

bitterness you will have ; so much holiness so far you have eternal life in you ; and the more it is acted in the fruits of holiness, the more comfort : Isa. xxxii. 17. A little without is grievous, when all is amiss within. Secondly, Sin is forgiven upon the account of the righteousness of Christ, for we shall then be soiled if found in no other righteousness than our own : Phil. iii. 8, 9, 'That I may be found in him, not having my own righteousness.' In short, the worst that can befall believers is, that it is the death but of a part, the worst and basest part, and that but for a season. The bodies of the saints shall not always lie in the grave : nor can it be imagined they shall perish as the beasts ; no, but be raised up from the grave, and their vile bodies be changed like unto the glorious body of their Redeemer.

SERMON XIV.

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.—Rom. VIII. 11.

The Apostle is answering a doubt, How there is no condemnation to them that are in Christ, since death, which is the fruit of sin, yet remaineth on the godly ? Answer—

1. By concession, that sin is indeed the seed and original of mortality : 'the body is dead because of sin.' Not only the carnal undergo it, but the justified ; though the guilt of sin be taken away by a pardon, and the dominion and power of it be broken by the Spirit of Christ, yet the being of it is not quite abolished ; and as long as sin remaineth in us in the least degree, it maketh us subject to the power of death.

2. By way of correction—he opposeth a double comfort against it. Destruction by sin is neither total nor final. First, not total ; it is but a half death : ver. 10. 'The Spirit is life because of righteousness.' Secondly, nor final ; it hath a limit of time set, which when it is expired, the body shall have a happy resurrection, and that by virtue of the same Spirit by which the soul is now quickened. So that mark—both parts receive their happiness by the Spirit—the soul and the body ; the soul though it be immortal in itself, yet the blessed immortality it hath from the Spirit ; the 'Spirit is life because of righteousness ;' and the dead body shall not finally perish, but be sure to be raised again by the same Spirit : 'If the Spirit of him.'

In the words we have—

1. The condition upon which the resurrection is promised, 'If the Spirit.'

2. The certainty of performance set forth. [1.] By the author or efficient cause, 'He that raised up Jesus from the dead.' [2.] 'By his Spirit that dwelleth in you,' the way and manner of working.

1. The condition. A resurrection is necessary, but a happy resurrection is limited by a condition : Phil. iii. 11, 'If by any means.'

2. The certainty of performance.

[1.] From the author God, described by his eminent and powerful work, 'He that raised up Jesus from the dead.' This is mentioned, partly as an instance of his power, and partly as an assurance of his will. First, An instance of his power: Eph. i. 18, 19, 'According to the working of his mighty power, which he wrought in Christ when he raised him from the dead.' Our resurrection is a work of the same omnipotency with that which he first evidenced in raising Christ from the dead; the same power is still employed to bring us to a glorious eternity. Secondly, It is an assurance of his will, for Christ's resurrection is a pattern of ours: 1 Cor. vi. 14, 'God hath both raised the Lord, and will also raise up us by his own power;' 2 Cor. iv. 14, 'Knowing that he hath raised up Jesus, shall also raise us up by Jesus.'

[2.] For the way and manner of bringing it about. 'By his Spirit that dwelleth in us.' Where take notice, first, of the relation of the Holy Spirit to God; secondly, his interest in, and nearness to us.

(1.) His relation to God. He is called his Spirit, and the Spirit of him that raised Jesus from the dead, that is, of God the Father.

The Holy Spirit is sometimes called the Father's Spirit, and sometimes Christ's Spirit, because he proceedeth both from the Father and the Son; the Father's Spirit, John xv. 26, 'When the Comforter is come, whom I will send to you from the Father; even the Spirit of truth.' He is also called, Acts xi. 4, 'The promise of the Father;' and Christ's Spirit, Rom. viii. 9, 'If any man have not the Spirit of Christ, he is none of his;' and Gal. iv. 6, 'God hath sent forth the Spirit of his Son into our hearts.' Now the Spirit being one in essence, and undivided in will and essence with the Father and the Son, surely the Father will by, or because of the Spirit dwelling in us, raise us again; for Father, Son, and Holy Spirit are one and the same God.

