are sometimes described by their intention, which is of the end, *intentio est finis ultimi:* sometimes by theiir choce, which is of the means, *electio est medii;* by their scope oand intentin: 2 Cor. v. 9, 'Therefore we labour, that whether present or absent, we may be accepted with him,' φιλοτιμούμεθα. This is the honour we affect, the end which we propound to ourselves, and which our minds are principally set upon. Some seek to please God, others to please their fleshly mind by the fruition of some inferior good. That is our end which we love most, and are pleased best with, and would do most for; so the people of God are sometimes described by the choice of their ways: Isa. lvi. 4, 'They choose the things that please him, and take hold of his covenant;' that is, resolve to do what is pleasing to God, or to behave themselves in such a manner as they may be accepted with him.

3. That it is no easy matter to make this our scope and work to please God. This I shall prove by two reasons.

[1.] Because of the thing itself.

[2.] Because of the requisites thereunto, which are, that a man be renewed and reconciled, &c.

[1.] The matter of itself. God is a great and holy God, and will not be put off with anything, but expecteth worship and service from us becoming his majesty; and lest we should mistake, hath stated our duty in his holy law; which we are to study and fulfil, we are to study it, and know how God will be pleased: Rom. xii. 2, 'That we may prove what is that good and acceptable and perfect will of God.' It is a good and perfect rule that we must live by, for this is only εὐάρεστον acceptable or well-pleasing unto God: so Eph. v. 10: 'Proving what is acceptable unto the Lord? We must not serve God hand over head, but prove and try our way, and every step of it, whether it be well pleasing unto him; and consult often, not what is our interest, but our duty; not what is for our advantage, and will gratify our lusts and please the world, but what will please God; and again, v. 17, 'Be not unwise, but understanding what the will of the Lord is.' We may mistake, and therefore we must search again and again, *crassa negligentia dolus est.* It is a sign men have no mind to practise, when they have no mind to know, or be informed. And we are to fulfil our duty as well as to understand it, and that not in a few things, but all: Col. i. 19, 'That ye walk worthy of the Lord unto all pleasing.' Some men are in with one duty, and out with another; but this is to please ourselves, not to please God. Some will rest in rituals, and neglect morals, though the moral duty hath the attestation not only of the word of God, but of conscience: Rom. xiv. 17, 18, 'For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost: for he that in these things serveth Christ, is acceptable to God, and approved of men.' Many will rest in ordinances and church-privileges, this will not satisfy God: 2 Cor. x. 5, 'With many of them, God was not well-pleased.' Some rest in moralities, and cast off faith

and the love of God; others please themselves in an overly religion, without moral duties.

Nor must this be minded superficially; no, we must be every day more exact in our walking, that no cause of offence, or breach may arise between us and him: 1 Thess. iv. 1, 'As ye have received of us, how to walk, and how to please God, so you would abound therein more and more.' You never please God so much, but you are to please him better; he expecteth more from you, the more you are acquainted with him; and that we should not always keep to our first weaknesses.

[2.] Consider what is requisite thereunto, viz., that a man be in a reconciled and renewed estate.

(1.) Reconciled to God by Christ. All mankind is fallen under the displeasure of the most high God, by preferring the pleasure of the flesh before the pleasing of God; and there is no atonement found to pacify him, but only Jesus Christ, who is his beloved Son, in whom he is well pleased: Mat. iii. 17. Upon his account grace may be had, both to justify and sanctify us. Now while men are in rebellion against God, they have no interest in Christ, or the grace purchased for them, but are under death and damnation, and therefore cannot be accepted with God, so far as to obtain the great reward; yea, to do nothing acceptably to him, till we believe and are in Christ Jesus, and have his merits applied to us; therefore it is said: Heb. xi. 6, 'Without faith it is impossible to please God;' for till there be some means, that God be a rewarder rather than a punisher to the fallen creature, nothing is done kindly, or taken kindly. Well then, nothing can please God but what is done in faith, or in a reconciled estate; and that both in respect to the person working, or the work itself. With respect to the person working; for he is not within the covenant of grace till he believe, but the wrath of God abideth on him: John iii. 36; he is an enemy to God. 2. With respect to the work itself; for till it be quickened by a true and lively faith, and love to God as the consequence of it, it is but the carcase of a good work, and so not acceptable to God; the life and soul of it are wanting, that obediential confidence which should enliven it. Certainly there is no bringing forth fruit unto God, till married to Christ: Rom. vii. 4. As children are not legitimate who are born before marriage, it is a bastard offspring; so neither are works acceptable till we are married to Christ.

(2.) It is also requisite that the person be renewed by the Spirit of Christ; for otherwise he cannot have his spirit, affections, and ways, such as to please God. Nature can rise no higher than itself; it is grace carrieth the soul to God; there needeth renewing grace: Heb. xii. 28, 'Let us have grace, whereby we may serve him acceptably with reverence and godly fear.' To serve him εὐαρέστως, in an acceptable manner, and with that reverence and seriousness as is necessary, is a work above our natural faculties; till God change them, we cannot please him. So also actual grace: Heb. xiii. 21, 'Working in you that which is pleasing in his sight.' The best actions of wicked men please him no more than Cain's sacrifice, or Esau's tears, or the Pharisees prayers, it is but a shadow of what a man reconciled and renewed doth, or an imperfect imitation, as an ape doth imitate a man, or a violent motion doth resemble a natural.

