

debtors;’ and Rom. vi. 23, ‘The wages of sin is death.’ A man by pleasing the flesh runneth himself further into debt than all the gain he gets by sin doth amount unto, be it ever so pleasing and profitable; he runneth in debt to God’s justice, which at length will take him by the throat, and say, Pay what thou owest; it will cast you into the prison of hell, and you shall not depart thence till you have paid the utmost mite: Luke xii. 59. For the present it bringeth you trembling of conscience, and hereafter eternal vengeance; these things should be minded; because the devil gets into our hearts by the back-door of sensual affections; he doth not bring the temptation to our reason. To consider it as a remedy, —

(1.) Own the debt by directing yourselves to God. Every one should have his own; give unto Cæsar the things that are Cæsar’s, and to God the things that are God’s: Mat. xxii. 21. Nothing more reasonable than that God should have his own: 2 Cor. viii. 5, ‘They first gave themselves to the Lord.’

(2.) Keep a constant reckoning how you lay out yourselves for God: Phil. i. 21. ‘To me to live is Christ.’ Neh. i. 11: ‘The Lord show me favour in the sight of this man, for I have been the king’s cupbearer.’

(3.) Pray God to bless you, and ever keep in remembrance the former debt: 1 Cor. vi. 15, ‘Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.’

## SERMON XVI.

*If ye live after the flesh ye shall die.*—ROM. VIII. 13.

Here is another reason rendered why christians should not live after the flesh; before, *a debito*; now *a damno*; or if you will take the whole verse, you have the danger of the carnal life, and the benefit of the spiritual; both propositions are hypothetical or conditional, both include perseverance in either course. The apostle saith not, ‘If you have lived after the flesh, ye shall die.’ All have lived after the flesh before they lived after the Spirit; and in the other part, if ye go on to mortify in the one branch, the doom is heavy death, not only temporal, but eternal; in the other, the boon or benefit is as much as we can desire, and far more than we can ever deserve or requite; both have their use, for man is apt to be moved by hope or fear; if honesty and duty will not persuade us, yet danger and benefit may have an influence upon us.

Let us now consider the first clause, where death is propounded as the necessary consequent of carnal living; we need not only milk, but salt; as milk to nourish the new creature, so salt to fret out the corruption of the old man. A sore penalty is threatened to them that fulfil the desires and inclinations of the flesh; we buy carnal delights at too dear a rate, when we must die eternally to enjoy them.

*Doct.* That God threateneth those that live after the flesh, with eternal death and destruction.

I shall speak to this point. —

*First.* By way of explication.

*Second.* By way of confirmation.

In the explication I shall show you.—1. What is meant by flesh.  
2. What by living after the flesh. 3. What is the death threatened.

By way of confirmation. 1. That this threatening is every way consistent with the wisdom, and goodness of God. 2. The certainty of its being accomplished and fulfilled.

*First.* By way of explication.

1. What is meant by flesh.

[1.] The flesh is sometimes taken for the natural bodily substance, that corporal mass we carry about us: so it is said, 'No man ever hated his own flesh, but nourisheth it, and cherisheth it:' Eph. v. 29. The body is a part of us, and deserveth due care, that it might be an holy temple for the Spirit to dwell in, and sanctify, and make use of it for God.

[2.] For corruption of nature, which inclineth us wholly to things grateful to the body and bodily life, with the neglect of God and our precious immortal souls: John iii. 6, 'That which is born of flesh is flesh.' Now flesh in this latter sense is taken,—

(1.) Largely, For the whole dunghill of corruption, in whatever faculty it is seated, in the understanding, will, or rational appetite: so Gal. v. 17, 'The flesh lusteth against the spirit;' that is, corrupt nature.

(2.) Strictly, or in a limited sense, for the corruption of the sensual appetite: 1 John ii. 16, 'All that is in the world is either the lust of the flesh, the lust of the eye, or pride of life.' Sensuality is expressed by the lust of the flesh; and Eph. ii. 3, 'Fulfilling the wills of the flesh and of the mind.' As it is taken more generally for natural corruption, both in will, mind, and affections; so more particularly for the disorder of the sensual appetite, which carrieth us to meats, drinks, riches, pleasures, honours; therefore there are two branches, *θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν*. Flesh must not be confined to this latter sense, but taken in the latitude of the former; we read of *φρόνημα τῆς σαρκὸς*, 'The wisdom of the flesh,' Rom. viii. 7; and of a 'fleshly mind,' Col. ii. 18. Man is a corrupt, carnal creature in all the faculties of the soul, even those which are more noble, the understanding and will; and when the apostle reckoneth up the works of the flesh (Gal. v. 19), he doth not only reckon up fornication and adultery, uncleanness, wantonness, which belong to the sensual appetite; but idolatry and heresy, which are the fruits of blind and corrupt reason; and witchcraft, hatred, variance, emulations, wrath, strife, sedition, envyings, murder, which belong to the depraved will; we must take *flesh* then in the largest sense.

2. What it is to live after the flesh. Living doth not note one single action, but the trade, course, and strain of our conversations; they are said to live after the flesh, where the flesh is their principle, their work, and their scope.

[1.] Where it is the governing principle, or that spring which sets

all the wheels a-going. Once it was thus with us all; we were wholly actuated by the inclinations and desires of the flesh, and did nothing but what the flesh moved us unto, and therefore natural men are said to be in the flesh: Rom. viii. 5; and after the flesh, v. 5; and to serve divers lusts and pleasures: Tit. iii. 3. But when our cure is wrought, we are actuated by another principle, the spirit or new nature: Rom. viii. 1.; and Gal. v. 16. Not that the old principle is quite abolished, it is in us still: Gal. v. 17, 'The flesh lusteth against the spirit, and the spirit lusteth against the flesh.' And it is in us not as dead, but as working and operative, and there is a mixture of the respective influence and efficacy of these two principles in every action; yea, in some actions a prevalency of the one above the other. The worse part in a particular conflict may get the upper hand; yet there is a sensible difference between the people of God and others; the better principle is habitual and constant, and in predominancy, and doth not only check and thwart the other, but overcome it; and the interest of the flesh decreaseth, and that of the spirit prevaileth, and keepeth the carnal part in subjection; but when the flesh is the chief principle that beareth rule in our hearts, and we are actuated and guided by it in our course of life, we live after the flesh.

[2.] Their work and trade, or the business of their lives. Men are said to live after the flesh, that wholly mind the things of the flesh: Rom. viii. 5; that take no other care, but to spend their time, wit, and estate upon the service of their own fleshly lusts; their whole life, study, and labour is to please the flesh, and satisfy the flesh. If God gets any thing from them, it is but for fashion's sake, and it is only the flesh's leavings: so Gal. v. 8, 'To sow to the flesh;' there is their business, to 'make provision for the flesh:' Rom. xiii. 14. Neglecting God, and the eternal welfare of their precious and immortal souls, be it in the way of sensuality, or be it in the way worldliness, all their toiling, and excessive care and pains, are for the worldly life; in short, they follow after earthly things with greatest earnestness, and spiritual things in an overly, formal, and careless manner. A carnal man may do many things in religion, which are good and worthy. Man that hath an appetite, hath also a conscience; though the flesh is importunate to be pleased, and unwilling to be crossed, yet it giveth way to a little superficial duty, that conscience may be pacified, and so itself may be pleased with the less disturbance. Religion is but taken on as a matter by the by, as you give way to a servant to go upon his own errand. Nay, sometimes the flesh doth not only give leave, but it sets them a-work, to hide a lust, or feed a lust; to hide a lust from the world, as in hypocrites; as the Pharisees made their worship serve their rapine: Mat. xxiii. 14; or from their own consciences. Every man must have some religion; therefore the flesh alloweth a few services, that it may the more securely possess the heart; it is not for the interest of the flesh to have too much religion, or none at all; the carnal life must have some devotion to cover it, that men may take courage in sin the more freely. Or feed a lust; pride or vain-glory may put men on preaching or praying before others: Phil. i. 16. 17, 'The one preacheth Christ out of contention.' Or give alms: Mat. vi. 1, 'Take heed that you do not your alms before men, to be seen of men;' and a sacrifice

may be brought with an evil mind: Prov. xxi. 27. The devil careth not what means we use, so he may have his ends; that is, to keep men in a carnal condition.

[3.] That make it their scope, end, and happiness. That is our scope and end that solaceth our minds, and sweeteneth our labours; that which they aim at is to be rich and great in the world, or enjoy their pleasure without remorse: Phil. iii. 19, 'Whose end is destruction, whose God is their belly, who mind earthly things.' That is our god which lieth next our hearts, to which we offer our actions, and from which we fetch our inward complacency, be it the pleasing of the flesh, or being accepted with God. All their delight and contentment is to have the flesh pleased in some worldly thing; this giveth them a joy and rest of mind, and quenched all sentiments of religion and delight in God. They that aim at pardon, grace, and glory, no worldly thing will satisfy them; God and heaven are preferred above all the pleasures, honours, and profits they can enjoy here: Psal. iv. 7, 'Thou hast put gladness into my heart, more than at the time when their corn and wine increased.' But it is otherwise with the carnal; for their hearts run out more pleasingly after some worldly thing; and when they obtain it, it keepeth them quiet under the guilt of wilful sin, and all their soul-dangers; and they forget eternity, because they have their heart's desire already: Luke xii. 19, 20, 'And I will say to my soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry; but God said unto him, thou fool, this night thy soul shall be required of thee; then whose shall these things be thou hast provided?' And the peace and pleasure which they daily live upon, is fetched more from the world than from God, and Christ, and heaven; the flesh is at ease, and hath nothing to disturb it; and they design the conveniences of the flesh in their whole lives; this is their principle, their chief scope and aim; whatsoever he doth, he still designeth the contentment of the flesh, or some temporal good that shall accrue to him. Thus you see who live after the flesh: where no contrary principle is set up to check it; where it is our daily work to please the flesh, and our great scope and solace to have it pleased.

3. What is this death that is here threatened: 'ye shall die.' Surely the natural death is not intended, for that is common to all, both to those that please the flesh, and those that crucify the flesh: Heb. ix. 27, 'It is appointed for all men once to die.' And besides to the godly it is matter of comfort, a thing which they should rather desire than fear, 1 Cor. iii. 22, death is theirs; therefore death is but a softer word for eternal damnation, yet used with good reason. The apostle saith, 'Ye shall die,' rather than 'ye shall be damned.'

[1.] Because death to the wicked is an inlet to their final and eternal misery; it is dreadful to them, not only as a natural evil, as it puts an end to their worldly comforts, but as a penal evil: Heb. ii. 14, 15, 'Who are all their life-time subject to bondage through fear of death,' because of the consequences of it; then their torment beginneth.

[2.] Because it is more liable to sense. We know hell by faith, and death by sense; now that notion that is more known, affects us more; all abhor death as a fearful thing. Briefly, then, this death

consists not in an extinction and abolition of the creature, but in a deprivation of the favour and presence of the blessed God, who is the fountain of all comfort; and in the everlasting pains and torments which the soul and body being cast out of God's presence feeleth in hell; all that weeping and gnashing of teeth, that bitter remembrance of what is past, that acute sense of what is present, that despair and fearful looking for of the fiery indignation of the Lord; what the scripture speaketh of, it is all included in this word, 'ye shall die.' It is, in short, to be separated from God and Christ, and the saints and angels, and to have eternal fellowship with devils and damned spirits, together with those unknown pains inflicted on us by the wrath of God in the other world.

[3.] It would not be sufficient to restrain men from sin, if God should only threaten temporal death, and not eternal. Every murderer would venture to execute his malice, every adulterer follow his lusts, and voluptuous man his swinish and brutish pleasure, if it were only to endure a short pain at death, and then be free from misery ever after. We see how offenders venture on man's punishment, and how many shorten their days for their vain pleasure; therefore unless the death were everlasting, the world would be little awed by it, unless the bitterness be greater than the present sinful pleasure; therefore eternal torment is that which God threateneth, and will surely execute on the sensual and carnal; so that the sinner hath no hope to escape, except by repentance, and breaking this course of living after the flesh.

*Secondly.* Now, by way of confirmation, we must show the fit connection between these two things, the carnal living, and this terrible death; and there we must show you,—[1.] That this threatening is every way consistent with the justice, and wisdom, and goodness of God. [2.] Since it is threatened, the certainty of its accomplishment.

[1.] Its consistency with the justice, wisdom, and goodness of God.

(1.) His justice: First, because those that live in the flesh, continue in the defection and apostasy of mankind; and so the old sentence is in force against them, 'in the day thou eatest thereof thou shalt die:' Gen. ii. 17. To shew you this, let me tell you, that by the creation man was to be subject to God, and by his own make and constitution was composed of a body and soul, which two parts were to be regarded according to the worth and dignity of each; the body was subordinated to the soul, and both body and soul to God; the flesh was a servant to the spirit, and both flesh and spirit unto the Lord. But sin entering, defaced the beauty, and disturbed the order and harmony of the creation, for man withdrew his subordination and obedience unto God his maker, and set up himself instead of God, and the flesh is preferred before the soul; reason and conscience are enslaved to sense and appetite; and the beast doth ride the man, the flesh becoming our principle, rule, and end. Now it is horrible wickedness, if you consider either of these disorders; our contempt of God,—for it is great depreciation, and disesteem of his holy and blessed majesty, which is neglected and slighted for a little carnal satisfaction, and every perishing vanity is preferred before his favour. The heinousness of the sin is to be measured by the greatness of him who is offended by it: 1 Sam. ii. 25. 'If one man sin against another, the judge shall judge him; but

if a man sin against the Lord, who shall entreat for him?' Now for creatures to seek their happiness without God, and apart from God, in such base things, deserveth the greater punishment. The other disorder is, we love the happiness of the body above that of the soul; man carrieth it as if he had not an immortal spirit in him: Ps. xlix. 12, 'is as the beast that perisheth;' and is altogether flesh, his wisdom and spirit is sunk into flesh, and sin hath transformed him into a brutish nature. Well now, if men will continue in this apostasy, what then more just, than that God should stand to his old sentence, and deprive them of that happiness which they despise; that those who dishonour their own souls, should never be acquainted with a blessed immortality; and those that contemn their God, and banish him out their thoughts, and do in effect say to the Almighty, Job. xxi. 14, 'Depart from us, we desire not the knowledge thy ways,' that they may spend their days in mirth—that God should banish them out of his presence with a curse never to be reversed? They do in effect bid God be gone, the very thoughts of him are an interruption to that sort of life they have chosen,—that he should bid them 'depart ye cursed,' who bid him depart first? In short, that the carnal life, which is but a spiritual death, should be punished with eternal death: 1 Tim. iii. 6, 'She that liveth in pleasure is dead while she liveth,'—a kind of carcase, or rather a living creature dead, estranged from the life of God, and then deprived of eternal life?

Secondly. They refuse the remedy. The great business of the christian religion, is to dispossess us of the brutish nature which is gotten into us. I say, this is the drift and tenure of christianity, to recover us from the flesh to God; to turn man into man again, that was become a beast; to draw him off from the animal life, to life spiritual and eternal; to drive out the spirit of the world, and introduce a divine and heavenly Spirit purchased by Jesus Christ, and offered to us in the promises of the gospel. The world is mad and brutish, enslaved to lower things; but this healing institution of Christ is to make us wise and heavenly; to recover the immortal soul, that was embondaged to earthly things, and depressed and tainted by the objects of sense, into its former liberty and perfection, that the spirit might command the flesh, and man might seek his happiness and blessedness in some higher and more transcending good, than the beasts are capable of. In short, as sin was the transforming of a man into a beast; so christianity is the transforming of beasts into man again; to restore humanity, and elevate it from the state of subjection to the flesh. John iii. 6, 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' 2 Pet. i. 4, 'Whereby are given us great and precious promises, that by these you might be partakers of the divine nature; having escaped the corruption that is in the world through lust.' 1 Cor. ii. 12, 'Now we have received, not the spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God.' Now, after this is done with such cost and care, if men will love their bondage, despise their remedy, surely they are worthy of the severest punishment: John iii. 19, 'And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.'

If we refuse this Spirit that is offered to change our natures, and lift us up from earth to heaven, and we will not be changed and healed, but wallow in this filth and puddle still, we are doubly culpable for not doing our duty, and refusing our remedy.

But you will say, the punishment is eternal; how will that stand with the justice of God, to inflict it for temporal offences?

(1.) Answer. Till the carnal life ceaseth, the full punishment doth not begin or take place; as when men have done their work they receive their wages. It is not inflicted till after death, and in the other world there is no change of state; our trial is over, our sentence is passed, the gulf is fixed between hell and heaven, that the inhabitants of the one cannot come into the other place, Luke xvi. 26.

(2.) There was eternal life in the offer. Now if men will part with this for one morsel of meat, this is profaneness indeed: Heb. xii. 15, 16. The things propounded to their choice are eternal happiness and eternal misery; if they refuse the one, they in justice deserve the other.

(3.) If they be christians, they do not pay their great debt, or fulfil their covenant-vow; and so make the forfeiture. The apostle here inferreth the great danger out of the debt: 'Ye are debtors;' that if we live after the flesh, we shall die; they are entered into the bond of the holy oath. So elsewhere: Gal. v. 24, 'They that are Christ's, have crucified the flesh, with the affections and lusts thereof.' How are we Christ's? As dedicated to him in baptism, they have renounced the devil, the world, and the flesh; they are Christ's not only *de jure*, they ought to do so; but *de facto*, they have crucified the flesh. It is hypocrisy and perjury that the carnal and brutish nature should reign in us. Baptism implieth a vow, we are 'baptized into the likeness of his death,' Rom. vi. 3. Christ bound himself to communicate the virtue of his death; and we bind ourselves to die unto sin, and to use all Christ's instituted means to that end and purpose. Now, if after that we are washed, we still wallow in the mire, and affect that life which we have renounced, and gratify what we should crucify; cherish the flesh, rather than use Christ's healing means to subdue it and purge it out, our very baptism will solicit the more severe vengeance, and be a swift witness against us. It were better scalding oil had been poured upon us, than the water of baptism; and if there be any place in hell hotter than others, it is for hypocrites and perjured persons that have broken the vow of their God which is upon them; this should the more sink into us, because every covenant hath a curse included in it, *implicite*, or *explicite*: *πάς ὀρκηθεῖσα κατὰ τελευτὰ τῆς ἐπιρκίας*, as Plutarch. A consecration implieth an execration or imprecation of vengeance if we do contrary; the scripture abhorreth not this notion; it is said, Neh. x. 29, they entered into a curse and an oath to walk in God's law. So it is in the new covenant, for all christians do consent to the threats and punishments of the gospel in case of failing in their duty; as the Israelites were to give their *amen*, Deut. xxvii. 15, to the curses of the law; so we profess to submit to the law of grace, and tenor of it: in Mark xvi. 16, 'He that believeth not, shall be damned.' We profess our consent to this law, not to a part only, but to the whole. Now whatever faith and baptism calleth for, that must be done; or if it be wilfully left undone, we approve the penalty as

just, and that God may rightly inflict it upon us. Thus for the justice of God.

