

demnation again, but every known, wilful sin, puts us to get a new extract of our pardon: 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, who is the propitiation for our sins.' By sin your title is made questionable, and your claim made doubtful; repenting and forsaking sin is necessary when we have been foiled by sin, that we may have a new grant of a pardon.

SERMON II.

For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. viii. 2.

That these words are brought as a proof of the former assertion, is clear from the causal particle, *For*; but whether they are a proof of the privilege or qualification, is usually disputed. I think of both; as when they are explained will appear. Therefore I shall first open the words, and then suit the proof to the foregoing assertion.

First, In opening the words observe,—

1. Here is law opposed to law.

2. By the one we are freed from the other.

[1.] There is a perfect opposition of 'the law of the spirit of life in Christ Jesus, to the law of sin and death.' Here is law against law, and the spirit against sin, and life against death. Now, what are these two laws? I think they may be explained by that of the apostle: Rom. iii. 27, 'Where is boasting then? it is excluded; by what law? of works? nay, but by the law of faith.' What is there called the law of works, and the law of faith, is here called the law of the spirit of life, and the law of sin and death; in short, by these two laws is meant the covenant of works, and the covenant of grace.

(1.) The covenant of grace is called the 'law of the spirit of life in Christ Jesus.' A law it is, for it hath all the requisites of a law, a precept, and a sanction. They err certainly, that tell us the gospel is no law; for if there were no law, there would be no governor, and no government, no duty, no sin, no judgment, no punishment, nor reward. But of that more by and by.

(2.) A law of the spirit it is. Not only because of its spiritual nature, as it cometh nearer and closer to the soul than the law of outward and beggarly rudiments; and therefore Christ called the ordinances of the gospel, 'spirit' and 'truth:' John iv. 24,—spirit, in opposition to the duties, or the legal administrations, which are called 'carnal ordinances:' Heb. ix. 10; and truth, in opposition to them again, as they are called 'shadows of good things to come,' Heb. x. 1. In this sense the gospel or new covenant, might well be called the law of the spirit; but not for this reason only, but because of the power of the spirit that accompanieth it; as 'tis said: 2 Cor. iii. 6, 'Who hath made us able ministers of the New Testament, not of the letter but of the spirit: for the letter killeth, but the spirit giveth life.' *Lex jubet, gratia juvat*; and the grace of the gospel is the gift of the spirit.

(3.) 'Tis called the spirit of life, because through the preaching of the gospel we are renewed by the Holy Ghost, and have the new life begun in us, which is perfected in heaven; and we are said: Gal. ii. 19, 'To be 'dead to the law, that we may live unto God;' that is, that by virtue of the Spirit of Christ dwelling in us, we may live righteously and holily to the glory of God.

(4.) It is the spirit of life in Christ Jesus, partly because he is the author and foundation of this new covenant; and partly, also because from him we receive the spirit, as from our head. We have the 'unction from the holy one:' 1 John ii. 10; and the renewing of the Holy Ghost is shed upon us abundantly through Christ Jesus our Lord: Titus iii. 6. Thus I have plainly opened the first law mentioned. Let us address ourselves to the second.

[2.] The law of sin and death. Thereby is meant the covenant of works, which inferreth condemnation to the fallen creature, because of sin; and in part the legal covenant, not as intended by God, but used by them; it proved to them a law of sin and death, for the apostle calleth it 'the ministration of death:' 2 Cor. iii. 7, and verse 9, 'a ministration of condemnation.' Now, because it seemeth hard to call a law given by God himself, a law of sin and death, I must tell you it is only called so, because it convinceth of sin, and bindeth over to death; and that I may not involve you in a tedious debate, I shall expedite myself by informing you, that the law of works hath a twofold operation, the one is about sin, the other about wrath, or the death threatened by the law.

(1.) About sin, its operation is double.

(1st.) It convinceth of sin, as it is said: Rom. iii. 20, 'By the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin.' That is, the use of it is to bring us to an acknowledgment of sin and guilt; for when the law sets before a man what God commandeth and forbiddeth, and a man's conscience convinceth him that he hath offended against it by thoughts, lusts, words, deeds, he findeth himself a sinner, and his heart reproacheth him as one that is become culpable and guilty before God; so that all are concluded under sin by the services of that covenant. Neither will the legal covenant help him, for that is rather an acknowledgment of the debt than a token of our discharge—a bond rather than an acquittance; 'an handwriting of ordinances against us:' Col. ii. 14; which did every year revive again the conscience and remembrance of sins: Heb. x. 3.

(2nd.) The other operation of the law about sin is, that it irritateth sin, and doth provoke and stir up our carnal desires and affections, rather than mortify them. For the more carnal men are urged to obedience by the rigid exactions of the law, the more doth carnal nature rebel; as a bullock is the more unruly for the yoking, and a river, stopped by a dam, swells the higher. The law requireth duty at our hands, but confers not on corrupt man power to perform it, and denounceth a curse against those that obey not, but giveth no strength to obey. That it is so is plain by that of the apostle: Rom. vii. 5, 'When we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death.' While we were under the dominion of corrupt nature, sins that were discovered by the law were also irritated by the law, as ill vapours are discovered and

raised by the sun, which where hidden in the earth before; and so sin brought forth those ill fruits, the end whereof is death. But this is not to be charged on the law of God, but the perverseness of man; for the proper use of the law is to discover and restrain sin, and weaken it; not to provoke and stir it up. See how the apostle vindicateth God's law: Rom. vii. 7, 8, 'What shall we say then? is the law sin? God forbid: nay, I had not known sin but by the law: for I had not known lust unless the law had said, Thou shalt not covet: but sin, taking occasion by the commandment, wrought in me all manner of concupiscence.' Thus he answereth the objection,—If sin grow more powerful in us by the law, then is the law sin? No, far be it from our thoughts; the law is not the cause, but the occasion only, as sin showeth its power upon the restraint. Well, then, the ceremonies of the legal covenant do not mend the matter, for these are but a weak fence about our duty, and bridling more of our liberty, stubborn man spurneth the more against the law of God, and will not be subject to it.

[2.] The other operation of the law is about death, or the judgment denounced against sin; and so it is said, 'the law worketh wrath:' Rom. iv. 15, as it bringeth punishment into the world, and revealeth God's wrath against the transgressions of men, and raiseth the fears of it in our consciences; and it is called the law of death, because unavoidably it leaveth man under a sentence of death, or in a cursed and lost estate by reason of sin. These are the two laws.

2. By one law we are freed from the other. The apostle saith *me*, but he personateth every believer; they are all freed by the covenant of grace, from the bond and influence of the covenant of works; so it is a common privilege; what belongeth to one belongeth to all.

Secondly, My second part is to suit the words as an argument to confirm the former proposition.

1. They confirm the privilege, 'There is no condemnation to those that are in Christ.' They are free from the law of sin and death. He that is freed from the law is acquitted from condemnation; it can have no power over him.

2. The description is double: first, from their internal estate; they are in Christ; therefore they have the privileges and advantages of his new law—of the law of the spirit of life, which is in Christ Jesus: secondly, their external course, 'They walk not after the flesh but after the spirit.' They have a spirit, and a quickening sanctifying spirit, grace given them in some measure to do what the law enjoineth. Being under Christ's holy government, saith Diodate, they are freed from the deadly tyranny of sin by the spirit of life, freed from the yoke and dominion of sin, which bringeth death, and so 'walk not after the flesh but after the spirit.' This I think to be the true meaning of the words.

Now I come to the doctrines.

Doct. 1. That the new covenant is the law of the spirit of life in Christ Jesus.

2. That the new covenant giveth liberty (to all that are really under it) from the slavery of sin, and the condemning power of the law.

