

## SERMON IX.

*Because the carnal mind is enmity to God; for it is not subject to the law of God, nor indeed can be.—Rom. viii. 7.*

IN the words a reason is given, why the carnal minding will be deadly to us, because it is enmity to God. God surely will be avenged on all his enemies: those that are enemies to God will shortly be dealt with as enemies.

Therefore to be carnally minded is death, because the carnal mind is enmity to God, &c.

In the words here is—

1. A proposition.

2. A reason; First. From the contumacy of the carnal mind; Secondly. From its impotency to overcome it: it is a weak wilfulness, or a wilful weakness.

*First.* The proposition. And there is to be considered the subject, the carnal mind. The predicate is enmity to God.

1. The subject, or thing spoken of, *φρόνημα σαρκός*, the carnal mind, or the minding of the flesh, or the wisdom of the flesh. But that hath in a great measure been shown before; therefore—

[1.] By the carnal mind is meant the rational powers, corrupted by our sensitive appetite, and disposed to obey it; or a mind deceived by the flesh, and enslaved by it; called elsewhere ‘a fleshly mind,’ Col. ii. 18.

[2.] It is here considered in its prevalency and reign, as it depresseth the mind from rising up to divine and spiritual things, and wholly bindeth it, and causeth it to adhere to things terrene and earthly, such as gratify sense, and conduce to please the flesh. The wisdom of the flesh is described: James iii. 15, ‘The wisdom that descendeth not from above is earthly, sensual, devilish:’ and 1 John ii. 16; ‘All that is in the world is the lust of the flesh, the lust of the eyes, and the pride of life.’

2. The predicate. It is not only *ἐχθρόν*, but *ἐχθρά*, enmity to God. It is more emphatical; an enemy may be reconciled, but enmity cannot. That which is black may be made white, but blackness cannot. This emphatical expression is to set forth the perfect contrariety that is in our desires, affections, inclinations, and actions, to the will of God. We love what he hateth, and hate what he loveth. It is not only an enemy, but enmity.

*Doct.* That the wisdom of the flesh is downright opposition and enmity to God.

To evidence this, take these considerations:—

1. It is possible that human nature may be so far forsaken as that among men there should be found haters of God and enemies to him. We bless ourselves from so great an evil; and men scarce believe that there are such profligate and forlorn wretches in the world as to profess themselves to be enemies to God, who is so good and the fountain of all goodness; and, for our own part, are ready to defy those that charge it upon us. But the matter is clear. The Scriptures show

expressly, that there are 'haters of God,' *θεοστρυγείς*, Rom. i. 30; and Ps. cxxxix. 21, 'Do not I hate them, O Lord, that hate thee?' and Ps. xiii. 2, 'They that hate thee, are risen up against us without a cause.' And we need not go among the pagans and infidels to seek or find out them that are haters of God; there is an opposite party to God nearer at hand; and they are all those that walk contrary to him: Col. i. 21, 'Enemies in your minds by evil works;' and Ps. lxxviii. 21, 'He will wound the head of his enemies, and the hairy scalp of such as go on still in their trespasses.' Now many such live within the verge of the church, and are not to be sought among Turks and infidels only.

2. That hatred and enmity to God may be determined by three things: (1.) If we love not God at all; (2.) If we love him not as much as we ought to do; (3.) If we rebel against him and disobey his laws.

(1.) If we love not God at all; for not to love, is to hate, in things worthy to be beloved. Surely, in divine matters, there is no medium: he that is not with God, is against him: Mat. xii. 30; and he that loveth him not, hateth him. To be a neuter, is to be a rebel, because God doth so much deserve our love, and we are so much obliged to him, and depend upon him. So it is said, Prov. viii. 36, 'All that hate me, love death: he that sinneth against me, wrongeth his own soul.' They that do not seek after wisdom, hate it; they care not for God, whether he be pleased or displeased. You speak all manner of misery to that man of whom you may say, that he loveth not God. So Christ brandeth his enemies: 'I know that you have not the love of God in you,' John v. 42. Men are in a woeful case, if void of the love of God. Love being the fountain of desiring all communion with him, and the root of all obedience to him; therefore, if men, blinded by the delusions of the flesh, or diverted by the world, love not God, being so deeply engaged to God, and God so deserving their love, they are enemies to him: 1 John ii. 15, 'If any man love the world, the love of the Father is not in him:' 1 Cor. xvi. 22, 'If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.' It is danger enough not to love him, though we break not out in open opposition against his ways.

