

their tears into his bottle," (Psalm lvi. 8,) and who will execute judgment upon all that have spoken or done hardly toward them; and though they may support themselves with their present impunity and prosperity, yet "the Lord of that servant that began to smite his fellow-servants, shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder." (Matt. xxiv. 49—51.) And though they may think it a long time to that day, they will find there is a longer space after it. They that choose the fire, shall have their fill of it: for "unto them that are contentious," there remains "indignation and wrath," and fire that is everlasting. (Rom. ii. 8.)

But I despair not of so much remorse in such as have without prejudice and with consideration read these pages, but that they will awake and shake off the enchantment which hath possessed them; and, discerning their sin and our common danger, they will embrace all their faithful brethren, and become sincere lovers of truth and peace; which effect, the God of Love and Peace work in us all by his Holy Spirit, for the sake of the Prince of Peace, Jesus Christ our Redeemer. Amen, Amen.

SERMON IV.

BY THE REV. RICHARD MAYO, A. M.

FROM WHAT FEAR OF DEATH ARE THE CHILDREN OF GOD
DELIVERED BY CHRIST, AND BY WHAT MEANS DOETH HE
DELIVER THEM FROM IT?

*And deliver them who through fear of death were all their life-time
subject to bondage.—Hebrews ii. 15.*

In this and in the foregoing verse, you have some account of the design and end of our Lord Jesus Christ in his incarnation and passion. There were divers weighty reasons why he assumed our nature, and therein subjected himself to death; and two of them are told us in this context:—

1. *That he might destroy the devil.*
2. *That he might deliver the elect people of God.*
1. *That he might destroy the devil.*—Who is described to be one "that had the power of death;" not the supreme, but a subordinate, power of death; a power of death as God's executioner to inflict it, and affright men with it; to make it terrible and formidable to them, by heightening their guilty fears, and representing to them its dreadful consequents. In these and in divers other respects that might be mentioned, the devil is said to "have the power of death." "Him,"

as it follows, "hath Christ destroyed;" that is, "disarmed and disabled." Christ hath not destroyed him as to his being and substance, but as to his power and authority over the children and chosen of God. And this Christ did by his own death: "Through," or, "By," "death he destroyed him that had the power of death, that is, the devil." It was upon the cross that he "spoiled principalities and powers, and made a show of them openly, triumphing over them in it." (Col. ii. 15.)

2. To come to what I intend: another end and reason of Christ's incarnation and passion was, *that he might deliver the elect people of God.*—These he calls "the children" in the foregoing verse; not "the children" of men, as some expound it, but "the children" of God; such children as the Father had given the Son; so they are said to be in verse 13: "Behold," says Christ, "I and the children which God hath given me;" such as were "predestinated unto the adoption of children," as it is phrased in Eph. i. 5. These the text also describes, and tells us in what condition they were by nature: "Through fear of death they were all their life-time subject to bondage." By "all their life-time" you must understand all that time which they lived before they were delivered. This is the condition of the elect of God, as they come into the world: they are not only "subject unto death," but unto "the fear of death," and unto "bondage" by reason thereof. The word *ενοχοι*, which is rendered "subject," signifies [that] they were "held fast and manacled," as birds that are taken in a snare, or as malefactors that are going to their execution. The word *δουλεια*, which is rendered "bondage," signifies "a state of servitude or slavery," such as men dislike, but cannot avoid. One calls it "a penal disquietment or perplexity of mind, that ariseth from a sense of misery, that a man would fain be rid of, and cannot; it is a yoke whereby his neck is galled, but he cannot put it off; and if he should be released from it by any undue ways or means, it would be to his farther detriment and danger in the end."