For the first point, that the new covenant is the law of the spirit of life in Christ Jesus. I shall divide it and prove,—

1. That the new covenant is a law.

2. That 'tis the law of the spirit of life in Christ Jesus.

First. That 'tis a law. That the gospel hath the force of a law, I shall evidence by these considerations,—

1. That man, being God's creature, is his subject, and standeth related to him, as his rightful governor, and therefore is to receive what laws he is pleased to impose upon him: Is. xxxiii. 22, 'The Lord is our judge, the Lord is our law-giver, the Lord is our king, and he will save us;' and James iv. 21, 'There is one law-giver, who is able to save and to destroy.' Our subjection to God, as our sovereign, is built on our total and absolute dependence upon him, both for our creation and preservation; for we could neither make ourselves, nor preserve ourselves; and therefore we are subject to the will of another, whose we are, and whom we should serve.

2. Man as a reasonable and free agent is bound voluntarily to yield up himself in subjection to his proper lord. All the creatures are under the government of God, and so in a sense are under a law; for there is a certain course, within the bounds of which their natures and motions are limited and fixed: Ps. cxix. 91, 'They continue to this day, according to thine ordinances: for they are all thy servants;' and, Ps. cxlviii. 6, 'He hath established them for ever, and made a decree beyond which they shall not pass:' so Prov. viii. 29, 'He gave to the sea his decree, that the waters should not pass his commandments.' All creatures are balanced in a due proportion, and guided in their tract and course by an unerring hand, which is a kind of law to them. So man, as a creature, is subject to the direction of God's providence, as other creatures are; but as a reasonable creature he is capable of moral government, and of a law, properly so called; for so he hath a choice of his own, a power of refusing evil, and choosing good. Other creatures are ruled by a rod of iron, God's power and sovereignty; but man, whose obedience depends upon choice, is governed by laws which may direct and oblige him to good, and warn him and drive him from evil. Man is apt to be wrought upon by hopes and fears, which are the great instruments of government; by hopes of reward, and fears of punishment; and therefore he, not only out of his own interest, but duty to his creator, is bound to give up himself to do the will of God. This is called for; 2 Chron. xxx. 8, 'Yield yourselves to the Lord;' and 2 Cor. viii. 5, 'They first gave themselves to the Lord;' and Rom. vi. 13, 'Yield yourselves to the Lord;' and in many other places.

3. Man, being bound to obey the will of God, needeth a law from God to constitute his duty, and direct him in it; for without his laws, the subject cannot know what is due to his sovereign, nor can man understand what his duty is to his creator. In innocency he gave him a law written upon his heart, for God made him 'holy and righteous,' Eccles. vii. 29, and he was to perform such actions as became an holy and righteous creature; his nature bound him and fitted him to love God, and his neighbour and himself in a regular and due subordination to God. This law was sufficient to guide him while he stood in his integrity, and to enable him to please God in all things; for this law written upon his heart was both his rule and his principle. But consider men in their fallen estate; surely they needed a law, and that God

should show them what was good and evil. The Gentiles had some relics of the law of nature: Rom. ii. 14, 15, and so much sense of their duty left, as leaveth them not only culpable for their neglect of it, Rom. i. 20, 'But they are all become guilty before God,' Rom. iii. 19. With his people he dealt more favourably and graciously: Ps. cxlvii. 19, 20, 'He showed his word unto Jacob, and his statutes unto Israel: he hath not dealt so with any nation: as for his judgments they have not known them.' Alas! in the weakness to which we were reduced after the fall, how miserable should we be, and grope in the dark, if God had not given us a law, and showed us what is good! Were it not for the relics of nature in the Gentiles, the world would be but a den of thieves, and a stage of wickedness; and every one would do what is right in his own eyes; and though the interests of men causeth them to make laws for their own safety, but yet there is no sure and sufficient direction to guide them in their obedience to God, without his word. The laws of men have no other end than the good of human society, and reacheth no further than the government of the outward conversation; there is little or nothing in them to guide us in our obeying or enjoying God. This God hath done in his word, to the Jews of old, and to us christians more fully; for 'We are built upon the foundation of the prophets and apostles;' Eph. ii. 20; namely, as they have showed us to live in obedience to God, as our proper and rightful Lord, and to enjoy him as our proper happiness. But to leave this general view of these things.

4. The gospel, which is both our rule and charter, is the law which in Christ's name is given to the world. That appeareth,—

[1.] By the titles or terms wherein it is expressed; as, Is. ii. 3, 'Out of Zion shall go forth the law, and the word of God from Jerusalem.' So Isa. lxii. 4, 'The isles shall wait for his law;' and Is. li. 4, 'A law shall proceed from me, and I will make my judgment to rest for a light to the people.' And in the New Testament it is called 'The law of faith,' Rom. iii. 27, and the 'Law of Christ,' Gal. v. 2, so that the doctrine of salvation by Christ is that law which we should abide by.

[2.] The reason of the thing showeth it. For here is,—

(1.) A governor or ruler, the Lord Christ, who hath acquired a new dominion and empire over the world, to save and to rule men upon his own terms: Rom. xiv. 9, 'For to this end Christ both died, and rose, and revived, that he might be lord both of dead and living;' and, Acts ii. 36, 'Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ;' and Ps. ii. 7–11, so that he is lord of the new creation; and man doth owe obedience not only to God as creator, but to Christ as redeemer and ruler.

(2.) Christ being possessed of this lordship and dominion, hath made a new law of grace, which is propounded as a remedy for the relieving and restoring the lapsed world of mankind to the grace and favour of God; granting pardon and life to all that sincerely repent and believe in him, and live in new obedience; and peremptorily concluding and damning those to everlasting death that shall refuse these terms.

(3.) This new constitution and gospel covenant hath all the formal-

ities of a law. And here I shall show you, first, wherein it agreeth; and, secondly, wherein it differeth from the laws of men.

First, Wherein it agreeth. First in the promulgation of it with full authority; it is not only enacted *pleno jure*, by an absolute and uncontrollable right; but proclaimed by authorised messengers sent by the Lord Christ, who in his name were to require the obedience of the world to his new law: Mat. xxviii. 19, 20, 'All power is given to me in heaven and earth: go ye forth therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' He sendeth abroad his heralds, summoning the world to obedience: Acts v. 31, 'Him hath God exalted with his right hand to be a prince and a saviour, to give repentance and remission of sins:' and Acts xvii. 30, 'The times of this ignorance God winked at, but now commandeth all men everywhere to repent;' he commandeth all men to repent, because he 'will judge the world in righteousness by the man whom he hath ordained,' Acts xvii. 31; and Acts x. 36, 'We preach peace by Jesus Christ, who is lord of all.' In these places Christ's right and authority is asserted; and the gospel is preached in his name, and the world invited and commanded to obey.

2. In the obligation and force. There is not only direction given to us to obey the gospel, but a charge and obligation is laid upon us. The gospel is sometimes called 'The counsel of God:' Luke vii. 30. 'They rejected the counsel of God against themselves.' Sometimes the law of God is called his counsel, as it is the result of his wisdom; and his law, as it is the effect of his legislative will. He would not only direct and instruct the creature by his counsel, but oblige him by his authority; *decretum necessitatem facit, exhortatio liberam voluntatem excitat*, saith the canonist,—Exhortation or advice serveth to direct or excite one that is free, but a decree and law implieth a necessity to obey. So Jerome, *Ubi consilium datur, offerentis arbitrium est: ubi preceptum, necessitas servitutis*. Counsel and precept differ. Precept saith, not only we shall do well to do so, but we must do so. Counsel respects friends, a precept subjects. There is a coactive power in laws; God hath not left the creatures to comply with his directions if they please; no, there is a strict charge laid upon them; they must do it at their peril. Laws have a binding force, from the authority of their law-giver. God giveth us counsel as a friend, but commandeth us as a sovereign. Therefore we read much of the 'Obedience of faith:' Rom. xvi. 26, 'The gospel was manifested to all nations, for the obedience of faith,' and Rom. i. 5. 'We have received apostleship for the obedience of faith,' among all nations: so Acts vi. 7, 'And a great company of priests were obedient to the faith;' and 2 Cor. x. 5, 'Bringing every thought into captivity to the obedience of Christ;' and 1 Pet. i. 22, 'Having purified your hearts in obeying the truth through the spirit;' and Acts v. 32, 'The Holy Ghost which is given to them that obey.' All this is said to show it is not arbitrary or indifferent, but we are bound by the authority of this new law.