(2.) His interest in, and nearness to us; 'He dwelleth in us.' All dependeth upon that mark; he doth not say he worketh in us *per modum actionis transeuntis*; so he worketh in those that resist his work, and shall perish for ever; but *per modum habitus permanentis*, as we are regenerated and sanctified. And the effects of his powerful resurrection remain in those habits which contribute the new nature; so the Spirit is said to dwell in us; and in the former verse, Christ to be in us: 'If Christ be in you, the body is dead because of sin,' verse 10.

Doct. That the bodies of believers shall be raised at the last day by the Spirit of holiness which now dwelleth in them.

1. I shall a little open this inhabitation of the Spirit.

2. Show you why it is the ground and cause of our happy resurrection.

1. For the first, The inhabitation of the Spirit. Dwelling may relate to a double metaphor, either to the dwelling of a man in his house, or of God in his temple. Of a man in his house: 1 John iii. 24, 'And he that keepeth his commandments dwelleth in him, and he in him;' so it noteth his constant familiar presence. Or of God in his temple: 1 Cor. vi. 16, 'Know ye not that you are the temple of God, and the Spirit of God dwelleth in you?' Which noteth a sacred presence, that presence as a God to bless and sanctify; the Spirit buildeth us up for so holy a use, and then dwelleth in us as our sanctifier, guide, and comforter. The one maketh way for the other; first a sanctifier, and then

a guide; as a ship is first well rigged, and then a pilot; and by both he comforts us. He hath regenerated and guided us in the way of holiness. First, he sanctifieth and reneweth us: Tit. iii. 5, 'But according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost;' and John iii. 6, 'That which is born of the Spirit is spirit.' First he buildeth his house or temple, and then cometh and dwelleth in it. Secondly, he guideth and leadeth us in the ways of holiness: Rom. xv. 14, 'And myself also am persuaded of you, my brethren, that you also are full of goodness, filled with all knowledge;' 'If we live in the Spirit, let us also walk in the Spirit: Gal. v. 25. Before, we were influenced by Satan: Eph. ii. 2. 'Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, that now worketh in the children of disobedience.' He put us upon anger, malice, envy, unclean lusts, and noisome and filthy ways, and we readily obeyed. 2 Tim. ii. 28. 'And that they may recover themselves out of the snares of the devil, who are taken captive at his will.' But the old inmate is cast out, and now we are guided and influenced by another lord. Thirdly, He comforts us with the sense of God's fatherly love, and our eternal inheritance: Rom. viii. 16. 'The Spirit itself beareth witness with our spirit, that we are the children of God.' 2 Cor. ii. 22, 'Who hath also sealed us, and given us the earnest of the Spirit into our hearts.' By both he leaveth upon the soul a sweet taste and relish of spiritual and heavenly things.

2. Why this inhabitation is the ground of a blessed resurrection.

[1.] To preserve the order of the personal operations. To make this evident, consider—

(1.) That rising from the dead is a work of divine power; for to him it belongeth to restore life, who gave life at first: 2 Cor. i. 10. 'Who hath delivered us from so great a death,' etc., and is verified in plain experience.

(2.) That this divine power belongeth in common to Father, Son, and Holy Ghost, who being one and the same God, concurred in the same work; and whatever is done by the Father or Son, is done by the Spirit also; and whatever is done by the Spirit, is done by the Father and Son also. As for instance, apply it to the resurrection of Christ, or our resurrection.—To the resurrection of Christ, it is ascribed to the Father, 'and God the Father, who raised him from the dead.' To God the Son in other places; Christ is said to rise again by his own virtue and power: Rom. iv. 25, 'He died for our offences, and rose again for our justification;' not *raised* only, but *rose* again. So the Spirit is said to raise Christ: Rom. i. 4, 'And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.' So 1 Pet. iii. 18, 'Crucified in the flesh, and quickened in the Spirit.' So our resurrection; we are raised by the Father; for in the text it is said, we are raised by the Spirit of him that raised Jesus from the dead. We are raised by Christ: John v. 21, 'For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.' So by the Spirit we are raised, as in the text, 'He shall quicken your mortal bodies by his Spirit that dwelleth in you.'