Use 1. Is to show us what to think of the good actions of carnal men; they do not please God; they are for the matter good, but there are manifold defects in them.

1. There is a defect in their state, they are not renewed and reconciled to God by Christ, and therefore God may justly say: Mal. i. 10, 'I have no pleasure in you, neither will I accept an offering at your hands.' They live in their sins, and therefore he may justly abhor and reject all their services; they live in enmity to him, and in neglect of his grace, and will not sue out their atonement.

2. There is a defect in the root of these actions. They do not come from faith working by love, which is the true principle of all obedience, Gal. v. 6. Without love to God in Christ, we want the soul and life of every duty. Obedience is love breaking out into its perfect act: 1 John ii. 5, 'If we keep his word, herein is love perfected.'

3. There is a defect in the manner. They do not serve God with that sincerity, reverence, seriousness, and willingness, which the work calleth for; they show love to him with their lips, when their hearts are far from him, Mat. xv. 8; there is an habitual aversion, whilst they seem to show love to him. All their duties are but as flowers strewed upon a dunghill.

4. There is a defect in the end. They do not regard God's glory in their most commendable actions; they have either a natural aim, as when they are frightened into a little religiousness of worship in their extremities: Hos. vii. 14, 'They howl upon their beds for corn and wine.' And then they are like ice in thawing weather, soft at top, and hard at bottom. Or a carnal aim, out of bravery and vain glory, Mat. viii. 2. Or a legal aim, when they seem very devout, to quiet conscience, or to satisfy God for their sins, by their external duties: Mic. vi. 6, 7, 8, 'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, and calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?' But Solomon telleth us, Prov. xxi. 27, 'The sacrifice of the wicked is an abomination to the Lord,' much more when he bringeth it with an evil mind. At best it is an abomination, much more when it is to buy an indulgence in some licentious practice, by performing some duties requiring a sin-offering, not a thank-offering. But this cannot please God, so as to obtain an eternal reward. God temporarily rewardeth moral obedience, to keep up the government of the world; as Pagan Rome while it excelled in virtue, God gave it a great empire and large dominion. And Ahab's going softly and mourning, was recompensed with a suspension of temporal judgments: 1 Kings xxi. 29, 'Because he humbleth himself before me, I will not bring the evil in his days.' Again, there is a difference between a wicked man going on in his wickedness, and a natural man returning to God. When wicked men pray to God to prosper them in their wickedness, as Balaam's altars were made; or to beg pardon while they go on in their sins; so 'the sacrifice of the wicked is an abomination to the Lord,' Prov. xv. 8. Namely, as they rest in external performances, and think by their prayers or some other good duties to put by the great duties of faith,

repentance, and new obedience, so these prayers and good things are abominable; but in sinners returning to God, and using the means, and expressing their desires of grace, though but with a natural fervency, and with some common help of the Spirit, though the action doth not deserve acceptance with God, and the person is not in such an estate that God hath made an express promise to him that he will accept him, yet he hath to do with a good God, who doth not refuse the cry of his creatures in their extremities, and it is a thousand to one, but he will speed. The carnal man is to act these abilities, and common grace he hath, that God may give more.

Use 2. Is to exhort us. 1. To come out of the carnal estate into the spiritual life; for whilst you are in the flesh, you cannot please God. Now what is more unhappy than to do much to no good purpose; to be acquainted with the toil of duties, and not to be accepted in them? Men are apt to rest in some superficial good actions, and so neglect the grace of God in Christ. We cannot sufficiently beat men from this false righteousness wherewith they hope to please God. Certainly while you are ruled by the world, the flesh, and the devil, you are unfit to obey God; therefore you must renounce the flesh, the world and the devil, and give up yourselves to God the Father, Son, and Holy Ghost, as Creator, Redeemer and Sanctifier. All after-duties depend on the seriousness of the first: 2 Cor. viii. 5, 'They first gave themselves to the Lord, then unto us, by the will of God;' and Rom. vi. 13, 'Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' The more heartily you give up yourselves to obey God, and look for his favour upon the account of Christ's righteousness, and wait for the healing grace of his Spirit, in the use of fit means, the more easily, readily, and comfortably will the spiritual life be carried on; and the more hearty and serious you are in this, the more peace you will have, and such graces will be heaped upon you, as will be the evident tokens of God's approbation and acceptance. Till you renounce God's enemies, and consent to be the Lord's, you are in the state of rebels; rebels in heart, though subjects in show; and what you perform, is by constraint, and not by a willing mind. God hath right to our duties, before we consent, and therefore it is a sin in carnal men to omit them, but our consent and self-obligation is necessary to our voluntary obedience and acceptation with God. Besides, when this resignation, willingness and consent, is deep rooted, it becometh as a nature to us, and carrieth the force and authority of a principle in our hearts, and puts the soul upon such sincere obedience as God will take kindly at our hands; it habituateth the mind to an obediential frame, and then the particular acts will not be very difficult.