(2.) If we love him not so much as we ought to do, or not so much as we love some other thing. For, in the sacred dialect, a lesser love is hatred; as, for instance, in the notion of the law of the hated wife: Deut. xxi. 15, 16, 'If a man have two wives, one beloved and another hated, and they have born him children, both the beloved and the hated,' etc. Not that she was not loved at all, or absolutely hated; but she that was not loved as much as the other, is called the hated wife. So in that proverb, Prov. xiv. 20, 'The poor is even hated of his own neighbour; but the rich hath many friends.' There, hatred is taken for slighting, or a lesser degree of love. So in this case between us and God: Mat. x. 37, 'He that loveth father or mother more than me, is not worthy of me.' But in Luke xiv. 26, it is, 'If any man hate not father and mother, and brothers and sisters; yea, and his own life, he cannot be my disciple.' There, the lower and lesser love is called hatred. For Christ's religion teacheth us, not to be unnatural; but in comparison of Christ, we should hate them, trample upon the comforts and benefits which result from such relations, if they be snares to us:

so Mat. vi. 24, 'No man can serve two masters, for either he will hate the one and love the other, or hold to the one and despise the other. Ye cannot serve God and Mammon.' God is of that excellent nature, that to esteem any thing above him, or equal with him, is to hate him.

Now, because men love the world, and the things of the world over much, yea, more than God, they hate him—are enemies to him. All carnal men are guilty of this, as they are lovers of pleasure more than lovers of God. This over-love of sensual satisfactions, or terrene and earthly things, is the highest contempt and affront that can be put upon God, in comparison of our love to him. All the pleasures and contentments of the world should be hated rather than loved. So far as our hearts are set upon those things, which the flesh savoureth and delighteth in, so far are they estranged from God; and then you will neglect him, or easily part with him for the world's sake. If a father should come to his child, and say, 'If you love such vain and enticing company, I shall take you for mine enemy, you must either hate me or them,' would not an ingenuous child refrain his haunts, rather than forfeit his father's love? This is the case between us and God: 'Love not the world,' saith he, 'nor the things of the world; if you love the world, you do not love me.' Therefore for us only to savour and relish these things is flat enmity to God.

(3.) We are said to hate God, and be enemies to him, if we rebel against him and disobey his laws. God's love to us is a love of bounty, and our love to him is a love of duty, shown rather by obedience than a fellow-like familiarity. Here in the text, our respects to God are interpreted and judged of by our respects to his law. By this, God measureth our love and hatred to himself. It is enmity to God, 'because it is not subject to the law of God.' So, elsewhere, love is determined by obedience: 1 John v. 3, 'For this is the love of God, that we keep his commandments;' and John xiv. 21, 'He that hath my commandments, and keepeth them, he it is that loveth me.' On the other side, hatred is expressed by disobedience: Deut. v. 9, 'On them that hate me, and keep not my commandments.' All sin is a hatred of God; actual sin is *odium Dei actuale*, and habitual sin is *odium Dei habituale*. It is *finis operis*, if not *operantis*. We think not so, but the Scripture judgeth so; and it appears from reason. We apprehend God standeth in the way of our desires; and because we cannot enjoy our lusts with that freedom and security, as we might otherwise were it not for his law, therefore we hate God. He commandeth that which we cannot, and will not do, being enticed and inveigled by the flesh.

3. There is a twofold hatred: *odium abominationis* and *odium inimicitie*—the hatred of abomination, and dislike, and the hatred of enmity. The one is opposite to the love of good will, the other to the love of complacency: Prov. xxix. 27, 'The wicked are an abomination to the righteous.' Surely a righteous man hateth not his neighbour with the hatred of enmity, to seek his destruction; but with the hatred of offence, so as not to delight in him while he is wicked, in opposition to the love of complacency. We may hate our sinful neighbour, as we must first hate ourselves, and loathe ourselves, because of our sins: but

in opposition to the love of benevolence we must neither hate our neighbour, nor our enemy, nor ourselves.