(3.) They all concur in a way proper to them. In all their personal operations it is ascribed to the Father as the first fountain of working, and spring and well-head of all grace, who doth all things from himself; and by the Son and Holy Ghost, as it refers to Christ's resurrection, and ours also. So Christ's resurrection; it is ascribed to God the Father, who in the mystery of redemption hath the relation of supreme judge: Acts ii. 32, 'This Jesus hath God raised up;' and Acts x. 40, 'Him hath God raised up the third day.' And there is a special reason why it should be ascribed to God, as the Apostles when they stood upon their privilege, 'Let them come and fetch us out,' Acts xii. 39; so, 'The God of peace that brought again from the dead the great shepherd,' etc., as referring it to his judicial power: Heb. xiii. 26. Though Christ had power to rise, yet no authority; our surety was fetched out of prison by the judge. And then it is ascribed to Christ himself: John ii. 19, 'Destroy this temple, and in three days I will raise it up: which he spake of the temple of his body.' To prove the divinity of his person, it was necessary that he should thus speak; or to prove himself to be God: John x. 18, 'I have power to lay down my life, and to take it up again.' He could put a period to his sufferings when he pleased. So for the Holy Ghost, he raised Christ, because the Spirit sanctified his humanity, and by him the human nature of Christ was made partaker of created holiness, and so qualified to rise again when he had done his work. All the created gifts came from the Spirit, and therefore they are called the anointing of the Holy Ghost, with which he was anointed. So to our resurrection, God raiseth the dead, as it is usually said in scripture; and Christ raiseth the dead, 'Every one that believeth on the Son hath everlasting life, and I will raise him up at the last day,' John vi. 40. The Spirit raiseth, and still in a way proper to each person; to understand which, we must observe that there are three ways of subsistence in the divine nature, which carry a great correspondence with the prime attributes in God, which are power, wisdom, and goodness. Power we conceive eminently in God the Father, it being the most obvious by which the Godhead is apprehended, and so proper to him who is the beginning of being and working: Rom. i. 20, 'His eternal power and Godhead are seen by the things which are made.' Wisdom is appropriated to Christ, who is often represented in scripture as the wisdom of the Father: especially, Prov. viii. And goodness to the Spirit, therefore often called the good spirit: Neh. ix. 20; and Ps. cxliii. 10. Not but that all these agree to each person, for the Father is powerful, wise, and good; so the Son, and so the Holy Ghost; and love is sometimes appropriated to the Father; namely, the fountain and original love; but the evangelical, operative, and communicative love of God is more distinctly ascribed to the Spirit, because all benefits come to the creature this way; we have our natural being from him: Job. xxxiii. 4, 'The Spirit of God hath made me, and the breath of the Almighty hath given me life.' 'The first clause relateth to the body, the Spirit of the Lord hath made me;' that is, framed the body; the second to the soul, that spirit of life that God breathed into man when his body was framed and organised to receive it. The Spirit created and formed in man the reasonable soul; so the new being which is communicated to

us by the Redeemer through the covenant of grace: Tit. iii. 5, 6. Our glorious being, which is considered either as to soul or body; as to soul, 'the Spirit is life because of righteousness;' as to body, the words of the text. Well then, the Holy Ghost is the operative love of God, working from the power of the Father, and grace of the Son; and whatever the Father or Son doth, you must still suppose it to be communicated to us by the Spirit.