2. To exhort us to please God. This must be managed,—

[1.] Negatively:—

(1.) Not to please the flesh; flesh-pleasing is the fortress of sin, for all sin tendeth to flesh-pleasing. Now christians are to crucify the flesh, not to gratify the flesh; our Lord Jesus Christ pleased not himself, Rom. xv. 3; he sought not to gratify that life he had assumed; not that we should deny the body all delight in the mercies of God:

then the soul would soon be clogged, which perfecteth its operations by the body. We are to abstain from fleshly lusts which war against the soul, but not to abstain from worldly comforts, which would produce the same effect, hindering our cheerful service of God. Common mercies must be received as mercies, else there would be no room for humiliation and thanksgiving. Not of humiliation, when God correcteth us for sin by depriving us of those mercies, and so there would be no distinction between mercy and punishment; nor for thankfulness, for we cannot be thankful for what we do not esteem and relish in some subordinate degree. Is it a mercy, or is it not? If it be a mercy, we may use it with thanksgiving; if not, then you cannot bless God for it. But in the use of these things, we must take heed that the soul be not drawn away from God, and the interest of the flesh be not set up against him. It becometh a christian much more to mortify the deeds of the body, than to fulfil his lusts; and he must be cautious that he do not displease God by pleasing the flesh; that Satan who is ever laying his baits to catch unwary souls, do not draw him to such an use of bodily pleasures, as are immoderate and sinful.

(2.) Not to please men, who have power, or many advantages over us. That we please not them to the wrong of God: the apostle saith; Gal. i. 10, 'If I yet pleased men, I were not the servant of Christ.' There is a twofold man-pleasing, which is sinful; the one respects the matter, the other the scope. First, The matter, when we seek to please them by something that is sinful, or by dispensing with our duty to God. To do this voluntarily and deliberately, is to forsake our vowed duty in the covenant, and to renounce our happiness, and therefore a damnable sin; we forsake our duty, when man must be pleased by some known sin; no, our absolute dependance is on God, and therefore his will must be regarded in the first place: Acts v. 29, 'We ought to obey God, rather than man.' And therefore no man must be pleased by sin, it is a renouncing of our happiness, as if their favour were to be preferred before the favour of God: John xii. 42, 'Nevertheless among the chief rulers also, many believed on him: but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue;' and chap. v. 44, 'How can you believe that seek honour one of another?' No, God is enough to a gracious soul: Ps. lxiii. 3, 'Because thy loving kindness is better than life, my lips shall praise thee.' His approbation should satisfy us; the people of God have felt what it is to have displeased God, and what it is to be reconciled to him by the death and intercession of Christ; that to them it is a small matter whether man be pleased or displeased; if God be pleased, it is no matter who is displeased.

Secondly. As to their scope, when the matter is pleasing both to God and men, but you regard man's eye most: Eph. vi. 6, 'Not with eye-service as men-pleasers; but as the servant of God, doing the will of God from the heart;' and Col. iii. 22, 'Not with eye-service as men-pleasers, but with singleness of heart, fearing God.' As your happiness lieth not in man's approbation, so this is the only constant motive of pure and sincere obedience.

[2.] Positively. Pleasing God is your great duty and business in the world; this is uprightness, and this will be your safety and

happiness; for if you study to please God, then God is ever with you. Christ hath given you an instance of that: John viii. 29, 'And he that sent me is with me, the Father hath not left me alone: for I do always those things that please him.' And then it is no matter who is displeased and angry with us: Prov. xvi. 7, 'When a man's ways please the Lord, he maketh his enemies to be at peace with him.' God will hear your prayers: 1 John iii. 22, 'And whatsoever we ask, we receive of him, because we keep his commandments. He will give you everlasting happiness and glory: Heb. iv. 5, and truly he is not hard to be pleased: Mal. iii. 17. Man-pleasing is a more difficult and unprofitable task; God is pleased with nothing that hurts yourselves or others.

3. Let me exhort you, to beg more of the spirit: for whilst we are in the flesh, we cannot please God; and therefore you must beg more plentiful grace to change your natures, and to fix your intention right that you may please God in all things. Your natures are never changed till your love be altered, nor till God direct your love: 2 Thes. iii. 5, 'And the Lord direct your hearts to the love of God.'

SERMON XI.

But ye are not in the flesh, but in the spirit; if so be the Spirit of God dwell in you.—ROM. viii. 9.

In these words the Apostle applieth the property of the justified, unto the Romans. In this application you may observe both his charity and his prudence;—

1. His charity, but you are not in the flesh, but in the spirit.

2. His prudence, if so be the Spirit of God dwell in you.

1. For that clause which expresseth his charity. The phrases of being 'in the flesh,' or 'in the spirit,' are the same with being 'after the flesh,' and 'after the spirit,' ver. 5, or 'walking,' or 'living after the flesh,' or 'after the spirit,' used in other verses of this chapter.

2. In the other clause which expresseth his prudence. The word is either causal or conditional, and signifieth either for so much, or if so be; our translation preferreth the latter rendering; and the sense is, if it were not so, I would not judge you to belong to Christ. As to the latter, observe two things. (1.) To be in the spirit, or to have the spirit dwelling in us, is the same, for the inhabitation is mutual; we are in the spirit, and the spirit in us. (2.) That the Spirit of God and of Christ are all one, witness the proof here subjoined, for he that hath not the Spirit of Christ, is none of his.

