

## SERMON VIII.

*For to be carnally minded is death ; but to be spiritually minded is life and peace.—ROM. viii. 6.*

The apostle is giving reasons, why the comforts of justification do only belong to the sanctified. He only takes notice of two. First, the difference between the sanctified and un sanctified as to their disposition ; secondly, the difference that is between them as to the event and issue. There is a contrary disposition, and a contrary end and issue : first, how they are affected, or what they mind ; secondly, what will come of it, according to God's ordination and appointment.

1. He reasoneth from the contrary disposition of the un sanctified. They, being after the flesh, do only mind and savour carnal things. They study to please the flesh, value all things by the interest of the flesh ; therefore, are justly excluded from the privileges of the spiritual life ; for it is not fit men should be happy against their wills, or be possessed of privileges they do not care for. God will not cast pearls before swine that trample on them, nor bestow these precious comforts where they are not valued. This argument you have, ver. 5, 'They that are after the flesh do mind the things of the flesh, and they that are after the spirit the things of the spirit.' Because they mind them not, they have them not.

2. He reasoneth from the consequent issue and event, by the ordination and appointment of God. Thus in the text, 'For to be carnally minded is death.' Death belongeth to the carnally minded, and life and peace to the spiritually minded.

In this Scripture there are two ways and two ends, both opposite and contrary to each other :—

1. The two ways ; the carnal minding, and the spiritual minding—*φρόνημα σαρκός, φρόνημα τοῦ πνεύματος.*

2. The two ends ; death and life and peace.

*Doct.* That the carnal mind tendeth and bringeth a man to death, but the spiritual mind is the way to life and peace.

The text and the doctrine being a copulate axiom must be explained by parts.

*First.* To be carnally minded is death. I must open two things. (1.) The carnal minding ; (2.) That death which is the fruit and consequent of it.

First. What is this *φρόνημα σαρκός*, which here we translate 'to be carnally minded,' in the margin 'the minding of the flesh,' and some translations, 'the wisdom of the flesh' ?

I answer, it is the influence of the flesh upon all the faculties, understanding, will, and affections ; as also upon our practice and conversation, when the wisdom of the flesh governeth our counsels, choices and actions. It includeth the acts of the mind ; there are two acts of the mind, apprehension and cogitation ; in both, the flesh bewrayeth itself.

[1.] As to apprehension, we are acute in discerning the nature, worth, and value of carnal things, but stupid and blockish in things spiritual and heavenly : Luke xvi. 9, 'The children of this world are wiser in

their generation than the children of light, *εἰς τὴν γενεάν;* more dexterous in the course of their affairs, skilful in all things of a secular interest in back and belly concerns, but very senseless in things that are without the line of the flesh, and beyond the present world: 2 Pet. i. 9, 'He is blind, and cannot see afar off.' He can see nothing of the danger of perishing for ever, or the worth of salvation, or the need of Christ to heal wounded souls, or the necessity of making serious preparation for the world to come. It is strange to consider how acute wits are stupid and senseless in these things, being blinded by the delusions of the flesh. Surely none have such a lively knowledge of spiritual things as spiritual men.

*Object.* But do not many carnal men understand the mysteries of godliness? Yea, sometimes more distinctly and accurately than the sanctified.

I answer, carnal men know not God, nor Christ, nor the things of the Spirit; it is a sottish people of no understanding: Isa. xxvii. 11, and generally the fear of the Lord giveth a good understanding: Ps. cxi. 10, a blunt iron that is red hot will pierce further into a board than a sharp tool that is cold. Love to God enlivens our notions of God and Christ and the world to come, and perfects them; but then it is true that carnal men may be well stocked with literal knowledge, they have *μόρφωσιν τῆς γνώσεως*: Rom. ii. 20, 'A form of the knowledge of the law;' but they have not those piercing apprehensions and heart-warming thoughts of danger, duty, and blessedness as the spiritual hath; the lively light of the spirit leaveth a greater power and impression upon the heart than this cold knowledge doth or can do. Some carnal men may have more of the notions, words, forms, methods than the unlearned saints have; but they want the thing these were made for. They may dress the meat as cooks, but the godly feed on it, and digest it, and are most capable savingly to understand the things concerning the spiritual life.