[2.] Because the Holy Ghost is *vinculum unionis*, the bond of union between us and Christ. We are united to him, because we have the same spirit which Christ had; there is the same spirit in head and members, and therefore he will work like effects in you and him; if the head rise, the members will follow after; for this mystical body was appointed to be conformed to their head, as in obedience and suffering, so in happiness and glory: Rom. viii. 29, 'Predestinated to be conformed to the image of his Son.' Christ was raised, therefore they shall be raised; Christ was raised by the Spirit of holiness, so you are raised by the same power of the Holy Ghost. Christ is as tender of his mystical body as of his natural body, therefore will not lose one member or joint of it: John vi. 39, 'I must lose nothing;' and the Spirit doth his office in you, as in him, for you are to be raised up with him, and as he was raised. We feel the power of our resurrection in our regeneration, and we feel the comfort of it in our being raised to glory; head and members do not rise by a different power. How then, you will say, are the wicked raised by Christ? They are raised *ex officio judicis*, but not *beneficio mediatoris*—by him as a judge, not by him as a Redeemer. There will be a resurrection both of the wicked and the godly, the one by the power of Christ as judge, the other by the power of his Spirit as redeemer; the one are forced to appear, the other go joyfully to meet the bridegroom; the one, by Christ's power as judge, shall have the sentence of condemnation executed upon them; the other, by virtue of Christ's life and resurrection, shall enter into the possession of the blessed; a state of bliss and eternal life, wherein they shall enjoy God and Christ, and the company of saints and angels, and sing hallelujahs for ever.

[3.] Because the Spirit of sanctification worketh in us that grace which giveth us a right and title to this glorious estate; for by regeneration we are made children of God, and so children of the resurrection: Luke xx. 35, 36, 'But they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection.' Being admitted into his family here, we may expect to be admitted into his presence hereafter. And then actual holiness, if we live to years of discretion, is necessarily required to a blessed and glorious resurrection: Gal. vi. 8. 'If we sow to the flesh, we shall of our own flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting.' There is no harvest without sowing; and as the seed is, so will the harvest be; they that lavish out their time, and care, and estates, in feeding their own carnal desires, must expect a crop accordingly, which is death and destruction; but they

that obey the Spirit, and sow to righteousness, shall obtain eternal life ; for till the cause of death be taken away, which is sin, we may fear a resurrection, but cannot expect a resurrection to our comfort.

[4.] The Spirit doth not only regenerate and convert us, which giveth us a right, but abideth in us as an earnest : Eph. i. 14, 'We were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.' Where observe three things. First, How the heirs of promise are distinguished from others ; Secondly, The use of this mark and distinction ; Thirdly, The time how long this abideth with us ; and all this will fully prove the point in hand.

(1.) The mark of all those whom God admitteth into the gospel state. They are sealed with that Holy Spirit of promise ; that is, secured, set apart, as those that have interest in the new covenant, by that Spirit of holiness which is promised to believers ; for the Spirit is called the promise of the Father ; the renewing and sanctifying work of the Spirit, or the image of Christ impressed upon the soul, is this seal ; and the comfort and joy that floweth thence, is an appendage to it. As the work of sanctification is more and more carried on, and is fruitful in holiness of life ; so we are more and more distinguished as a people set apart to serve, and please, and enjoy the holy and blessed God. Now you that are exercised with so many doubts and scruples about your interest in the promise, would it not be exceeding comfortable to you, if you had your seal and warrant for a secure claim to the privileges of the gospel, by the saving graces of the Spirit, or the impression of the image of Christ upon your hearts ? You may be abundantly satisfied ; for where these saving graces and fruits of holiness are found, your right and interest in the promise of eternal life is clear and manifest ; for this is the mark of the Holy Spirit, and the seed of life eternal.

(2.) The use for which the Holy Spirit and saving graces bestowed on them serveth, is to be the earnest of the inheritance. An earnest is a pledge, or first part of a payment, which is an assurance or security that the rest of the whole price shall not fail to follow ; so the Spirit and his graces is the earnest given by God to confirm and assure the bargain, that at last he will bestow upon us our full portion, or salvation and eternal life itself. The presence and working of the Spirit in our hearts is this earnest ; as soon as you give up yourselves to God in covenant, you have a right ; but the possession is delayed for a season ; therefore he giveth us part in hand, to assure us he will bestow the whole in due time ; for we need to be satisfied, not only as to our present right, but our future possession. The Spirit and his work of grace received here is glory begun ; a part it is, though but a small part in regard of what is to ensue.