Doct. That they in whom the Spirit of God dwelleth, though they live in the flesh, they do not live after the flesh.

1. The terms must be explained.

2. The connection proved.

1. The terms must be explained. Two terms there are:— [1.] What is the indwelling of the spirit; [2.] What it is to live in the flesh.

[1.] What the Spirit dwelling in us meaneth. Three things are implied,—intimacy, constancy, sovereignty; intimacy with us, constancy of operation in us, and sovereignty over us.

(1.) Intimacy, or familiar presence. As the inhabitant in his own house, he is more there than elsewhere. God is every where essentially; his essence and being is no where included, and no where excluded: Ps. cxxxix. 7, 'Whither shall I go from the Spirit? or whither shall I flee from thy presence?' He is said more especially to be there where he most manifests his power and presence, so his dwelling is known by his operation, he is in us *virtute insignis alicujus effectus*, by some notable and eminent effect which he produceth in us. As to the effects of common providence, it is said: Eph. iv. 6, 'That God is above all, and through all, and in all.' But he dwelleth in believers, not by the effects of common providence, but by the special influence of his grace, as Christ's agent begetting and maintaining a new spiritual life in their souls. So he is in them as he is no where else, by his gracious operations performed there: Acts xxvi. 18, 'Opening their hearts:' Acts xvi. 14, comforting and guiding them upon all occasions. This is his gracious and familiar presence, which the world is not capable of: John xiv. 17, 'I will send unto you the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.' The world of natural men are great strangers to the Spirit of Christ; they were never acquainted with his gracious and saving operations; but he intimately discovereth his presence to those that enjoy him in the exercise of grace; they feel and discern his motions, and have that comfort and peace which others are strangers to. This then is the intimate and familiar presence of the Spirit in the hearts of believers. Some have raised questions, whether the person of the Holy Ghost be in believers, or only his gifts and graces. The person questionless. We have not only the fruit but the tree, the stream but the fountain; but he doth not dwell in us personally. The Spirit was in Christ σωματικῶς, bodily or personally, for his soul dwelt with God in a personal union; in all creatures he is πνευματικῶς, by the common effects of his power and providence; but in believers ἐνεργετικῶς spiritually by gracious effects, which is all the conception we can have of it.

(2.) Constancy. Dwelling noteth his residence, or a permanent and constant abode. He doth not act upon them, or affect them by a transient motion only, or come upon them as he came upon Sampson, at times, or as he came upon the prophets or holy men of God, when in some particular services they were specially inspired and carried beyond the line of their ordinary abilities; but he dwelleth in us by working such effects as carry the nature of a permanent habit. On the carnal he worketh *per modum actionis transeuntis*, but on the sanctified there are effects wrought, not transient, but permanent, *per modum habitus permanentis*, as faith, love, and hope. There is difference between his acting upon us and dwelling in us; the Holy Spirit cometh to us not as a guest but as an inhabitant; not for a visit and away, but to take up his abode in us. Therefore, when the Spirit is promised, Christ saith, 'He will give us a well of water always springing into eternal life:' John iv. 14,—Not a draught nor a plash

of water, nor a pond, but a living spring: so John xiv. 23, 'We will come to him, and make our abode with him. He liveth in the heart, that, by constant and continual influence, he may maintain the life of grace in us, Gal. v. 25; by degrees he deadeneth and mortifieth our dearest and strongest sin, Rom. viii. 13, and continually stirreth us up to the love and obedience of God in Christ: 1 Peter i. 22; exciteth us to prayer, and quickeneth our spiritual desires, Rom. viii. 26; giveth us consolation in crosses, 1 Peter iv. 14, and counsel in all our ways, and Rom. viii. 14; and sets us a longing for heaven, Rom. viii. 23. In short, the Spirit is said to dwell there where his ordinary and constant work is, and where he doth by his constant and continual influence form and frame men's hearts and lives to holiness.

(3.) Sovereignty. This is implied also in the notion of dwelling; take the metaphor either from a common house, or from a temple. From an house: where the spirit dwelleth, he dwelleth there as the owner of an house, not as an underling. The apostle inferreth from the Spirit dwelling in us, that we are not our own, 1 Cor. vi. 19. We were possessed by another owner before we were recovered into his hands; our hearts are Satan's shop and workhouse; the evil spirit saith, Mat. xii. 44, 45, 'I will return to mine own house.' But he is dispossessed by the Spirit, and then it becomes his house, where he commandeth and doth dispose and govern our hearts after his own will. But it more clearly floweth from the other notion of a sacred house or temple: 1 Cor. iii. 16, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' and 1 Cor. vi. 19, 'What? know ye not that your body is the temple of the Holy Ghost which is in you?' A temple is a sacred house, and must be employed for the honour of the God whose temple it is. The heart of man naturally is a temple full of idols; every dunghill-god is worshipped there, Mammon, the belly, Satan; but when this temple is cleansed, and becometh a mansion for the Holy Spirit, he must be chief there, and all things must be done to his honour, that he may be obeyed, reverenced and worshipped in his own temple. This much we get from either notion: of a common house, that the Spirit is owner or lord of that house; or from a sacred house or temple, that he is the god of that temple; and so wherever he dwelleth he is chief, and principally beareth sway in the heart; whatever opposeth or controlleth his motions, it is as an intruder in a common house, or as an idol set up in a temple.