3. This law hath a sanction, otherwise it were but an arbitrary direction, though delivered in a preceptive form. The sanction is by promises of reward, or by threatenings of punishment; the precept

establisheth man's duty, and is the rule of our obedience, which if it be neglected, infers *culpam*, fault or blame. The sanction is the rule of God's proceeding, and so it inferreth *pœnam*, punishment: Mark xvi. 16. The law of grace threateneth us with the highest penalties: John iii. 19, 'This is the condemnation, that light is come into the world, and men love darkness rather than light;' and Heb. x. 2, 9, 'Of how much sorer punishment suppose ye shall be thought worthy,' &c.; though in the loss all are equal, yet conscience in hell hath a kind of accusation, or self-tormenting, in reflecting upon the refusal of the remedy, or losing the special advantages we had by the gospel. As the breach of the law is vindicated on the Jew first, Rom. ii. 9, so the gospel when known to be the only way of peace and life, it is the worse for us in the judgment, if we neglect it. Secondly, the promises are given to sweeten the precepts to us, that we may obey in love, not as slaves, for fear of punishment only. Forced motives change not the heart—endure not long; therefore in Christ's law there are promises of pardon of sin, adoption into God's family, and finally eternal life. We make the precept to be the way to the promise; and God maketh the promises to be the motive to the precept. We keep the precept to obtain the promise; but God propoundeth the promise that we may keep the precept more comfortably. We aim at happiness, but God aimeth at obedience, and maketh that the end of all his promises; so that we must obey the command, that we may obtain the blessing of the promise, and be assured of it; and we believe the promise, that we may obey the precept.

4. This sanction supposeth an exercise of government according to law; and so that there is a just governor and administrator, who will take account how this new law of grace is kept or broken. So there is here now in part, both in the way of internal or external government. First, internal government, as 'The kingdom of God is within us:' Luke xvii. 20. Soul-government is carried on according to this rule of commerce, between us and God. As there is a sense of our duty written upon our hearts, a remaining inward principle, inclining us to it, Heb. viii. 10; so there is a fear of our judge, who will call us to an account for the violation of his law; an inward sentence of life or death upon us, as we do good or evil; the bitter afflictive sense of God's displeasure in case of evil; and the rewards of love and obedience, as tests of God's acceptance, given us by his Spirit upon our fidelity to Christ, a real lively joy, and peace of conscience: 2 Cor. i. 12, 'This is our rejoicing, the testimony of our conscience,' Rom. v. 1. 'Being justified by faith, we have peace with God;' Rom. xiv. 17, 'For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.' Secondly, God's external government is according to the law of the gospel. God interposeth now and then, punishing the contempt of the gospel with remarkable judgments: Heb. ii. 1, 2, 3, 'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward how: shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord himself, and was confirmed by them that heard

it?' And eminently dispensing his blessing where the gospel is favoured and obeyed, and prospereth, as he blessed the 'house of Obed-edom for the ark's sake;' but more fully at the day of judgment the wicked have their full punishment: 2 Thes. i. 8; 'Coming in flaming fire, rendering vengeance to all those that know not God, and obey not the gospel.'

Secondly, I shall show you wherèin the gospel, as a law, differeth from ordinary laws among men. (1.) Men in their laws do not debate matters, but barely injoin them, and interpose their authority; but God condescendeth to the infirmity of man; and seemeth to come down from the throne of his sovereignty, and reasoneth, and persuadeth, and beseecheth men that they will not forsake their own mercies: Isa. xlvi. 8, 'Remember this, show yourselves men, bring this to mind again, O ye transgressors:' and Isa. i. 18, 'Come, let us reason together.' God is pleased to stoop to sorry creatures, and to plead, and argue with them: so 2 Cor. v. 20, 'We as ambassadors in God's stead, do beseech you to be reconciled.' Men count it a lessening to their authority to proceed to entreaties; but the clemency of the Redeemer's government is otherwise.

(2.) The law of God bindeth the conscience and the immortal souls of men; condemneth not only acts, but thoughts and lusts: Mat. v. 28, 'The law is spiritual,' Rom. vii. 14. With man, thoughts and desires are free till they break out into act. (3.) Man's laws do more incline to punishment than reward. For robbers and murderers, death is appointed; but the innocent subject hath only this reward, that he doth his duty, and escapeth those punishments. In very few cases doth man's law promise reward. The inflicting of punishment is the proper work of man's law, and the great engine of government, because its use is to restrain evil; but God's law propoundeth rewards equal to the punishment. Eternal life on one hand, as well as eternal death on the other: Deut. xxx. 15, 'See, I have set before you life and good, death and evil;' because the use of God's law is to guide men to their happiness. It is *legis candor*, the equity and favour of man's law to speak of a reward; it commands many things, and forbids many things, but still under a penalty; its natural work is punishment, and it doth not invite men to a duty by a reward: *ex malis moribus humanæ leges*, to restrain evil is their work. (4.) Human laws threaten temporal punishment; but God's law threateneth eternal punishments and rewards: Mark ix. 44, 'Where the worm dieth not, and the fire is not quenched.' He is a living God: Heb. x. 31, into whose hands we fall when we die.

Use 1. Is to humble us that we bear so little respect to the precepts of the gospel, and do so boldly break them, and so coldly perform the duties thereof. We fear temporal power more than eternal, a prison more than hell; and therefore can dispense with God's law to comply with our own lusts. A little profit or a little danger will draw men into the snare, when eternal death will not keep them from it. Oh rouse up yourselves. Are you not Christ's subjects? Is not he a more powerful sovereign than all the potentates in the world? Doth he not in his gospel give judgment upon the everlasting state of men? and will this judgment be in vain? Hath he not appointed a day when all matters shall be taken into consideration? Will not sin, when it comes to be

reviewed, have another countenance? Awaken then your sleepy and sluggish souls. If you can deny these truths, go on in the neglect of Christ, and breach of his laws, and spare not; but if conscience be sensible of his authority, break off your sins by repentance, sue out your pardon in his name; devote yourselves to God, walk more cautiously for time to come. God will not wink always at your disloyalty.

Use 2. is direction to us. If you would not be flighty in the duties of the gospel, look upon it as a law, and let me commend these rules to you.

1. Never set Christ's mercy against his government. He is a saviour, but he is also our lord, and must be obeyed; and faith implieth a consent of subjection, as well as dependence.

2. Cry not up his merits against his Spirit. His merit is your ransom, but his Spirit is your sanctifier; and this law is the law of his Spirit, the one implieth the other; his Spirit implieth the merit of Christ, by bringing you under the law of grace.

3. Set not the ends of Christ's death one against the other. He that died that he might reconcile you to God, died also to bring you into obedience; it is a mercy to be redeemed from wrath; but it is as great if not a greater mercy to be redeemed from sin. Titus ii. 14.

4. Do not so put all upon Christ as to exempt yourselves from the jurisdiction of God; no, Christ 'redeemed us to God,' Rev. i. 9. 'To him we were first lost; to him we must be recovered, that he may not lose the glory of his creation in Christ. We are not without law: 1 Cor. ix. 21, not *ἀνομοι*, without the law to God, but under the law to Christ; we are not to be irregular, but to rule all our actions by the law of Christ. To carry ourselves as without law, if we challenge it *de jure*, is to affect to be gods; *de facto*, it is to be as devils, the greatest rebels in nature.

I come now to the second doctrine observed.