(3.) The time how long the use of this earnest is to continue : 'until the redemption of the purchased possession.' The words are somewhat obscure. What is the purchased possession ? It is taken for the persons acquitted and purchased, that is to say, the church and people of God, holy and sincere christians ; for they are Christ's possession whom he hath dearly bought, 1 Cor. vi. 10, and recovered out of the hands of Satan their old possessor and master :

Col. i. 13. The redemption of them is till their full and final deliverance: Eph. iv. 30. 'Whereby ye are sealed to the day of redemption.' Their deliverance is but begun now, and their bonds but in part loosed; but they are fully freed from the effects of sin at the last day, when death itself is abolished, and their bodies raised up in glory. The earnest is given; the Holy Spirit with his graces to abide with us till then; at that time there is no further use of an earnest, for there is no place left for doubts and fears. Till this day comes, God's earnest abideth with us, that is, in our souls, till our bodies be reunited to them; and this fully proveth the matter in hand.

[5.] His respect to his old dwelling place; he once dwelt in our bodies as well as in our souls: 1 Cor. vi. 19, 'Know ye not that your bodies are temples of the Holy Ghost?' Our bodies were his temple, and honoured by his presence; he sanctified our bodies as well as our souls: 1 Thes. v. 23. 'I pray God sanctify you wholly, your whole spirit, soul, and body.' He sanctifieth the body, as he maketh it obedient to his motions, and a ready instrument to the soul. Now when the body was given up to the Spirit to be sanctified, it was consecrated to immortality; it is by the Spirit's sanctifying the soul that it was made capable of seeing and loving God; so the body of serving the soul in our duties to God. Now shall a temple of God be utterly demolished? that body that was kept clean for the Holy Ghost to dwell in, and to be presented immaculate at the day of Christ, come to nothing? Indeed for a while it rotteth in the grave, but his interest in it is not made void by death, and his affection ceaseth not; this body was once his house and temple, and he had a property in it; therefore he hath a love to our dust, and a care of our dust, and will raise it up again.

[6.] Because the great work of the Spirit is to retrench our bodily pleasures, and to bring us to resolve by all means to save the soul, whatever becometh of the body in this world, and to use the body for the service of the Lord Jesus Christ. Now the Spirit would not put us upon the labours of the body, and take no care for the happiness of the body; these two always go together: 1 Cor. vi. 13, 'The body is for the Lord, and the Lord for the body;' Christ expecteth service from the body, and gave up himself for the redemption of it, as well as the soul: 1 Cor. vi. 20. The body is his in a way of duty, and his in a way of charge; this reason should the more sink into you, because spirit and flesh are so opposed in scripture. Flesh signifieth our inclinations to the bodily life, as spirit doth the bent and inclination of soul to God and heaven; the great work of the Holy Spirit is to subdue the lusts of the flesh: Rom. viii. 13, 'If ye through the Spirit do mortify the deeds of the body, ye shall live;' if we obey him in his strivings against the flesh: Gal. v. 16, 'Walk in the Spirit, and you shall not fulfil the lusts of the flesh.' Christ giveth us his Spirit to draw us off from bodily pleasures, that tasting manna, the diet of Egypt may have no more relish with us. So Gal. v. 24, 'They that are Christ's, have crucified the flesh, with the affections and lusts thereof;' they hold a severe hand over all the appetites and passions of the flesh: Rom. xiii. 14, 'Make no provision for the flesh, to fulfil the lusts thereof.' Do not addict yourselves to pamper and please the body. One great part

of practical religion is to bring us to love the pleasures that are proper to the immortal soul, above the sottish and brutish pleasures of the body. Well then, was religion intended only to make a great part of us miserable, which part yet is the workmanship of God's hands, when there is so much hardship put upon the body, such labours and pains, such care and watchfulness? His very self-denial is an argument, that the Spirit in us thus commanding and governing us, is a pledge of glory.