[1.] Apply this distinction to the case between God and us, it will be hard to excuse any carnal man from either hatred; certainly not from the hatred of offence or abomination, there being such an unsuitableness and dissimilitude between God and them in pure nature. We were created after his image, and then we delighted in him; but when we lost our first nature, we left our first love; for love is grounded upon likeness, or willing and nilling the same things. But, alas! now we love what he hateth, and hate what he loveth; and therefore, because of this dissimilitude, there is a hatred. How can we delight in a holy God, and a God of pure eyes delight in such sensual polluted creatures? What can carnal men see lovely in God, or God in them? See Zech. xi. 8, 'My soul loatheth them, and their soul abhorreth me.' Therefore from this hatred of loathing, offence, and abomination, none can excuse themselves; till they come to hate what God hateth, and to love what God loveth, there is, and will be, the hatred of offence: Prov. viii. 13, 'The fear of the Lord is to hate evil.'

[2.] For the other branch. The hatred of enmity, is that which implieth all endeavours of mischief, and seeketh the destruction of the thing hated. We cannot excuse the carnal man from this either; for there is a secret positive enmity in them against the being of God; and this is the effect of slavish fear. We hate God under a double notion, as a lawgiver, thwarting our lusts by his precepts; and as an avenger, punishing our disorders. This latter we are upon. Slavish fear apprehendeth God as an avenger of sin, or as a condemning God. Men hate those whom they fear. The Roman historian observeth it: *proprium est humani ingenii odisse quos læserit*. Why? Because we fear their revenge. We have wronged God exceedingly, and know that he will call us to an account; and, therefore, being sensible of the righteousness of his vindictive justice, we hate him. All that are afraid of God, with such a fear as hath torment in it, *aut extinctum Deum cupiunt aut exanimatum*, it is a pleasing thought to them if there were no God: Ps. xiv. 1, 'The fool hath said in his heart there is no God.' As the devils tremble at their own thoughts of God so do wicked men. It were welcome news to them to hear there were no God.

4. God's enemies carry on a double war against him, offensive and defensive. The offensive war is when men break his laws; employ all their faculties, mercies, comforts, as weapons of unrighteousness against God: Rom. vi. 13, 'Yield not your members as instruments of unrighteousness to sin, *ὄπλα ἀδικίας*; but yield yourselves to God. Our faculties, talents, and interests are employed either as armour of light for God, or as weapons of unrighteousness against God. The defensive war is when we slight his word, despise his grace, resist the motions of his Spirit: Acts vii. 51, 'Ye stiff-necked and uncircumcised in heart and ear, ye do always resist the Holy Ghost.' When God bringeth his spiritual artillery to batter down all that which lifteth up itself against the obedience of Christ, 2 Cor. x. 4, 5. When he besiegeth our hearts, and battereth them daily by the rebukes and motions of his Spirit, yet men will not yield the fortress, but stand it out to the last; take delight to go on in the obedience of their natural corruptions; will not have

Christ to reign over them; and so they increase their enmity, and double their misery, by a resistance of grace, and are rebels, not only against the law, but the gospel, stand out against their own mercies. They are enemies to an earthly prince, that not only infest his country with continual inroads and incursions, but those also that keep his towns and strongholds against him. And in this sense an impenitent person, and an enemy to God, are equivalent expressions in scripture. Though you do not break out into open acts of hostility against God, yet if you will not come out of your bondage, and come out of the misery and folly of your carnal estate, you are enemies to him.