[2.] Now for the wisdom. The punishment is the greater, to check the greatness of the temptation. Much of the fleshly life is pleasant, like the Eden of God, to the besotted soul; therefore God hath guarded it with a flaming sword, that fear may counterbalance our delight. It is a hard thing to bring a man to strive against his own flesh; it is born and bred with us, and is importunate to be pleased, but the end is death. There must be a separation between the soul and sin, or between the soul and God; milder motives would do us no good against boisterous lusts, and are not powerful enough to wean us from accustomed delights; therefore is the punishment threatened the more dreadful, and the sinful fear is checked by the severity of the intermination; though sense-pleasing and flesh-pleasing be sweet to a carnal heart, it will cost him dear. The wisdom of God is seen in three things,—

(1.) In punishing sin, which is a moral evil, with death and misery, which is a natural evil; in appointing that it should be ill with them that do evil. These are fitly sorted: Deut. xxx. 15, 'See, I have set before thee life and good, death and evil.' The evil of sin is against our duty, and the evil of punishment against our interest and happiness; now if men will willingly do what they should not, it is equal they should suffer what they would not, what is against their wills; these two are natural relatives, sin and misery, good and happiness; we find some of this in ourselves, we have compassion of a miserable man, whom we esteem not deserving his misery; we think it is ill placed there; and we are also moved with indignation against one that is fortunate and successful, but unworthy the happiness he enjoys: which showeth man hath an apprehension of a natural harmony and order between these things, sin and misery, goodness and felicity.

(2.) The wisdom of God lieth in this, that the love of pleasure, which is the root of all sin, should end in a sense of pain. Man is a very slave to pleasure: Tit. iii. 3, 'Serving divers lusts and pleasures.' It is engrained in our natures; therefore to check it, the Lord hath threatened the pains of the second death; and this method our Lord approveth as most useful to draw us from our beloved sin: Mat. v. 29, 30, 'Better one member suffer, than the whole body to be cast into hell.' In short, God hath so proportioned the dispensation of joy and sorrow, pleasure and pain, that it is left to our choice, whether we will have it here or hereafter, whether we will have pleasure as the fruit of sin, or as the reward of well-doing; both we cannot have, you must not expect to enjoy the pleasures of earth and heaven too, and think to pass from Delilah's lap into Abraham's bosom: Luke xvi. 25, 'Son, in thy life time thou receivedst thy good things;' and Jam. v. 5, 'Ye have lived in pleasure upon earth;' you have been merry and jocund; but your time of howling and lamenting then cometh, far beyond the degree of your former rejoicing.

(3.) By setting eternal pains against momentary pleasures, that ye may the better escape the temptation; *momentaneum est quod delectat, eternum quod cruciat*. 'The pleasures of sin are but for a season,' Heb. xi. 25; but the pains of sin are for evermore; if the fearful end



of this delightful course were soundly believed or seriously considered, it would not so easily prevail upon us. It is the wisdom of our lawgiver that things to come should have some advantage in the proposal above things present; that the joy and pain of the other world should be greater than the comfort and pleasure of this world, which is a matter of sense; for things at hand would certainly prevail with us, if things to come were not considerably greater; therefore here the pain is short, and so is the pleasure, but there it is eternal. Those that will have their pleasure here, they shall have it, but to their bitter cost; but those that will work out their salvation with fear and trembling, will by the Spirit mortify the deeds of the body, will pass through the difficulties of religion, shall have pleasure at his right hand for evermore, Ps. xvi. 11.

[3.] It is consistent with his love and goodness. This is necessary to be considered,—

(1.) Because we are apt to think hardly of God for his threatenings. It is for our profit to give warning, and to bring us to repentance, and that we may take heed and escape these things; he threateneth that he may not punish; and he punisheth in part, that he may not punish for ever. The first awakening is by fear, afterwards shame, sorrow, and indignation; the curse driveth us to the promise; first, we look upon sin as damning, then as defiling; first, as it fits us for hell; then, as it unfits us for heaven.

(2.) It is a benefit to the world. Punishment among men, because of the degeneracy of the world, is a more powerful engine of government than reward; we owe much of our safety to prisons and executions; so in God's government, though love be the mighty gospel motive, yet fear hath its use, at least for those who will not serve God out of love; slavish fear tieth their hands from mischief.

(3.) For the converted, they find all help in this part of the Spirit's discipline, to guard their love. When their minds are in danger of being enchanted by carnal delights, or perverted by the terrors of sense; when the flesh presents the bait, faith shows the hook, Mat. x. 28; or are apt to abuse their power, because none in the world can call them to an account: Job xxxi. 23, 'Destruction from God was a terror to me.' He stood in awe of God, who is a party against the oppressor, and will right the weak against the powerful.

2. Since it is threatened, we may conclude the certainty of its accomplishment. The world will not easily believe that none shall be saved but the regenerate, and those that live not after the flesh but the Spirit, and love God in Christ above all the world, even their own lives; that besides these few, all the rest shall be tormented in hell for ever; flesh and blood cannot easily go down with this doctrine; but God's threatenings are as sure as executions.

[1.] Because of the holiness of his nature: Ps. xi. 6, 7, 'Upon the wicked he will rain snares, fire and brimstone, and horrible tempest; this shall be the portion of their cup, for the righteous Lord loveth righteousness.' But men feign God as they would have him to be, and judge of God's holiness by their own interest: Ps. l. 21, 'Thou thoughtest that I was altogether such a one as thyself.' As if God were less mindful because he is so holy; and will not be so indulgent

to their flesh and sin, as they are themselves, and would have him to be.

[2.] His unalterable truth. 'God cannot lie,' Tit. i. 2. Though the threatening in the present judgment doth not always show the event, but merit, yet it follows afterwards; for the scripture must be fulfilled, or else all religion will fall to the ground. He cannot endure any should question it, it is not a vain scare-crow: Deut. xxx. 19, 20, 'I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that thou and thy seed may live; that thou mayest love the Lord thy God, that thou mayest obey his voice, and that thou mayest cleave unto him, for he is thy life, and the length of thy days.'

[3.] His all-sufficient power: 2 Thes. i. 9, 'Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power;' and Rom. ix. 22, 'What if God, willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction?' If God will do so, surely he can; there is no let there: Heb. x. 29, 30, 'Vengeance belongeth to me, and I will recompense, saith the Lord; and again, the Lord shall judge his people.' He liveth for ever to see vengeance executed; if it seem to be so terrible to you, God knoweth it is with a resign of love, to awaken those that are carnal. What a case am I in then! And to make the converted more cautious that they do not border on the carnal life. God maketh no great difference here between the righteous and the wicked; hereafter he will.

## SERMON XVII.

*If ye live after the flesh ye shall die.*—ROM. VIII. 13.

THE first *Use* is information.

1. To show the lawful use of threatenings. 2. The folly of two sorts of people. [1.] Of those that will rather venture this death, than leave their sinful pleasures. [2.] Those that would reconcile God and flesh, God and the world.

1. The lawful use of threatenings.

Threatenings are necessary during the law of grace. Two arguments I shall give for the proof thereof: (1.) If threatenings were needful to Adam in the state of innocency and perfection, much more are they useful now, when there is such a corrupt inclination within, and so many temptations without; in the best there is a double principle and many inordinate lusts, that we need the strongest bridle and curb to suppress them. (2.) If Christ came to verify God's threatenings, surely God hath some use of them now; but so it is, the devil would represent God as a liar in his comminations: Gen. iii. 4, 'Ye shall not surely die.' Christ came to confute the tempter, and would die rather than the devil's reproach of God's threatenings should be found true; surely this is to check thoughts of iniquity.

[1.] The folly of two sorts of people. [1.] Of those that will rather venture this death than leave their sinful pleasures, and live a holy life. Carnal men think no life so happy as theirs, being escaped out of fetters of religion and bonds of conscience, in the apostle's expression, 'Free from righteousness,' Rom. vi. 20. Whereas the truth is, none are more miserable; for they carry it so, as if they were in love with their own death: Prov. viii. 36, 'He that sinneth against me, wrongeth his own soul; and they that hate me, love death.' You hazard soul and body, and all that is near and dear to you, for a little carnal satisfaction; for the present you get nothing but the guilt of conscience, hardness of heart, and the displeasure of the eternal God; and for the future, everlasting destruction from the presence of the Lord, when the body and soul shall be cast into hell-fire. Consider this before it be too late; there is no man goeth to hell or heaven, but with violence to conscience or lusts; those that go to hell offer violence to their conscience.

[2.] Those that would reconcile God and flesh, God and the world, and secure their interest in both; that hope to please the flesh, and yet to be happy hereafter for all that; would keep up a profession of godliness, while they live in secret league with their lusts. God will not halve it with the world, nor part stakes with the flesh; you cannot please the flesh, and enjoy God too; for you have but one happiness; if you place it in contenting the flesh, you cannot have it in the fruition of God: 'Their end is destruction, whose God is their belly, and who mind earthly things,' Phil. iii. 19. Worldly pleasures will end in eternal torments; and so much delight, so much more will your torments be, for contraries are punished with contraries: Rev. viii. 7, 'How much she hath glorified herself, and lived deliciously, so much sorrow give her.' Therefore, so much as you gratify the flesh, so much you endanger the soul. Will you, for a little temporal satisfaction, run the hazard of God's eternal wrath?

The second *Use* is to dissuade you from this course. To this end I shall lay down some motives, and some means.

1. Motives are these.

[1.] You think the flesh is your friend, do all that you can to please it; whereas indeed it is your greatest enemy. That it is one of your enemies is clear, by that place where all our enemies appear abreast, Eph. ii. 2, 3. There is 'the course of this world, the prince of the power of the air,' and our own flesh. If there were never a devil to tempt, or example to follow, yet, 'out of the heart proceed (Mat. xv. 19,) murder, adultery, theft, blasphemy.' Among other things he reckoneth up murder, which striketh at the life of man; and blasphemy, which striketh at the being of God. If the devil should stand by and say nothing, there is enough within us to put us upon all manner of evil; other enemies would do us no harm, without our own flesh. Corruption may be irritated by God's law, Rom. vii. 9; we may be tempted to sin by Satan, 1 Cor. vii. 5; encouraged to sin by the example and the evil conversations of others, Isa. ix. 16; enticed to sin by the baits of the world, 2 Pet. i. 4; but only inclined to sin by our own flesh; and at length no man is a sinner but by his own consent: Jam. i. 14, 'He is drawn away by his own lust, and enticed.' In vain do temptations

knock at the door, if there were nothing within to make answer and admit them; if we could keep ourselves from ourselves, there were no danger from what is without; as Balaam by all his curses and charms could do nothing against the Israelites till he found out a way to corrupt them by whoredom, and by whoredom to draw them to idolatry; and so found a means to destroy them by themselves. So it is the domestic enemy, the flesh within us, which maketh us a prey to Satan, and doth us mischief upon all occasions; it is the flesh distracts us in holy duties with vain thoughts, and abateth our fervours; that maketh us idle in our callings; that tempts to sensuality and inordinate delight when we are repairing nature; and turneth our table into a snare, so that nature is rather oppressed than refreshed for God's service. It is the flesh maketh us forget our great end, and the eternal interests of our immortal souls.

[2.] The more you indulge the flesh, the more it is your enemy, and the more your slavery and bondage is increased; so that still you grow more brutish, forgetful of God, and unapt for any spiritual use. By using to please the flesh, you do increase its desires, and know not at length how to deny it, and displease it; by being made a wanton, it groweth stubborn and contumacious. The more you gratify the flesh, the more inordinate it groweth, and the more unreasonable things it craveth at your hands; therefore you must hold a hard hand upon it at first. Through too much indulgence the reins are loosened to sin, and the enemy is heartened, and our liberty is every day more and more lost. Solomon was fearfully corrupted when he withheld not his heart from any joy: Eccles. ii. 10. This brought him to a lawless excess, and to fall so foully as he did; if you give corrupt nature its full scope, and use pleasures with too free a license, the heart is insensibly corrupted, and our very diseases and distempers become our necessities. Solomon saith (Prov. xxix. 21), 'He that delicately bringeth up a servant, shall have him become a son at length;' he will no more know his condition, but grow bold and troublesome. We are all the worse for license; therefore unless natural desires feel fetters and prudent restraints, they grow unruly; therefore that the flesh may not grow masterly, it is good to bridle it. To deny ourselves nothing, bringeth a greater snare upon the soul, and distempers are more rooted: 1 Cor. vi. 12, 'I will not be brought under the power of any creature.' A man is brought into vassalage and bondage, and cannot help it.

[3.] The engagement that is upon christians to abhor carnal living. By their solemn baptismal vow, which obligeth us to take this yoke of Christ upon ourselves, even to tame and subdue the flesh: Col. iii. 3, 5, 'Mortify your members which are upon earth.' All are strictly bound to mortify the deeds of the body, under pain of damnation; kings as well as subjects, nobles and base; for God is no acceptor of persons; no man of what degree soever can presume of an exemption from the duty, or hope for a dispensation. We are all debtors, and this duty taketh place as soon as we come to the use of reason; we all then begin to feel the corruption and imperfection of nature; and we are bound to look after the cure of it, and to use all Christ's healing means that it may be effected. Then we begin to perceive the

enemies against whom we are to fight, and a necessity laid upon us of killing them, or being killed by them. It is our great fault that we made conscience of our solemn vow no sooner; surely we should no longer dispute it now: 1 Pet. iv. 3, 'For the time past of our life may suffice us to have wrought the will of the Gentiles, when we lived in lasciviousness, lusts, excess of wine, revelling, banquetings, and abominable idolatries.' But set about the work, and undertake the battle against the devil, the world, and the flesh. Your first enemy is the old man; and it is the last, for it is not extinguished in us till death; therefore as soon as we pass out of infancy into youth, we must look upon ourselves under this obligation, not to live after the flesh, but after the Spirit; to weaken the corruption of nature more and more. There was but one man and no more, who was first good and afterwards bad; and that was the first Adam. Another there is, who was never bad, but always good; and that was Christ Jesus, the second Adam, our Lord, blessed for ever. Of all the rest, none proved good that was not sometimes bad; the apostle saith, 'first that which was natural, and afterwards that which is spiritual.' It is true, here first we put off a corrupt nature before we are renewed; the duty lieth upon us by our baptismal engagement, though Christ supplieth the grace.

[4.] The qualities of a christian, or his condition in the world, engageth him not to live after the flesh. I shall mention two: as they are strangers and pilgrims, or as they are racers and wrestlers. First, Sometimes it is pressed upon them as they are strangers and pilgrims, who have no continued abode: 1 Pet. ii. 11, 'I beseech you, as pilgrims and strangers, abstain from fleshly lusts, which war against the soul.' You are, or should be, travelling into another country, where are the spirits of just men made perfect, and where even this body of ours will become a spiritual body; and for you to please the flesh is contrary to your christian hopes. Nothing so unsuitable for them that are going to Canaan as to hanker after the flesh-pots of Egypt; nothing is so contrary to our profession, and breedeth such an unreadiness to depart out of the world, as these vain delights; therefore if you be strangers and pilgrims, you should not lust after worldly things, lest you forget or forfeit your great hopes. Secondly, you are racers or wrestlers: 1 Cor. ix. 24, 'Know you not that they which run in a race run all, but one receiveth the prize? so run that you may obtain.' They that exercised in the Isthmian games had a prescribed set diet both for quality and quantity, and had their rule chalked out to them; they knew their work and their reward; so v. 27, 'But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away;' that is, denied himself those liberties which otherwise he might enjoy, having prescribed to others the way of striving and getting the victory. They for an oaken or olive crown dieted themselves, kept themselves from all things which should hurt them, or disable them in the race or combat; and should we cocker every appetite, that have an eternal crown of glory in view and pursuit? Our danger is greater if we should miscarry and miss of it; theirs, the loss of a little vain glory; ours, of eternal glory; therefore we should strive that we be not found

unworthy to receive it. There the victory was uncertain ; here all that are runners may be sure of the crown.

[5.] Consider the malignant influence of the flesh, and how pernicious it is to the soul. If it were a small thing we spake to you about, you might refuse to give ear ; but it is in a case of life and death, and that not temporal but eternal. We can tell you of many present and temporal inconveniences that come by the flesh. The body, the part gratified, is in many oppressed by it : Prov. v. 11, 'Thou shalt mourn at last, when thy flesh and body is consumed.' It betrayeth you to such sins as suck your bones and devour your strength, and give your years to the cruel ; to such enormities and scandalous practices as bring infamy and a blot upon your name. Pleasing the flesh maketh one turn a drunkard, and the very sin carrieth its own punishment with it ; a second, a wanton ; a third, a glutton ; a fourth, a hard-hearted worldling ; and all these sins waste the conscience, and debase the body, and spend our wit, time, strength, and estates. But we have a more powerful argument to present to you ; it will be the eternal loss and ruin of your souls. There will a day come when you shall be called to an account for all your vain delights and pleasures : Eccles. xi. 9, 'Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine own heart, and in the sight of thine own eyes ; but know that for all these things God will bring thee to judgment.' The young man is cited before the tribunal of God, and we think somewhat must be allowed to that age, before men have learned by experience to contemn pleasures, and the young man is spoken to in his own dialect. Let his wanton and wandering eye inflame the lusts of his heart, and smother his conscience by all manner of sensual delight ; yet at length he will know the folly of this to his bitter cost. These things which are now so pleasing to the senses shall gnaw and sting his conscience, when God, whom he now forgetteth, shall bring him to the judgment, and he shall have nothing to plead for his brutish folly.

[6.] What vile unthankfulness it is, and a great abuse of that liberty which we have by Christ : Gal. v. 13, 'Ye are called to liberty, only use it not as an occasion to the flesh.' We have a great liberty to use our worldly comforts, with a respect to God's glory, and as encouragements of God's service, and for the sweetening of our pilgrimage ; but it is strangely perverted when we use these things to please the flesh ; you turn it into a bondage, and offer a great abuse to Jesus Christ. Surely he never died to promote the power of sin, or gave us these comforts to defeat the ends of his death. Was he a man of sorrows that we might live in pleasure ? Did he suffer in the flesh to purchase us liberty to please the flesh ? or die for sin, to give sin the mastery ? Did the Lord vouchsafe these comforts that we might dishonour his name, or undo our own souls ?

2. Means to come out of this estate and course of sin. I shall give you a few directions :

[1.] To those that never pretended to the spiritual and heavenly life, and are as yet to be drawn out of the common apostasy and defection of mankind to God. All that I shall say to them is to observe checks

of conscience and motions of the Spirit, and what help is given to weaken the flesh.