Secondly. That the gospel is the law of the spirit of life in Christ Jesus. Here I shall inquire,—

1. What is the spirit.
2. From whom we receive it.
3. By what law.

1. What is the spirit here spoken of? I answer, both the person of the Holy Ghost, and the new nature.

[1.] The person of the Holy Ghost cannot be excluded; partly, because he is Christ's witness and agent in the world, who is powerfully able to apply whatever he hath procured for us, and to give us the effect of all his offices: John xv. 26, 'But when the comforter is come, whom I will send to you from the Father, even the Spirit of truth that proceedeth from the Father, he shall testify of me:' and John xvi. 14, 'He shall take of mine, and glorify me.' He revealeth the tenor of Christ's doctrine, and attests the truth of it by his gifts and graces bestowed upon the church, and to every one of us in particular, by his powerful effects in our hearts. Therefore it is said, 'We are witnesses of these things, and so is the Holy Ghost, which he hath given to them that obey,' Acts v. 32. Christ that taught us the christian religion, doth work it in us by his Spirit, and so doth confirm it to us. And partly, because by this means all the divine persons have their distinct work and share in our recovery to God: 1 Pet. i. 2, 'Elect according

to the fore-knowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ.' The Father concurs by electing, the Son as purchasing, the Spirit as sanctifying and inclining us to God. As the Father must not be without the glory of his free grace, nor the Son of his infinite merit; so neither the Holy Ghost of his powerful and effectual application. And partly also, because this is agreeable to the economy or dispensation that is observed among the divine persons. The Spirit is the effective power of God; therefore he it is that causeth our life, or by regeneration infuseth a new life into us: Ezek. xxxvi. 27, 'I will put my Spirit into you, and cause you to walk in my ways.' I prove it by three arguments. The first is taken from the nature of the thing itself. Certainly we cannot live independently without the influence of God; for all life is originally in him, and from him conveyed to us, and that by his Spirit. In life natural, it is clear, all that God did in creation was done by his Spirit: Job xxvi. 13, 'By his Spirit he hath garnished the heavens, his hands hath formed the crooked serpent.' The Spirit is the immediate worker in the creation of the world; by his concurrent operation with the Father and the Son, all things were produced; he speaketh there of the heavenly bodies and constellations. And again in Ps. civ. 30, 'Thou sendest forth thy Spirit, and they were created.' And when the creation of man is spoken of: Mal. ii. 15, 'Did he not make one? yet had he the residue of the Spirit.' It is true also of spiritual life, which is called a new birth; and no man can 'enter into the kingdom of God but he that is born of water and the Spirit,' John iii. 5; and it is called a new creature; all creation is of God: 2 Cor. v. 17, 18, 'A resurrection to life;' or a quickening dead souls, Eph. ii. 1, 5, 'And you hath he quickened who were dead in trespasses and sins. Even when we were dead in sins, hath he quickened us together with Christ.' And therefore the spirit of life is from God. Now if God effecteth all these things by his Spirit, to whom but him alone is our salvation to be ascribed? as the scripture doth frequently mention. My second argument is taken from our incapacity to help ourselves, and recover ourselves from the devil, the world, and the flesh, to God. So blind are our minds, so depraved are our hearts, so strong are our lusts, and so many are our temptations, and so inveterate are our evil customs, that nothing will serve the turn but the Spirit of God, who doth 'open the eyes of our mind:' Eph. i. 18, change our hearts: Titus iii. 5, reconcile our alienated and estranged affections to God, that we may return to his love, and live in obedience to him, and finally, be presented before him, as fit to live for ever in his presence: Col. i. 21, 22, 'and you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable, and unrepvable in his sight.' All this doth the powerful and all-conquering Spirit of God, by virtue of the meritorious purchase of Christ. In short, he findeth in us such addictedness to sin, such a love to the present world, such indulgence to the flesh, as beareth down both reason and the authority of God, that no less agent can do the work. My third reason is taken from the subsequent effects. If this life be strengthened by the Spirit, it is much more wrought and infused by

the Spirit at first, when all is against it. Now the scripture is copious in asserting the supply of the Spirit of Christ, as necessary to do and suffer the will of God: Eph. iii. 16, 'Strengthened with all might in the inner man, from the Spirit:' 1 Pet. iv. 14, 'The Spirit of God and of glory resteth upon you.' Surely he that must help us when we are living must quicken us when we are dead; and he that is necessary to break the force of our carnal affections still after they have received their death wound, was absolutely necessary to overcome them at first, when in full strength. The necessity of strengthening grace doth much more show the necessity of renewing grace; for there needs much more power to overcome the corruptions of nature, than to heal or prevent the infirmities of the saints.

[2.] The new nature is the product of the Holy Ghost: John iii. 6, 'That which is born of the Spirit is spirit.' Men become spiritual in their dispositions, inclinations, actions and aims, from the effects of the spirit of regeneration, which may be considered with respect to God or to man.

(1.) How the converted person or new creature standeth affected to God, seemeth to be set forth by the apostle in that place: 2 Tim. i. 7, 'For we have not received the spirit of fear, but of love and power, and a sound mind.' I shall explain it. Observe in the negative description, but one part only of mortification is mentioned—deadness to the fears of the world. But that defect may be supplied from another scripture: 'The spirit lusteth against the flesh:' Gal. v. 17,—he deadeneth us to the delights and hopes of the world, as well as the fears and sorrows; but the one is understood in the other; for this spirit causeth us to prepare for sufferings in the world, and to look for no great matters here, but to expect crosses, losses, wants, persecutions, injuries, painful sicknesses, and death; and doth fortify us against all bodily distresses, that we are not greatly moved by them, considering our relation to God and interest in blessedness to come, which doth weigh down all so it is not a spirit of fear. But then you must enlarge it by considering the main work of the Spirit, which is to subdue the lusts of the flesh, that the government of God may be set up in our hearts; for the flesh is the great rebel against God and sanctified reason. Therefore we must obey the Spirit, and take part with it in these strivings; yea, we must strive against the flesh, and overcome it, so as to prevent all wilful reigning sin; for they that have the Spirit live in no sin, but only smaller human frailties. Surely where the spirit prevaleth it crucifieth the flesh, and causeth men to live above all the glory, riches, and pleasures of the world, and mortifieth our sensuality more and more, and doth conquer and cast down our strongest, sweetest, dearest lusts, that they may not hinder our love and obedience to God in Jesus Christ. But then for the positive part of the description. It is a spirit of love, power, and a sound mind; that is, the three effects of it are life, light, and love. There is a new vital power, called there the spirit of power; and then he possesseth our hearts with predominant love to God, called there the spirit of a sound mind; so that by these three effects, doth the Spirit, renewing and sanctifying the souls of men, discover itself; in enlightening their minds, and opening their hearts, and fortifying their resolutions for God and

the world to come; and these three effects do answer the nature of God, whom we apprehend under the notions of wisdom, goodness and power. To his wisdom there answereth the spirit of a sound mind; to his goodness, the spirit of love; and the spirit of power, to the power of God; so that by these graces we are made 'partakers of the divine nature:' 2 Pet. i. 4, and do in some sort resemble God. And these suit with the word of God, which is sometimes represented as light, because the wisdom of God shineth forth there, and is represented in the mysteries of the gospel, where the way of salvation is sufficiently taught: 'We speak wisdom among those that are perfect:' 2 Cor. ii. 6, 'The holy scriptures are able to make us wise to salvation:' 2 Tim. iii. 15. Sometimes the gospel is called the power of God: Tit. ii. 11, and Jude 4. Or the goodness of God, because it representeth the wonders of God's love in our redemption by Christ, and the rich preparations of grace he hath made for us. And these three effects of the spirit suit with the three fundamental graces, faith, love, and hope. The spirit of a sound mind is elsewhere called the 'spirit of faith:' 2 Cor. iv. 13, which is the eye of the new creature; and the spirit of love is with a little variation called 'Love in the spirit:' Col. i. 8, and is the heart of the new creature; and the spirit of power is hope, called elsewhere 'Abounding in hope through the power of the Holy Ghost:' Rom. xv. 13, which is the strength of the new creature, whereby we overcome sins and temptations. And in all these effects doth the life and power of true godliness consist; for surely, he is sufficiently furnished for the kingdom of heaven, and all the duties thereof, whose mind is enlightened to know God in Christ Jesus, and inclined to love God, and live to him, and who hath chosen the blessedness of the next world for his portion, and liveth in the joyful hopes and foresight of it; this man hath the true spirit of the gospel, and his conversation will be answerable, for there are three words by which a good conversation is usually expressed—holiness, heavenliness, and godliness. Holiness is sometimes spoken of as distinct from godliness: 2 Pet. iii. 11; and so holiness noteth purity and hatred of sin, and abhorrence of sin; this is the fruit of the sound mind, or the love and knowledge of God in Christ; for he that sinneth hath not seen God: 3 John 11, that is, hath no true apprehension of him; for if we rightly beheld 'the glory of the Lord' in a glass of the gospel, 'We are changed into his likeness,' 2 Cor. iii. 18. And faith, which is but the knowledge of the gospel with assent, doth purify the heart: Acts xv. 9. The next property is godliness, or an inclination and addictedness to God, and is the fruit of love which subjecteth all to God, and raiseth the heart, and resigneth it to him, and maketh it fit to serve, please, glorify and enjoy him: 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 to themselves, but unto him which died for them:' 1 Pet. iv. 6, 'For this cause was the gospel also preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit:' 1 Cor. vi. 20, for 'ye are bought with a price, therefore glorify God in your spirits, which are God's.' Love is most seen in a thorough resignation and obedience unto God, and a desire of communion with him