Now from this "fear of death" the children are said to be "delivered" by Christ. There are many evils from which he redeems and delivers them: he delivers them from the bondage of sin and Satan, from the rigour and curse of the law, from everlasting punishment and wrath to come; and he "delivers them" also from "the fear of death." This is implied, if it be not expressed, in the text; for, upon the mentioning of their deliverance, he gives this description of the persons that are delivered,—that they were such as were afraid of death, and liable to continual bondage by reason thereof. Hence all expositors, both ancient and modern, do rationally infer, that the fear of death is one of those evils from whence we are delivered by Jesus Christ.

QUESTION.

The text, thus briefly opened, administers a fair occasion of resolving this case or question:—*From what fear of death are the children*

of God delivered by Jesus Christ, and by what means doth he deliver them from it ?

I shall break this question in two ; and inquire,

I. *From what fear of death the children of God are delivered by Jesus Christ ;* and then,

II. *By what means or methods he doth deliver them from it.*

I. *From what fear of death are the children of God delivered by Jesus Christ ?*—That I may resolve this question aright, I must distinguish of the fear of death.

1. There is a *natural* fear of death.—This is common to all men as men ; and it is more or less in them according to their different constitutions, and other accidental occurrences. This is nothing else but nature's aversion to its own dissolution ; and in itself it is a sinless infirmity, such as sickness, weariness, or the like. To be loath or afraid to die, is human, and inseparable from the nature of man. This fear of death is found with the best of men. "Nature," as one says, "hath a share in them as well as in others, and will work as nature, or like itself." The apostle Paul tells us how good, godly men are unwilling to "be unclothed," and to put off the body. (2 Cor. v. 4.) Our blessed Saviour, (who was a true, though not a mere, man,) without the least impeachment of the holiness and perfection of his human nature, expressed at some times an aversion to death. (John xii. 27 ; Mark xiv. 35.) This, therefore, is not the fear of death of which the text speaks, and from which the children of God are delivered by Jesus Christ.

2. There is a *slavish* fear of death.—Which "hath torment" in it, (1 John iv. 18,) or which torments the souls of men ; which fills their hearts with terrors and distractions, which discomposeth their minds, and unfits them for the duties of their general or particular callings, and totally disables them from prosecuting the things that belong to their peace and welfare. This is that fear of death of which the text speaks, and from which "the children" are delivered ; such as genders unto bondage, and is servile or slavish ; a fear of death as penal, and drawing after it everlasting punishment. This fear of death takes hold of carnal men ; they are not so much afraid of death, as of that which the scripture calls "the second death : " (Rev. ii. 11 ; xx. 6 :) it is that which follows after death, that makes it so formidable to them. "After death," as that text speaks, Heb. ix. 27, comes "judgment," when they must receive according to the things which they have done in the body. When they die, they must launch out into an endless ocean, and "go the way," as Job says, "whence they shall never return." (Job xvi. 22.) And if death overtakes them in their unregenerate state and condition, then it will be an entrance or inlet "into outer darkness," where there is "weeping and wailing and gnashing of teeth." (Matt. viii. 12.)

These and such-like are the considerations that make death so dreadful to the children of men, that give it the denomination of "the king of terrors," and of terrible things the most terrible. "They are not," as one said, "afraid to die ; but they are afraid to be damned."

Hence it is, that though death be terrible to all men, yet it is most terrible to those whose consciences are awakened, and whose understandings are enlightened; who have been instructed in the knowledge of God, and of a future state of retribution. "Death," as one observes, "is not half so terrible to a Heathen, as it is to an ungodly Christian." Heathen men are in the dark, and see but little of that which is the true terror of death: but enlightened Christians, who have been acquainted with the scripture; who know that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men;" (Rom. i. 18;) "that the unrighteous shall not inherit the kingdom of God;" (1 Cor. vi. 9;) that "the wicked shall be turned into hell, and all the nations" and people "that forget God;" (Psalm ix. 17;) that Jesus Christ "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" (2 Thess. i. 7—9;) that the greatest part by far of the wages of sin, which is eternal damnation, shall be paid in another world;—these are they that are surrounded with the slavish fears of death.