5. That herein the enemies of our salvation agree, that they all make us rebels to God. The devil, world and flesh, are equal in this. The devil's servants and subjects are opposite to Christ's kingdom: Eph. vi. 12, 'Rulers of the darkness of this world;' and Col. i. 13, 'Who hath translated us out of the kingdom of darkness, into the kingdom of his dear Son.' While we remain in the one kingdom we are enemies to the other: Luke xix. 27, 'But for those, mine enemies, that would not that I should reign over them, bring them hither, and slay them before me. The world: James iv. 4, 'Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend to the world, is an enemy to God.' They whose hearts are set upon the pleasures, profits, and honours of the world, they are withdrawn from God, as their proper Lord, and chief happiness, and will neither be ruled by his will, nor seek his love and favour. First, They will not be ruled by His will; for God and the world command contrary things. The world saith, slack no opportunity of gain; to stand nicely upon conscience is to draw trouble upon ourselves; that to give is wasteful profuseness; and to forgive, folly and weakness. God, on the contrary, biddeth us deny ourselves—take up our cross; telleth us, that giving is receiving, and the glory of a man is to pass by an offence, or to forgive the wrongs done to him. So the flesh: as the world tempts us to rebellion against God, so the flesh swalloweth the temptation; it carrieth us to do what we list, and disposeth us to a flat rebellion against God, and a contempt of his authority: 2 Sam. xii. 9, 'Wherefore hast thou sinned, and despised the commandments of God?' The flesh will have it so: Ps. ii. 3, 'Let us break his bands, and cast away his cords from us.' Affectation of carnal liberty is the very effect of sense-pleasing and flesh-pleasing; so that the carnal mind implieth a downright opposition to the law of God: all our ways are enmity to it, and a direct repugnancy against it. Secondly, Nor do we seek his love and favour as our happiness. The world propoundeth objects that are pleasant to our senses, necessary in part for our uses, in subordination to other things; and so enticeth us from God. But it could not entice us, were it not for the flesh, which greedily swalloweth the bait: 2 Tim. iv. 10, 'Demas hath forsaken us, and embraced the present world;' and 2 Tim. iii. 4, 'Lovers of pleasure more than lovers of God;' and John v. 44, 'How can you believe that receive honour one of another?' And so we are detained from God by the creature, which should be a step and stair that should lead us up to him. The world is full of allurements to the flesh; and those mercies which would raise the mind to God are made

the fuel of sensuality, and the greatest means to keep it from him. None neglect him so much as those that have most of the world: Jer. ii. 31, 'O generation! see ye the word of the Lord; have I been a wilderness to Israel—a land of darkness? wherefore say my people we are lords, we will come no more at thee?' So Mark x. 24, 'How hard is it for them that trust in riches to enter into the kingdom of God:' they are most apt to live an ungodly sensual life, as having less occasion than others to drive them to God.

6. This enmity arising from the flesh, is the more strengthened and increased the more it gaineth the mind and corrupts the mind; for two reasons: [1.] Then the leading part of the soul, which should guide and command the rest, is corrupted also. There is in the upper part of the soul a directive and imperial power to fit him to obey God. Now it is blinded as to the directive power, and weakened as to its imperial and commanding power; all must needs fall into disorder, and man will live a rebel to the law of his creation, and so be an enemy to God.

(1.) As to the leading and directing part of the soul, that is the understanding, there is a great blindness come upon us by the lust of the flesh, so that we have neither a due sense of our happiness, nor our duty. Not of our happiness, for till the eyes of our minds are opened by the Spirit, we have no real persuasion of the world to come: Eph. i. 18, 'The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and the riches of the glory of the inheritance of the saints in light:' and 2 Pet. i. 9, 'He that lacketh these things is blind, and cannot see afar off.' Nor of our duty; for though some moralities be evident to corrupt nature: Rom. ii. 14, yet for a full resignation, obedience, and love to God, nature owneth little of it, and depraved reason is blind, or sleepy, so that we may have no clear, deep sense of our duty impressed upon our hearts, so as that conscience (which is applicative reason) should warn us of sin, or mind us of our duty upon all necessary occasions.

(2.) The commanding power is weakened. For our senses are so masterly, inordinate, and eagerly set upon the objects, that we yield ourselves to the conduct of them, how unreasonable soever the acts are: Tit. iii. 3, 'For we ourselves were sometimes foolish and disobedient, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.' We give way to that which is evil, and oppose that which is good, even against the urgings of conscience: 'The law of our members warreth against the law of our minds:' Rom. vi. 22; and it is a trouble to the flesh to be restrained from what it desireth, as an headstrong horse is loath to be curbed.