[2.] The next act of the mind is cogitation, and so they are said to mind the things of the flesh, whose hearts are continually haunted and exercised with carnal thoughts, or thoughts about sensual, worldly, and earthly things. To make this evident, let me tell you, there are three sorts of thoughts, expressed by three distinct words in scripture.

(1.) There are *λογίσμοι*, or *διαλογίσμοι*, discourses and reasonings. (2.) There are *θυμῆσεις*, and *ἐνθυμῆσεις*, musings or imaginations. (3.) There are devices. All these ways doth the flesh or spirit bewray itself.

(1.) Sometimes in our discourses, debates, and reasonings. The spirit is seen in debating with ourselves about our eternal condition: Acts xvi. 14, 'She attended to the things that were spoken,' that is, weighed them in her mind; and Luke ii. 19, 'Mary pondered them in her heart,' *συμβάλλουσα*, compared thought with thought: Rom. viii. 31. What shall we say to these things? Now the fleshly minding is seen partly in jostling out these thoughts, and opposing these discourses of the mind, that we have no profit by them; and partly by filling and stuffing the mind with carnal thoughts and discourses, that there is no room for better things: 2 Pet. ii. 14, 'A heart they have exercised with covetous practices.' Their hearts are always busied with low, carnal, and base thoughts; therefore it is said. 'The heart of the wicked

is nothing worth :’ Prov. x. 20. All the debates and discourses of their minds are of no value, and tend to no serious and profitable use.

(2.) Musings, admiring their excellency and blessing, and applauding themselves in what they have, and hope for in the world : Dan. iv. 30, ‘Is not this great Babel that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?’ and Ps. cxliv. 15, ‘Happy is the people that is in such a case.’ This self-blessing is a sign of carnal minding ; they never set their minds a work upon spiritual and heavenly things. Surely one that believeth heaven, and looketh for heaven, and longeth for heaven, will be thinking of it. Shall an ambitious man find such a savour in thoughts of preferment ? a covetous man in the thoughts of wealth and riches ? a vain-glorious man in the echoes and supposition of applause ? the voluptuous man in revellings and eating and drinking, so that his heart is always in the house of mirth ? the unclean person in personating the pleasure of sin by imaginations Mat. v. 28 ? an envious man in thoughts of revenge ? and shall not a spiritual disposition discover itself in our musings ? Faith and hope will send the thoughts, as spies, into the land of promise : Heb. xi. 1. Love will be thinking on the object loved. The treasures will take up the mind and heart : Mat. vi. 21. Can a man love God, and Christ, and never think of them ? Our pleasant musings should be regarded. A third sort of thoughts are—

(3.) Counsels, and contrivances or devices : Rom. xiii. 14, ‘Make no provision for the flesh, to fulfil the lusts thereof.’ They wholly bend their minds how to compass their worldly ends, and how to advance themselves in the world, carking and caring for these things, but ‘God is not in all their thoughts.’ Ps. x. 4 ; care not whether God be pleased or displeased, honoured and glorified or dishonoured, nor how to come to enjoy him and carry on the spiritual life with more success, and assure their interest in eternal happiness. The spiritual life is not a thing of hap-hazard and peradventure, but to be carried on with contrivance and heedfulness : ‘ponder the path of thy feet :’ Prov. iv. 26. Now men employ their time and wit upon other projects than how to mortify sin, or ‘perfect holiness in the fear of God.’ Thus thoughts being the first issues of the mind discover the temper of it. Those that are after the flesh are thorough and true to their principle, they can freely employ their minds about things which are agreeable to their constitution of soul, and can hardly take them off for any serious and grave purpose ; they do most readily and delightfully entertain these thoughts, mind the world’s weeks, years, days, but never find leisure or time to mind life to come. They never shut the door against vain thoughts ; but thoughts of God, Christ, and heaven and hell, sin and holiness, what strangers are they ? and when they rush in upon us are thrust forth as unwelcome guests. Any thing relating to the flesh is pleasing and welcome, but how to get our hearts washed and cleansed by the blood or Spirit of Christ, is not regarded by them ; how to be more holy, to be at peace with God, to keep that peace unbroken by an uniform course of obedience, this is not thought of, nor discoursed of, in the mind, nor the happiness mused on, nor our care and contrivance employed about it.