It is true, that many wicked persons who live under the gospel are under none of these terrors: but then it is *because they look on death at a great distance from them*; and the remoteness of any object, though in itself never so terrible, takes away the fear of it.

Or else it is *because they are over-busied and taken up about the things of the world*; as "the lust of the flesh, or the lust of the eyes, or the pride of life;" (1 John ii. 16;) and if any thoughts of death, and of the world to come, arise in their minds, they are presently smothered and stifled by worldly objects and diversions. Cain was a while afraid of death; he thought every one that met him would slay him: but by-and-by he gets into the land of Nod, and there he falls a-building of cities, and doth so immerse or drown himself in the affairs of the world, that by little and little the slavish fear [which] he had of death did wear out of his mind.

Or else it is *because of their atheism or infidelity*. There is a great deal of this amongst professed Christians. All wicked men, as the apostle Paul says, are *ἀθεοί ἐν τῷ κόσμῳ*, "without God in the world;" (Eph. ii. 12;) or, as it may be rendered, they are "atheists in the world." They are all practical atheists, and too many are atheists in opinion likewise; they "say in their hearts," though they do not speak it out with their tongues, that "there is no God;" (Psalm xiv. 1;) they have not a thorough belief of a Deity, or of a future state of rewards and punishments.

Or else it is, in the last place, *because of their great security*. Multitudes of professed Christians are fast asleep in their sins; they give up themselves sinfully, and many of them are given up of God judicially, to "a spirit of slumber and of deep sleep:" (Isai. xxix. 10; Rom. xi. 8;) and when this is the case with men, no wonder they are without any dread of death, or hell, or any thing else. You

know, when a man is in a deep sleep he fears no danger whatsoever.

These and such-like are the reasons, why many carnal persons do spend their days in mirth and sensuality, without any actual fear of death, or of its dreadful consequents. But then it must be remembered that these very persons are "subject," or "liable," thereunto; and if God awaken their consciences, and rouse them out of their security, then "they are" (as it is in Job xxiv. 17) "in the terrors of the shadow of death;" "horror overwhelms them," (as it is in that Psalm, lv. 4, 5,) "and the terrors of death fall upon them." Like Felix, they fall a "trembling;" (Acts xxiv. 25;) and like Belshazzar, their knees are ready to "smite one against another." (Dan. v. 6.)

It is time now, that I should come to the second branch of the question; which is,

II. *By what means and methods are the children of God delivered by Christ from the fear of death?*

To this I shall return an answer, 1. By showing you *what Christ hath already done*, and then, 2. *What he continues still to do*, in order to this end.

1. I shall show you *what Christ hath already done, to deliver or free the children of God from the fear of death.*—He himself in his own person hath suffered, or "tasted," death for them. This is every where declared in the New Testament, and it is hinted to us in the text: Christ "by death," that is, by his own death, "hath delivered the children from the fear of death." The death of Christ hath made death to look with another face than formerly it had. As the wood that Moses cast into the waters of Marah did alter their property, (Exod. xv. 25,) so the death of Christ hath altered the property of death, and taken away the bitterness and formidableness thereof. Hence it is that the death of believers in scripture is called a "sleep." It is said of Stephen, when he died, (though it was by a violent death,) that "he fell asleep:" (Acts vii. 60 :) and the apostle Paul says, that as "Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. iv. 14.) It is well observed by some, that the apostle doth seem purposely to vary the phrase: he says, that Jesus "died," and that the saints "sleep in" him; and the reason is, because that he sustained death with all its terrors, that so it might become a calm and quiet "sleep" unto the saints. The death of Christ must needs sweeten the forethoughts of death to the children and chosen of God, because that he died in their stead: he did not only die in their nature, but in their room; not only for their good, but also in their stead. You know how it was with the sacrifices of old; they were put to death in the room of the sacrificers: so it was with Christ, the Truth of those sacrifices; he was put to death in the room of sinners, and they died in him as their Representative. Now this serves to free them from an enthralling fear of death: why should they fear that which Christ hath undergone in their place and room?