[7.] There is in the soul a desire of the happiness of the body; not only a natural desire to live with it, as its loving mate and companion, which maketh us loath to part with it; and if the will of God were so, the saints would 'not be unclothed, but clothed upon, that mortality might be swallowed up of life:' 2 Cor. v. 4. They would desire not to put off these bodies, at least not to part with them finally. But a spiritual desire is kindled in us by the Holy Ghost that now dwelleth in us; for the apostle addeth, ver. 5, 'He that wrought us for the self-same thing is God.' God hath framed us to desire this impassible, eternal, and immutable life in our bodies as well as our souls. More plainly elsewhere: Rom. viii. 23, 'We that have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, the redemption of our bodies.' That is, the resurrection of the body; to be redeemed from the hands of the grave. Mark, these groans are stirred up in them by the first fruits of the Spirit; now, would the Holy Ghost stir up these groans and desires, if he never meant to satisfy them? That were to mock us, and vex us, which cannot be imagined of the Holy Spirit. Well then, since these desires are of God's own framing, raised up in us by his Spirit, they will not be disappointed, but will in time be fulfilled.

[8.] From the nature of death. Death is that power which God hath given the devil over men by reason of sin: Heb. ii. 14, 'That he might destroy him that had the power of death, even the Devil;' the power of separating soul and body, and keeping us from eternal life, God inflicteth it as a judge, but the devil as an executioner; he is not *dominus mortis, sed minister mortis*. The devil enticeth them to sin, by which they deserve death, and the sting of death is sin: 1 Cor. xv. 56. The devil hath the power of death; as carnal men are taken captive in his snares: 2 Tim. ii. 26; and when they die, he may have a hand in their torments. While men live, they are in the house of God, are under the protection of God, and have the offers of grace; but if they harden their hearts, and despise these offers, they are cast forth with the devil and his angels; the judge giveth them over to the jailor, and the jailor casts them into prison, from whence they come not forth, till they have paid the utmost farthing: Luke xii. 58. But Christ came to deliver us from this; and all that embrace his salvation, the Spirit puts them into a state of freedom and liberty of the children of God. And as to them, Satan is put out of office, he cannot keep them from entering into eternal life; the power of death is taken from him, and therefore, though their bodies be kept for a while under the state of death, yet at length the Spirit freeth them from the bondage of corruption, and bringeth them into the glorious liberty of the children of God. They shall at length rejoice and triumph in God; 'O death,

where is thy sting? O grave, where is thy victory?' 1 Cor. xv. 55, 56, 57. They die as well as others, but death is not the power of the devil over them, but one of those saving means by which God worketh their life and happiness; it is the beginning of immortality, and the gate and entrance into life; they are not in the custody and power of the devil, as the spirits in prison and the bodies of the wicked are; but in the hand and custody of the Holy Ghost, 'Thy dead men shall live; with my body shall they arise,' Isa. xxvi. 19. The key of the grave is in Christ's hand; he is the guardian of their dust, keepeth their bones. Well then, if the Spirit of Christ hath freed you from the snares of sin, he hath freed you also from the bands of death; or as it is said in the Revelations, if you have part in the first resurrection, the second death hath no power over you: Rev. x. 6; that is, you shall not be cast into the lake that burneth with fire and brimstone; the good Spirit hath prevailed over the evil spirit, and therefore your resurrection will be joyful.

Use 1. Let us give up ourselves to the Holy Spirit as our sanctifier; set open your hearts, that he may come into them as his habitation; do not receive him guest-wise in a pang, or for a turn, or in some solemn duty; but see that he dwelleth in you as an inhabitant in his house. A man is not said to dwell in an inn, where as a stranger or wayfaring man, he goeth aside to tarry for a night; or in the house of a friend, where he resorteth; no, use all Christ's holy means that he may fix his abode in your hearts; that he may dwell there, as at home in his own house; that he may be revered there as a God in his temple.