2. The word also compriseth the will and affections, desires, purposes,

choices. What we now read 'mind' is in other translations 'savour,' the Vulgar reads *sapiunt*; Erasmus reads *curant*; Valla *sentiant*, have a sense or gust; so in these things, we translate it savour: Mat. xvi. 33, 'Thou savourest not the things that be of God,' *οὐ φρονεῖς τὰ τοῦ Θεοῦ.*' We translate it elsewhere: Col. iii. 2, 'Set your affections upon things above, *τὰ ἄνω φρονεῖτε*, and not on things on earth.' But the word as it standeth in our translation will bear it; for when men say they have a mind to it: Neh. iv. 6, 'We built the wall, for the people had a mind to the work.' So here it is true of the carnal minding, and the spiritual minding. The relish and taste, which are in the will and affections, floweth from the apprehension of the mind; we relish and delight in objects suitable to that nature which we have; as the constitution is, so are the gust and taste. Tell a carnal person of the joys of the life to come, the comforts of the spirit, the peace of a good conscience, the sweetness that is in the word and ordinances, they find no more savour in these things than in the white of an egg, or a dry chip; but banquets, merry meetings, and idle sports, they have a complacency for these things, and soon find a delight free and stirring at the mention of them: 'their hearts are in the house of mirth' Eccles. vii. 4. To be well clad, and well fed, maintained in pomp and state, these are the things which are most sweet and pleasing to them, and which they most desire and seek after, for they mind these things, and so bestow their care and delight upon them, and can spend days and hours without weariness in them. Carnal men relish no sweetness in religion: 1 Cor. ii. 14, 'But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' As they do not perceive them, so not receive them: these are not the things which are likely to make an impression upon their souls; but, on the contrary, the spiritual minding is discovered by this, because it is best pleased with spiritual things; spiritual minds find a marvellous sweetness and comfort in the word of God, and the means of grace and salvation: Ps. cxix. 103, 'How sweet are thy words to my taste, yea, sweeter than honey to my mouth;' and Ps. lxxiii. 5, 'My soul shall be satisfied, as with marrow and fatness;' and Job xxiii. 12, 'I have esteemed the words of his mouth more than my necessary food.' What gladness doth communion with God put into their hearts! One day with him is better than all those flesh-pleasing vanities, wherewith others are deluded and enticed from God.

3. It reacheth also to practice, and implieth earnest prosecution. And so, to be carnally minded, is to make the things of the flesh our work and scope; to be spiritually minded is to make that our work and trade, to seek after the things of the spirit; therefore the course of men's actions, and the trade of their lives are to be considered. Our business showeth our bent; and what we constantly, frequently, and easily practise, discovereth the overruling principle. Wicked men have their good moods, and godly men have their carnal fits, the constant practice showeth the prevailing inclination. To mind the things of the flesh or spirit is to seek after them in the first place, when men are seriously, constantly, readily, willingly carried to those things which please the flesh, without any respect to God and eternal life. Effects