There are two things more to be considered under this head.

(1.) *Christ by his death hath taken away the true reason of the fear of death; that is, the curse and condemnation of the law of God.*—The apostle Paul says, that “the sting of death is sin; and the strength of sin is the law.” (1 Cor. xv. 56.) Death hath its wounding power from sin, and sin hath its condemning power from the law: it is the law that discovers the nature of sin, that enhanceth the guilt of sin, that denounceth condemnation against him that commits it; and it is this condemnation of the law that torments the sinner with the fear of death. Now, Christ having in our stead subjected himself to death, and so undergone the penalty of the law, he hath taken away the curse and condemning power thereof. He “hath,” says the apostle Paul, “redeemed us from the curse of the law, being” himself “made a curse for us.” (Gal. iii. 13.) “There is now no condemnation to them which are in Christ Jesus.” (Rom. viii. 1.) The death of Christ hath satisfied every demand of the broken law: the law of God hath nothing now to lay to the charge of God’s elect; it owns the blood of Christ to be a sufficient compensation for their violations of it; there are no petty satisfactions to be made by themselves, since Christ hath made complete satisfaction for them, and in their behalf. The law now is ready to acquit the believer: it says, “Thou mayest live for all me, and live eternally; I require not thy death, as being satisfied with the death of Christ. When thou diest a natural death, it is rather to comply with the appointment of God, and in order to the raising up hereafter a better and more curious fabric of thy body, than to satisfy any demand of mine.”

(2.) *Christ by his death hath deprived the devil of the power of death; and by this means also he hath delivered the children from a servile fear of death.*—The devil, as I said before, hath a power to terrify the consciences of men with the apprehension of death and the dreadful consequents thereof. You see into what bondage he brings men upon this account: many times he brings “the children” themselves into the suburbs of hell, and lays them under dreadful terrors and horrors. “The pains of hell,” says one of them, “gat hold upon me: I found trouble and sorrow;” (Psalm cxvi. 3;) and again, at another time, “The sorrows of hell compassed me about.” (2 Sam. xxii. 6.) Now this power of Satan is taken away by the death of Christ. The blood of Christ hath cancelled, or at least contracted and lessened, his commission: so that, when he assaults a believer in this kind, he is easily resisted; the devil gives ground, if the believer stands his ground; he cannot prevail against a child of God, unless God give him a special commission, or unless he yields to his temptation. “Being justified by faith” in the death of Christ, “we have that peace” which all the devils in hell are not able to disturb; (Rom. v. 1;) the weapons of his power and warfare in this way are wrested out of his hands by the death of Christ. Thus you see what Christ hath already done.

2. Let me proceed to show you *what he continues still to do, in*

order to the freeing and delivering the children of God from the fear of death, and the bondage that ensues thereon.

(1.) *He worketh and increaseth those graces of his Spirit in them which are destructive hereof, and opposite hereunto.*—You will say, “Which are they?”

(i.) There is the grace of *faith*.—This is the grace that conquers the world, that conquers the devil, and that conquers also the slavish fear of death. This excellent grace of faith hath such an excellent hand in the conquering of all these, that it is called “the conquest and victory” itself. “This is the victory that overcometh the world,” says the apostle John, “even our faith.” (1 John v. 4.) Our Saviour tells Peter, that “Satan had desired to have him, that he might sift him as wheat.” (Luke xxii. 31.) “And with what did he sift and shake him?” Why, it was with the fear of death; he was afraid they would deal with him as they did with his Master. It was his slavish fear of death that made him deny Christ, and to do it once and again. But anon he recovered himself, and got above this fear: he was ready by-and-by boldly to confess Christ, and that in the face of death and danger. “How came this about?” Why, it was by means of faith: Christ had prayed for him that his “faith should not fail.” (Verse 32.) It may be said of those that are fearful of death, that they are “of little faith.”