[2.] Because, as the leading part of the soul cannot hinder sin, so it doth promote it. And the more wit and wisdom we have, if it be carnal, the more is our enmity against God, as appeareth by those men in a carnal estate who have most of natural acquisitions; the devil's cause is varnished by them, and they prostitute all their sufficiencies to the interest of the flesh, and to cast off the government of God. How many wit themselves into hell? But it is common to all, as appeareth by the two principal effects of the carnal minding, arguing and contriving, by these two the malignity of the flesh doth most betray itself.

(1.) By the arguings of the flesh. What carnal reasons have men for every sin, and against every duty? Which showeth the corruption of nature hath not only taken hold of the appetite and senses, but hath over-spread the mind and reason. Let any temptation come to inordinate pleasure, they will palliate it and honest it with some excuse, that the bait is soon swallowed; or to unlawful gain, by it they pretend they shall be enabled to do good to the church of God; if to honour and applause, they will say religion shall have the advantage of it; so if the temptation be against duty, they will say that they will recompense it another time.

(2.) By contriving: Rom. xiii. 14, and 'make no more provision for the flesh to fulfil the lusts thereof.' Wherein do men usually spend their time, but in studying to please the flesh, or to fulfil their fleshly desires? All their wit is wholly employed to this end.

*Use 1* is Caution, not to stroke the carnal minding with a gentle censure, as if it were no great matter; it is enmity to God; and if you indulge it, you live in a state of rebellion against him. It is an evil; first, as a wrong done to God, whose we are, and whom we should serve; because it is an usurping of the government of ourselves against God's right, as if we were at our own disposal, as if we might do with ourselves and faculties as we list, without giving an account to an higher Lord. Now to rob God of his authority over his creature, is no small evil: Ps. xii. 4, 'Who have said, with our tongue we will prevail, our lips are our own, who is Lord over us?' To challenge anything as our own, is to affect to be as God. Secondly, It is a wrong to ourselves, for so we set up our senses and appetite above our reason, and make the beast ride the man; for the lower faculties rule, when the mind is debauched to serve the flesh, and to cater for it, and contrive about it, when it should govern our senses in order to our true happiness and felicity: Jude 10, 'In what they know naturally, in those things as brute beasts, they corrupt themselves;' that is, against the light of nature they engulph themselves in all manner of sensuality. Thirdly, It is a contempt of that glorious happiness which God hath provided for us, Heb. iii. 2. When soul, and heaven, and God, and all things are despised for our carnal ends, how can we look upon it as a light sin? Is it nothing to cast off God and Christ, and despise our own souls, and all the happiness of the world to come, which God hath encouraged us to expect, as if a little worldly transitory pleasure of sin were much better. Fourthly, It is the worse because it is natural. Your very natures being destitute of original righteousness, incline you to please the flesh before God; so that this opposition against God being natural, it is first, the more lasting, for natural antipathies are not easily broken and cured, as that between the wolf and the lamb, the raven and the dove; and the spirit that dwelleth in us, lusteth to envy: Jam. iv. 5: and, Gen. vi. 5, 'Every imagination of the thought of his heart is only evil continually.' We find it early, we find it to be constant; after grace received, the understanding is not so clear and watchful as it should be, but a dark, imperfect guide to us, our will not so powerful as it ought to be; the wisdom of the flesh is kneaded into our natures that we cannot get rid of it, and there is too great a rebellion in the appetite and senses, and in the best a great averseness

to their duty; our reason still too often stoopeth to our sensuality. Fifthly, Accidental evil is matter of compassion; but natural, of indignation; we pity a dog poisoned, but hate a toad that is poisonous. If it were only a slip of our natures, or a frailty, it were another thing; but it is the rooted disposition of our hearts. We can better dispense with a fit of anger, than with cankered malice; a blow and away may be forgiven, but an abiding enmity provoketh us to take revenge. Thus it is necessary to know the evil, that we may seek after and admire the cure.

*Use 2* is to press us to come out of this estate of carnality: will you live in enmity against God?