show their causes. If the drift and bent of our lives be not for God and salvation, and our great business in the world be not the pleasing of God and the saving of our own souls, and this be not chiefly minded and attended more than all the pleasures, honours, and profits of the world, God hath not the precedency, but the flesh—walking after the flesh or the spirit, is the great discriminating note in this place; propounded, ver. 1. amplified afterwards by minding the things of the flesh, and then living after the flesh, ver. 13; so Gal. vi. 8, ‘He that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting.’ We must see whether our lives be a sowing to the flesh or the spirit. The mind leaveth a stamp upon the actions. As a godly man showeth spirit in all things, so a carnal man showeth flesh in all things: Zech. xiv. 21, ‘On every pot in Jerusalem, and in Judah, shall be Holiness to the Lord of hosts.’ As God showeth his divine power in every creature, in a gnat, or pile of grass, as well as the sun; so a Christian showeth grace in all things. On the contrary, carnal men show their mind in all things, not only in eating and drinking and trading, but in preaching, praying, and conference about holy things. The one goeth about his worldly business with a heavenly mind, casts all into the mould of religion; the other goeth about his heavenly business with a carnal and worldly mind; the flesh doth not only influence his common actions, but his duties, either to feed or hide a lust, to serve his worldly mind and vain glory; or else that he may more plausibly carry it on without blame before men, or check of conscience; and so maketh one duty excuse another. It is the flesh maketh him pray, preach, confer about holy things, give alms, and seemingly forgive enemies, or do that which is outwardly and materially just.

Thus you see what is the carnal minding; only I must tell you, that, because the apostle saith it is death, or the high way to everlasting destruction, we must more accurately state the matter.

1. The minding of the flesh must be interpreted not barely of the acts but the state. Who is there among God’s children that doth not mind the flesh? and too much indulge the flesh? But yet he doth not make it his business to please the flesh, but rather mortifieth and subdueth it: Gal. v. 24, ‘And they that are Christ’s have crucified the flesh,’ and they are still labouring that they may subdue it more and more: 1 Cor. ix. 27, ‘But I keep under my body, and bring it into subjection.’

2. This minding of the flesh or spirit must be understood as to the prevalency of each principle; that is to say, when we mind the flesh so as to exclude the minding of the spirit, and the things that belong to the spirit: 1 John ii. 15, ‘If any man love the world, and the things of the world, the love of the Father is not in him.’ And so on the other side, when we so mind the spirit, as that it deadeneth our affections to the world and baits of the flesh: Gal. vi. 14, the ‘conversation in heaven’ is that which is opposite to ‘minding earthly things:’ Phil. iii. 19, 20. Therefore if the flesh can do more, constantly and ordinarily, to draw us to sin than the spirit to keep us from it, we are under the power of the fleshly mind.

3. This minding of the flesh must be interpreted with respect to con-

tinuance, not with respect to our former state; for, alas! all of us in time past pleased the flesh, and walked according to the course of this world in the lusts of the flesh: Tit. iii. 3, 'We were sometimes foolish and disobedient, serving divers lusts and pleasures;' and 'if we yet please the flesh, we are not the servants of Christ.' But if we break off this servitude, and do at length become servants of righteousness, God will not judge us according to what we have been but what we are. Therefore it is our duty to consider what principle liveth in us, and groweth, and increaseth; whether the interest of the flesh decreaseth or the interest of the spirit. If we grow more brutish, forgetful of God, unapt for spiritual things, the flesh governeth; but if the spiritual life doth more and more discover itself with life and power in our thoughts, words, and actions, the flesh is on the wane, and we shall not be reckoned to have lived after the flesh, but after the spirit; we have every day a higher estimation of God and Christ, and grace weaneth and draweth off the heart from other things, that we may grow more dead to them, and live to God in the spirit, and more entirely pursue our everlasting hopes.

4. Some things more immediately tend to the pleasing of the flesh, as bodily pleasures; and therefore the inclinations to them are called the 'lusts of the flesh:' 1 John ii. 16. Other things more remotely, as they lay in provisions for that end, as the honours and profits of the world. Now, though a man be not voluptuous, he may be guilty of the carnal minding, because he is wholly sunk and lost in the world, and is thereby taken off from a care of and delight in better things. Envyings, emulations, strife, and divisions make us carnal: 1 Cor. iii. 3, 'For ye are yet carnal: whereas there is among you envyings, strife, and divisions, are ye not carnal, and walk as men?' They have little of the spirit in them that bustle for greatness and esteem in the world, though they be not wholly given to brutish pleasures; and those that will be rich are said to 'fall into foolish and hurtful lusts, which drown the soul in perdition and destruction:' 1 Tim. vi. 9. These are taken off from God and Christ and the world to come, and therefore the fleshly minding must be applied to any thing that will make us less spiritual and heavenly: Luke xii. 21, 'So is he that layeth up treasure for himself, and is not rich towards God.' They seek outward things in good earnest, but spiritual things in an overly, careless, or perfunctory manner.