(ii.) A second grace is *love*.—An ardent love of God and of our Lord Jesus Christ will banish all slavish fear of death out of the soul: “There is no fear in love; but perfect love casteth out fear.” (1 John iv. 18.) “Of what fear doth he speak?” The next words tell you; he speaks of slavish, tormenting fear; of that fear which “hath torment.” By “perfect love” he means a greater measure and degree of love. I said but now of fearful Christians, that they have but “little faith:” I may add also, that they have but little love; for “perfect” or great “love” expels all tormenting and servile fear.

(iii.) A third grace is *hope*.—That very nature of hope is quite contrary to fear. Where there is a hope of eternal life, there can be no prevailing fear of death. It is said of the righteous, that they “have hope in their death;” (Prov. xiv. 32;) and those that “have hope in their death,”—they are not afraid to die. *Then* hope doth more especially free us from an inordinate fear of death, *when* it grows up to that which the scripture calls “the full assurance of hope.” (Heb. vi. 11.) This is a gracious gift which the Father bestows upon many of his children: they “know that they are in him;” (1 John ii. 5;) that they “have passed from death unto life;” (chap. iii. 14;) that when “the earthly house of this tabernacle is dissolved, they shall have a building of God, a house not made with hands, eternal in the heavens.” (2 Cor. v. 1.) Ay, this is that which steels and fortifies them against the fear and terror of death. This leads me to consider of a second way or means whereby Christ delivers the children from a slavish fear of death.

(2.) *He delivers them from it by convincing and persuading them that they shall not be losers, but gainers, yea, great gainers, thereby.*

—It was this persuasion that made the apostle Paul to desire death, rather than to dread it. "I desire," says he, "to depart," or "to be dissolved;" "which is far better." (Phil. i. 23.) And again, he saith, "For to me to die is gain." (Verse 21.) It were easy here to expatiate, and show the advantage, the exceeding great advantage, that believers have by death. It is commonly said to consist in these two things,—in *a freedom from all evil, in the fruition of all good.*

(i.) It consists in *a freedom from all evil.*—Which is sub-divided into the evil of *sorrow*, and the evil of *sin*. Believers are freed by death from the evil of *sorrow*. It is one blessed notion of the life to come, that God will "wipe away all tears from his people's eyes," (Rev. vii. 17,) and remove all sorrow, and causes of sorrow, from their hearts. Believers also are freed by death from the evil of *sin*, which is indeed the greatest evil, the evil of evils: all the evils of sorrow are but the effects and fruits of the evil of sin. By death they are delivered from all actual sins, not only from fleshly, but [also from] spiritual, filthiness. Now they are delivered ordinarily from inordinate actions, but then also from inordinate affections; they shall never any more be troubled with pride, passion, discontent, unbelief, or the like. By death, also, they are discharged from original sin, and all remainders thereof: when the body dies, believers are rid of that "body of death" which dwelleth in them, and is always present with them; they no more complain of themselves as wretched creatures upon the account thereof. (Rom. vii. 24, 25.)

(ii.) It consists in *the fruition of all good.*—Believers, when they die,—they enjoy God himself, who is the chiefest Good. He is *Bonum in quo omnia bona*; "all other things that are good and desirable are comprised in him," as the sun-beams are in the sun. The saints' enjoyment of God in this life is a heaven upon earth; but our enjoyment of God after death will be the heaven of heavens. David says in one place, "Whom have I in heaven but thee?" (Psalm lxxiii. 25.) "There are saints and angels and archangels in heaven," says Musculus, "with whom David and such as he will have to do; but what are these to God?" Believers will not barely enjoy God after death, but they will enjoy him *fully*. In this life they enjoy a little of God; and O, how sweet and refreshing it is! but, in the life to come, they shall have as much enjoyment of God as their hearts can wish or hold. Now they enjoy God in the use of means,—in prayer, in hearing the word, and in receiving the Lord's supper: but hereafter they shall have, not only a full, but an immediate, fruition of God. Now they see the face of God in the glass of his word and ordinances; and, O, what a lovely sight is it! but then they shall see God "face to face;" (1 Cor. xiii. 12;) and what tongue can mention, or heart imagine, the loveliness of that sight?