[2.] What it is to be, or live in the flesh. It noteth two things, the natural life, or the carnal life.

(1.) The natural life, as Gal. ii. 20, 'The life that I now live in the flesh, I live by the faith of the Son of God;' that is, while I exercise the functions and actions of this natural life: Phil. i. 22, 'But if I live in the flesh, this is the fruit of my labour;' that is, if I still enjoy this natural life: for the apostle was in a strait which to desire, to be in the flesh, or out of the flesh.

(2.) The carnal life, as the 8th verse of this chapter, 'They that are in the flesh cannot please God.' Sometimes it is put for some acts belonging to the carnal life; but more usually for the state of carnality: 'if ye live after the flesh, ye shall die.' Now I say, the children of God having his Spirit dwelling in them, though they live in the flesh,

though they live a natural life, and having not divested themselves of the interests and concernments of flesh and blood no more than others, yet they do not 'live after the flesh.' A life carnal, see it notably expressed: 1 Pet. iv. 2, 'That he should no longer live the rest of his time in the flesh, to the lusts of men, but the will of God.' Though the life be in the flesh still, yet it is not ordered by the will of the flesh, but the will of God. It is in the flesh we live, but not after the flesh,—mortifying and subduing the inclinations of corrupt nature yet more and more. Thus we see the sense of the words.

(2.) Let me prove the connection, that though they live in the flesh, yet they do not live after the flesh. The very explication doth sufficiently show it.

[1.] For if the dwelling of the Spirit implieth intimacy and familiarity, or such operations in the hearts of believers as are not common to others, but peculiar to them, then certainly God's children, though they live in the flesh as others do, yet they should and do live above the rate of flesh and blood; for they have an higher principle in them, which others have not. It is a charge on christians, that they walk as men 2 Cor. iii. 3, *κατ' ἄνθρωπον*. If we do no more than ordinary men do, wherein do we differ? What peculiar excellency do we show forth? Some live as beasts, as if they had forsaken all humanity, and had no reason, but sense; others only as men that have reason, but not the spirit. But our way should be with the wise, above, as having a more excellent spirit dwelling in us.

[2.] If it implieth the constancy of his operations; he doth not sojourn for a season, but dwelleth in us by his continuance and abode in our hearts; for he hath constant work to do there, to quicken and enliven our graces, and check the flesh, and abate the force of it. Surely then the tenor of our lives must not be after the flesh, but after the spirit. There are but few but have their good moods and fits; but a constant habitual influence or principle of life, inferreth more than some good moods now and then, a constant living in obedience to God.

[3.] If it implieth sovereingty, that he dwelleth as lord in his own house, then he must not be controlled, nor grieved by the indulging the desires of the flesh: so that the terms explained do evidence themselves, and make out their own truth to any man's consideration. But yet we shall give you some other reasons.

(1.) The Spirit dwelleth nowhere, but where he hath changed the heart so far as to put a new nature in us. He writeth the word of God upon the heart: Heb. viii. 10, and thereby imprinteth his image upon them: 2 Cor. iii. 18, 'But we all as with open face beholding the glory of the Lord, are changed into the same image;' so fitting us for God, and making us amiable in his sight. Now they that are thus prepared, are in the flesh, but not after the flesh; they keep the affections which belong to the bodily life, but they are mortified and subdued, they are not governed by them: 2 Pet. i. 4, 'To us are given great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption which is in the world through lust.' In which place is intimated a new principle, and that is the divine nature; a new rule, and that is not the course of the world, but the will of God revealed in his word; new ends and motives, and those not the satis-

fying of our fleshly lusts, but the vision and fruition of God, intimated in the great and precious promises. Now if the Spirit of God dwelleth nowhere but where he hath thus fitted the heart for his residence by sanctifying it and inclining it to God, and the world to come as our happiness, and the word of God as our sure direction thither, it must needs follow, that where the Spirit of God dwelleth, they do not live after the flesh, though they live in it; for then there is a contrary principle, the new nature, which must needs be a curb upon the flesh, if we obey the inclinations of it: Gal. v. 16, 'Walk in the spirit, and you shall not fulfil the lusts of the flesh.' And a contrary rule, which is the will of God: Rom. xii. 2, 'Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God.' For by it they are new formed, and to it they are suited; and there is a contrary end and tendency, which is to love, please, serve, glorify and enjoy God. As the natural soul looketh after the conveniences of the body, and catereth only for the body; so the renewed soul looketh after the pleasing of God: 1 Pet. iv. 6, 'We live to God in the spirit.' Their business lieth with God, and their happiness lieth in God; it is his favour they seek, his work they do, and the fruition of him they aim at. Spiritual life carrieth a resemblance with the life of Christ as Mediator. Now Christ, 'in that he liveth, he liveth unto God:' Rom. vi. 10; so doth a christian, his whole life is a living unto God: Gal. ii. 19, 'The life that I live in the flesh, I live by the faith of the Son of God.'