here: Eph. ii. 8, and the full fruition of him hereafter: 2 Cor. v. 1. The last property is heavenliness: Phil. iii. 20, but 'Our conversations are in heaven, from whence we look for a Saviour.' This the Spirit worketh in us by hope, which fortifieth us against all the terrors and delights of sense: 1 John iv. 4-6, 'Greater is he that is in you, than he that is in the world; they are of the world, therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the spirit of truth, and the spirit of error.' The apostle is speaking there of the trial of spirits, and he puts the difference upon the issue—the Spirit of God, and the spirit of the world, and showeth the one must needs be more powerful than the other; so in that other text: 1 Cor. ii. 12, 'For we have not received the spirit of the world, but the spirit which is of God.' A spirit raised to God, and seeking the happiness to come, weaneth us and draweth us off the world, and so giveth us power to overcome not the world only, but the flesh and the devil also.

(2.) Consider this spirit, as it fitteth us and frameth us for our duty to man. That the apostle showeth: Eph. v. 9. 'For the fruit of the Spirit is in all goodness, righteousness, and truth;' that is, the spirit that God hath sent among us by the preaching of the gospel doth bring forth and produce in us all kindness, justice and fidelity. There is not a more benign, affable thing than the gospel spirit, nor anything that doth more fit us to live peaceably and usefully in human society. The first property is all goodness, for God is good to all, and his spirit is called a good spirit: Ps. cxliii. 10. It causeth us to love all mankind with a love of benevolence; and those that are holy and partakers with us in the same grace, with a special love of complacency. This not only keepeth us from doing those things which would hinder their good, but also inclineth us to seek their good, by all means possible, especially the best good for them, and if others do injuries to us, to forgive them, as 'God, for Christ's sake hath forgiven us.' The second operation which the Holy Ghost produceth in us is righteousness, or justice in all our dealings, giving every one his due, honour to whom honour, tribute to tribute, and praise to whom praise belongeth, not borrowing without a mind or ability to pay, which is but a specious robbery; and it is a shame so many christians are guilty of it; I am sure 'tis contrary to the Spirit of God, for when God hath done so much to manifest his justice to the world, all that have the Spirit of God should be very righteous, far from oppression, fraud, or detention of what is another man's. The third thing is truth, or fidelity; whereby we carry ourselves sincerely, and free from hypocrisy and dissimulation, or lying, cozenage and deceit. God is a God of truth, and the holiness he worketh in us is true holiness; the apostle groundeth his exhortation upon that, 'Wherefore put away lying:' Eph. iv. 24, 25, 'and speak truth every man to his neighbour.' 'Tis a sin inconsistent with sincerity more than any other. Well, then, this is the gospel spirit; now the Holy Ghost doth not only plant these graces in us at first, but doth continually increase them, and assist us in the exercise of them. He doth plant them in us at first. Faith is his gift, and it is he doth change our hearts, and kindle an holy love in us to God, and raiseth

the heart to the hope of salvation : 1 Pet. i. 9, ' Begotten to a lively hope.' This is his first work, for men must be good before their actions can be good ; then he doth increase grace, making all outward means effectual to this end and purpose ; this is called ' the supply of the Spirit of Christ Jesus : ' Phil. i. 19, meaning thereby a further addition of grace wrought in us by the Spirit, whereby we grow and advance in the way to heaven. These impressions are weak in us at first, but they are increased by the same author or agent in the use of the same means. Lastly, he doth assist us in the exercise of the same grace, still working in us what is pleasing in the sight of God : Heb. xiii. 21. He concurreth to every action, and we do not only ' live in the spirit, but walk in the spirit : ' Gal. v. 25. All along we are quickened by his influence.

2. Let us in the next place consider from whom we receive it. It is said here the spirit of life ' which is in Christ Jesus,' it belongeth to Christ to give the spirit.

[1.] He is the head of the renewed state. Christ was filled with the Spirit to this end, to be the head, or quickening spirit to his mystical body : 1 Cor. xv. 45, ' The first Adam was made a living soul, the second a quickening spirit ; ' not only as he giveth us the life of glory, but the life of grace also : so Eph. i. 22, 23, ' He is head over all things to the church, which is his body, the fulness of him that filleth all in all.' He is an head, not only to govern and defend the church, but to give them spiritual life and motion, as the head doth to the members ; for he filleth all with grace. All believers are supplied from this fountain, and continually supplied, ' Till they be filled with all the fulness of God : ' Eph. iii. 17, 18, 19, that is, with all the grace he meaneth to impart to us. Well, then, the spirit is given by Christ : John iv. 14, ' Whoso drinketh of the water that I shall give, shall never thirst, but the water that I shall give him, shall be in him a well of water, springing up to everlasting life.' It is a living conduit : John vii. 38, 39.

[2.] It is his law that is written upon our hearts by the Spirit. The new covenant is made with sinners in Christ : Heb. viii. 8-10, ' Behold the days come (saith the Lord) I will make a new covenant with the house of Israel, not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant ; for this is the covenant I will make with the house of Israel, I will put my laws into their minds, and write them in their hearts.' Now he that taught us the christian faith and religion, doth impress it upon us by his Spirit ; we find a power, more than can be from the words alone, in the effects on ourselves. This cometh from Christ, whose law it is, but it is immediately wrought by the Spirit.

[3.] Christ promised it, therefore Christ giveth it : John xv. 26, ' The comforter shall come, whom I will send you from the Father.' By virtue of his merit and intercession, Christ, from the Father, sendeth forth the all-conquering Spirit to subdue the world to himself. He promised before hand to send down this sanctifying Spirit into men's souls, to do this work upon them.

[4.] He giveth it on his own conditions, that is to say, of faith : John vii. 37, 38, ' If any man thirst, let him come to me, and drink ; he that believeth in me, out of his belly shall flow rivers of living water : but

this he spake of the Spirit, which they that believe in him should receive.' And repentance: Acts ii. 38. 'Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost.' Now these are the conditions of the new covenant, which Christ brought out of the bosom of God.

3. By what law? By the gospel. This is 'the law of the Spirit of Christ.' There is some little of the spirit given by the light of nature, to help men to read the book of the creatures: Rom. i. 19. God showed it them; they might see somewhat of God in the creatures, his wisdom, power, and goodness; and God excited their minds to behold it, and did dart in some light into their consciences. There was more of the spirit given by the legal covenant; they might see much more of the power, wisdom and goodness of God in his statutes and laws than heathens could in the book of nature; but generally it wrought unto bondage. The free spirit was but sparingly dispensed, and to some few choice servants of God; but these were but as a few drops of grace; the great flood of grace was poured out by the gospel. The apostle puts the Galatians to the question, by what doctrine they received the Spirit: Gal. iii. 2, 'This only would I learn of you, received you the Spirit by the works of the law, or by the hearing of faith?' He appealeth to their conscience and experience, what kind of doctrine conveyed the Spirit to them,—the preaching of the law, or the preaching of the gospel; and this is meant not only of the Spirit that wrought miracles, but the sanctifying Spirit. He speaketh of both, ver. 5, 'He therefore that ministereth to you the Spirit, and worketh miracles among you.' Where the ministration of the Spirit is made a distinct branch from working miracles; 'doth he it by the works of the law, or by the hearing of faith?' So that the Spirit of regeneration, sanctification and adoption, cometh by the doctrine of the gospel. I will prove this by some reasons.