If it were not too great a digression, I could readily demonstrate the gain and advantage of death from other topics. Believers in the other life shall possess and inherit the kingdom of heaven; which doth more transcend the kingdoms of this world, and all the glory of them, than the light of the sun doth excel the light of a candle.

They shall be most gloriously perfected, both in their souls and in their bodies: their "vile bodies," at the resurrection, "shall be changed, and fashioned like unto the glorious body of the Lord Jesus Christ." (Phil. iii. 21.) Their gain and happiness will be greatly augmented in the other life, by the work and employment that they shall do, and by the society and company that they shall have. They shall associate with "an innumerable company of angels, and with just men made perfect;" (Heb. xii. 22, 23;) with many of their dearest relations and friends, whom whilst alive they dearly loved, and whose death and departure hence they greatly lamented. Let me close this with one text; it is in 1 John iii. 2. There the apostle tells us wherein the gain and glory of the godly consisteth after death: he sums it up in two things: "They shall be like" Christ; and they "shall see him as he is." Ay, that is the happiness of "the children," when they die; it lies in conformity to Christ, and in the vision, the beatifical vision, of him.

(3.) *Christ delivers believers from the slavish fear of death, by giving them some real foretastes of heaven and of eternal life.*—It is usual with God to give his people some cluster of the grapes of Canaan here in the wilderness; to give them some drops and sips of that new wine, which they shall drink full draughts of in the kingdom of their Father. He gives them to "taste" not only "of the good word of God, and of the heavenly gift," but "of the powers of the world to come:" (Heb. vi. 4, 5:) and this sets them a-longing to have their fill thereof; even as the Gauls, when they had tasted the wines of Italy,—they were not satisfied to have those wines brought to them, but they would go and possess the land where they grew.

This foretaste of heaven is that which the scripture calls "the earnest of our inheritance;" (Eph. i. 14;) it is both a pledge and a small part of that happiness which the saints shall hereafter inherit. "Ourselves," says the apostle, "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. viii. 23.) By "redemption" he means the resurrection of the body at the last day, which the scripture calls a "resurrection unto life." The apostle knew, there could be no "redemption of the body" without the dissolution thereof; therefore, in waiting for the one, he must needs also wait for the other. The apostle and the believers with him did "groan" for this; they were so far from groaning under the fears of death, that they rather groaned to be partakers of that which follows after death; nay, "in this they groaned earnestly," as he elsewhere speaks. (2 Cor. v. 2.) Now, whence was this, but from their "having the first-fruits of the Spirit," which are all one with the foretastes of heaven and everlasting happiness of which I have been speaking? Those that, whilst they live, have these tastes of future blessedness,—they are not afraid of death,—the door by which they enter into the full enjoyment of them.

Having thus resolved this question in both its branches, give me

leave to make some short application of what I have said, and I will conclude.

APPLICATION.

I would exhort you that are the children of God, (and O that all that read these lines were of the number of such !) I would earnestly beseech and exhort you to prize and improve this great privilege ; to wit, a deliverance from the slavish fear of death.

1. Be persuaded to *prize it*.—It is a privilege that was purchased for you at a dear rate, even with the precious blood of Christ. O what a blessed privilege is this,—not only to be delivered from the second death, but also from the servile and enthralling fear of the first death ! This is the benefit and blessing that the apostle Paul seems to be so much affected with. “Thanks be to God,” says he, “which giveth us the victory through our Lord Jesus Christ.” (1 Cor. xv. 57.) “What victory doth he mean ?” The foregoing words tell us, that he means a victory over death, with all its fearful concomitants and consequents. Death is become a friend, and not an enemy ; it is without any sting or curse attending it. O, this is owing to Jesus Christ : he is the great Deliverer : he hath so ordered the matter, that though we must die, yet we shall not be in “bondage” all our days “through” a slavish “fear of death.”