(2.) When the heart is thus prepared, the Spirit of God cometh to dwell in them, to take possession of them for God's use: 2 Cor. vi. 10, 'I will dwell in them, and walk in them; for I will be their God, and they shall be my people.' They have given up themselves to God, and God owneth the dedication, and sendeth his Spirit into their hearts, first, to take possession of them, and then to maintain and keep afoot his interest in their souls against all the assaults of the devil: 'For stronger is he that is in us, than he that is in the world:' 1 John iv. 4. The world is governed by the evil spirit, but they that are regenerated and enlightened by the Spirit of God, have the knowledge of his will, which is more mighty to establish the saints in truth and holiness, than the spirit of error and persecution to draw and drive them from it. So against the world: 2 Cor. ii. 12, 'We have not received the spirit of the world, but the Spirit of God, that we might know the things that are freely given us of God.' He showeth us better things, and so causeth us to believe them, and to live above all the glory, riches, and pleasures of the world. For the flesh, as he hath set up a contrary opposite principle against it, so his constant working in the heart is to maintain it in predominancy, bringing us more and more to abhor all licentiousness and sensuality, and warning us of our snares and dangers, that we may not make provision for the flesh, to fulfil the lusts thereof. Indeed this doth not exclude our duty: we are to be led by the Spirit, or else we are not what we do pretend to be. We are not to grieve the Spirit, or else we carry it unthankfully towards him, and resist and forfeit his grace; nor do we fulfil our covenant-vow made with the Holy Ghost, if we disobey his sanctifying motions; but it is a great advantage, that we have not only an opposite principle, but an opposite

power, which is an enemy to the flesh, and is still contending against it in our hearts.

Use 1 is information.

1. How much this is for the glory of God, that he can maintain grace in the hearts of his people; that whilst they live in the flesh, they do not live after the flesh. Take living in the flesh in the softest sense, for the natural life, it is a state of great frailty and weakness. The natural life only seeketh what is good for itself. Christians have the same bodies, and the same affections that other men have, yet they live quite after another manner; their natural inclination is overruled; while they are in the flesh, they are humbled with many wants, afflictions, and weaknesses, but God's power is made perfect in our weakness: 2 Cor. xii. 9. The word *made perfect* is notable; excellent things suffer a kind of imperfection till there be an occasion to discover them. Now our many infirmities give an occasion to show forth the perfection that is in the power of grace, which can maintain us in life and comfort, notwithstanding reproaches, pain, sufferings. Were it not for the animal life, there would be no place for temptations and the exercise of grace; but all that are in the flesh have all these things accomplished in them: 1 Pet. v. 19. During our worldly state, we must expect hardships; there goeth more grace to preserve a man in his duty, than goeth to preserve the good angels in their estate; they are out of gunshot and harm's way. To glorify God upon earth is the greater difficulty: John xvii. 4, 5, 'I have glorified thee on earth, and now, O Father, glorify thou me with thine own self, with the glory I had with thee before the world was.' Christ pleadeth that now for the saints, in the midst of so many afflictions; to maintain their integrity and delight in God is the great glory of grace; for surely we stand not by our own strength. But besides the natural life which exposeth us to these difficulties, the carnal life is not wholly extinguished; there is flesh in us, though we be not in the flesh: Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other.' Now not only to maintain the combat, but to obtain conquest and victory, is the great wonder of grace, when there are not only temptations without, but mixed principles within. Surely not only in this frail, but this mixed estate, it is as great a wonder to maintain grace in the soul as to maintain a spark of fire in wet wood. The world hath usually an advantage of us in matter of principle; but we have the advantage of them in matter of motive and assisting power, to whom the glory of the conquest alone is to be ascribed. We have, indeed, a principle which directeth and inclineth us to higher ends than the children of this world look after; but their principles are more entire and unbroken, for they are altogether flesh: Gen. vi. 5, 'And God saw that the wickedness of man was great upon earth, and that every imagination of the thoughts of his heart was only evil continually.' But ours are mixed, flesh and spirit. They pour out their whole heart in their sinful and worldly courses: Jude 11, 'They run greedily after the error of Balaam for reward; ἐξεχύθησαν,' they were poured forth, as water out of an open vessel; and Luke xvi. 8, 'The children of this world are wiser in their generation than the children of light.' The reason is manifest; grace, though it be forcible,

it is weak, like a keen sword in the hand of a child. But we have the advantage in matter of motive; the flesh cannot propound such excellent rewards as faith propoundeth, eternal happiness in the vision and fruition of God; but now general motives do little prevail against inclination, and our great motives lie in an unseen world; therefore our best security lieth in the assisting power, which is the mighty Spirit of God dwelling in us, who cherisheth and strengtheneth the new creature not only to keep up the combat, but to get a victory, and to overcome the carnal inclination more and more. Therefore thanks be unto God, who giveth us the victory through Jesus Christ our Lord; not only over external temptations, but our indwelling flesh: Rom. vii. 25, 'I thank God through Jesus Christ our Lord.' By the Spirit of Christ we have strength to overcome the oppositions of the flesh, and have grace to perform what God will accept, and so far accept, that notwithstanding weaknesses we shall be reckoned rather to be in the spirit, than in the flesh, and obtain the privileges of the justified.