(1.) Cheeks of conscience, however occasioned, either by a lapse into some sin, which is wont to scourge the soul with some remorse: Mat. xxvii. 4, saying 'I have sinned in betraying innocent blood.' Conscience, working after the fact or by the conviction of the word: Acts xxiv. 25, 'And as he reasoned of righteousness, and temperance, and judgment to come, Felix trembled.' Do not smother these cheeks; that breedeth atheism and hardness of heart. Suppose one, dissolutely bent, yet upon some loathsome concomitants which follow his riot and intemperance, beginneth to be troubled; God's providence is to be observed as well as his own sin. This is a kind of softening his heart; if he revert to his old frame, the man is the worse. No iron so hard as that which hath been often heated. Water, after it hath been heated by the fire, congealeth the sooner after it is taken off. If he doth not take notice of God's warnings, his soul is more unapt to be wrought to repentance; yea, God in justice may deprive him of those common helps: Hos. iv. 17, 'Let him alone;' or give him up to his own heart's counsels. It is dangerous not to make use of those intervals of reason and sober thoughts which arise in our minds.

(2.) The motions of the Holy Spirit, when he cometh to recover you from the flesh to God; and you are troubled not only with remorse for actual and heinous sins, but about your eternal estate; and are haunted with thoughts of the other world, and urged to resolve upon the heavenly life. Surely, when the waters are stirred, we should put in for a cure, John v; when he draweth, we should run, Cant. i. 4; when he knocketh, we should open, Rev. iii. 20, and not obstruct the work of godliness, but seriously employ our thoughts about it: Acts xvi. 14, 'Whose heart the Lord opened, that she attended unto the things that were spoken by Paul.' We should not rebel against the motions of the Spirit, lest we grieve our sanctifier, and he forsake us, because we forsook him first, and so our hearts be hardened in a carnal course. Briefly, God doth all in our first conversion; yet these three things lie upon us; first, to observe the touches of God's punishing and chastising hand reclaiming us from our wanderings: Ps. cxix. 59. 'Before I was afflicted I went astray.' Secondly, To reflect upon the motions of his Spirit to draw us out of this estate, that we may not resist the Holy Ghost, Acts vii. 51. Thirdly, To examine every day what advantage the Spirit hath gotten against the flesh; how the interests of it are weakened, its lusts checked, its acts restrained, Gal. v. 16. Every one that doth seriously mind the business of his salvation cannot but see these things of great advantage to his spiritual estate; and there is no great difficulty in them to the serious soul that hath a mind to be saved.

[2.] To those that seem to be recovered, and to have a care of the spiritual life, that they may not revert to this bondage, and that the work may be more thoroughly wrought in them.

(1.) Look to the mind; take heed there be not flesh there, for the fleshly mind is a great enemy to godliness: Rom. viii. 7, 'The carnal mind is enmity to God;' and it is a low poor mind, blinded with the love of present things: James iii. 15, 'The wisdom that descendeth not

from above is earthly, sensual, devilish ;' it hindereth us from discerning the reality of our hopes, and from having a true sense of our duty impressed upon our hearts : 1 Cor. ii. 14, ' But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him ; neither can he know them, because they are spiritually discerned ;' and also from applying our rule to particular cases, either in judging of our estate or in guiding of our actions. It is strange to see how the world, or the delusion of the flesh, do blind very knowing men, and how unacquainted they are with their own hearts, or unable to discern their duty in plain cases, when the performance of it is likely to be displeasing to the flesh. What strange disguises it puts upon temptation, and how they wriggle and distinguish themselves out of their duty, when either God must be disobeyed or the flesh displeased. The flesh is always partial for itself ; therefore get a sound mind and this spiritual discerning.

(2.) Look to the heart, that there be no flesh there. Sinful inclinations must be observed and mortified. Satan doth observe them, and shall not we ? He seeth which way the tree leaneth, and what kind of diet their soul-distempers crave, and suiteth his temptations accordingly. As the skilful angler suiteth his bait as the fishes will take it, every month : 1 Cor. vii. 5, ' Lest Satan tempt you for your incontinency.' He hath a bait of preferment for Absalom, for he is ambitious ; a bait of pleasure for Samson, for he is voluptuous ; a bait of money for Judas, for he is covetous. Thus will he furnish them with temptations answerable to their inclinations. A man by temper voluptuous esteems not profit much, nor an earth-worm pleasure, nor an ambitious man much either of them, but honour, and reputation, and great place. Now, it is sad that our enemy should know our temper better than ourselves. Your uprightness and faithfulness to God is seen in weakening your particular inclination to sin : Ps. xviii. 23, ' I was also upright before him, and kept myself from *mine* iniquity.' Observe the decay of your master-sin, and other things will come on the more easily ; fight not against small or great, but the king lust, the domineering sin. Satan is the more discouraged when we can deny our domineering lusts. As Samson's strength lay in his locks, so doth the strength of sin in one lust more than another. Every man knoweth his darling commonly ; but that which is our great care is to wean our hearts from it. Herod raged when John the Baptist touched his Herodias ; Felix trembled when Paul touched his bribery and intemperance ; and the young man goeth away sad when Christ discovereth his worldliness ; Mark x. 22. We have all our tender parts, which we cannot endure should be touched. But now, when you are willing to part with this sin, pray, strive, and watch against it ; grow in the contrary grace ; it sheweth your self-denial and sincerity ; you will not spare your Isaac. Well then, see that no worldly thing be too near and dear to you, and that God hath a greater interest in your heart than the flesh, or any thing that belongeth to it.

(3.) Let not the senses cast off the government of reason, and be the ruling power in your souls. They were not made to govern, but to be governed, and to be subjected to God and reason. Man by the fall is inverted : Tit. iii. 3, ' hateful and hating one another.' Man in



his right constitution should be thus governed. The understanding and conscience prescribe to the will, the will according to right reason and conscience moveth the affections, the affections move the bodily spirits and the members of the body. But by corruption all is inverted and changed; pleasure affects the senses, the senses corrupt the fancy, the fancy the bodily spirits; they the affections; and the affections by their violence and impetuous inclination to forbidden things, move the will; and the will yielding, blindeth the mind; and so man is carried headlong to his own destruction; the feet are where the head should be, *e contra*. Well then, you must guide the senses, as Job made a covenant with his eyes: Job xxxi. 1. and David prayeth: Psal. cxix. 37. 'Turn away mine eyes from beholding vanity.' They let in objects, and objects stir up thoughts, and thoughts affections, Mat. v. 28. Now take heed they do not grow masterly; if they transmit temptations and stir up evil motions—crush the scorpion on the wound.

(4.) Keep up a readiness for your work, which is to obey the will of God. It argueth some prevalency of the flesh, when our duty beginneth to grow troublesome and uneasy; therefore the spirit or the better part cannot so readily produce its operation. The soul in the right temper doth willingly and cheerfully obey God: I John v. 3, 'This is the love of God, that we keep his commandments, and his commandments are not grievous.' Psal. xl. 8, 'I delight to do thy will, O my God: thy law is in my heart;' and Psal. cxii. 1, 'Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.' Therefore it is time for you to check the flesh, and overcome it, lest further mischief increase upon you.

(5.) Refer all things to your ultimate end; and consider whether what you do doth hinder or further you therein; for all things are to be regarded and valued as they conduce to God's service and your salvation: Eccles. ii. 2, 'What doth it?' 1 Cor. x. 31, 'Whether ye eat or drink, or whatsoever ye do, let all be done to the glory of God.' Be true to your scope.

(6.) Take heed of the servitude and bondage which the flesh is wont to bring upon the soul where it reigneth. It maketh men very slaves; the heart groweth weak, and lust strong, Ezek. xvi. 30. They are not under the government of the Spirit, but under the tyranny of their fleshly lusts, doing whatever it commandeth, be it never so base, foolish, and hurtful. If anger provoke them to revenge, they must fight, kill, and slay, and hazard their worldly interest for anger's sake, or at least cannot forgive injuries for God's sake; if filthy lusts send them to the lewd woman, away they go like a fool to the correction of the stocks; and though they dishonour God, ruin their estates, stain their fame, hazard their lives, yet lust will have it so, and they must obey. If covetousness say they must be rich, however they get it; they rise early, go to bed late, eat the bread of sorrow, and pierce through themselves with many cares: yea, make no question of right or wrong, trample conscience under foot, cast the fear of God behind their backs, and all because their imperious mistress, ambition, urgeth them to it. If envy and malice bid Cain kill his brother, he will break all bonds of nature to do it; if ambition bid Absalom rebel against his father, and kill him too, it shall be done, or he shall want his will. If covetousness

bid Achan take a wedge of gold, he will do it, though he know it to be a cursed thing; if it bid Judas betray his Lord and Master, though he knew if he should do it, it had been better he had never been born, yet he will do it. Thus they are not at their own command, to do what reason and conscience inclineth them to do. If, sensible of their bondage, they would think of God and the world to come, and the state of their souls, lust will not permit it; if to break off this sensual course, they are not able; they are servants of corruption. Some, God hangeth up in chains of darkness for a warning to the rest of the world of the power of drunkenness, gluttony, avarice and wretched worldliness; yea, of every carnal man it is true: (John viii. 34.) 'Whosoever committeth sin, is the servant of sin.' Therefore if the slavery and imperious disease begin to grow upon you, the flesh hath prevailed very far, and you need more to look to it, and that betimes.

Third *Use*. Here is ground of trying your estate before God. It is a question you ought often seriously to put: 'Shall I be saved, shall I be damned?' If you have any spark of conscience left you, when you are sick or dying, you will put it with anxiousness and trembling of heart: 'Poor soul, whither art thou now a-going?' It is better put it now, while you have opportunity to correct your error, if hitherto you have gone wrong. We see in worldly things, men would fain know their destiny; the king of Babylon stood upon the head of the ways to make divination; we would fain know what God hath hidden in the womb of futurity. No destiny deserves to be known so much as this; not whether I shall be poor or rich, good success in this enterprise, or bad; it is not of so great moment; these distinctions do not outlive time, but cease at the grave's mouth; but it is a question of greater moment, Whether eternally miserable, or eternally happy? It is foolish curiosity to enquire into other things, when we have a good God to trust to; but it chiefly importeth us to consider whether we are in the way to salvation or damnation. Nothing will sooner determine this great question, than this text, 'If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.' The latter branch we shall examine afterwards; now for the first clause.

1. Some live in defiance of the Spirit; cherish the flesh, fulfil the works of the flesh: Gal. v. 19. It is no subtile matter to find them out; they declare their sin as Sodom, while they are drinking, whoring, sporting, quarrelling, scoffing at godliness.

2. Others please the flesh in a more cleanly manner; but have no due regard to that spiritual and eternal happiness, which lieth in the enjoyment of God. Though their carriage be blameless and separated from the gross pollutions of the world, they care not whether God be pleased or displeased, honoured or dishonoured, angry or reconciled. And besides, the works of the flesh are not always interpreted in the gross sense, but according to the scale of the sanctuary. When he saith, adultery, fornication, murder, are works of the flesh; we must not only think of the gross acts, but the very first seeds of these sins, the secret inclinations and desires of the flesh in this kind, Mat. v. 27, 28. So lasciviousness; not the sinful attempt only, but every motion of tongue, heart, senses, by which the eyes and ears, the soul and con-

sciences of ourselves and others may be polluted to idolatry, anger, inordinate affection of the heart to any creature, Eph. v. 5. So by murder, not only when it proceedeth to blood, but hatred, variance, strife, heresies, Mat. v. 21, 22. So in short, emulation, and affectation of applause, Gal. v. 26.

3. The prevalence of the divine or carnal principle must determine our condition. Now its reign is known:—

[1.] By our savour, relish and taste, Rom. viii. 5. For every man's gust is according to his constitution, which breedeth oblectation, or pleasure of mind. Now when we savour only the things of the flesh, that if it be pleased, quiets us in the want of other things, contents us in the neglect of God and his service; that we have no appetite after, or savour or relish any sweetness but in fleshly things; this is an ill sign.

[2.] By our course of walking; which is often insisted on in this chapter. There may be some blemishes in God's children, some unevenness of obedience through the relics of the flesh; but their main, constant course, for which they labour and strive, is to approve themselves to God, and to be accepted with God, and to live in obedience to the motions of his sanctifying Spirit. But where there is a carelessness in the heavenly life, the influence of the fleshly life is most discovered in all our actions.

[3.] By our tendency and scope. When the heart is turned to, or alienated from God. The flesh reigneth if the world turn our hearts from him, and the flesh be pleased before him, and we mind our own things; we are lovers of pleasure more than lovers of God.

## SERMON XVIII.

*If ye through the Spirit do mortify the deeds of the body, ye shall live.*

—Rom. VIII. 13.

WE come now to the second clause, wherein we have two things:—

(1.) The condition to be performed. (2.) The blessedness promised.

*First*, In the condition we have,—

1. The parties interested.

2. The duty required.

1. The parties interested are justified believers, who are not in the flesh, or after the flesh. Yet two persons are mentioned: the principal author, and the subordinate agent. We are the principal parties in the obligation; but in the operation, the Spirit is the principal. The particle *through* is usually the note of an instrument, yet the Spirit is not our instrument, but we are his; he first worketh *on* us as objects then *by* us as instruments; and therefore though the duty falleth upon us, and we are said to do it by the Spirit; yet it must be thus understood: we are the principal parties as to obligation of duty; but as to operation and influence of grace, the Spirit is the principal.

2. In the duty there is the act, 'mortify;' the object, 'the deeds of the body.'

[1.] The act, 'mortify.' I shall open it more fully by and by; only note for the present,—

(1.) Sin is alive in some degree in the justified; otherwise what need it to be mortified? The exhortation were superfluous if sin were wholly dead.

(2.) It noteth a continued act. We must not rest in a mortification already wrought in us. He saith not, 'If ye have mortified,' but, 'If ye do mortify;' this must be our daily practice, not done now and then, or by fits; if we always sincerely labour to mortify the deeds of the body, we are in the way of life.

(3.) It showeth that this work must not be attended slightly, or by the by, but carried on to such a degree, that corruption may be weakened, or lie a-dying, or be upon the declining hand. The success and event is considerable, as well as the endeavour. Where the event dependeth upon outward and foreign causes, a man hath comfort in doing his duty whatever the success be, but here where the event falleth within the compass of our duty itself, there it must be regarded. We must so oppose sin, that in some sort we may kill it or extinguish it, not only scratch the face of it, but seek to root it out; at least that must be our aim.

(4.) Mortifying noteth some pain or trouble. For nothing that hath life, will be put to death without some struggling; and the flesh cannot be subdued without some trouble to ourselves, or violence offered to our carnal affections. Only let me tell you, if it be painful to mortify sin, you make it more painful by dealing negligently in the business, and drawing out your vexation to a greater length; the longer you suffer this Canaanite to live with you, the more will it prove as a thorn or goad in your sides. Here, if ever, it is true our affection procureth our affliction; sin dieth when our love to it dieth; your trouble endeth, your delight in it ceaseth, as you can bring your souls to a resolution to quit these things. *Quam suave mihi subito factum est, carere suavitatibus iniquorum.* No delight so sincere as the contempt of vain delights.

[1] The object, 'the deeds of the body,' that is, our sins. So called, (1.) Because sin is compared to a body: Rom. vii. 24, 'Who shall deliver me from this body of death?' and Col. ii. 11, 'In putting off the body of the sins of the flesh.' There is besides the natural body, a body of corruption, which doth wholly compass about the soul; there is the head of wicked desires, the hands and feet of wicked executions, the eye of sinful lusts, the tongue of vain and evil words; therefore it is said, (Col. iii. 5), 'Mortify your members which are upon earth;' not of the natural body, but of the mass of corruption; particular sinful lusts are as members of this body. (2.) Sins are called the deeds of the body, because they are executed by the body: Rom. vi. 22, 'Let not sin reign in your mortal bodies, that ye should fulfil the lusts thereof;' and Rom. vi. 19, 'As ye have yielded up your members servants to uncleanness, and to iniquity unto iniquity.' All the members of the body are employed as instruments to serve our sin; now affections are manifested in action; therefore by the deeds of the body,

he meaneth not outward acts only, but lusts also. Well then, fight we must, but not with our own shadows; sin is gotten within us; by the soul it hath taken possession of the body; the gates of the senses are always open to let in such objects and temptations as take part with the flesh; and the flesh is ready to accomplish whatever the corrupt heart doth suggest and require.

*Secondly*, The life that is promised to them that mortify sin,—‘Ye shall live,’—a spiritual life of grace here, and an eternal life of glory hereafter. Heaven is worth the having, and therefore the reward should sweeten the duty. From this clause the points are three:

1. That justified persons are bound to mortify sin.
2. That in the mortifying of sin, we and the Spirit concur. The Spirit will not without us, and we cannot without the Spirit.
3. That eternal life is promised to them who seriously improve the assistance of the Holy Ghost for the mortifying of sin.

1. *Doct.* That justified persons should mortify sin. It is their duty so to do.

First. What is the mortification that lieth upon us?

1. Negatively, What it is not; we must distinguish between the mock mortification,—the counterfeit resemblances of this duty, and the duty itself.

[1.] There is a pagan mortification. I call it so, because such a thing was among the heathens, which is nothing else but a suppressing such sins as nature discovereth, upon such reasons and arguments as nature suggesteth: Rom. ii. 14, ‘The Gentiles do by nature the things contained in the law:’ namely, as they abstained from gross sins and performed outward acts of duty. This was a kind of resemblance of mortification, and but a resemblance. We read of this in history; the answer of Socrates to the physiognomist, *οἶμαι παιδεραστήν*, when his scholars enraged at his character *Παιδεραστής, ἐταῖροί, εἰμι φύσει, ἀλλ’ ἐπέχω*. So of Palæmon, who coming in a drunken fit to scoff at the lecture of Xenocrates, with his head crowned with a garland of rosebuds, was by his grave and moral discourse, reduced from his riot and licentiousness, which was a kind of moral conversion; but this we fault, because it is but a half turn from sins of the second table, or lower hemisphere of duty; and because these sins were suppressed and hidden, rather than mortified and subdued; *Sapientia eorum abscondit vitia, non abscondit*. *Lact.* As Haman refrained himself, when his heart boiled with rancour and malice, Esther v. 10, their wisdom tended to hide sin, rather than to mortify it. And besides this kind of conversion was not a recovery of the soul from the flesh and the world to God; but only an acquiring a fitness to live more plausibly, and with less scandal among men.

