

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 you, Jer. xlv. 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 righteousness.'

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## 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 beforehand 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 withdrawals 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. lxxxii. 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. xlv. 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. lxxvi. 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 tongue;' 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.