5. Some please the flesh in a more cleanly manner, others in a more gross: Gal. v. 19, 'The works of the flesh are manifest *ἔργα σαρκὸς φανερά* adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft.' These are the grosser out-breakings of the flesh; now, though we fall not into these, yet there is a more secret carnal minding, when we have too free a relish in any outward thing, and set loose the heart to such alluring vanities as draw us off from God and Christ and heaven; and these obstruct the heavenly life, as well as the other; therefore, still all must be subordinated to our great interest; some are disengaged from baser lusts, but are full of self-love and self-seeking. I proceed to the second thing—

Secondly. What is that death which is the consequence of it? Death signifieth three things in Scripture—death temporal, spiritual,

and eternal. The first consisteth in the separation of the soul from the body; the second in the separation of the soul from God; the third in an eternal separation of both body and soul from God, in a state of endless misery.

1. Death is a separation of the soul from the body, with all its antecedent preparations; as diseases, pains, miseries, dangers, these are death begun: 'in deaths often,' 2 Cor. xi. 13, that is, in dangers; that he may take from me this death, Exod. x. 7, meaning the plague of the locusts; and death is consummated at our dissolution, 1 Cor. xv. 55. Now all this is the fruit of sin, and they forfeit their lives that only use them for the flesh; they are unserviceable to God, and therefore why should they live in the world?

2. Spiritual death, or an estrangement from God, as the author of the life of grace; so we are said to be 'dead in trespasses and sins,' Eph. ii. 1; and so it may hold good here: 1 Tim. v. 6, 'She that liveth in pleasure, is dead while she liveth.' That is, hath no feeling of the life of grace. But

3. Eternal death, which consisteth in an everlasting separation from the presence of the Lord, called the second death: Rev. xx. 6, 'On such the second death hath no power;' and v. 14, 'death and hell were cast into the lake of fire, this is the second death.' This is most horrible and dreadful, and is the portion of all those that are slaves to the flesh. Now this is called death, because, in all creatures that have sense, their dissolution is accompanied with pain. Trees and vegetables die without pain, and so doth not man and beast; and death to men is more bitter, because they are more sensible of the sweetness of life than beasts are, and have some forethought of what may follow after; and because it is a misery from which there is no release; as from the first death, there is no recovery into the present life. This second death is set forth by two solemn notions: 'The worm that never dieth, and the fire that shall never be quenched:' Mat. ix. 44; by which is meant the sting of conscience, and the wrath of God. Both these make the sinner for ever miserable; the sting of conscience, or the fretting remembrance of their past folly, when they reflect upon their madness in following the pleasures of sin, and neglecting the offers of grace; and besides this, there are pains inflicted upon them by the wrath of God. There is no member or faculty of the soul free but feelth the misery of the second death.

As no part is free from sin, so none shall be from punishment; in the first death, the pain may lie in one place, head or heart, but here all over; the agonies of the first death are soon over, but the agonies and pains of the second death endure for ever. The first death, the more it prevaieth, the more we are past feeling; but by this second death there is a greater vivacity than ever, the capacity of every sense is enlarged and made more receptive of pain, while we are in the body. *Vehemens sensibile corrumpit sensum*—the more vehemently any thing doth strike on the senses the more doth it deaden the sense; as the inhabitants about the fall of Nilus are deaf with the continual noise, and too much light puts out the eyes, and taste is dulled by custom; but here the capacity is improved by feeling the power of God sustaining

the sinner whilst his wrath torments him. As the saints are fortified by their blessedness, and can endure that light and glory, the least glimpse of which would overwhelm them here, so the wicked are incapacitated to endure the torments. In the first death, our praying is for life, we would not die; there, our wish shall be for destruction, we would not live. Every man would lose a tooth rather than be perpetually tormented with the tooth-ache; these pains never cease; this death is the fruit of the carnal life.