[2.] There is a popish and superstitious mortification; which standeth in a mere neglect of the body, and in some outward abstinences and austerities, and such observances as are prescribed by men without any warrant from God; as in abstaining from marriage, and some sort of meats or apparel, as unlawful; yea, from the necessary functions of human life; the apostle telleth us that these things have *τὴν ἀλόγιστον σοφίαν*, Col. ii. 23. ‘A show of wisdom,’ have a specious show, and are highly cried up by the carnal world; but have no real

worth to commend us to God, as being not commanded by God, or warranted by the best example of the most holy and mortified men. Suppose abstinence from marriage: 'Enoch (Gen. v. 22.) walked with God, and begat sons and daughters.' And we have more instances of true piety in married folks, than in monkery and cloistral devotions. Jesus Christ sanctified a free life, using all sorts of diet and company, not abstaining from feasts themselves: Mat. xi. 19. 'The Son of man came eating and drinking.' So when the vow of voluntary poverty is recommended by the papists as an estate of perfection. Certainly beggary, which is threatened as a punishment, is not to be wished or desired; much less to be chosen or wilfully incurred; least of all to be made the matter of a vow. Surely it is greater self-denial entirely to devote and faithfully to use our riches for God, than to cast them away and rid our hands of them; as he is a better steward that improveth his master's stock, than he that casts off the employment, and lazily refuseth to meddle with it. So for penance and self-discipline; they look more like the rites of Baal's priests, who gashed and lanced themselves to commend them to their idol, than the practices of Christ's votaries and believing penitents; who hath indeed commanded us to mortify our lusts, but not to mangle our bodies; to retrench the food and fuel of the flesh when need requireth; but not to bind ourselves to a course of rigorous observances, which gratify the flesh in one way, as much as it seems to contradict it in another; namely, as they breed in us pride and presumption of merit above other christians. In short, these external rigours, though they are greatly admired by the world, which is wholly governed by sensual desires, yet they are not acceptable to God, as having more in them of ridiculous pageantry and theatrical stage-holiness, rather than serious devotion.

[3.] There is the mortification of the hypocrite, which is an outward forbearing evil, though they do not inwardly hate it; which proceedeth from divers causes:—

(1.) Because they have no inclination to some sins; or rather, a greater inclination to other sins, which intercept the nourishment by which these sins should be fed. Though we are all gone astray from God, yet every one hath his way: Isa. liii. 6, 'All we like sheep have gone astray; we have turned every one to his own way.' So Eccles. vii. 29, 'God made man upright, but he hath found out many inventions.' As the channel is cut, corrupt nature in us findeth a vent and issue; some are sensual, but not greedy of worldly gain; shall we therefore call them mortified? Some that are greedy of gain, are not proud and aspiring, or given to carnal pleasures; do you think therefore sin is dead in them? No, their corruption breaketh out another way, more suitable to their temper and constitution, or custom and course of life; in some, nature is more sullen and rigid; in others, more facile, and obvious to the grosser temptations.

(2.) Sometimes it is because we make one lust give way to another. For certain weeds destroy one another, as wild beasts also prey upon one another. So when men abstain from pomp and pleasure, because of the cost, their covetousness starveth their riot; so on the contrary, when men check their sensual inclination by their sparing humour. But mostly it is seen in those that run into extremes, and bend the

crooked stick too far the other way, as the lunatic in the Gospel fell sometimes into the water, and sometimes into the fire, Mat. xvii. 15. Or as our ancestors to drive out the Picts or wild Britons, called in the Saxons, a worse enemy; or as if there were no better physic for a dead palsy, than a burning fever. Sins take the throne by turns; as the voluptuous in youth prove the most worldly and covetous in age; but this is not to quit sin, but to exchange it.

(3.) Sometimes because men have not strength and opportunity to act sin. They may seem weaned and mortified, when they are but spent and tired out with executing their lusts; and it is not hatred of sin, but indisposition of nature to fulfil it: Job xxxiii. 20, 'His soul abhorreth dainty food.' No thanks to the glutton, but to his disease. Old age is described as 'days that have no pleasure in them,' Eccles. xii. 1. It is not the weakness of sin, but nature in them; their lusts leave them, rather than they leave their lusts; sin goeth out rather than is put out, rather dieth to us than we to it.

(4.) It may come to pass through outward respects, of carnal fear and shame. A debauched creature, that walloweth in all filthy lusts, is an abhorring to all that wear the heart of a man; therefore credit may keep some from running into excess of riot, for lewdness is odious and disgraceful; their iniquities are found hateful, as the Psalmist saith. Mere shame and men-pleasing may restrain many within the compass of their duty. Joash was good all the days of Jehoiada, but afterwards hearkened to the lewd princes, 2 Chron. xxiv. 17. In such cases there is no true hatred of sin, no true gracious principle set up against it; this abstinence is but for a while; take away the restraint, and they soon return to their own bent and bias; and besides, this keepeth them but from a few sins.

(5.) Restraining grace. God may restrain and bridle men by the power of his word on their consciences, when yet their hearts are not renewed; or by common instincts of natural modesty and ingenuousness; or by the power of his providence, as God withheld Abimelech, Gen. xx. 6. Though the sin be not subdued, yet the act and exercise may be suspended. Balaam had a mind to curse Israel, but God suffered him not, though he strove by all means to please Balak.

(6.) Terrors of conscience. A man that is under them, *non proponit peccare*; a renewed man, *proponit non peccare*; the one hath for the time no actual will or purpose to sin; the other a purpose not to sin; no will to sin, yet have a great deal of sin in the will. Thus negatively I have showed you what is not mortification.

2. Positively, What it is. Here again we must distinguish. Mortification is twofold, passive and active; passive, whereby we are mortified; and active, whereby we mortify ourselves; the one is God's work, the other our own.

[1.] Mortification passive, whereby God mortifieth sin in us; which he doth either,— (1.) At conversion, when a principle of grace, contrary to sin and destructive of it, is planted in our hearts: Ezek. xi. 19, 'I will put a new spirit into them, and I will take away the heart of stone, and I will give them an heart of flesh, that they may walk in my statutes.' So Ezek. xxxvi. 26, 'I will put a new spirit into them.' In the work of regeneration God doth give a deadly wound to

sin; the reign of it is broken, that it cannot with such strength bring forth the deeds of the body. (2.) By the continual and renewed influence of his grace. He doth more and more weaken the power of sin: Mic. vii. 19, 'He will have compassion on us, and subdue our iniquities.' It is God's work; alas! without this, if we be left to ourselves, the more we resist sin, the more it is irritated and increased in us. (3.) God doth it by his word, which is the great instrument which he useth to convey the power of his grace, John xvii. 17. There we see the evil of sin, and the danger of it; are stirred up to resolve, cry, and pray against it, and are told of the great remedy, which is Christ's death. (4.) He mortifieth us by his providence, as he taketh away the fuel and provision of our lusts, and awakeneth us to a more earnest conflict with sin. Out of love to our souls he crosseth our humours: John xv. 2, 'Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' The vine-dresser cutteth and pareth off the luxuriant and superfluous branches: Isa. xxvii. 9, 'By this therefore shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin.' Now all this is passive mortification, necessary to be observed by us, that we may submit to God's work, and improve the impressions of his word, Spirit, and providence.

[2.] Active mortification is the constant endeavour of a renewed soul to subdue sin dwelling in us, that we may be more at liberty to serve, please, and glorify God. It is a constant endeavour; for in a leaking ship there is a continual use of the pump. Sin is a continual burden and clog to the new nature, and it is every day's business to get rid of it; we groan under it, Rom. vii. 24; and we must strive as well as groan. The spirit or new nature lusteth against the flesh, Gal. v. 17, not only by a disliking thought which may check actual motions of the flesh, but also by a constant use of all holy means, that we may get the mastery of it. They are bound to die unto sin, therefore will not let it reign, Rom. vi. 11, 12; and the end of mortification is vivification, or liberty towards God, which the soul aspireth after, more and more; for we grow dead to sin, that we may be alive to righteousness. In short, this work must be continued till we have gotten some power against our corruption, and it be weakened, though not subdued totally.

There is a general and particular mortification. The general mortification is, 'The putting off the whole body of the sins of the flesh,' Col. ii. 11. The particular mortification is, when we subdue or weaken this or that particular lust: Ps. xviii. 23, 'I was also upright before him, and kept myself from mine iniquity.' Now the rule is, that the general mortification must go before the particular; otherwise all that we do, is but stopping a hole in a ruinous fabric that is ready to drop down upon our heads; or to make much ado about a cut finger, when we have a mortal disease upon us. Besides, particular mortification dependeth on the general; for till we be renewed by God, how can we mortify sin? Col. iii. 8, 'Put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouths, seeing ye have put off the old man with his deeds.' Seeing you have put off all corruption, allow yourselves to live in no one sin. Alas, to set against a particular sin, before we set upon the whole body of sin, it is but to put a new



patch upon a torn garment, and so make the rent the worse ; or to cut off a branch or two, while the root or trunk remaineth in full life and vigour, and so sprouteth the more for cutting. First look after the general work, that sin be stabbed at the heart, and then the particular branches and limbs of it die by degrees.

[3.] There is a double way of mortification, privative and positive. The one standeth in the cutting off the fuel and provisions of the flesh, or those things by which sinful and corrupt nature is kept alive ; the other lieth in resistance and active endeavours against it ; as fire is put out, either by withdrawing wood or combustible matter, or pouring on water ; or an enemy is destroyed by starving or battle, as Antigonus answered to a captain, that kept a garrison in a city subject to rebellions and mutinyings, that ' he should not only fasten the clog, but starve the dog ; ' meaning thereby, that he should strengthen the garrison, and weaken the city. Both these ways must christians go to work in the business of mortification.

The one by shunning the occasions of sin, and cutting off the provisions which feed the distemper in our souls : Rom. xiii. 14, ' Make no provision for the flesh, to fulfil the lusts thereof.' When men entertain themselves with all sensual delights, as if their business were to hearten the enemy, to keep the flesh alive, after they have undertaken its death in baptism. The other is using the means which tend to the subduing of it ; such as prayer : 2 Cor. xii. 8, ' For this thing I sought the Lord thrice.' Hearing the word : John xv. 3, ' Now are ye clean, through the word which I have spoken to you ; '—and such like. As on the one side we must not provide oil to feed the flame ; so on the other, there must be striving, praying, exercising ourselves unto godliness, that grace may be strengthened in war against sin.

[4.] There is a daily and ordinary course of mortification ; and a solemn extraordinary setting about this work in special seasons. The daily course is needful, because sin is at continual work in our hearts ; and as soon as a christian neglects his soul, the effects do soon appear. In this sense, a christian must die daily, that is, to his sins and corruptions ; he must still watch, and strive, and get some advantage against them, by every prayer he maketh to God, every act of receiving the Lord's Supper, or hearing the word ; it is his constant task ; but there are certain seasons when he must solemnly set about this work ; as,—

(1.) When God maketh sin bitter by afflictions, and we are threshed, that our husk may fly off. Affliction is a special time of dealing against sin, Jer. ii. 19. We must not hinder the working of God's physic, but further it rather, exercise ourselves under the rod : Heb. xii. 11, ' It yieldeth the peaceable fruit of righteousness, to them that are exercised thereby.' Use it to God's ends and purposes ; the smartness of the rod should make sin more hateful to us.

(2.) When you have some serious stirrings upon hearing the word, or some new powerful consideration is given you to quicken your hatred against sin ; when a truth is borne in with great light, power, and evidence upon the heart. There is a providence that goeth with sermons ; many gracious opportunities are lost by our negligence ; certainly when the waters are stirred, it is good getting into the pool :

see Jam. i. 23, 'If a man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.' If so, there is a season lost; there is some duty pressed, some sin discovered, some want laid open; mortification is much promoted by observing and improving these seasons: 1 Pet. i. 22, 'Seeing ye have purified your souls, in obeying the truth through the Spirit;' and Ps. cxix. 104, 'Through thy precepts I get understanding, therefore I hate every false way.' By attending on the word, we get new degrees of light, and hatred against sin; sometimes God weakeneth this lust, sometimes that, according as he is pleased to direct it to your consciences.

(3.) After some notable fall, or sin against God. See the core of the distemper pulled out. To get a pardon is not enough, but mortification must be looked after; the longer sin defileth the heart, the deeper it is rooted; therefore speedily recover yourselves at such a time; a green wound is more easily cured, than an old rankled sore; and David complaineth his wounds did stink through his foolishness, Ps. xxxviii. 5. The longer these wounds be neglected, the worse. If a member is sprained, or out of joint, if you delay to set it, it never groweth strong or straight. Peter did not lie in the sin, but went out immediately and wept bitterly, Mat. xxvi. 75. The longer corruption is spared, it acquireth the more strength, secureth its interest more firmly, and is more deeply rooted in the soul, and bringeth a custom on the body also.

Secondly. Why justified persons must mortify the deeds of the body.

1. With respect to Christ.
2. With respect to sin.
3. With respect to grace received.

1. With respect to Christ; and there,—(1.) What he did, and is to us. (2.) Our relation to him.

[1.] What he did, and is to us; for what end he suffered for us, and for what end he is offered to us. (1.) He suffered for us, to take away sin, or to purchase grace whereby sin may be mortified; he paid the price to provoked justice: 1 Pet. ii. 24, 'He bore our sins in his body upon the tree, that we being dead unto sin, should live to righteousness.'

Naturally we are dead to righteousness, and alive to sin; but Christ's intention in dying for sinners, was to remedy this, that sin might die and grace live; and therefore our old man is said to be crucified with Christ, Rom. vi. 6. Then the price was paid, and grace purchased. He came not only to free us from punishment, but cut also the power of sin. The guilt of sin is contrary to our happiness; the power of sin, to God's glory. (2.) The end for which he is offered to us. God propoundeth Christ, not only as a foundation of comfort, but as a fountain of grace and holiness: 1 Cor. i. 30, 'Who of God is made to us, wisdom, and righteousness, and sanctification, and redemption;' to be our sanctification, as well as our righteousness; where he is the one, he is the other; one principal blessing is to turn us from our sins, Acts iii. 36; and that is mortification, or weakening the power and love of sin in our hearts. Now that we may receive him as God offereth him, and not rend and divide him by a broken and imperfect faith; as we look for comfort in Christ in the sense of our justification and pardon; so an experience of his power in mortifying sin, otherwise we have but half of Christ.

[2.] Our relation to him, both by external profession, and real implantation, both bind us to mortify sin.

(1.) External profession obligeth us to die unto sin; it was a part of our baptismal vow, and we quite nullify and frustrate the intent of that ordinance, unless we mortify the deeds of the body. The flesh was renounced in our answer to God's covenant-questions: 1 Pet. iii. 21, Baptism is called 'the answer of a good conscience towards God.' It is an answer to the Lord's offers propounded in the gospel when we were first consecrated to this warfare; and that dedication must never be forgotten: 2 Pet. i. 19, 'And hath forgotten that he was purged from his old sins.' To neglect, is to forget; as 'to distribute and communicate, forget not;' that is, neglect not. So here, 'hath forgotten that he was purged from his old sins.' While they please the flesh, they neglect their baptismal vow, and so make that ordinance of none effect to them. We are said (Col. ii. 13), to 'put off the body of the sins of the flesh.' That is, in vow and obligation, being buried with him in baptism. Now if we do not stand to our vow, our solemn admission into Christ's family was in vain.

(2.) By real implantation. Surely they that are united to Christ cannot live in the servitude and slavery of sin; for by this union with him they are assimilated and conformed to him: Gal. ii. 20, 'I am crucified with Christ;' and it was not his privilege alone, but all the justified: Gal. v. 24, 'And they that are Christ's have crucified the flesh, with the affections and lusts thereof.' This conformity is called by the apostle, a being 'planted into the likeness of his death,' Rom. vi. 5. Christ was crucified in his human nature, and we in our corrupt nature; we crucified him by our sins, and we are crucified with him by the Spirit; Christ died for sin, and a christian dies unto sin.

2. With respect to sin, which remaineth in us after we are justified. Here are three considerations demonstrating why we should mortify sin.

[1.] That sin still abideth in us after we are taken into the justified estate. While we dwell in flesh, this woful and sad companion dwelleth with us; we cannot get rid of this cursed inmate, till the house itself be pulled down; we die struggling with it; and when one of our feet is within the borders of eternity, yet it departeth not. As hair groweth after shaving, as long as the roots remain; so is corruption sprouting; therefore must be always mortifying; always cleansing: 2 Cor. vii. 1, 'Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit;' always purifying, 1 John iii. 3, 'He that hath this hope in him, purifieth himself as Christ is pure;' always 'laying aside the weight, and the sin that doth so easily beset us,' Heb. xii. 1. Since sin is not nullified, it therefore must be mortified; the war must last as long as the enemy liveth, and hath any strength and force.

[2.] It still worketh in us, is very active and restless, not as other things, which as they grow in age, grow more quiet and tame: James iv. 5, 'The spirit that dwelleth in us lusteth to envy.' The flesh is not a sleepy habit, but a working stirring principle: Rom. vii. 8, 'Sin wrought in me all manner of concupiscence;' that is, sinning nature; it is always inclining us to evil, or hindering that which is good. (1.) Inclining us to that which is evil. It doth not only make us flexible

and yielding to temptations; but doth urge us, and impel us thereunto: Rom. vii. 23, 'But I see another law in my members, warring against the law of my mind.' We think and speak too gently of sin, when we think it a tame thing, that worketh not till it be irritated by the suggestions of Satan. No, it is like a living fountain that poureth out its waters, though nobody come to drink of them; it is irritated by the law of God many times, and the motions of the Spirit; these corrupt humours within us, are in a continual fermentation: Gen. vi. 5, 'And God saw that the wickedness of man was great upon earth, and that every imagination of the thoughts of his heart was only evil continually.' Temptations only make them more violent. (2.) Hindering us from that which is good. Either it draweth away the heart from duty, or distracteth the heart in duty. It draweth away the heart from duty: Rom. vii. 21, 'I find then a law, that when I would do good, evil is present with me.' It abateth the edge of our affections, discourageth us by many unbelieving carnal thoughts, and so the heart is drawn away from God, that sin may the more domineer; or distracting our minds in duty: Ezek. xxxiii. 31, 'Their hearts go after their covetousness; filling our minds with thoughts of the world, vain pleasures; revenge turneth our duties into sins.

[3.] The sad consequence of letting sin alone. When sin is not mortified, it groweth outrageous, and never ceaseth acting till it hath exposed us to shame before God, men, and angels; or hardeneth us in a carnal, careless course. Lusts let alone end in gross sins, and gross sins in a casting off all religion. Love of pleasures let alone, will end in drunkenness and uncleanness; envy, in murder and violence. Judas allowed his covetousness, and that brought him to betray his master; Gehazi was first blasted with covetousness, then with asking a bribe to God's dishonour, then with leprosy, and so became a shame and burden to himself; Ananias and Sapphira were taken off by a sudden judgment. The devil loveth by lust to draw us into sin; and by sin to shame; and by shame to horror and despair. Sin is no tame thing. But do the people of God run into such notable excesses and disorders? Yes, when they let sin alone, and discontinue the exercise of mortification; witness David, that run into lust and blood; and Peter into curses and execrations; Solomon into sensuality and idolatry. Old sins long laid asleep may awaken again, and hurry us strangely into mischief and inconvenience.