[1.] From the institution of God. God delighteth to bless his own means; and the great institution of God for the benefit of mankind is the gospel, which being a supernatural doctrine, needed to be attested from heaven, that the truth of it might be known by the mighty power that doth accompany it. Therefore this new covenant is the law of the spirit; the powerful influence of the Spirit of God on all those that submit to it, is the seal and confirmation of it. No other doctrine can so change the soul, and convert it to God: John xvii. 17, 'Sanctify them through the truth, thy word is truth.' John viii. 31, 32, 'And ye shall know the truth, and the truth shall make you free.' That is to say, then we know it to be the truth, a doctrine of God, sanctifying us, and making us conquerors over sin and Satan.

[2.] From the nature of the gospel. For God will work agreeably by suitable means, not only agreeable to the subject upon which he worketh, the souls of men, but agreeably to the object by which he worketh.

(1.) In the general. It is a spiritual doctrine. By a spiritual doctrine he will pour out more of the Spirit, which was but sparingly dispensed when the ordinances which he instituted were carnal and bodily; more fully, when he had given a law that suited more with

his own spiritual nature, and came closer to the soul of man, than the law of a carnal commandment. This law was the law of the spirit; when he would break the obstinacy of the Jews he tried them by many positive laws and external observances; but when he would reduce the world into a state of liberty, his laws were spiritual and rational, and with them he poureth out a mighty spirit; therefore the apostle intimateth that they served God 'in the oldness of the letter, but we serve him in the newness of the spirit:' Rom. vii. 6, that is, in that true holiness whereunto we are renewed by the Holy Ghost, through the preaching of the gospel, which is called the 'ministry of the spirit:' 2 Cor. iii. 8. There was more letter then, but more spirit now: Phil. iii. 3. A believer hath 'no confidence in the flesh;' doth not place his hope in the observances of 'carnal ordinances,' but 'rejoiceth in Christ Jesus,' serving God in the spirit.

(2.) More particularly, the gospel is suited to the operation of the Spirit; it being a doctrine of profound wisdom, great power and rich goodness, in comparison of which all other knowledge is but cold and dry. The spirit we are possessed withal is but a transcript of the word: Heb. viii. 10: 2 Cor. iii. 3, 'Ye are manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God.' There is the prescript, there the transcript; as suppose a man would stamp his coat of arms upon wax, there needeth wax, a seal graven with it, and a hand to apply it; this is the case here. God would stamp his image upon our souls, but first the characters of it are upon the word. By this word of wisdom, he will give us the spirit of a sound mind, that we may know God and ourselves, and the difference between good and evil; by this word of grace, or account of his love to us in Christ, he gives us the spirit of love; by this word of power, wherein there are such rich and great promises, he will raise a noble spirit in us to carry us above the world. The stamp is prepared only to make an impression; there is required a strong hand to apply it to the heart of man; for though the gospel doth powerfully excite our dead and drowsy hearts to spiritual and heavenly things, yet it is not enough that the doctrine be opened, but it must be applied to the soul by the Spirit, or else it is not healed and changed. The word is the means, but the Spirit reneweth us as the principal cause; for the word doth not work upon all, nor upon all those alike on whom it worketh. The gospel is a fit instrument for it. Everything communicateth its own nature; fire turneth all about it into fire; an holy and heavenly doctrine is fit to beget an holy and heavenly spirit.

(3.) For the honour of our Redeemer; in his lordship or kingly office; who as he requireth new duties of man fallen and disabled, so he giveth strength proportionably. The difficulty of our recovery lay not only in our reconciliation with God, but in the renovation of our nature, and subduing our obstinacy, or changing our hearts. Of his prophetic office; that we might have the effect and comfort of it, external doctrine is not only necessary, but the illumination of the Spirit; who 'leadeth us into all truth.' His priestly office; that his merit may be known to be full, his intercession powerful, it is needful that such a gift should be given to his people as the visible pouring out of the Spirit: Acts ii. 30.

Use 1 is, to convince the rabble of carnal christians, how little they have gained by that christianity they have. Alas! in what a case are those poor souls who have not the Spirit of Christ: Rom. viii. 9, 'If any man hath not the Spirit of Christ, he is none of his.' They do not belong to Christ, have no interest in the fruits of his redemption; and then how will ye stand before God in the judgment, and make answer to all that may be alleged against you—the accusations of the law, or Satan, or your own consciences? Certainly the guilt of sin remaineth, where the power of it is not broken. There are christians in name, and christians in power; in profession, and in deed and in truth; christians in the letter, and christians in spirit: these are such as are sanctified by the Spirit unto obedience; and none but such have interest in the comfortable promises of mercy of the new covenant: Gal. vi. 16, 'As many as walk according to this rule, peace and mercy be upon them.' And none other shall be saved at last: Heb. v. 9, 'He is the author of salvation to them that obey him:' Heb. xii. 14, 'Without holiness no man shall see the Lord.'

Use 2 is, to humble the better sort of christians, that they have gotten so little of the Spirit, that the effects of it in their souls are so imperfect, clouded with a mixture of remaining infirmities. All that are godly have this spirit, are guided by it, walk after it; but all have it not in a like measure. Some are weak; it doth not subdue their lusts and fears, nor breed such mortification and courage as should be found in the disciples of Christ; these want comfort, if possibly they should be sincere; for their evidences are not clear by which they should be tried. Mortification: Gal. v. 24, 'They that are Christ's, have crucified the flesh, with the affections and lusts thereof.' Courage: 1 Pet. iv. 14, 'If ye be reproached for the name of Christ, happy are ye.'

Use 3 is of directions to all sorts of christians.

1. Do all your duties, as those that are under the law of the spirit of life. Not in the oldness of the letter, but the newness of the spirit; not customarily, formally, but seriously, with a life and a power. Believe in the spirit: 1 Cor. ii. 5, 'That your faith should not stand in the wisdom of men, but in the power of God.' Love in the spirit: Col. i. 8, 'Who also declared to us your love in the spirit,' Hope in the spirit: Gal. v. 5, 'For we through the spirit wait for the hope of righteousness of faith.' Hear in the spirit, pray in the spirit, and obey in the spirit: 1 Pet. i. 22, 'Seeing you have purified your souls in obeying the truth through the spirit.' Let there be a spirit and life in all that you do.

2. Beg of your Redeemer to pour out a fuller measure of his Spirit in your souls; he hath promised it: Zech. xii. 10, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication:' Isa. xlv. 3, 'For I will pour water upon him that is thirsty, and floods upon the dry ground; and I will pour my Spirit upon thy seed, and my blessing upon thine offspring.' The saints have begged it earnestly: Ps. cxliiii. 10, 'Teach me to do thy will, for thou art my God, thy Spirit is good: lead me into the land of uprightness:' and Luke xi. 13, 'They that ask, shall have. None lack this grace, but those that forfeit it by neglect and contempt, and resistance of the motions of his Holy Spirit.'

3. Use ordinances to this end. All these are helps and means to obtain it. The gospel worketh morally and powerfully. It is the 'divine power giveth us all things to life and godliness,' therefore in the use of means you must wait for it: 2 Pet. i. 3 'According to his divine power he hath given us all things.'

4. Let us examine often, and see if we are partakers of his spirit. Two evidences there be of it, and they are both in the text, life and liberty. First, life, for this spirit is called 'the spirit of life in Christ Jesus;' by it we are enabled to live the life of faith and holiness: Gal. ii. 20, 'I live by the faith of the Son of God.' Doth it rule the main course of your lives? Denying the pleasures and profits and honours of the world, we must live in Christ and to Christ; we must not only seek truth in the gospel, but life in the gospel. Secondly, liberty: 2 Cor. iii. 17, 'Where the Spirit of the Lord is, there is liberty.' There is more alacrity, readiness and cheerfulness in obedience: Ps. cxix. 32, 'I will run the ways of thy commandments, when thou shalt enlarge my heart.' It is a liberty not to do what we list, but what we ought, and that upon gracious and free motives, with a large heart that can deny God nothing, but is sweetly and strongly inclined to him.

