

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 desigus.

[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 engrafted, 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 *σύνφυτοι*, '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 engraftings 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 engraft, 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 engrafting 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. xcvi. 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 Χριστός*, '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.'