3. In regard of grace received.

[1.] The grace of justification. Reliance upon the righteousness of Christ for justification doth not shut out the work of mortification, but conduceth much towards it; it doth not exclude it, for the justified must be mortified; it pleadeth for it, 'Grace teacheth us to deny ungodliness,' Tit. ii. 11. That sin may be mortified and put to death for Christ's sake, Christ was crucified and put to death for our sakes. God doth not require it in point of sovereignty, but pleadeth with us upon terms of grace. Grace hath denied us nothing, it hath given us Christ and all things with him, and shall we stick at our lusts? Grace thought nothing too good for us, not the blood of Christ, nor the favour of God, nor the joys of heaven; and shall we count anything too dear to part with, for grace's sake? Mortification is an displeasing task;

but grace commands and calls for it, and that with such powerful oratory as cannot be withstood.

[2.] In regard of the grace of sanctification :—To exercise it, preserve it, and increase it.

(1.) That we may exercise it to that end for which it was given to us. It was given to us to avoid sin : 1 John iii. 9, ‘ Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God ;’ and 1 John v. 18, ‘ We know that whosoever is born of God, sinneth not ; but he that is begotten of God, keepeth himself, and the wicked one toucheth him not.’ There is a seed and principle within us, to curb and restrain sin too, and keep us from falling into the power of the devil, or being brought back into our old bondage. This other principle was set up in us, on purpose to excite us unto what is good, so also to abate the power of sin ; as the way to destroy weeds is to plant the ground with good seed ; and it is given us as a bridle actually to restrain the exorbitances, and hold it in, when it flieth out. Now this grace of God will be in vain, unless it be used to such purpose ; and one of God’s most precious gifts would lie idle ; therefore we should act it, or walk in the spirit, that we may not fulfil the lusts of the flesh.

(2.) Preserve it in power and vigour. For the life of grace dependeth very much upon the dying of sin ; as health and strength in the body cometh on as the disease abateth : 1 Pet. ii. 24, ‘ That we being dead unto sin, might be alive unto righteousness.’ But as the life of sin increaseth, grace languisheth and withereth, and is ready to die, Rev. iii. 2. The flesh and the spirit are contrary, and always are encroaching upon one another ; and there is this advantage on the flesh’s side, that it is a native, not a foreigner. Home-bred plants, which the soil yieldeth naturally without any tillage, as nettles, will sooner preserve themselves, and get ground upon better plants, because the earth bringeth them forth of its own accord ; or as water heated, the cold is natural to it, and will prevail against the heat, unless it be driven out by a constant fire. Whether the prevalency of sin doth weaken grace *effective* or *meritorie*, by its malignant influence, or as deserving such a punishment from God, I will not now dispute ; but weaken it, it doth ; that is clear by experience ; for though grace be planted in us by God, it is not settled in such an indivisible point, as that it cannot be more or less ; there is a remission of degrees : Mat. xxiv. 12, ‘ The love of many shall wax cold.’ Faith may grow sick and weak ; there are soul-distempers as well as bodily ; and then a man is altogether unfit for action, and performeth duties in a very heartless and uncomfortable fashion ; therefore still we must be mortifying sin.

(3.) That we may increase it. Grace is not only *donum*, a gift to be preserved ; but *talentum*, a talent to be improved and increased upon our hands, that we may be the more fit to glorify God. This appeareth by the many excitations in scripture to growth : 2 Pet. iii. 18, ‘ But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.’ It is not enough to maintain that measure of grace which we have already received, but we must get more ; always look after the growth of it in ourselves ; and indeed the one cannot be done without the other ; there is no possibility to keep what we have, unless it be

improved; he that roweth against the stream, had need ply the oar; and he that goeth up a sandy hill, must never stand still. And it is our own fault, if it doth not grow; God loveth to multiply and increase his gifts; 'Grace be multiplied,' 2 Pet. ii. 2. There is more to be had, and more will be given, unless our sins obstruct the effusion of it; if we get it not, we may blame ourselves, for God doth nothing to hinder the increase; and indeed when grace is in any life and vigor, it will be growing: Prov. iv 18, 'The way of justice is as a shining light, which shineth more and more unto the perfect day.' The morning light increaseth; a wicked man groweth worse and worse; he sinneth away the light of his conscience, rejecteth the light of the word, till he stumbleth into utter darkness. It is like the coming on of the night; the other like the coming on of the day. Now mortification of sin is the great means of growing in grace, *removet qucd prohibet*; it maketh room for grace in the soul, as it taketh away that which letteth, that it may diffuse its influence more plentifully. In heaven we are perfect, because there is no sin; opposite principles are wholly gone; so here, the more you weaken sin, the more is grace introduced with power and success: 1 Pet. ii. 1, 2, 'Wherefore laying aside all malice, and all guile, and hypocrisy, and envy, and evil-speaking, as new-born babes, desire the sincere milk of the world, that ye may grow thereby.' There is no way of growth, till evil frames of spirit be laid aside.

The First use, is to enforce this duty upon all those that are called unto, or look for any hopes by Jesus Christ, to mortify the deeds of the body: O! do not think you are past mortification, because you are in a state of grace; there is need of it still; yea, it concerneth you more than others.

1. There is still need of it, if you consider the abundance of sin of all kinds that yet remaineth with us, and the marvellous activity of it in our souls, and the cursed influences of it; or the mischief that will accrue to us, if it be let alone. Let me a little press you by all these considerations.

[1.] The abundance of sin of all kinds that remaineth with the regenerate, or those that are called to grace. I shall evidence that by some scriptures: 1 Pet. ii. 1, 'Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speaking;' to whom is this spoken? The word *wherefore* biddeth us look back; when we look back, we find it was spoken to those that were called, effectually called, and born again; yea, those that had made some progress in mortification, that had purified their hearts to the obedience of the truth, 1 Pet. i. 22. Who would think that the seeds of so much evil should lurk in their hearts? but alas! it is so. They are in part envious, malicious, hypocritical to the last; and unless they shall keep mortifying, these sins will get the mastery of them, and bewray themselves to their loss and prejudice, and God's dishonour. See another place: Col. iii. 5, 'Mortify therefore your members which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.' You would think all this were spoken to loose and ungoverned men, that have not the least tincture and show of religion. No; it is spoken of those whose life was hidden with God in Christ, men acquainted with spiritual things, and brought

under the power of the life of Christ. We foolishly imagine that such should only be told of the remainders of unbelief, or spiritual pride, or such like evils as are very remote from public infamy and scandal; but the Spirit of God is wiser than we; and knoweth our hearts, and the secret workings of them, better than we do ourselves; and it is better these sins should be laid open in the warnings of the word, and discovered *to us*, rather than *in us*, by the prevalency of a temptation. An over-spiritual preaching, hath not refined but destroyed religion; God thought it fit it should be said to them that are taken into the communion of the life of Christ, 'mortify'—what? your spiritual pride? no; but fornication, uncleanness, inordinate affection; the root of the foulest sin is in our nature, and if we do not keep a severe hand over them, will sprout out in our practice: so Gal. v. 19, 20, 'Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresy.' The apostle thought good to warn professing christians, who had given up themselves to the leading of the Spirit, of the works of the flesh; he giveth a black catalogue of them, and he concludeth all, 'of which I told you before, as I have also told you in times past, that they that do such things shall not inherit the kingdom of God.' The apostles, that were divinely inspired, and full of the wisdom of God, did not soar aloft in airy speculative strains, or refined spiritual notions; but thought meet to condescend to these particulars, not only when they spake to Gentiles, but churches, and professing christians, to give warning against fornication, and drunkenness, and other such gross sins; and that not once, but often; for they knew the nature of man, and that nice speculations are too fine to do the work of the gospel; all that have corruption in them had need stand upon their guard to prevent sins of the blackest hue, and foulest note among them. I will give but one instance more, and that is of our Saviour Christ, who thought meet to warn his own disciples, who surely were good men: Luke xxi. 34, 'Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares.' This is a lesson for Christ's own disciples; a man would think it more proper for haunters of taverns, and boon companions, whose souls are sunk and lost in luxury and excess; but Christ Jesus thought this caution needful for those that were taken into his own company, and bosom friends. Let not all this be interpreted as any excuse to them that swallow the greatest sins without fear, live in them without sense, and commit them without remorse. Cautions should not be turned into excuses; there is some inclination in our nature to these things; but these are not the practices of God's people; it is spoken that they may not at any time be so.

[2.] As there is abundance of sin, so it is active and stirring even after some progress in mortification. It is enticing, vexing the new nature, urging to evil, opposing that which is good; it is warring, working, always present with us, that the best christians grow weary of themselves: Rom. vii. 24. 'Oh wretched man that I am, who shall deliver me from this body of death?' Was Paul an underling in grace? Is not sin the same in all hearts? Have not we as much need to keep humble and watchful, and make use of Christ's mercy and power,

as he had? Is sin grown more tame and quiet? Or are we more fool-hardy and secure? Surely we need to mortify corruption as much as others; and whatever degree of grace we have attained unto, this must be our daily task and exercise. If sin be stirring, we must be stirring against it; and when the enemy is active and warring against the soul, it is a folly for us to hold our hands. Especially since corruption is ever ready to renew the assault there, to return after it hath been foiled, and by several ways and kinds venteth itself; when one branch of it is cut off, and one way of it stopped up, it breaketh out in another.

One sin hath several ways of manifesting itself. Worldliness, take it off from greedy getting, showeth itself in sparing, or withholding more than is meet; the folly of that sin is seen in its delight and carnal complacency: 'Soul, take thine ease, thou hast goods laid up for many years.' He had enough, now takes his fill of pleasure. So pride, if kept from vain conceit of ourselves, bewrays itself by detracting from others; so envy, or vain ostentation, as some venomous humour in the body; heal up one sore, and it breaketh out in another place; there is 'all malice, all guile,' etc. All sorts of it.

[3.] The pestilent and mischievous influence of sin, if it be let alone. Sins prove mortal, if they be not mortified. Either sin must die, or the sinner. There is an evil in sin, and the evil after sin; the evil in sin is the *ἀνομία*, or the violation of God's righteous law; the evil after sin is the just punishment of it; eternal death and damnation. Now those that are not sensible of the evil in sin, shall feel the evil that cometh after sin; all God's dispensations towards his people are to save the person, and destroy the sin: 1 Cor. xi. 32, 'But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.' God took vengeance on the sin, to spare the sinner; but the unmortified spareth the sin, and his life goeth for it; the sin liveth, and he dieth; as the apostle Paul speaketh of himself, when the power of the word came first upon him: Rom. vii. 9, 'Sin revived, and I died.' Sin exasperated, and he felt nothing but sin and condemnation. O! consider with yourselves, it is better sin should be condemned, than that you should be condemned; sin should die, than that you should die; his life shall go for its life, in the prophet's parable, 1 Kings xx. 39.

Ay, but what is this to the justified person? 'There is no condemnation to them that are in Christ.'

I answer,—you must take in all; because they are supposed to live not after the flesh but after the Spirit. But if it can be supposed that ye can live after the flesh, then ye die, as in the text; that is, ye justified persons. *Pœna potest dupliciter timeri, ut est in constitutione Dei, vel ut malum nostrum*, as Bernard. Eternal death may be considered as an evil which God hath appointed to be the fruit of sin, or as an evil that will certainly befall us. A justified person, one that is not so putatively only, but really so; not in his own conceit only, but in deed and in truth, may fear it in the first sense. There is such a connection between continuance in sin, and eternal destruction, that he ought to reflect upon it, so as to represent to his soul the danger of yielding tamely to his sins; and to fear it, so as to eschew it. For



this is nothing but to make an holy use of threatenings, and to see the merit of our doings; but as to the event, so not to allow perplexing doubts, but to quicken us to break off our sins, and to look up to God in Christ for pardon.

Now to direct you,—

1. Strike at the root of all sin: 'they that are Christ's, have crucified the flesh, with the affections and lusts thereof,' Gal. v. 24. The prophet, to cure the brackishness of the waters, did cast salt into the spring, 2 Kings ii. 21. We must begin with the heart, and then go on unto the life; if the root of bitterness be not deadened, it will easily sprout forth and trouble us; as inbred corruption is weakened, so actual sins flowing thence are weakened also. The root of corruption is carnal self-love, for it is at the bottom of other sins; because men love themselves, and their flesh as themselves, more than God. Now this is weakened by the prevalency of the opposite principle, the love of God; and the more we strengthen the love of God, the more is original sin weakened, and we get again into a good constitution and state of soul. Carnal men are self-lovers, and self-pleasers; but spiritual men love God, and please God, and seek to honour God. Love is the great principle that draweth us off from self to God; such as a man's love, nature, and inclination is, such will the drift of his life be. Now men will not be frightened from self-love; it must be another more powerful love which draweth them from it, as one nail driveth out another. Now what can be more powerful than the love of God, which is as strong as death, and will never be quenched or bribed? Cant. viii. 7. This overcometh our self-love; and then time, strength, care, and all is devoted to God; yea, life itself: Rev. xii. 11, 'They loved not their lives to the death.' Self-love is deeply rooted in us, especially love of life, so that it must be something very strong and powerful, which must overcome it; for what is nearer and dearer to us than ourselves? Now the great means to overcome it, is Christ's love; when the soul is possessed with this, that nothing deserveth its love so much as Christ, the natural inclination is altered. This is done by sound belief and deep consideration, as the means: 1 John iv. 19, 'We love him because he loved us first;' 2 Cor. v. 14, 15, 'For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.' By the Spirit as the author of grace: Rom. v. 5, 'Because the love of God is shed abroad in our hearts by the Holy Ghost given unto us.' Then the soul knoweth no happiness but to enjoy his love and favour, and so it prevaleth over their natural inclination, they live not to themselves but to God; not according to the wills of the flesh, but the will of God.

2. Consider the several ways how this root sprouteth forth. Two are mentioned by the apostle in the fore-cited place: Gal. v. 24, 'With the affections and lusts,' *παθήμασι*, passions; *ἐπιθυμίαις*, affections; the first word noteth vexing passions, the next desirable lusts. There are two dispositions in the soul of man, of aversation and prosecution; by the one we eschew evil, by the other we pursue good. Corruption hath invaded both, and therefore grace is necessary to rectify and

govern both: 2 Cor. vi. 7, 'By the armour of righteousness both on the right hand, and on the left.'

[1.] We must crucify our passions, which have to do with evil vexations to the flesh; and we must subdue our lusts or affections, which have to do with those good things which are pleasing to the flesh. There are vexing evils in which the mind suffereth a kind of affliction; but it is a disorder arising from self-love, and therefore it must be mortified; as envy, which corrodeth and fretteth the heart of him that is surprised by it; but yet self-love is the cause of it, for we are troubled that any water should pass by our mill; or that others should enjoy any honour, or esteem, or trade, or profit which we covet for ourselves. So anger at anything done by man, which is displeasing to us, if given way to, is a short fury and madness; and hindereth a clear discovering of what is right and equal, Jam. i. 20. So worldly sorrow at any thing done by God displeasing to the flesh: 2 Cor. vii, 'Worldly sorrow works death.' So inordinate fear, which betrayeth the succours which reason and grace offereth to fortify us upon any sudden incursion of evil: 'The fear of man bringeth a snare,' Prov. xxix. 25. So worldly cares, which divert us from God and dependence on his providence, Phil. iv. 6, 7; yea, set up an anti-providence in our own hearts. The like may be said of malice and revenge, all which bring a torture with them; and if allowed or indulged, would soon destroy our love to God or men; as,—if God withholdeth from us any good that we desire, or sendeth that which we desire not, but crosseth our humour; as sickness, want, reproach, or disrespect, or whatever the heart is carried to eschew; or if men enjoy anything more than we would have them, or do anything contrary to the conveniency of our flesh, we storm and fret, and justify our passions, think we do well to be angry. Though these are a sort of sins which are a punishment to themselves, and do destroy not only our duty, but our peace; and disquiet and torment the soul that harbours them; yea, will soon destroy that love we owe to God or man; therefore they must be mortified.

[2.] Not only our passions, but our affections must be mortified,—our more pleasant lusts, to which we are carried by a sweeter inclination of nature; such as are stirred up by carnal baits and pleasures, as to instance, in sins of the more sordid and brutish part of mankind, motions to intemperance, luxury, uncleanness, and brutish satisfactions; or to instance, in the more refined part of the world, to worldly greatness, honour, and vain delights, to be distinguished from others by estate, rank, and outward dignity; as every man is apt to be carried away by some inordinate lust or other. Now whatever the distemper be, it must be purged out of the heart, if we would have Christ have any interest there. And here we must not only restrain the act, but mortify the habits; for otherwise we cannot be safe; for every temptation falleth in with some or other of these sins, and giveth a new life to it; unless the lusts are weakened, the conversation cannot be christian: 1 Pet. ii. 4, 'Abstain from fleshy lusts; having your conversation honest;' and Jam. iv. 1, 'From whence come wars and fightings?' Come they not hence, even from your lusts that war in your members?' All their strifes and contentions come from their carnal hearts, or sensual

inclinations, which first rebelled against the upper part of the soul, or the dictates of grace and reason, and then broke out into outrageous or misbecoming practices. And our Saviour telleth us that murders, thefts, adulteries, come first out of the heart, Mat. xv. 19. From the polluted fountain of the heart, floweth all the pollution of the life; and if the act should be restrained, yet unless the heart be cleansed, all is loathsome to God, Mat. xxiii. 27. Therefore kill the lusts in your heart, and ye shall more easily curb the sins of the outward man, that they may not break out to God's dishonour. Many think to fashion the life, but neglect the heart; and if they keep from scandal, yet they do not advance the authority and power of grace in the heart, but self-love securely beareth rule in the soul. Many die by inward bleeding as well as by outward wounds; therefore unless our irascible or concupiscible faculty be bridled, and made pliable to the conduct of the heavenly mind, we shall do nothing in christianity to any good effect.

3. As to actual temptations, when they stir indwelling sin, complain of the violence to God: Rom. vii. 24, 'Oh wretched man that I am! Who shall deliver me from this body of death?' Bemoan yourselves to him who alone can help you, and is ready to do so,—when you are afraid of doing anything contrary to your duty; and an humble sense of your impotency is not only a good preparative to receive his graces, but also to defy and rebuke the temptation: Mat. iv. 10, 'Get thee behind me, Satan;' and Gen. xxxix. 9, 'How shall I do this great wickedness and sin against God?' These are best smothered in the birth.

4. Take heed of those sins which the people of God are most in danger of. It is hard to say what they are; for all sins when they are near, and importune the flesh, by the easy and profitable practice of them without danger, or discovery, may tempt an unwary heart. Therefore we must have always our eyes in our head, and stand upon our guard; the secure are next to a fall; there is no cessation of arms in this warfare, or treaty and conclusion of peace to be made with our lusts. Sin is a bosom-friend, but yet the sorest enemy; and if we be not resolute and vigilant, our appetites and senses, or our passions may betray us; and if you be not daily deadening worldly inclinations, self-esteem, and conceit, you cannot stand out against the smallest temptation. But they are most in danger of those sins which the temperature of body and constitution do incline them unto; though we must watch against all sins, for all are hateful to God, and contrary to his law, and incident to us; yet we are inclined to one sin more than to another; there is something that is our privy sore, and may be called the plague of our own hearts, 1 Kings viii. 38. Now this must be watched and striven against; and here the victory is never cheap or easy. Many a groan, many a prayer, many a serious thought, many a hearty endeavour it will cost us; these master-lusts (they never go alone, like great diseases that have petty ones attending them), must be chiefly attended by us, and we must not discontinue the work, till we have gotten some power against them, and they be considerably weakened. Be it lust or passion, or sloth and dulness, or worldliness, or pride, we must pray, and pray again, as Paul prayed thrice; grace must watch over it and keep it under, and abate it by contrary actions, that we may the better govern this inclination, and reduce it to reason.