2. It showeth us the reason why carnal men think so meanly of the people of God, and the spirit that dwelleth in them. They think christians are but as other men, and that there is no such great matter to be found in those that profess strictness in religion, no such spirit of God and glory, but what others have. I answer, no wonder that they who are blinded with prejudice and malice, and are loath to see the excellency of others whom they hate, lest it disturb their own carnal quiet, will not see what else would plainly discover itself. But some reason there is for it. This life is a hidden life: Col. iii. 3. It is hidden, partly under the veil of the natural life. It is a life within a life; they live in the flesh as others do, but they do not live after the flesh; they eat, drink, sleep, trade, marry, and give in marriage, as the rest of the world do, but all these things are governed by grace, and carried on to high and eternal ends. The spirit and life are not seen and felt by others, but only discovered in the effects; as these things are carried on holily and with a sincere respect to God's glory: 1 Cor. x. 31. Besides, the effects are imperfect, and clouded with a mixture of remaining infirmities; the best christians show forth too much of the flesh, and do not act as those that have the Spirit of God dwelling in them; now this is a great hindrance to the converting of the world, and a means of hardening to prying atheists, who think all strictness is but a pretence: 1 Cor. iii. 3, 'While there is yet strife, envyings, and divisions among you, are ye not carnal, and walk as men?' Mat. xviii. 7, 'Wo to the world because of offences: for it must needs be that offences come, but wo to the man by whom the offence cometh.' It is dangerous to scandalise the world; but the chief cause is their secret enmity to holiness; they censure and traduce good men by reproaches and base misprisions, and cannot endure that those that take a contrary course should have an excellency owned that might alarm their consciences to reverence: 1 Pet. iv. 6, 'Judged according to men in the flesh, but live to God in the spirit; as deceivers, and yet true.' So reputed in the world as a company of dissemblers; the world's malice will not give them leave to see any good in those whom they dislike.

3. It showeth how much it becometh christians to give such a

demonstration and proof of the Spirit's dwelling in them, that others may be able to say they are not in the flesh but in the Spirit. So did these Romans to Paul; they gave ground for his charity to think them justified; so should all that are sincere do. Now these others may be either the godly or the carnal world. First, For the godly, who are best able to judge, they have cause to think so, when you are companions with them in the faith, holiness, and patience of the gospel; the men in the world are tied to one another, like Samson's foxes by their tails, though their heads look several ways, by their mutual interests and common agreement in mischief and enmity to the godly; but the godly themselves should be joined together in the communion of the spirit, loving one another with a Christ-like love, and seeking each other's good as their own, and being affected with mutual sympathy towards each other's condition, as if it were their own case, and with one mind and mouth glorifying God, and promoting the interests of his kingdom; and by their personal holiness bringing his honour in request in the world. Surely whoever do so, we are to judge them heirs with us of the same grace of life, and to bless God for them. Secondly, For the carnal world; you must keep up the majesty of your profession, that they may see there is a generation of men whose life is not spent in carnal pleasures and delights, who are not as other men, nor as themselves once were, and do things which can be accomplished in them by no other means or agent than the Spirit of God; who in their common business act upon reasons and principles of religion, and turn all duties of the second table into duties of the first, discharging all their respects to men out of the love of God, and fear of God; and are led by conscience rather than interest; and begin and end with God in all they do, and cast their whole lives into a holy and heavenly mould, making straight steps to their feet, and walk with a temper becoming religion, in all the inequality of conditions they pass through in the world, looking for no great matters here, but fetching their main supports and comforts from the world to come.

[1.] Those that do so, will in time overcome malice and prejudice, and convince the world that God is in them of a truth, and they are a heavenly and holy people, and have a spirit and a presence that others have not: Prov. xii. 26, 'The righteous is more excellent than his neighbour.'

[2.] They will reprove the world: Heb. xi. 7. Noah condemned the world by his ready obedience to God's warning.

[3.] They will make the world wonder: 1 Peter iv. 4, 'They think it strange you run not into the same excess of riot with them.' It is no wonder to see men proud, covetous, revengeful, carnal, self-seeking: corrupt nature will sufficiently prove this. As it is no wonder to see the sun move, though it was a wonder in Joshua's time when the sun stood still; so it is no wonder to see men loose and wicked; but it is a wonder to see men holy, heavenly, mortified, self-denying.

[4.] You will justify the ways of God against the cavils of atheists and profane carnal men: Mat. xi. 19, 'Wisdom is justified of her children;' and Israel justified Sodom, Ezek. xvi.

Use 2 is to exhort us to get this Holy Spirit to dwell in our hearts, that he may work in us a divine nature, or that spiritual and divine

temper which will teach us to live above and against the inclinations of the flesh.