SERMON III.

Hath made me free from the law of sin and death.—ROM. viii. 2.

We now come to the second point.

Doct. 2—That the new covenant giveth liberty to all that are under it, from the slavery of sin, and the condemning power of the law.

Let me explain this point: and here I shall show you,—

1. That liberty supposeth precedent bondage.
2. That our liberty must answer the bondage.
3. I shall show you the manner of getting our liberty.

First, Liberty supposeth preceding bondage; for when Christ spake of liberty, or making them free, the Jews quarrelled at it: John viii. 33, 'We were never in bondage to any man: how sayest thou then that ye shall be made free?' So much we gather from their cavil, that it is the first thought, or the ready sentiment and opinion of mankind, that to be made free, implieth a foregoing bondage. Now, our bondage consisteth in a slavery to sin and Satan, and being under the condemning power of the law, or obligation to the curse, and eternal damnation.

1. That man is under the slavery of sin, which the law convinceth him of; that it is so with us, the scripture showeth: Titus iii. 3, 'We were sometimes foolish and disobedient, serving divers lusts and pleasures.' (1.) There is the condition of natural men; they serve. (2.) The baseness of the master, lusts, and divers lusts. (3.) The bait or motive by which they are drawn into this service, intimated in the word pleasures; for a little brutish satisfaction a man selleth his liberty, his soul, his religion, his God, and all. The word δουλεύοντες is most proper to our purpose; for that noteth his slavery. Carnal affections so govern us, that we know not how to escape and come out of this

thralldom; we suffer the beast to ride the man. It were monstrous in the body, for the feet to be where the head should be, or to have the limbs distorted, to have the arms hang backward; yet such a de-ordination there is in the soul, when reason and conscience is put in vassalage to sense and appetite. The natural order is this: reason and conscience directs the will, the will moveth the affections, the affections move the bodily spirits, and they the senses and members of the body; but natural corruption inverts all: pleasures affect the senses, the senses corrupt the phantasy, the phantasy moveth the bodily spirits; the affections, by their violence and inclination, enslave the will and blind the mind; and so man is carried headlong to his own destruction. This slavery implieth three things:—

[1.] A willing subjection: Rom. vi. 16, ‘Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom you obey, whether of sin unto death, or of obedience unto righteousness?’ Servants were made so, either by consent or conquest. The apostle speaketh there not of servants by conquest, but of servants by consent and covenant. When a man yieldeth up himself to be at the disposal of another, he is a servant to him; so in moral matters, by whatever a man is employed, and to which he giveth up his time and strength, life and love, to that he is a servant, be it to the flesh or to the spirit, as we make it our business to accomplish or gratify the desires of the one, or the other. A godly man hath sin in him, but he doth not serve it, yield up himself to obey it; he doth not walk after his lusts.

[2.] Customary practice and observance: John viii. 34; ‘Whosoever committeth sin is the servant of sin.’ *ποιῶν*, that liveth in an habit and course of sin; he is brought under the power of it, enslaved by such pleasures as he affects.

[3.] Inability to come out of this condition. ‘The law is spiritual, but I am carnal, sold under sin:’ Rom. vii. 14. By the law of nations, service was brought in by conquest, and those that were taken in war were *venditi sub hasta*—sold under a spear, merely at the disposal of him that took them: 2 Pet. ii. 19, ‘They are servants of corruption: for of whom a man is overcome, of the same is he brought into bondage.’ This our service under sin is in part represented by a captive, in regard we cannot rid ourselves of it; in part by an hired servant, because we willingly, and by our own default, run into it. This impotency is most sensible in them that are convinced of better, but do that which is worse; they see their duty, but are not able to perform it, being overcome by their lusts; they have some kind of remorse and trouble, but cannot help themselves.

But how came this servitude upon us? Partly by the natural inclination of our own corrupt hearts. There are *servi natura*, fools and brutish men; so in a spiritual sense are all men: Gen. viii. 21, ‘The imaginations of man’s heart are evil from his youth.’ (2.) It is increased by custom in sinning; these lusts are not only born with us, but bred up with us, and so plead prescription because religion cometh afterwards: Jer. xiii. 23, ‘Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil.’ It is hard to shake off inveterate customs. Strict education, though it changeth not the heart, hindereth the growth of sin. (3.) Ex-

ample doth strengthen and increase it : Eph. ii. 3, ' Among whom we also had our conversations in times past in the lust of our flesh, fulfilling the desires of the flesh and the mind, and were by nature children of wrath even as others : ' and Isa. vi. 5, ' I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. ' (4.) By the devil's craft, who observeth our tempers and inclinations, who suiteth every distemper with a diet proper : 2 Tim. ii. 26, ' That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. ' Now, this is our bondage till we change masters, and devote and give up ourselves to God.

2. By nature men are under the power of sin, and so by consequence under the sentence of death, for sin and death go hand in hand ; These two cannot be put asunder, being joined together by the ordination of God's righteous law. If sin rule in us, it will certainly damn us ; for none are freed from the damning power of sin, but those that are freed from the dominion of it. The same law that convinceth of sin, doth also bind over to death ; sin and death suit together like work and wages : Rom. vi. 23, ' The wages of sin is death. ' To affect you while we are explaining this matter, consider three things :—

1. The suitability of death to sin.
2. The certainty of it.
3. The terribleness of this death.

[1.] The suitability or correspondence that is between sin and death. This suitability will appear, if we consider the wisdom, justice and holiness of God.

(1.) The wisdom of God, which doth all things according to weight, measure and order, cannot permit the disjunction of these two things, so closely united together as sin and punishment ; but there will be an appearance of deformity and incongruity, if there be such things as good and evil, *bonum et malum morale*, as he is unworthy of the name, not only of a christian, but a man, that denieth it. Again if there be such a thing as pleasure and pain, joy and sorrow, as the sense telleth us, or that which we call *bonum et malum naturale*, natural good, and natural evil, then it is very agreeable to the wisdom of God, that these things should be rightly placed and sorted, that a moral evil, which is sin, should be punished with a natural evil, which is pain and misery ; and moral good, which is virtue, should end in joy and pleasure ; or in short, that there should be rewards and punishments. God is naturally inclined, as the creator of mankind, to make his creatures good and happy, if nothing hinder him from it, if there be no impediment in the way. From hence we may see how incongruous it is to the wisdom of God, who permitteth no dissonancy or disproportion in any of his dispensations, to admit a separation of these natural relatives. If there were no other testimony of this, yet the dispositions of our own hearts would evince it, for there we have some obscure shadows of the properties which are in God. We compassionate a miserable man, who is made so by the iniquity of the times, and we esteem him not deserving his misery : and we are moved with indignation against one, who by evil arts is fortunate and successful, but altogether unworthy of the happiness which falleth to his share ; which is an apparent proof that men are sensible of an excellent harmony, and natural order which is

between these two things, virtue and felicity, sin and misery, and to see them so suited, doth exceedingly please us. Now this showeth how fitly these two couples are joined, sin and death, grace and life.

(2.) Let us consider the justice of God, as the judge of the world, and so must and will do right: Gen. xviii. 25, 'Shall not the judge of all the earth do right?' It belongeth to his general justice, that it be well with them that do well, and ill with them that do evil. God is readily inclined to provide happiness for man, who is his creature, if there were no sin to stop the course of his bounty; and if sin had not entered into the world, there had been nothing but happiness in the world; but when 'sin entered into the world,' death presently trod upon the heels of it: Rom. v. 12, 'As by one man sin entered into the world, and death by sin; so death passed upon all, even for that all have sinned.' Now men are of different sorts; some recover out of the common apostasy, and their cursed estate by sin, and live holy; others wallow in their filthiness still. Therefore it is agreeable to God's general justice to execute vengeance on the one, and to reward the other; at least, the punishment is just: Rom. ii. 9, 10, 'Tribulation and anguish upon every soul of man that doth evil, but glory, honour and peace to every one that worketh good.' So that the justice of God maketh an inseparable connexion between sin and death.