5. Take heed of an unmortified frame of spirit. There are certain dispositions of heart which argue much unmortifiedness, and do loudly call for this remedy and cure, even the grace of the Spirit whereby we may be healed.

[1.] As impotency of mind, whereby temptations to sin are very catching, and do easily make impression upon us. The heart, like tinder, soon taketh fire from every spark; certainly there is great life in our lusts, when a little occasion awakeneth them. As it is said of the young fool in the Proverbs, 'he goeth after her suddenly,' Pro. vii. 22, that is, as soon as enticed. Upon the least provocation, we grow passionate; the temptation findeth some prepared matter to work upon, as straw is more easily kindled than wood. Now this calleth upon us to weaken the inclination.

[2.] When the temptation is small; a little adversity puts us out of all courage and patience: Pro. xxiv. 10, 'If thou faint in the day of adversity, thy strength is small.' If we be so touchy that we cannot bear the common accidents of the world, how shall we bear the most grievous persecutions, which we are to endure for Christ's sake? For the other sort of corruptions, for handfuls of barley, or a piece of bread, will that man transgress. So 'selling the righteous for a pair of shoes,' 'selling the birthright for one morsel of meat.' She is a common prostitute that will take any hire. A little thing makes a stone run down hill. Certainly the heart must be looked after; the bias and inclination of it to God and heaven, more fixed.

[3.] When lusts are touchy, storm at a reproof. If the word break in upon the heart with any evidence, carnal men cannot endure it: 1 Kings. xxii. 8, 'He doth not prophesy good concerning me, but evil.' It is a bad crisis, and state of soul, when men would be soothed in their lusts, cannot endure close and searching truths; but either affect general discourses, that they may creep away in the crowd without being attacked; or loose garish strains that please the fancy, but do not reach the heart; or must be honeyed and oiled with grace; scarce can endure the doctrine of mortification; none need it so much as they; or love flattery more than reproof; it is a sign sin and they are agreed, and they would sleep securely. Not only did Herod put John in prison, but an Asa put the prophet in the stocks, 2 Chron. xvi. 10.

[4.] In case of great spiritual deadness. The heart hath too freely conversed with sin, and so groweth less apt for God: Ps. cxix. 37, 'Turn away mine eyes from beholding vanity, and quicken me in thy ways;' and Heb. ix. 14, 'How much more shall the blood of Christ purge your consciences from dead works to serve the living God?' Our vivification is according to the degree of our mortification, and therefore great deadness argueth the prevalency of some carnal distemper.

6. Live much in doing good. The intermitting of the exercise of our love to God maketh concupiscence, or the carnal love, to gather strength; and when men are not taken up with doing good, they are at leisure for temptations to entice them to evil; our lusts have power indeed to disturb in holy duties, but it is when we are remiss and careless; and usually it is the idle and negligent who are surprised by sin; as David walking on the terrace, 2 Sam. xi. 2. *Diabolus quem*

*non invenit occupatum, etc.* I will close all with these two remarks.—

1. That it is more sweet and pleasant to mortify your lusts than to gratify them. 'Stolen waters are sweet, and bread eaten in secret is pleasant; but the dead are there:' Prov. ix. 16. 17. So Job. xx. 12, 13, 14, 'Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth, yet his meat is turned in his bowels, it is the gall of asps within him.' Sin is but a poisoned morsel; mortification is not pleasant in itself, yet in its fruits and effects it is rewarded with joy. And more occasions of thanksgivings we shall have: Rom. vii. 24, 25, 'Oh wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.'

2. If you enter not into a war with sin, you enter into a war with God. Shall sin be your enemy, or God? 'The eternal living God?' Ezek. xxii. 14, 'Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it.'

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## SERMON XIX.

*If ye through the Spirit do mortify the deeds of the body.—*

ROM. VIII. 13.

Doct. That in mortifying of sin, we and the Spirit must concur. Here I shall handle,—

1. The manner of this co-operation.
2. The necessity of it.

*First.* To state the manner of this co-operation.

1. We must know what is meant by the Spirit; it is put either for the person of the Holy Ghost, or for his gifts and graces, the new creature, or the divine nature wrought in us. The person of the Holy Ghost: Mat. xxviii. 19, 'Baptize all nations in the name of the Father, Son, and Holy Ghost.' The new nature: John iii. 6, 'That which is born of the Spirit is spirit.' The former is here intended, the uncreated Spirit or author of grace, called the 'Spirit of Christ,' ver. 11. Which leadeth and guideth us in all our ways, ver. 14, which witnesseth to us, ver. 16. *Ἄυτό τὸ πνεῦμα.*

2. The Spirit is the author or principal agent in this work; for he doth renew and sanctify us. We are merely passive in the first infusion of grace: Ezek. xxxv. 25, 'I will sprinkle clean water upon you, and you shall be clean from all your filthiness.' Eph. ii. 1, 'You that were dead in trespasses and sins, yet now hath he quickened;' but afterwards we cleanse ourselves; 1 Pet. i. 22, 'Seeing ye have purified your souls in obeying the truth through the Spirit.' First he worketh upon us as objects; then by us as instruments; so that we concur not

as co-ordinate causes, but as subordinate agents; being first purified and sanctified by him, we purge out sin yet more and more.

3. Though the Spirit be the principal author, yet we must charge ourselves with the duty. It is our work; they destroy all human industry and endeavour, that make mortification to be nothing else but an apprehension that sin is already slain by Christ; no, it is charged on us: Col. iii. 5, 'Mortify therefore your members which are upon earth.' And it is our act, or else we can have no comfort in it. Gal. v. 24, 'They that are Christ's have crucified the flesh with the affections and lusts thereof;' and 2 Cor. vii. 1, 'Let us cleanse ourselves from all filthiness of flesh and spirit.' Under the law, the leper was first to be cleansed by the priest, and afterwards to wash himself in running water, and shave his hair, Levit. xiv. 8. After being sprinkled by the priest, the necessary ceremony, he himself was to wash. The ceremonies which the priest used are considerable, therefore I shall explain them a little. Two sparrows were to be taken, and one of them killed in an earthen vessel over running water; the other after he was dipped in the blood of the sparrow that was killed, let loose in the open field, to fly up in the air as it were in the sight of God. There was a notable mystery couched under this type; for the bird killed over the running water signified the death of Christ, accompanied with the sanctification of the Spirit, typed by the running water, the only means to cleanse us from our leprosy; and the bird that was let go alive, having his wings sprinkled with blood, signifieth the intercession of Christ, who is gone with blood to the mercy-seat; and we are told that Christ came not by water only, but by water and blood. No other bath for spiritual leprosy but water and blood, the merit of Christ's sacrifice and intercession; and the Spirit of grace to heal our natures. But after all this, the man was to wash himself; which figured endeavours that God's people should use to cleanse themselves from all filthiness of flesh and spirit.

4. It being our duty, we must use the means which tend to mortification. For to dream of a mortification which shall be wrought in us without our consent or endeavours, as well whilst we are sleeping, as whilst we are waking, is to delude ourselves with a vain fancy. No, we must set a careful watch over our thoughts, affections, and works. The Spirit's operation doth license no man to be idle; we must join with him, and obey him in his strivings against the flesh; for the Spirit worketh not on a man as a dead thing, which hath no principle of activity in himself. Therefore those that, upon the Spirit's doing all, will lie idle, abuse the Spirit, who both urgeth us to the duty, and quickeneth us to the use of means, or stirreth us up to use our endeavours, that the end may be obtained. Otherwise we neither obey the Spirit, nor desire the benefit. We do not obey the Spirit; for he doth first sanctify us, then quicken us to use the means, and blesseth the means so used; and we do not desire the benefit; it is but a wish, not a desire; a velleity, not a volition: as Prov. xiii. 4, 'The soul of the sluggard desireth, and hath nothing, because his hands refuse to labour.' Many a man hath wishes that he could leave his sins, especially when he thinketh of the shame and punishment; as many an incontinent person, adulterer, glutton, or drunkard, hath a

wish to part with his sin, but not a will; for he doth not seriously strive against it, his love to it remaineth unconquered and unbroken. Well then, let us see how far we have gained the point in hand: First, every christian must determine that the flesh must be mortified; secondly, mortified it must be by us, every man must mortify his own flesh; thirdly, that mortified it cannot be by us without the Spirit; the Spirit will not without us, and we cannot without the Spirit, neither when we are first to begin this work, nor can we carry it on without his assistance.

5. The Spirit mortifieth sin in us, as a Spirit of light, life, and love.

[1.] As a Spirit of light, affecting the soul with a sight and sense of sin, so as we groan under the burden of it. Nothing cometh to the heart but by the understanding; conviction maketh way for compunction, and compunction for a detestation and hatred of sin; and detestation and hatred, for the destruction and expulsion of it. Sin is always loathsome, but we have not always eyes to see it. When we look upon it through Satan's spectacles, or the cloud of our own passions and corrupt affections, we make nothing of it; it seemeth lovely, rather than loathsome to us. But when the Spirit anointeth our eyes with his eye-salve, it is the most hateful thing to the soul, that can be imagined. Jer. xxxi 18, 'After I was instructed, I smote upon the thigh, yea, I was ashamed, and confounded.' We see sin to be another manner of thing than ever we thought it before. Ps. cxix. 108, 'Through thy precepts I get understanding, therefore I hate every false way.' When the heart is thoroughly possessed of the evil of sin, we dare not dandle and indulge, or pass it over as a thing of nought. Fear of punishment may suspend the act of sin, but the sight of the evil of it doth help to mortify the root.

[2.] As a Spirit of life; for Jesus Christ to all his seed is a quickening Spirit, 1 Cor. xv. 45. We have life natural from Adam, but life spiritual and eternal from Christ, and that by the Spirit; for we are said to be born again of the Spirit, John iii. 5. The Spirit reneweth us, and maketh us partakers of the life and likeness of God, Titus. iii. 5. Now when this life is infused, there is an opposite principle set up in us to subdue the lusts of the flesh, and also to prevent the power of the objects of sense, which serve and feed them; for the flesh doth obstruct the operations of this new life, and cross the tendency of it. The operations of this new life are obstructed by the flesh; 'for (Gal. v. 17.) the flesh lusteth against the Spirit;' and life is sensible of what annoyeth it. The operations of it are the serving and pleasing of God: Gal. v. 25, 'If we live in the Spirit, let us also walk in the Spirit.' And we see a weight hanging upon us, and sin doth easily beset us, that we cannot serve God with that liberty, purity, and delight, that we desire. And therefore this is an heavy grievance and burden to the new nature, that we desire to get rid of it by all means, and labour, and strive in it, and that with good effect. A new life also hath a tendency; as soon as it is infused it discovereth itself by its tendency to its end and rest, which is God and heaven; so the objects of sense have the less force and power upon us. Well then, the flesh is an enemy to this new life, and this new life an enemy

to it, as having contrary operations and tendencies. Now how doth this new life discover its enmity? Partly by complaining of it, as a sore burden and annoyance: Rom. vii. 24, 'O wretched man that I am! who shall deliver me from this body of death?' Paul was whipped, scourged, imprisoned, exercised with many vexations and sorrows; but the relics of the corruption were his greatest burden. Not, When shall I come out of these afflictions? but, Who shall deliver me from this body of death? Partly, by endeavours and striving against it. There may be some dislike of sin in a natural heart, for conscience will sometimes take God's part, and quarrel against our lusts; otherwise a wicked man could not be self-condemned, and hold the truth in unrighteousness; but checks of conscience are distinct things from the repugnancies of a renewed heart; a wicked man's conscience telleth him he should do otherwise, when his heart inclineth him to do so still. But a renewed heart hateth sin, and therefore there is a constant earnest endeavour to get it subdued; and doth watch, pray, plead for God; use means; dare not rest in sin, or live in sin. Yea, also prevail against it so far, that the heart is never turned away from God to sin: 1 John iii 9, 'Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.' His heart cannot easily be brought to it; he looketh upon it as a monstrous incongruity: Gen. xxxix. 9, 'How can I do this great wickedness, and sin against God?' 2 Cor. xiii. 8, 'For we can do nothing against the truth;' and Acts iv. 20, 'For we cannot but speak the things which we have seen and heard.' There is a natural *cannot*, and a moral *cannot*; the natural *cannot* is an utter impossibility; the moral *cannot* is a great absurdity; the new life breedeth such an aversion of heart and mind from sin, such constant rebukes and dislikes of the new nature. A child of God is never in a right posture, till he doth look upon sin not only as contrary to his duty, but his nature; they have no satisfaction in themselves till it be utterly destroyed.

[3.] As a Spirit of love. The great work of the Spirit is to reveal the love of God to us, and to recover our love to God; for the Spirit cometh to us as the Spirit of Christ, by virtue of his redemption. Now the infinite goodness and love of God doth shine most brightly to us in the face of our Redeemer; in the great things which he hath done and purchased for us, and offered to us, we have the fullest expression and demonstration of the love of God, which we are capable of, and which is most apt to kindle love in us to God again: Rom. v. 8, 'God commendeth his love to us, in that while we were yet sinners, Christ died for us;' and 1 John ii. 1, 2, 'My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' And Eph iii. 18, 19, 'That you may be rooted and grounded in love, and comprehend with all saints, what is the breadth, and length, and depth, and height; and may know the love of Christ which passeth all knowledge.' Now the Spirit attending this dispensation, surely his great work and office is to shed abroad the love of God in our hearts, Rom. v. 5; and Gal. iv. 6, 'Because ye are sons,



God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father ;' that being persuaded of God's fatherly love, we may love him again, and study to please him. Therefore nothing doth stir us up against sin, so much as the sense of God's love in Christ. Shall sin live, which is so contrary to God? Shall I take delight in that which is a grief to his Holy Spirit? cherish that which Christ came to destroy? live to myself, who am so many ways obliged to God? Displease my Father to gratify the flesh? Alas! how many read and hear of this, who are no way moved into an indignation against sin! It is not the love of God called to mind by a few cold thoughts of ours, that worketh so, but the love of God shed abroad in our hearts by the Spirit. That melts the heart, maketh us ashamed of our unkindness to God, and stirreth up an hatred against sin.

6. After conversion, and the Spirit's becoming a spirit of light, life, and love to us; after grace is put into our hearts to weaken sin, still we need the help of the Spirit. Partly, because habitual grace is a created thing; and the same grace that made us new creatures, is necessary to continue us so. For no creature can be good independently, without the influence of the prime good; all things depend *in esse, conservare, operari*, on him that made them. 'In him we live, and move, and have our being,' Acts xvii. 28. If God suspend his influence, natural agents cannot work, as the fire cannot burn, as in the case of the three children; much less voluntary. And if there be this dependence in natural things, much more in supernatural, Phil ii. 12, 13. Will and deed are from God; first principles of operation, and final accomplishment. Partly, because in the very heart there is great opposition against it; there is flesh still, the warring law, Rom. vii. 23, *Gratia non totaliter satiat*; the cure is not total as yet, but partial; therefore they need the Spirit to guide, and quicken, and strengthen them. Partly, as it meeteth with much opposition within, so it is exposed to temptations without. Satan watcheth all advantages against us; and the soul is strangely deluded by the treachery of the senses, and the revolt of the passions, and our corrupt inclinations, when temptations assault us; so that unless we have seasonable relief, how soon are we overtaken or overborne! Adam had habitual grace, but gave out at the first assault. A city besieged, unless it be relieved, compoundeth and yieldeth; so without the supply of the Spirit, we cannot stand out in the hour of trial: Eph. iii. 16, 'That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.'

*Secondly.* The necessity of this concurrence and co-operation,—1. Of the Spirit with us. 2. We by the Spirit.

1. Of the Spirit's work. We cannot, without the Spirit, mortify the deeds of the body.

[1.] From the state of the person who is to be renewed and healed. A sinner lying in a state of defection from God, one that hath lost original righteousness, averse from God; yea, an enemy to him, prone to all evil, weak, and dead to all spiritual good; how can such an one renew and convert himself? There is no sound part left in us to mend the rest. It is true he hath reason left, and some confused notions and apprehensions of good and evil; but the very apprehensions are maimed

and imperfect; and we often call evil good, and put good for evil, Isa. v. 20. However to choose the one and leave the other, that is not in our power. We may have some loose desires of spiritual favours, especially as apprehended under the quality of a felicity or natural good, and as separated from the means: Numb xxiii. 10, 'O that I might die the death of the righteous! and my last end be like his.' They may long for the death of the righteous, though loath to live their life; but these desires are neither truly spiritual, nor serious, nor constant, nor laborious; so that if we consider what man is in his natural estate, blind in his mind, perverse in his will, rebellious in his affections; this work can only be wrought by the Spirit of God. Will a nature that is wholly carnal, ever resist and overcome the flesh? But so we are by nature, John iii. 6. Can flesh destroy itself? Can a man of himself be brought to abhor what he dearly loveth; and he that drinketh in iniquity like water, be brought to loathe sin, and expel, and drive it from him? On the other side, will he be brought to love what he abhorreth? There is enmity to the law of God in a carnal heart, till grace remove it, Rom. viii. 7. Can we that are worldly, and wholly governed by sense, look for all our happiness in an unseen world, till we receive another spirit? The scripture will tell you, No: 1 Cor. ii. 12, 14, 'Now we have received, not the spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God; 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.' And 2 Pet. i. 9, 'He that lacketh these things is blind, and cannot see afar off.' What man of his own accord will deny present things, and lay up his hopes in heaven? Can a stony heart of itself become tender, or a dead heart quicken itself, or a filthy heart cleanse itself,—bring a clean thing out of an unclean? It cannot be.

[2.] The honour of our Redeemer requireth that our whole and entire recovery to God should be ascribed to him. Not part only, as our freedom from guilt, while the power of sin is subdued and broken by ourselves. Renewing grace is his gift, as well as reconciling grace; and we can no more convert ourselves to God, than we can reconcile ourselves to him; both go together; both are obtained by the same merit; and both are received from the same hand: Act v. 31, 'Him hath God exalted with his right hand to be a prince and a saviour, for to give repentance to Israel, and remission of sins;' and 1 Cor. vi. 11, 'And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.' As by the virtue of his blood and sufferings he reconciled us to God; so by the almighty power of his grace, he doth cure and heal our natures, and imprint God's image upon our souls. The work of redemption would have ceased for ever if Christ had not paid our ransom for us, Ps. xlix. 8. So the work of renovation: Job. xiv. 4, 'Who can bring a clean thing out of an unclean? Not one.' Surely Christ hath purchased this grace, and purchased it into his own hands, not into another's; and sendeth forth his conquering and prevailing Spirit to bring back the souls of men to God. This work must not be disparaged, or looked upon as a low, natural, common thing; for this

is to lessen the benefit of the new creation, which is so much magnified in scripture.

