

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's¹ 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 prevaieth in the soul.

2. While sin prevaieth 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 exaucorated; 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 grafted 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 up 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-