2. Be persuaded to *improve this privilege*.—Put-in for a part and share therein. See to it, that you be partakers of this benefit of *Christ’s* death,—to live without any tormenting fear of *your own*. You will say, “How shall we help it ? Can we contribute any thing toward our deliverance from the fear of death ?” I answer, You may ; and therefore, as I have shown you what Christ hath done and doeth to deliver you, so now give me leave to show you farther what you must do toward your own deliverance. I will give you some short hints of things, which you may enlarge upon at your leisure in your own thoughts.

1. *You must be earnest with God, that he would apply to you this benefit of his Son’s death by his blessed Spirit*.—O, beg of God, and that with all importunity, that “the Spirit of life in Christ Jesus may set you free from” a tormenting fear of “death.” (Rom. viii. 2.) This hath been done for others ; and who can tell but it may be done for you likewise ? Only remember that God “will for this be inquired of by you, to do it for you.” (Ezek. xxxvi. 37.)

2. *You must give all diligence to the attaining of a greater measure of faith, love, and hope*.—Yea, to the attaining of a “full assurance of hope.” It is by means hereof, (as you heard before,) that the children are delivered in part from the fear of death. It is grace, and the assurance of grace, that is the “anchor of the soul,” that keeps it safe from the fear of shipwreck. (Heb. vi. 19.)

3. *You must “resist the devil,” and withstand his temptations, not only to other sins, but to the sin of despondency in particular*. (James iv. 7.)—You must not give place to Satan, (Eph. iv. 27,) nor give way to enthralling fear, when he tempts you thereunto. Remember,

(as I told you before,) it is the law of the combat betwixt the devil and you, that if you fight, he shall fly; if you stand your ground, he must give ground.

4. *You must have frequent meditation of death, and of the gain that is to be gotten thereby.*—The frequent thoughts hereof will familiarize death to you; and if once death and you be familiar together, you will not be so much afraid of it.

5. *You must have frequent contemplation also of the resurrection.*—You find that Job had conquered the fear of death; and if you read the nineteenth chapter of Job, verses 26, 27, you will see that his thoughts of the resurrection were very helpful to him herein. *He* is a conqueror over the fear of death, *that* considers with the apostle Paul, that the grave shall lose its victory. (1 Cor. xv. 55.) It was the saying of a worthy minister of our nation, that nothing lifted him over the fear of death, like the belief and meditation of the resurrection to eternal life.

6. *You must take heed of living or allowing yourselves in any known sin.*—If it be as your right eye, you must pull it out. (Matt. v. 29.) The guilt of one known sin will put a sting into death, and make it very terrible to you, especially in your near approaches unto it.

7. *You must look to it, that your whole conversation be ordered aright, and that it be as becomes the gospel of Christ.*—When all is done, an upright and holy life is one of the best defences against the dread of death. We are told in two several chapters of the Proverbs, that “righteousness delivereth from death.” (Chap. x. 2; xi. 4.) Whatever other interpretations those words will admit of, I am sure this is a true one,—that it delivers from a slavish fear of death. Hear how David speaks: he bids you “mark the perfect man, and behold the righteous,” or “upright:” “for the end of that man is peace.” (Psalm xxxvii. 37.) The apostle Paul was above the fear of death; he seemed rather to desire than dread it: (as I said before:) and well it might be thus with him, seeing he “lived in all good conscience;” (Acts xxiii. 1;) and had this “testimony from his conscience,—that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had had his conversation in the world.” (2 Cor. i. 12.)