Motives. 1. He richly requiteth us; he keepeth up the house and temple where he dwelleth; the Spirit is our seal and earnest: 'The Spirit of God and of glory resteth upon you,' 1 Pet. iv. 14.

2. The heart of man is not a waste; you will have a worse guest there, if not the Holy Spirit; Satan dwelleth and worketh in the children of disobedience: 1 Sam. xvi. 14, 'But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him;' and Eph. ii. 2, 'The spirit that now worketh in the children of disobedience;' and Eph. iv. 27, 'Neither give place to the devil.' That cursed inmate will enter, if we give place to him and hearken to his motions; so that then he will make the body a sink of sin, and a dung-hill of corruption; he tempts you to scandalous sins, which do not only waste the body for the present, but are a pledge of eternal damnation.

3. Consider how many deceive themselves with the hopes of a glorious resurrection. Alas! they are strangers to the Spirit; it may be not to his transient motions—they resist the Holy Ghost, which will be their greater condemnation—but to his constant residence; for where he dwelleth, he maketh them more heavenly, acquainting them with God, Col. i. 6; more holy, that is his office to sanctify, 1 Pet. i. 22; to love God more, for he is the operative love of God, Rom. v. 5; 1 John iv. 8; to hate sin more, that bringeth death; and his business is to come as a pledge of life. Alas! in most, the spirit that dwelleth in them lusteth to envy; they are ruled by an unclean spirit, by the spirit of the world: 1 Cor. ii. 12; have no love to God, no real hatred of sin.

Use 2. Live in obedience to his sanctifying motions: Rom. viii. 14, 'As many as are led by the Spirit are the sons of God.' The

Spirit of God by which you are guided and led, is that divine and potent Spirit that raised up Christ's dead body out of the grave; and if you be led and governed by him, you shall be raised by the power of the same Spirit that raised Christ's body; his power is the cause, but your right is by his sanctification.

Use 3. Use your bodies well; possess your vessel in sanctification and honour: 1 Thes. iv. 4.

[1.] Offer up yourselves to God. For every temple must be dedicated: Rom. xii. 1, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service;' Rom. vi. 13, 'Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead.'

[2.] When devoted to God, take heed you do not use them to sensuality and filthiness; which wrong the body here and hereafter; the pleasures of the body cannot recompense the pains of your surfeit or intemperance, much less eternal torments; for what will be the issue? 'If you live after the flesh (Rom. viii. 13), you must die;' therefore you should daily keep the flesh in a subordination to the spirit: 1 Pet. ii. 11, 'I beseech you as strangers and pilgrims, that ye abstain from fleshly lusts.' To please and gratify the flesh, is to wrong the soul.

[3.] We should deny ourselves even lawful pleasures, when they begin to exercise a dominion over us: 1 Cor. vi. 12, 'All things are lawful for me, but I will not be brought under the power of any.' It is a miserable servitude to be brought under the power of any pleasure, either in meat, drink, or recreations; enchanted with the witchery of gaming, though it grieve the Spirit, wrong the soul, defraud God of his time, rob the poor of what should feed charity, yet they are enslaved.

SERMON XV.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

—ROM. VIII. 12.

In the words we have,

1. A note of inference.

2. The truth inferred. In this latter we find,

[1.] A compellation—Brethren.

[2.] An assertion that we are debtors.

[3.] An instance or exemplification, to whom we are debtors. The negative is expressed, 'not to the flesh, to live after the flesh;' and the affirmative is implied, and must be supplied out of the context, 'to the Spirit,' to live in obedience to the Holy Spirit.

1. The inference, 'therefore'—he reasoneth from their privileges; the privilege is asserted ver. 1, 'There is no condemnation to them that are in Christ, who walk not after the flesh, but after the Spirit.' It is