2. The necessity of our co-operation, 'If we by the Spirit.' [1.] We may: [2.] We must.

[1.] We may. God hath given us gifts which are not in vain, the new nature or principle of grace infused into us, all which tend to weaken and mortify sin, Acts xv. 9, 'Purifying their hearts by faith.' Hope: 1 John iii. 3, 'He that hath this hope in him, purifieth himself as Christ is pure.' Love, which looketh backward or forward, 'teacheth us to deny all ungodliness and worldly lusts.' Tit. ii. 11-14. So that we may, or can, if we be not wanting to ourselves, do something to the crucifying of the flesh. Certainly after regeneration, we are or may be active; otherwise there would be no difference between the renewed and the carnal, and some of God's best gifts would be in vain. You are to improve the death of Christ to embitter sin to you by his sufferings; to improve the grace received; to pray for the supply of the Spirit; to retrench the provisions of the flesh; to walk as in the sight of God, and prepare for a better world; to maintain a constant conflict with sin, and watch over all your ways. There are means of grace appointed to weaken sin; as the word, and sacraments, and many providences, which might be of great use to you if you did improve them.

[2.] We must. For two reasons,—

(1.) That God may apply himself to us in our way.

(2.) That we may apply ourselves to God, and meet him in his way.

(1.) That God may apply himself to us in our way. God being our creator, doth preserve the liberty of his workmanship; he applyeth himself to every creature according to the nature of it, so as to improve it, not destroy it; he offereth no violence to our natural faculties, but super-addeth grace; draweth, that we may run, Cant i. 4; not hoisteth up, as dead things by pulleys and engines. The will is not compelled, but overcome by the sweet efficacy of grace; being actuated by God, we act under God; that is, by our own voluntary motion, and in a way of operation proper to us. I say, God influenceth all things according to their natural inclination; he enlighteneth by and with the sun, burneth by and with the fire; reasoneth with man; acts necessarily with necessary causes, and freely with free causes; draweth us with the cords of a man, Hos. xi. 4. Now we pervert this order, if we lie upon the bed of ease, and cry, 'Christ must do all.' Christ that doth all for you, doth all in you, and by you; he propoundeth reasons which we must consider, and so betake ourselves to a godly course; he showeth us our lost estate, the possibility of salvation by Christ, sweetly inviting us to accept of grace, that he may pardon our sins, sanctify our natures, and lead us in the way of holiness to eternal life.

(2.) That we may meet with God in his way. He hath appointed certain duties to convey and apply this grace; we are to lie at the pool, till the waters be stirred; to continue our attendance upon God with all diligence and seriousness, till he giveth grace. Mar. iv. 24, 'And he said unto them, Take heed what you hear; with what measure ye mete, it shall be measured to you; and unto you that hear, shall more be given.' God will have believers bestir and put forth them-

selves, and he will help them in and by their own endeavours. We must not idly think that grace will drop to us out of the clouds; he was an evil and a slothful servant that did not improve his talent. To neglect duty is to resist grace, and to run away from our strength. God hath promised to be with us, while we are doing; therefore we are to wait for this power in the use of all holy means, that our corruption may be subdued and mortified.

The *Use*. Is to exhort, with all diligence, to set about the mortifying the deeds of the body, by the Spirit.

Two things I shall press you to;—

1. Improve the death of Christ.
2. A right carriage towards the Spirit.

1. Improve the death of Christ. For the term, mortify, or crucify, often used in this matter, respects Christ's death; and everywhere the scripture showeth that the death of Christ is of excellent use for the mortifying of sin. I shall single out a few places: Gal. ii. 20, 'I am crucified with Christ.' Three propositions included: 1. Christ crucified. 2. Paul crucified. 3. With Christ. It doth not imply any fellowship with him in the acts of his mediation; there Christ was alone; only that the effects of his death were accomplished in him, a participation of the benefits of his mediation. So Rom. vi. 6, 'Knowing this, that our old man is crucified with Christ, that the body of sin may be destroyed, that henceforth we should not serve sin.' Then was there a foundation laid for the destruction of sin, when Christ died; then was the merit interposed, or price paid, and the obligation laid upon us to mortify it. Something there was to be done on God's part; the body of sin was to be destroyed, which intimateth the communicating of his Spirit of grace to weaken the power and life of sin; and something done on our part, that henceforth we should not serve sin. There was a time when we served sin; but being converted, we must change masters, and betake ourselves to another service, which will be more comfortable and profitable to us. One place more: 1 Pet. iv. 1, 'Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin.' That is, since Christ hath suffered for you, you must follow and imitate him in suffering also, or dying with him, namely, in dying to sin, as he died for sin; or mortifying our lusts and passions. For *ὁ παθὼν ἐν σαρκί*, 'one that hath suffered in the flesh,' or is crucified in his carnal nature, it hath not respect to suffering afflictions, but mortifying sins; for it is presently added,—'He hath ceased from sin,' given over that course of life; so 'that he should no longer live the rest of his life in the flesh to the lusts of men, but the will of God.' He inferreth the obligation of this correspondence and conformity from Christ's dying. From all these places we collect:—

[I.] It is an obligation. This was Christ's end, and we must not put our Redeemer to shame: 1 John iii. 8, 'For this purpose the Son of God was manifested, that he might destroy the works of the devil;' that the interest of the devil might be destroyed in us, and the interest of God set up with glory and triumph. Shall I go about to frustrate his intention, or make void the end of his death? cherish that which Christ came to destroy? tie those cords the faster, which he came to

unloose? By professing his name, we bind ourselves to die to sin: Rom. vi. 2, 'How shall we that are dead to sin, live any longer therein?' not *ab impossibili*, but *ab incongruo*.

[2.] That the death of Christ was a lively and effectual pattern of our dying to sin. For the glory of God, and our salvation, Christ died a painful, shameful, accursed death. Now we must crucify sin, Gal. v. 24; be crucified to the world, Gal. vi. 14. That is to say, Christ denied himself for us, and we must deny ourselves for him; he suffered pain for us, that we should willingly digest the trouble of mortification, and suffer in the flesh, in our carnal nature, as he did in the human nature.

(1.) The death of Christ was an act of self-denial; he pleased not himself, Rom. xv. 3; minded not the interest of that nature he had assumed; parted with his life in the flower of his age, when he had most cause to love it. And will you part with nothing, make it your business to please the flesh, and gratify the flesh? He loved you, and gave himself for you, and will not you give up your lusts?

(2.) The death of Christ was an act of pain and sorrow. Of all deaths, crucifixion is the most painful and shameful. Sinful nature is not extinguished in us without trouble; as sin is rooted in self-love, self-denial is a check to it; as this self-love is mainly a love of pleasure, or the delight we take in sin, so the pains of Christ's death check it. Shall we wallow in fleshly delights, when Christ was a man of sorrows? Christ's sufferings are the best glass wherein to view sin. Will you take pleasure in that which cost him so dear? He was mocked, spit upon, buffeted; he bare the shame due to our vain conversation; a malefactor was preferred before him. Therefore when you remember Christ's death, you learn how to deal with sin. The Jews would not hear of Christ's being king: 'Away with him;' 'we have no king but Cæsar.' Such an holy indignation should there be in a renewed soul: Rom. vi. 12, 'Let not sin reign therefore in your mortal bodies, that ye should obey it in the lusts thereof.' Let it not king it; we have no king but Christ.

(3.) It was a price paid, that we might have grace. Every true christian is a partaker of the fruits of Christ's death; and one fruit is, that we might die unto sin: 1 Pet. ii. 24, 'Who his own self, bare our sins in his own body on the tree, that we being dead unto sin should live unto righteousness.' This is communicated to us by the Spirit; he bought sanctification as well as other privileges: Eph. v. 25, 26, 'As Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.' And Tit. ii. 14, 'Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.' 1 Pet. i. 18, 'Redeemed us from our vain conversations.' We are ready to say, 'I shall never get rid of this naughty heart, renounce these sensual and worldly affections;' our hearts are so wedded to the interests of the flesh; but, Mat. xix. 26, 'With God all things are possible.'

2. Carry it well to the Spirit.

[1.] Believe that the Holy Ghost is your sanctifier, and resign up yourselves to him as such, that he may recover your souls to God.

This is but fulfilling our baptismal vow : Mat. xxviii. 19, 'Go baptize all nations, in the name of the Father, Son, and Holy Ghost.' To God the Father as your lord and happiness ; to Christ as your redeemer and saviour ; to the Holy Ghost as your guide, comforter, and sanctifier. We renew this consent in the Lord's Supper, that we may bind ourselves the faster to him, to submit to his spiritual discipline, that our cure may be wrought in us.

[2.] You must obey his sanctifying motions, for otherwise this resignation was in vain ; therefore we must faithfully endeavour, by the power and help which he giveth us, to mortify sin. We must strive against sin, and we must strive with them. To strive *against* him and resist him, argueth great profaneness, Gen. vi. 3 ; Acts vii. 51 ; not to strive *with* him, much neglect and laziness. You must strive with your hearts, when the Spirit is striving with you ; and take the season of his special help. It is not at our command, for 'the wind bloweth as it listeth ;' take it when you have it. It is an offence to the Spirit, when the flesh is obeyed before him ; men are easily entreated by sin, but deaf to his motions.

[3.] Use the appointed means by which the Spirit worketh. There are means of obtaining the Spirit at first, by the word and prayer. The Spirit is conveyed by some doctrine ; for God's operative power is applied to man as a reasonable creature, not for necessity. For the word : Gal. iii. 2, 'Received ye the Spirit by the works of the law, or the hearing of faith ?' So for prayer : If not for friendship's sake, Luke xi. 8, 13, yet because of his importunity. 'If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask it ?' Beg it of God, upon the account of Christ, Titus iii. 5, 6. But we speak now of another thing, not the gift of the Spirit at first, but the supply of the Spirit. It is gotten the same way ; the Spirit joineth his power and efficacy with the proper instituted means,—the word, which is the sword of the Spirit, Eph. vi. 17. This sword was made by the Spirit : 'Holy men spake as moved by the Holy Ghost.' Used by the Spirit to vanquish Satan : 1 John ii. 14, 'And the word of God abideth in you, and ye have overcome the wicked one.' It is used for the defence of the better part ; the sword of the flesh is the excessive love of pleasures, some carnal bait. And by it the power of the Holy Ghost came upon us : Acts x. 44, 'While Peter yet spake these words, the Holy Ghost fell on all them that heard the word ;' a spirit of sobriety, godliness, meekness, and the fear of the Lord. We cannot make use of this sword, without the Spirit : 1 Pet. i. 22, 'Seeing ye have purified your souls, in obeying the truth through the Spirit.' So sacraments : 1 Cor. xii. 13, 'And have been all made to drink into one Spirit.' Prayer ; looking up to God who helpeth us in our conflicts ; openeth their ears to discipline ; and commandeth that they return from iniquity, Job xxxvi. 10 ; and breaketh the yokeless disposition and opposition in our hearts.

[4.] To forbear those wilful sins, which grieve the Spirit : Eph. iv. 30, 'Grieve not the Spirit ;' 1 Thes. v. 19, 'Quench not the Spirit ;' do not provoke him to withdraw his assistance from us ; as David was sensible of his misery : Ps. li. 10, 11, 12, 'Create in me a clean heart,

O God, and renew a right spirit within me; cast me not away from thy presence, and take not thy Holy Spirit from me; restore unto me the joy of thy salvation, and uphold me by thy free Spirit.'

## SERMON XX.

*Ye shall live.*—ROM. VIII. 13.

WE come now to the promise, 'ye shall live.'

*Doct.* That life is promised to those that seriously improve the assistances of the Spirit, for the mortifying of sin.

*First.* What is the life here promised,—the life of grace, or the life of glory? I shall give my answer in three considerations.

1. The more we die unto sin, the more fit we are to live that new life which becometh christians, or new creatures; for mortification and vivification do mutually help one another. So much sin as remaineth in us, so far is the spiritual life clogged and obstructed; therefore it is called a weight that hangeth upon us, and retardeth and hindereth us in all our heavenly flights and motions, Heb. xii. 1. That weight is there explained to be sin, that doth easily beset us; it is the great impediment to the heavenly life, and maketh our progress therein slow and troublesome. Well then, the more these inordinate inclinations are broken and mortified, the more we are alive unto righteousness, as the scripture every where witnesseth; and the more we tame and subdue the flesh, the more doth the spirit or better part thrive and prosper; therefore it may be truly said, 'If ye through the Spirit do mortify the deeds of the body, ye shall live,'—that is, spiritually.

2. The spiritual life is the pledge and beginning of the life of glory. Here it is begun by the Spirit, and there perfected; the spirit of holiness is the surest pledge of a resurrection to eternal life, as I proved, ver. 10. 11. The reasonable nature inferreth immortality, and the new nature a blessed immortality; everywhere the new birth is made the seed of eternity, called therefore the immortal seed, 1 Pet. i. 23. And he that is born of God is said to have eternal life abiding in him; he hath the pledge, and earnest, and first-fruits of it; the spiritual life consists in the knowledge, love, and contemplation of God, and perfect love and subjection to him; so that if it were meant of the life of grace, the life of glory cannot be excluded.

3. As it cannot be excluded, so it is principally intended; as is evident,—partly, because it is put in opposition to death, which is the fruit of the carnal life; 'if ye live after the flesh, ye shall die;' such a life is intended as is directly opposite to that death. And partly, because it is propounded by way of motive, and motives are seldom taken from things co-ordinate, such as are vivification and mortification, a dying to sin; but from things of a superior rank and order, as the glorious reward is to duty. And partly, because this suiteth with

the apostle's scope, that justified persons shall not be condemned, but glorified, because of the life of the Spirit in them.

*Secondly.* To confirm the point;—

1. By Scripture. The offer of eternal life is every where propounded in scripture, as the great encouragement of all our endeavours, either in subduing sin, or perfecting holiness: as Prov. xii. 28, 'The way of righteousness is life, and in the path thereof is no death.' There is the hope of life asserted, and the fear of death removed. Death elsewhere is propounded as the reward of sin, and life as the great motive to keep us in the true love and obedience of God: Gal. vi. 8, 'He that soweth to the Spirit, shall of the Spirit reap life everlasting;' so Ezek. xviii. 18, 'Because he considereth, and turneth away from all his transgressions which he hath committed, he shall live and not die.' The one is removed, the other asserted; the one is the wages of sin, the other the fruit of God's mercy and free gift; death we naturally abhor; and life we naturally love; therefore the one is threatened, the other promised.

2. To prove it by reasons.

[1.] If we partake with Christ in one act, we shall share with him in all; if dead with him, we shall live with him: Rom. vi. 8, 'If we be dead with Christ, we believe that we shall live with him.' That is, if we imitate Christ in his death, then we have sure grounds of believing that after his example we shall have a joyful resurrection to eternal life. He had said before, ver. 5, 'If we be planted in the likeness of his death, we shall be also in the likeness of his resurrection;' that is, be first raised from the death of sin to the life of grace; and then the life of grace shall be swallowed up in the life of glory.

[2.] The mortified soul is prepared to enjoy the heavenly life; as being weaned from worldly and sensual delights: Col. i. 12, 'Who hath made us meet to be partakers of the saints in light.' There is a double meetness; first, a meetness in point of right; secondly, a meetness in point of congruity and preparation of heart; the one respects God's appointment, those who are qualified according to the covenant; the other, the suitableness of our affections.

(1) They are in respect of God deemed meet and worthy, whom God vouchsafeth to account worthy. Thus he doth the mortified, as we proved before; he then that would live when he is dead, must die when he is alive.

(2.) Preparation of heart. Heaven would be a burden to a carnal heart, that hath no delight in communion with God, or the company of the saints, or an holy life. What would he do with heaven? A Turkish paradise would suit better with such sensual and brutish souls. Now those who are dead to the flesh and the world, do the better relish those things which are heavenly; it is not their trouble, but their happiness; they have the consummation of their hopes and aims.

[3.] They desire this life, and groan and wait for it; which desires, groans, and longings, being stirred up in them by God's Spirit, will not be in vain. They cannot be satisfied with the wealth, pleasures, and honours of the world; they must enjoy something beyond all these things, and that is God; and here they enjoy him but imperfectly. The more the flesh is mortified, our desires to love, know, and enjoy God.



are more kindled in us. Now by this these are marked out as heirs of promise; for God infuseth the desire, that they may be satisfied; and where they are laborious, they will certainly be satisfied; for otherwise God would entice us to the pursuit of a happiness, which he never meaneth to give.

[4.] God promiseth it to the mortified, the more to sweeten the duty. Those that think it is easy to forsake sin, never tried it. Mortification is of a harsh sound in a carnal ear; to contradict our carnal desires, and displease the flesh, which is so near and dear to us, will not easily down with us. God might exact it out of sovereignty, but he proponndeth rewards; if we must pass through a strait gate and narrow way, it leadeth unto life, Mat. 7. 14. Sin is such a disorderly thing, and doth so invert the course of a rational nature, that we should part with it by any means; but especially when the case is so stated, that we must live or die for ever. This motive should work upon us, because of our desires and fears.

(1.) Our desires. Corrupt nature will teach us to love ourselves, and so to desire happiness, which we cannot enjoy, if we live not; for the dead are neither capable of happiness nor misery. Though we are unwilling to deny the flesh, or renounce the credit, profit, or pleasure of sin, or grow dead to the world, or worldly things, yet we are willing enough for life and happiness; therefore God promiseth that we desire, that we may submit to those things which we are against; as we sweeten bitter pills to children that they may swallow them down the better; they love the sugar, though they loathe the aloes. So God would invite us to our duty by our interest; if mortification be an unpleasing task, it conduceth to our life: Prov. viii. 35, 36, 'He that findeth me, findeth life,' saith wisdom, 'and he that sinneth against me, wrongeth his own soul; and he that hateth me, loveth death.' Who would be so unnatural as to wrong his own soul? to murder himself, to court his own death and destruction? It is not only against the dictates of grace, but the desires of nature. There is nothing can be supposed to enfeeble this argument, but these two things,—(1st.) Men's vehement addictedness to their carnal courses, that they will rather die than part with them. (2nd.) That this life, which the promises of the gospel offer, is an unknown thing, it being to be enjoyed in the other world. Both are truths, yet the motive is still forcible.

(1st.) How addicted soever men are to any outward thing, yet to preserve life, they will deny themselves: Job. ii. 4, 'Skin for skin, and all that a man hath will he give for his life.' It was a truth, though it came out of the devil's mouth. Nothing is so dear to a man as his own life; men will spend all that they have upon the physician to recover their health, Luke viii. 43. Yea, they will hazard the members of their own body, cut off a leg or an arm, for preserving life; and shall not we part with a lust to get life? Who would sell his precious life at such a cheap rate, as the pleasing of a vain and wanton humour?