*Secondly.* To be spiritually minded is life and peace. Here all will be easily and soon despatched.

1. What is it to be spiritually-minded? I answer, when we know the things of the spirit, so as to believe them, and believe them so as to affect and esteem them; and esteem and affect them, so as to seek after them; and so seek after them, as to seek after them in the first place. (1.) We must know them; for the things of the spirit must be understood before they can be chosen and desired: John iv. 10, 'If thou knewest the gift.' The brutish world know not the worth of spiritual and heavenly things, therefore mind them not. (2.) Believe them. None will seek after that which they judge to be a fancy, or of the certainty of which they are not persuaded, especially when they must forego present delights and contentments to obtain it: such is salvation by Christ: 2 Pet. i. 5, 10, 16, 'And besides this, giving all diligence to add to your faith virtue, and to virtue knowledge: wherefore the rather, brethren, give all diligence to make your calling and election sure.' (3.) Affect and esteem them above all other things: Heb. xi. 13, 'Being persuaded of these things, they embraced them; so esteem them, that your desires may not be checked and controlled by other things: Heb. xi. 26, 'By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.' (4.) To pursue after them with all diligence: Phil. ii. 10, 'Working out your salvation with fear and trembling;' and John vi. 27, 'Labour not for the meat that perisheth, but that which endureth to everlasting life.' (5.) Seek them in the first place, that you may not only make it your business, but the chiefest business of your lives to obtain these things: Mat. vi. 33, 'First seek the kingdom of God.' This is to set your faces heavenward, when you make it your great business to please God, and save your souls.

2. This is life and peace. By life and peace are meant eternal blessedness. He addeth to the word *life* the term *peace*, because in eternal life there is freedom from all evil, and the presence of all good; for there can be no true solid peace where there is the fear of any evil, or a want of any good; but here being neither, the soul is fully at peace and rest; therefore it is said that God 'will give glory, honour, and peace to every one that doeth good:' Rom. ii. 10. Heaven is the new Jerusalem, the city of peace, where we converse with God, who is a God of peace, and enjoy full peace and rest from all our molestations; but though it be meant of heaven, yet peace of conscience is not excluded, partly because it is the beginning and earnest of it, that peace which we now have in the kingdom of the Messiah by our reconciliation with God: Rom. v. 1, 'Being justified by faith, we have peace with God and the testimony of a good conscience;' 2 Cor. i. 20, 'This



is a continual feast.' Now the fruit of righteousness is peace; peace in heaven, and peace on earth: Luke ii. 14, and Luke xix. 38, 'Blessed be the king that cometh in the name of the Lord;' 'Peace in heaven, and glory in the highest.' It is begun here, and perfected there. And partly because whatever the spirit worketh tendeth to our peace and blessedness, not only hereafter, but now: Rom. xv. 13, 'Now the God of hope fill you with all joy and peace in believing.'

The reasons are in common.

1. With respect to God's justice. God, who is the most righteous governor of the world, will make a just difference between the righteous and the wicked by rewards and punishment. It belongeth to his general justice *ut bonis bene sit, et malis male*—that it should be well with them that do well, and ill with them that do ill: Ps. xi. 5, 6, 'Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest shall be the portion of their cup: for the righteous God loveth righteousness, his countenance beholdeth the upright. Surely God is not indifferent to good and evil, to them that will please the flesh, and them that obey the spirit. His justice will not permit that the carnal and the regenerate, who are so different in their lives, should meet together in the end. No, surely; the end of the one will be death, and the other life and peace.