1. The means of infusing the divine nature into us is the doctrine and example of Christ. First, His doctrine, which discovereth higher things than the flesh inclineth us unto, and is the only cure of the carnal spirit. This word was indited by the Holy Spirit: 'For holy men spake as they were moved by the Holy Ghost:' 2 Pet. ii. 21. He inspired the holy apostles, first to speak, and then to write, the doctrine of Christ; he 'led them into all truth:' John xvi. 13. The same Spirit attested this doctrine by miraculous gifts: Heb. ii. 4; is conveyed by it: Gal. iii. 2, 'Received ye the Spirit by the works of the law, or the hearing of faith?' He prepareth and assisteth the ordinary ministry, that they may be fitted to convey this great gift: Acts xx. 28, 'Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers;' and 2 Cor. iii. 6, 'Who also hath made us able ministers of the New Testament, not of the letter but of the spirit.' He writeth this doctrine upon the heart: Heb. x. 8, and 2 Cor. iii. 3. Doth so renew and sanctify our souls, that we may live unto God. Secondly, The example of Christ, for he had the days of his flesh: John i. 14; and Heb. v. 7; lived in the world, as men do, but not after the flesh; and God in our nature is the fit pattern for us to imitate, that we may be in the world as he was in the world, and not please the flesh, as he pleased not himself. To this example we are to be conformed; but it doth not barely work as an example, but as sanctified and accompanied by the Spirit; for it is said: 2 Cor. iii. 18, 'Beholding the glory of the Lord, as in a glass, we are changed into his image and likeness;' and so we are made partakers of this new and divine nature.

2. When the Spirit cometh to work it in us, we must not neglect and refuse his help, but give place to his motions; as when the waters were stirred, they presently put in for cure. To smother convictions breedeth atheism and hardness of heart. When he reproveth, you must hearken and observe: Prov. i. 23, when he knocketh you must open: Rev. iii. 20; when he draweth, you must run: Cant. i. 4. The smarter the reproof, the louder the knock, the stronger the drawing, the more you are bound to improve it, or else you are left in worse condition than before, by resisting or quenching the Spirit. It will be your advantage to obey him speedily, before the heart cool again: Isa. liv. 6. It is a time of finding which God may not give you again; delaying and shifting is a sign the help offered is rather looked upon as a trouble than a favour; and it is but a deceit of heart to elude the importunity of the present conviction: Mat. xxvii. 24, 25, 'Pilate took water and washed his hands, saying before the multitude, I am innocent of the blood of this man.' His conscience boggles, and he makes use of this shift to put off the conviction. Surely God demandeth a present obedience: Heb. iii. 7, 8, 'To day if ye will hear his voice, harden not your hearts;' and all serious people will take the advantage: Gal. i. 16, 'Immediately I consulted not with flesh and blood;' Ps. cxix. 60, 'I made haste, and delayed not to keep thy commandments.'

2. Obey him thoroughly. Many will yield to him in some things, but reserve others. He must be obeyed in all things, even in renouncing

our sweetest and dearest lusts: Mat. v. 29, 30. Nothing must be spared; every way of pleasing the flesh must be renounced; a partial obedience is rather a following our own humour and inclination than an obeying the Spirit, for he is contrary to all sin; and one sin let alone and allowed, is Satan's nest-egg in our hearts, that he may come thither again and lay more.

3. Obey him constantly, for he is still your guide and monitor, to put you in remembrance of your snares and duties: Eph. iv. 30. 'Grieve not the Holy Spirit, whereby you are sealed to the day of redemption.' When he hath sealed you, and stamped God's image and impress upon your hearts, he must not be grieved by your folly and disobedience. The children of God, that are first regenerated by the Spirit, are still guided and led by him: Rom. viii. 14, 'For as many as are led by the Spirit, are the sons of God.' You are not only to obey at first, but obey still. Jesus Christ, that was at first conceived by the Holy Ghost, was led by him: Luke i. 4, 14. So christians are always under his conduct. You interrupt the course of his love when you are deaf to his motions.

Use 3 is to put us upon serious reflections. Are we in the flesh, or in the spirit? We are never christians indeed, till we are in the spirit; you will have flesh in you, but which principle is the most predominant? Surely, that principle is predominant whose object is our chiefest good, or esteemed as our felicity. Objects of the flesh, are contentments of the present world; the objects of the spirit are God and heaven; what do you count your happiness? Ps. cxliv. 15, 'Happy is the people that is in such a case.' Many judge them happy that have much of the world; 'Yea, happy is the people whose God is the Lord.' There is the natural happiness, and the spiritual happiness; which is most valuable, or most prized by you? Secondly, That principle is most predominant, which doth most employ us. What do we most industriously pursue? the pleasure and prosperity of the body, or the happiness of the soul? All the care of some is about the body and the bodily life, but their neglected soul may complain of hard usage; what have you done to get the soul furnished and adorned with grace, or established in the comfort and hope of the gospel? Mat. vi. 33, 'First seek the kingdom of God, and his righteousness, and all these things shall be added;' John vi. 27, 'Labour not for the meat that perisheth, but the meat that endureth to everlasting life.' Thirdly, When, to the hurt of the soul and displeasure of God, you frequently gratify the flesh, this is such a constant disobedience to the Spirit's discipline that you cannot be said to be influenced by him.

END OF THE VOL. XI.

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