(2d.) But this life, which is not a matter of sense, but of faith, is not likely to be much valued.

Answer. There is some inclination in the heart of man to eternal life; nature gropeth and feeleth about for an eternal good, and an eternal good in the enjoyment of God, (Acts. xvii. 27), as blind men

do in the dark. Though man by nature lieth in gross ignorance of the true God, as our lord and happiness; yet the sense of an immortality is not altogether a stranger to nature. Such a conceit hath been rooted in the minds of all nations and religions, not only Greeks and Romans, but barbarians, and people least civilized; they have thought so, and been solicitous of a life after this life. Herodotus telleth us that the ancient Goths thought their souls perished not, but went to Zamblaxis, the captain of their colony, or founder of their nation; and Diodorus Siculus, of the Egyptians, that their parents and friends when they died, went to some eternal habitation. Modern heathens, when they are asked about eternal life, and judgment to come,—as to judgment to come, they know it not; but this thing they know, that the condition of men and beasts is different: but what their condition after this life is, they cannot tell; whether they live above or below the earth, but that they subsist and have a being, is their firm persuasion; and therefore are wont to assign to the dead part of the goods which they possessed; if they lose anything, they think some of their friends in another world have taken it to supply their wants there. The Chinese are fully persuaded of a state of happiness and torment after this world. Acosta telleth us, in Peru they were wont to kill some of their slaves, to attend the dead in the world to come; and so Mexico, and other places. It is enough for us that it is an inbred notion or tradition, received from hand to hand by their ancestors; such a conception is not a stranger to human nature; and the nearer any lived to the first original of mankind, the more clear and pressing hath been the opinion hereof; lapse of time, which ordinarily decayeth all things, hath not been able to deface it out of the minds of men; who though they have been gradually depraved and degenerated, according to the distance by which they have been removed from their first originals, yet they could never wholly blot out the sense of an immortal condition after this life; nor could any solid and undubitable reasons be brought against it, to convince it of falsity. Well then, this persuasion being spread through the universe, and with extreme forwardness received by all nations, has borne up against all encounters of time, and constantly maintained itself in the midst of so many revolutions of human affairs, even among them with whom other truths are lost, and who in a great degree have forgotten humanity itself. Certainly this motive hath its use, for the reducing of man to God, especially of those who have been bred in the bosom of the church.

(2.) The argument is of great force in regard of our fears. We desire life, but guilt maketh us fear death. Sin impreseth this torment upon the consciences even of those who little know what sin meaneth: Rom. i. 32, 'They know the judgment of God, and that those who commit such things as they do, are worthy of death.' Natural conscience looketh upon sin as mortal and baneful, and knows not how to be delivered from this fear. Nature owneth a distinction between good and evil; and for evil, feareth a punishment; because of those natural sentiments which we have of God, as a holy and just God. Therefore now this tender of life is made to them that not only desire happiness, but are in bondage through fear of death, and by the christian doctrine involved in the curse of the law, and obnoxious to the flames of hell.

Therefore for sinners to hear of life, must needs be an inviting motive. Mortify sin, and it shall not hurt you; you shall live. The sting of sin, which so torments you, shall be plucked out: Ezek. xviii. 13, 'Repent, and iniquity shall not be your ruin.' We are all sinners; but how shall we do that sin may not be baneful to us? Deal gently with it, and it stingeth you to the death; deal severely with it, and it shall do you no harm. When we are dead to sin, we shall not die by sin; you have deserved death; but life is offered, if you will use God's healing methods to get rid of so great a mischief.

*Thirdly*, I will show you the expediency of the promise; and that we may make use of such a motive as is drawn from the consequence,—the death which followeth the carnal life, and that eternal life which by the merciful grant of God is the fruit of mortification. For many question whether it be a true mortification which looketh to the reward; they say we must work *from* life, but not *for* life.

I answer, 1. To be over-spiritual and nice above the word, which is the true instrument of sanctification, doth not cherish religion, but quench it. We may make use of God's motives, without sin; why doth God plead with us so often upon the terms of life and death, but that we may plead with ourselves? I know no reason to press men to a holiness abstracted from all respect to the reward. I confess it is a base self-seeking, to eye outward advantages in religious endeavours; for then the end is far beneath the work, and the spirit is made to serve the flesh, not the flesh the spirit; and by-ends taint us, but do not refine us.

2. The doubt proceedeth upon a mistake of the reward. What is this life propounded, but the seeing, loving, and enjoyment of God, and the adoring and praising of God? And can it be a fault to aim at these things? Doth not the tendency of the new nature directly carry us to them, as the perfection of that estate unto which we are called by Christ, as naturally as the seed cast into the earth works through the clods to get up into stalk and flower? Indeed the objection is fit for them that look for a carnal heaven, as the Jews did for a carnal Messiah, a heaven that consists in ease and fleshly delights. However, to deal throughly in this argument: In the life and happiness which we expect, two things may be considered:

[1.] The nature of that life and happiness.

[2.] The personal benefit and comfort that hence results to us.

[1.] The nature of that happiness consisteth in seeing God, and being like him: 1 John iii. 2, 'When he shall appear, we shall be like him, for we shall see him as he is.' To aim at this is a fruit of the new nature, which aimeth at a perfect fruition of God, and conformity to him. Surely this cannot be in any reason questioned or scrupled at, as our great end. For it is a pure motive, and doth engage the soul to the greatest and best tempered strictness that is imaginable: 1 John iii. 3, 'He that hath this hope,'—the hope spoken of in the former verse,—'purifieth himself as Christ is pure;' is every day growing up into a nearer conformity to Christ, whom he hopeth to see, and to be more perfectly like him hereafter. He whose heart is set upon the vision of God, and that pure and sinless estate which he shall enjoy in heaven, that man hath not a light tincture of religion, but is deeply

dyled into the spirit of it ; for such things cannot be seriously and really minded without grace ; yea, no act we do is religious, unless it be directed and influenced by this aim and end. It is a rooted thought ; or the impression of a powerful habit.

[2.] There is a personal benefit and happiness which resulteth to us from the fruition of God ; as we are freed from the pain and sorrows of this life, in which respect it is often called a rest ; especially as we are freed from the misery of those that die in their sins, in which respect it is often called salvation ; and most especially, as the soul, fully sanctified, dwelleth in a glorified and immortal body, enjoying all the content and happiness belonging to such an estate. Now of this the objection may be supposed to speak ; namely, as we are without misery, in an endless state of blessedness both as to our souls and bodies. Now this is a matter of faith, and therefore cannot be the fuel of hypocrisy ; temporal convenience may be such ; as credit, reputation, and respect in the world are ; and therefore this we labour for, and aim at.

3. We must distinguish between *ratio formalis* and *ratio motiva* ; our first motions and inducements, and the formal and proper reasons of our love to God ; we first love God for his benefits, and they are still motives to quicken and increase our love ; but afterwards we love and delight in him for his excellences, both essential and moral, the perfection of his being and holiness. That which first draweth our hearts to God, is his benignity and bounty, his offers of pardon and life ; and we must look at those, or we shall never begin with God ; but afterwards we love him upon other reasons ; and holiness itself hath our heart and love.

To bring it to the case in hands. That hatred is most pure, which is carried out against sin, as sin ; because of the contrariety that is in it against the pure and holy nature and law of God : Ps exix. 140, 'Thy word is very pure, therefore thy servant loveth it.' And so by consequence to hate sin as it is *ἀνομία* a transgression of this pure and righteous law ; but this is not our first, or only motive of obedience and thankfulness to God. Surely what things were necessary to preserve man in his natural frame, are necessary to reduce and bring him back again into it, and to preserve him in it when once reduced ; such were penalties and rewards, life and death ; yea, much more now the enemy hath invaded us. Therefore besides the inclination of the new nature, which carrieth us to God, and holiness, and heaven,—our happiness, well-being, and personal benefit, are good and powerful motives.

4. There is a threefold use of the reward of life in this work of mortification.

[1.] To quicken a backward heart, which hangeth off because we are loath to come under so severe a discipline. Sorrow for sin is troublesome to the flesh, but the reward sweeteneth it. A carnal man thinketh that if he should give up himself to this course, he shall never see a merry day more, but grow mopish and melancholy. Now when the flesh paints out the spiritual life in such a black and dark lineaments, it is good to reflect upon the glorious life that shall ensue. There is some difficulty at first, though not so much as the flesh imagineth ; but it will turn to eternal life and peace. Christ keepeth the best

at last; Satan may set out his best commodities at first, but the worst come after. Christ may begin with you roughly; but the longer you are acquainted with him the better. When you come to die, you will not repent that you have not pleased the flesh, and satisfied your carnal desires. It is good to consider what things will be at the end, either of the carnal or spiritual life. The devil seeketh to glut men in their best days with the sweetest pleasures and contentments; but at last, O the misery, the shame, the horror! Therefore it is good to reflect upon the issue of things, that we may not stand off from God. Consider not what they are now, but what they will be hereafter: 2 Cor. vii. 10, 'For godly sorrow worketh repentance to salvation, not to be repented of.' Many have repented of their carnal mirth; never any of their godly sorrow.

[2.] In your conflict, to baffle a temptation. Heaven and hell should always be before the eyes of a watchful christian, but especially in actual conflicts, that you may declare your higher esteem of your hopes, than all the baits that are presented to you in the temptation. God hath promised better things. Moses counterbalanced the pleasures of sin, with the recompence of reward, Heb. xi. 25, 26. The devil offereth you to your loss; the glory set before you doth outweigh all.

[3.] To put us upon a conformity, and greater suitableness to our hopes: 1 John iii. 3, 'He that hath this hope in him, purifieth himself as Christ himself is pure.' I hope for such a pure estate; shall I allow either stains in my soul, or spots and blemishes in my conversation? 2 Pet. iii. 14, 'Seeing ye look for such things, be diligent that you may be found of him in peace, without spot, and blameless.' They do not look for such things, that are not careful to clarify and refine their souls for the present.

*Fourthly.* I shall show the sufficiency and powerfulness of this motive. 1. Because of the certainty of this life promised. Surely there is a life after this life is ended; nature guesseth at it, but Christ hath brought it to light, 2 Tim. i. 10. The Scripture revealeth it as the great benefit promised by Christ: 1 John ii. 25, 'And this is the promise that he hath promised us, even eternal life;' it argueth for it: 1 Cor. xv. 19, 'If in this life only we have hope in Christ, we are of all men most miserable.' God would not proselyte us to a religion that should be our undoing, and make us more miserable than other men, by a voluntary denying of the pleasures of the flesh, and exposing us to sufferings from others. It giveth us a visible demonstration of it, by Christ's resurrection and ascension; he is gone into that glory which he spake of: 1 Pet. i. 2, 'Who by him do believe in God, that raised him up from the dead, and gave him glory.' God's expressions about it are strong and clear, but our persuasions of it are too weak, or else a small contentment would not so often persuade us from our duty. Surely we doubt of the reality of the world to come, or else we would be sooner persuaded to curb the flesh, and restrain its desires, and wean ourselves from a vain world, that we may be prepared for a better.

2. The excellency of this life above all other lives that may be compared with it.

[1.] With life natural; so it is a glorious life, and it is eternal.

First, a glorious life ; for we live immediately upon God, who is all in all to us ; not only the soul, but the body, is incorruptible and spiritual. The contentments of the present life are base and low ; it is called 'the life of our hands ;' because with much labour we get the provisions necessary to supply it. It is a life patched up by the creatures ; we have our clothing from the sheep, and silk-worm ; our food out of the earth, or things nourished by the earth. We are forced to ransack all the store-houses of nature, that we may keep up a ruinous fabric, which is ready to drop down upon all occasions : 1 Cor. vi. 13, 'Meats for the belly, and the belly for meats, but God shall destroy both it and them.' But there the contentments are high and noble, and our faculties are more enlarged. Then, if ever, it is our meat and drink to do our Father's will. Secondly. The life is eternal ; we are never weary of it, and never deprived of it. The present life is a kind of death ; like a stream it floweth from us as fast as it cometh to us. It is called a vapour (Jam. iv. 14,) that appeareth, and disappeareth ; a flying shadow, Job. xiv. 2. We die as fast as we live ; it is no permanent thing ; but there our years shall have no end ; the pain and trouble of duty is short, but the reward is eternal.

[2.] Compare it with life spiritual ; this is like it but differeth from it ; it is a blessed and perfect life. First, it is a blessed life, free from all miseries ; all tears are wiped from our eyes, and sorrow and pain shall be no more ; we shall always be before the throne of God, and behold the glory of Christ, and live in the company of saints and angels ; but the spiritual life doth not exempt us from miseries, rather it exposeth us to them. To outward troubles it doth : 2 Tim. iii. 12, 'Yea, and all that will live godly in Christ Jesus must suffer persecution.' And as to inward troubles, we are not freed from all doubts of God's love ; though the wounds are cured, the scars remain ; Absalom when pardoned, was not to see the king's face. Secondly, it is a perfect life. There is a perfect freedom, not only from misery, but from sin. There is no spot or wrinkle on the face of the glorified saints, Eph. v. 27. Here the spiritual life is clogged with so many infirmities and corruptions, that the comfort of it is little perceived ; as a child in infancy, for all his reason, knoweth little of the delights of a man.

Here we only get so much grace as will keep us alive, in the midst of defects and failings, and have much ado to mortify and master corruption ; but then it is nullified and quite abolished, that we shall never be in danger of sinning again. Oh, think then of this blessed estate ! believe it, for God hath revealed it ; hope for it, because Christ hath promised it ; and if you submit to the discipline of the Spirit, you shall be sure to find it. Christ, when he went to heaven, sent the Spirit to lead us thither where he is ; and the great preparation he worketh in us, to make us capable of this blessed estate, is by mortifying the deeds of the body ; the sooner that is done, the more meet and ready you are.

*Use.* Let all this that hath been spoken, quicken you to mortification. Many things are required of us but the blessing of all cometh from the Spirit. The two great means we have already handled ; but now some more.

1. The heart must thoroughly be possessed of the evil of sin; we think it no great matter, and so give way to it, and pass it over as a matter of nought. Oh, let it not seem a light thing to you; do not dandle it, or indulge it, or stroke it with a gentle censure; it is the creature's disobedience and rebellion against the absolute and universal sovereign: 1 John iii 4, 'He that committeth sin, transgresseth also the law; for sin is a transgression of the law.' It is a depreciation and contempt of God's authority: 2 Sam. xii. 9, 'Wherefore hast thou despised the commandment of the Lord, to do evil in his sight?' It is the deformity of the noblest creature upon earth, Rom. iii. 24. We have sinned, and are come short of the glory of God. A stain so deep, that nothing could wash it away but the blood of Christ, Heb. ix. 14; a flood that drowned a world of sinners, but did not wash away their sin: 2 Pet ii. 5, 'Bringing in the flood upon the world of the ungodly.' Hell itself can never end and purge it out; therefore it hath no end. God loathed the creature for sin, and nothing else but sin; his own people, Deut. xxxii. 19, 'he abhorred them because of the provoking of his sons, and of his daughters.' God doth not make little reckoning of sin; he doth not overlook it; why should we?

2. Watchfulness not only against less acts, but lusts; not only lusts, but tendencies; especially an ill habit of soul,—pride, worldliness, or sensuality: Mark iii. 37, 'What I say unto you,—I say unto all, watch.'

3. With watching must go prayer: Mat. xxvi. 41, 'Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.' For God is our preserver; we watch, that we may not be careless; and we pray, that we may not be self-confident.

4. Keep up heart government: Prov. xxv. 28, 'He that ruleth not his spirit is like a city whose wall is broken down,' a thoroughfare for temptations, open to every comer. Unbridled passions and affection will soon betray us to evil, if anger, envy, grief, fear, be not under restraints. As in a town that is broken down and without walls, the inhabitants may go and come at pleasure, night and day; there is nothing to hinder, no gates, no bars, friend or foe; there is nothing to hinder egress or regress; so it is with an ungoverned soul.

5. Live always as in the sight of God: 1 John iii. 6; Eph. v. 11, 'He that doth evil, hath not seen God.' Job xxxi. 4, 'Doth not he see my ways, and count all my steps?' A serious sight of God is a great check and awe to sin; 'Will he force the queen before my face?' Shall we sin, when God looketh on?

6. Serious covenanting with God, or devoting ourselves to him: 1 Pet. iv. 12, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God;' and Rom. vi. 13, 'Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.'

7. Humiliation for sin. This checketh the pleasure we take in it; this is begun in fear, continued in shame, and carried on further by

sorrow, and ended in indignation; we fear it as damning; we are ashamed of it as defiling; we sorrow for it, as it is an act of unkindness against God; and we have indignation against it, as unsuitable to our glorious hopes, and present interest: Isa. xxx. 22, 'And thou shalt cast them away as a menstruous cloth; thou shalt say unto it, get ye hence.' Hos. xiv. 8, 'Ephraim shall say, what have I any more to do with idols?' This is the soul's expulsive faculty.

8. Thankfulness for the grace received: 1 Sam. xxv. 32, 33, 'Blessed be God, that kept me from shedding of innocent blood;' Gen. xx. 6, 'I withheld thee from sinning against me.' Disappointments of providence, restraints of grace, the power of saving grace: Rom. vii. 25, 'I thank God through Jesus Christ our Lord.'

9. Diligence in God's work. Standing pools are apt to putrify; when men are not taken up for God, they are at leisure for evil: 2 Sam. xi. 2, 'And it came to pass in the evening tide, that David arose from his bed, and walked upon the roof of the king's house, and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon, and the king sent for her,' etc.

10. The remembrance of the other world, whither you are hastening: 1 Pet. ii. 11, 'I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.' You need not long for the flesh-pots of Egypt, when you are going to a land that floweth with milk and honey.

## SERMON XXI.

*For as many as are led by the Spirit of God are the sons of God.—*  
ROM. VIII. 14.

THESE words are given as a reason of what went before; that which immediately went before is a promise of eternal life to those who by the Spirit do mortify the deeds of the body. The reason may be supposed to relate to the promise, or the qualification: first, to the reward promised. Thus; they shall live in eternal happiness and glory, for they are the sons of God; if we be children, God will deal with us as children, bestow the inheritance upon us, and therefore we shall live. Secondly, the qualification. They do by the Spirit mortify the deeds of the body; the Spirit of God sustaineth a double relation,—as our sanctifier, and our comforter. The former is proper to this place; he is our sanctifier, either with respect to the first infusion of grace, or the continual direction and ordering of grace so infused. Now this must be interpreted with respect to the twofold work of a christian, the mortifying of sin, or the perfecting of holiness; his restraining or inviting motions. The first belongeth to the one, the second to the other; if we obey the Spirit's motions in the curbing and restraining evil, and subduing our proneness thereunto, then we shall live; 'for as many as are led,' etc. He proveth it *a signo*