2. To suit his motives to the profit of men—

[1.] There needeth something frightful to make sin a terror to us; therefore doth he counterbalance with advantage the pleasures of sin, that are but for a season. We are vehemently addicted to carnal delights; therefore to check this inclination, God balanceth the choicest and highest pleasures with eternal pain, that by setting one against the other we may be deterred from pleasing the flesh: Rom. viii. 13, 'If ye live after the flesh, ye shall die.'

[2.] To encourage the godly in their self-denying obedience. The godly quit and forego many pleasures which others enjoy. Now, to restrain and deny the flesh seemeth a pain and trouble; therefore to encourage them to continue in a holy course, though it be distasteful to the flesh, and to renounce worldly pleasures and sensual delights while they may enjoy them, God hath told them of life and peace; they shall have joy enough.

*Use 1* is Information, to show us the folly of wicked men, who are self-destroyers, and wrong their own souls, while they despise the ways of wisdom, and prefer carnal satisfactions before the pleasing of God: 'All that hate me, love death,' Prov. viii. 36. Not formally, but consequentially; a wicked man sinneth not purposely that he may be damned, but that is the issue.

2. It showeth us the security of the wicked. They sleep most soundly when their danger is nighest, as Jonah in the storm that was raised for his sake; they are upon the brink of hell, yet they go on merrily, lulling their consciences asleep with outward and vain delights; but though they sleep, 'their damnation sleepeth not.' It were better to waken and escape the danger: Prov. xxvii. 12, 'A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.' A little sober consideration of this truth may be of use to them.

*Use 2* is Admonition. Oh! let this stop us from going on in a flesh-pleasing course. Consider whither it will lead you; what followeth upon this:—

1. It is death. If it were a small thing, you might bear it; but it is a case of life and death—eternal life and death. This will be the eternal ruin of your precious and immortal souls. The more you please the flesh, the more you add fuel to that fire which shall never be quenched; and provide matter for that never-dying worm, or eternal sorrow and confusion of face to your souls. Those things that now please the senses, will one day sting the conscience. We should not affect that which will be death to us. Remember the hook, when the flesh looketh only to the bait.

2. It is death threatened in the word of God, and therefore certain, as well as dreadful: Rom. vi. 23, 'The wages of sin is death;' and Rom. vii. 5, 'The motions of sin did bring forth fruit unto death.' If a man warn you of apparent death in a way wherein you are going, you will be cautious. Surely God deserveth more credit than man. He giveth you warning of the danger of this way; and will you go on, and try what will come of it? Surely men do not believe the carnal life will be so mortal and deadly to them as it will be. The false prophet in every man's bosom deceiveth him, that it may destroy him.

3. Consider how willing God is to reclaim you: Ezek. xxxiii. 11, 'Why will you die, O house of Israel?' Hath God any pleasure in your destruction? He delighteth in your conversion rather, and threateneth death, that he may not inflict it.

*Use 3.* Let us examine what is our frame and temper—the carnal minding or the spiritual minding. This is the great test, or the true and lasting difference between men and men, in life and death. The great difference and division is begun here, and continued for ever. Other differences cease at the grave's mouth, but this distinguisheth between heaven and hell.

1. What do you seek after, the gratifying of the flesh, or the perfectives of the soul? that the inner man may be renewed and quickened: 2 Cor. iv. 16; 'That it be strengthened: Eph. iii. 16, decked and adorned: 1 Pet. iv. 3, to keep grace alive in your souls that is our care, our business, and our comfort.

2. To what end do you live? That you may please, glorify, and enjoy God, or live after the flesh? You were made by God, and for God, that you might have fellowship and communion with him here and hereafter: Ps. lxxiii. 25, 'Whom have I in heaven but thee? and there is none upon earth I desire in comparison of thee.' This God's people long for, and labour after, and wait for.

3. In what manner do we mind it? Is this our constant care, and earnest desire, and choice delight? A naked approbation of that which is good will make no evidence; nor a few cold wishes, or faint endeavours; but your constant business: 2 Cor. v. 9, 'Wherefore we labour, that whether present or absent, we may be accepted of him.'