1. Can you make good your part against him? 1 Cor. x. 22, 'Will you provoke the Lord to jealousy? are you stronger than he?' Secondly, He hath *potestatem vite et necis*: Jam. iv. 12, 'There is one lawgiver, who is able to save and to destroy.' Thirdly, God is an enemy to those that are enemies to him: Ps. v. 5, 'He hateth all workers of iniquity;' and Ps. vii. 11, 12, 'He is angry with the wicked every day: if he turn not, he will whet his sword, he will bend his bow, and will make it ready.' God's justice, if it doth for a while spare the wicked, yet it doth not lie idle; he can deal with us, *comminus* and *eminus*—at a distance, and near at hand. He is whetting his sword, and bending his bow; if he fall upon us, what shall we do? If a spark of his wrath light upon the conscience, how soon is man made a burden to himself? Ps. ii. 12, much more when he stirreth up all his wrath against us. What shall we do? First, Accept of the conditions of peace God hath provided: 2 Cor. v. 19, 20, 'to wit, that God was in Christ reconciling the world to himself, not imputing their trespasses to them; and hath committed to us the word of reconciliation. Now then we are ambassadors of Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.' We read of princes that, Luke xiv. 31, while their enemy is yet a great way off, they send an embassy, and desire conditions of peace. God sendeth the embassy to us, let us accept of the offer; we are no match for God. Secondly, Get corrupt nature healed, and the heart renewed by the Spirit: for there is no peace as long as the old heart remaineth. When renewed, we are reconciled; we receive the atonement, if God sanctifieth; he is a God of peace. Be once after the spirit, and then you will be spiritually minded; and to one that is spiritually minded, there is life and peace.

*Secondly.* The next thing is our impotency to recover ourselves out of this estate; for it is not subject to the law of God, neither indeed can be. Hence observe:

*Doct.* That while we remain carnally minded, there is no breaking off this enmity between God and us. The reasons of this repugnancy, or why the carnal mind standeth in such direct opposition to the law, are—

1. 'The law is spiritual, and we are carnal, sold under sin,' Rom. vii. 14. Men in an habitual state of carnality, cannot obey a spiritual law.
2. The law is pure and holy: Ps. cxix. 140, 'Thy law is very pure, therefore thy servant loveth it.' But it is otherwise with fleshly creatures, *impuritas est mixtura vilioris*.



3. The law is directly contrary to the fleshly mind, and therefore the fleshly mind is directly contrary to it. The law of God forbiddeth many things that are pleasing to carnal nature, as all excess of bodily pleasures, inordinate seeking after the profits and honours of the world; commandeth many things tedious to flesh and blood, as the loving God with all our hearts, serving him with all our might and strength, loving enemies, doing good to all, seeking others' welfare as our own. Secondly, Besides its repugnancy, there is an utter incapacity. But may it not be brought to obedience by the law demanding its right and due in the name of God? (1.) Not by a bare prohibition, for that exasperateth the evil: Rom. vii. 5, 'For when we were in the flesh, the motions of sins which were by the law, did work in my members to bring forth fruit unto death.' (2.) Not by persuasions or instructions; for spiritual arguments work little with a carnal heart; persuasion alone prevaileth not against inclination: 1 Cor. ii 14, 'For the natural man receiveth not the things of the Spirit of God.' (3.) Nor will resolutions, vows, and covenants, make us subject, for these are but the dictates of conscience, till the will be renewed. It is our judgment we should, but the bent of our hearts lieth as a weight against it: Rom. ii. 18, 'Thou approvest the things that are excellent, being instructed out of the law.'

*Use is information.* Since the unregenerate are altogether flesh, and the regenerate in part flesh, the one can do nothing good, the other nothing perfect.

1. It giveth us a true account of man's natural incapacity to what is good. First, there is a natural propensity or inclination to the body before the soul, and earth before heaven, the creature before God: John iii. 6, 'That which is born of flesh is flesh.'

2. This is increased in us by being accustomed to a sinful life: Jer. xiii. 13, 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil.'

3. This custom is more confirmed and rooted by the general practice of all about us: Is. vi. 5, 'Woe is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips.'

4. It is not only practised, but countenanced generally in the world: 1 Pet. iv. 4, 'Wherein they think it strange, that you run not with them into the same excess of riot.'

5. The encouragements of another course, lie wholly in a world to come: Mat. v. 12, 'Rejoice and be exceeding glad, for great is your reward in heaven.'

6. The precepts to renounce this sensuality, are given by an invisible God; who, though he hath given sufficient demonstration of the truth of his being, is little cared for: Ps. x. 4, 'The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts.'