(3.) Let us consider the purity and holiness of God, which inclineth him to hate evil and love that which is good. The first we are most concerned to prove: Ps. v. 5, 'The foolish shall not stand in thy sight, thou hatest all the workers of iniquity.' But the other is true also, 'The upright are his delight:' Prov. xi. 20. Well, then, if God loveth good and hateth evil, he will one way or other express his love and hatred. This he doth by promising life to the good, and threatening death to the evil. Out of all this discourse about the wisdom, justice and holiness of God, we conclude the suitability of death to sin; that the difference between good and evil is not more naturally known, than it is also evidently known that the one is rewarded and the other punished. Other cannot be looked for if we consider the wisdom of God, which suiteth all things according to their natural order; therefore sin, which is a moral evil, is punished with suffering somewhat that is a natural evil, that is the feeling something that is painful and afflictive to nature; or if we consider the justice of God, which dealeth differently with men that differ in themselves; and the holiness of God, who will express his love to the good in making them happy, and his detestation of the wicked in the misery of their punishment.

[2.] The certainty of this connection of sin and death was the second thing proposed.

(1.) Reason showeth in part, that there is a state of torment and bliss after this life, or eternal life and death. All men are persuaded there is a God, and very few have doubted whether he be a punisher of the wicked and a rewarder of them that diligently seek after him. Now neither the one or the other is fully accomplished in this world, even in the judgment of those who have no great knowledge of the nature and malignity of sin, or what punishment is competent thereunto. Therefore there must be some time after that of sojourning in the body, when men shall receive their full punishment and reward,

since here we see so little of what might be expected at the hand of God. Surely if man be God's subject, when his work is ended he must look to receive his wages accordingly as he performed his duty, or failed in it. Now our work is not over till this life be ended, then God dealeth with us by way of recompense, giving us eternal life, or the wages of sin, which is death.

(2.) Conscience hath a sense of it. Conscience is nothing else but serious and applicative reason. Now the consciences of sinners stand in dread of eternal death: Rom. i. 32, 'Who knowing the judgment of God, that they which commit such things are worthy of death.' This thought haunts men living and dying: living: Heb. ii. 15, 'And deliver them who through fear of death were all their lifetime subject to bondage;' but chiefly dying: 1 Cor. xv. 56, 'The sting of death is sin.' For then men are most serious, and apprehend themselves nearest to danger. Stings of conscience are most quick and sensible then, and a terrible tempest ariseth in sinners' souls when they are to die.

(3.) Scripture, if we take God's word for it, is express. The first threatening: Gen. ii. 17, 'In the day thou eatest thereof thou shalt surely die:' and Rom. vi. 23, 'The wages of sin is death;' and ver. 21, 'What fruit have you in those things whereof ye are now ashamed? for the end of those things is death.' Will you believe this, or venture and put it upon the trial? Oh! take heed of sin. 'The dead are there, and her guests are in the depths of hell:' Prov. ix. 18. Men are destroyed by their heedlessness and incredulity. In what a woful case are you, if it prove true? and prove true it will, as sure as God is true.

[3.] Consider the terribleness of this death. The life to come, and the wrath to come are both eternal. Punishment in one scale holdeth conformity with the reward in the other: as those that escape have an eternal and far more exceeding weight of glory; so they that still remain under the sentence of death for sin, are condemned to an eternal abode both in body and soul under torments: Mat. xxv. 46, 'These shall go away into everlasting punishment; but the righteous into life eternal.' Oh how woful is their condition whose bodies and souls meet again at the resurrection, after a long separation; but a sad meeting it will be when both must presently be cast into everlasting fire. If we did only deal with you upon slight and cheap motives, you might refuse to hearken; they are but slight matters that can be hoped or feared from man, whose power of doing good or evil is limited to this life; but, 'It is a dreadful thing to fall into the hands of the living God:' Heb. x. 31. The afflictions and sorrows of this life are a part of this death; our miseries here are the fruit of sin, and after them followeth that death which consists in the separation of the soul from the body, called, in the book of Job, the king of terrors; but after that, there is a second death, which is far more terrible, which consists in an eternal separation from the blessed and glorious presence of the Lord. In all creatures that have sense, death is accompanied with some pain; but this is a perpetual living to deadly pain and torment, from which there is no release; there is no change of estate in the other world after our trial is over, and things of faith become mere matter of sense; the gulf is then fixed, there is no passage from torments to joys; Luke xvi. 26. Things to come would not considerably counterbalance things present,

if there were not eternity in the case; therefore this death is the more terrible, that men might abhor the pleasures of sin. Well, then, this is the condition of all men once, to be under sin, and under the sentence of this death, which is a woful bondage.

Secondly. Our liberty must answer the bondage. To be redeemed from wrath is a great mercy; so it is also to be redeemed from sin. These are the branches, Christ delivered us 'from wrath to come:' 2 Thes. i. 10; 'He hath redeemed us also from all iniquity:' Tit. ii. 14. The first part, of freedom from the power of sin, is spoken of, Rom. vi. 18, 'Being then made free from sin, ye became the servants of righteousness.' Man in his natural estate is free from righteousness, ver. 10, that is, righteousness or grace had no hand and power over him; but in his renewed estate he is free from sin. To be under the dominion of sin is the greatest slavery; and to be under the dominion of grace is the greatest liberty and enlargement. They that are free from righteousness, have no inclinations or impressions of heart to that which is good, no fear to offend, no care to please God; are not brought under the awe and power of religion. On the other side, then are we free from sin, when we resist our lusts so as to overcome them, and have a strong inclination and bent of heart to please God in all things, and accordingly make it our business, trade and course of life: Luke i. 75, 'That, being delivered from the hands of our enemies, we might serve him without fear, in holiness and righteousness before him all the days of our life.' The other part of the liberty is when we are freed from the sentence of death passed upon us by the law, and acquitted and discharged from the guilt of sin, and being 'justified by faith,' are made 'heirs according to the hope of eternal life:' Tit. iii. 7. That I will not speak of now, because before in the first verse.

I now proceed to open unto you the last thing at first propounded; which was,—

Thirdly. The manner of getting our liberty. There are three words in the text, Law, Spirit, and Christ Jesus. Let us begin with the last. Christ procureth this liberty for us by the merit of his death and intercession. The law or gospel offereth this liberty to us, and the Spirit first applieth it and sealeth it to the conscience.

1. Christ procureth and purchaseth this liberty for us, both from the damning power of the law, and the slavery of corruption. We were captives, shut up under sin and death, and he paid our ransom, and so obtained for us remission of sins, and the sanctification of the Spirit. Remission of sins: Eph. i. 7, 'In whom we have redemption by his blood, the remission of sins.' That is one part of our recovery, highly necessary for guilty creatures; how else can we stand before the tribunal of God, or look him in the face with any confidence? But his redemption did not only reach this, but the sanctification of the Spirit also. Therefore it is said: 1 Pet. i. 18, 'Ye are not redeemed with corruptible things, but by the precious blood of Jesus Christ.' Thus Christ doth what belongeth to him, and none can share with him in this honour; it is his merit that is at the bottom of the covenant, and procured for us both the favour and image of God, that we might love him, and be beloved by him.

2. There is a law or new covenant, which offereth this grace to us.

The law of nature concludeth men under sin, and pronounceth death upon them. Christ hath set up a new remedial law of grace, by which we are called to submit to Christ, and thankfully to accept of his merciful preparations, even the great benefits of pardon and life. The gospel or new covenant doth its part.

[1.] There is grace published or offered to us: Luke iv. 18, 'The Spirit of the Lord is upon me, for he hath anointed me to preach deliverance to the captives.' It is not enough that our ransom be paid, but the offer must be made; or else how shall it be laid hold upon by faith, and received with thankfulness, and with a due sense of the benefit? Now the gospel showeth, liberty may be had upon sweet and commodious and easy terms.

[2.] The terms are stated in the covenant; that we give up ourselves to the Lord by Christ, and be governed and ruled by the conduct of his word and Spirit: Gal. iii. 2. 'Received ye the Spirit by the works of the law, or the hearing of faith?' and 2 Tim. ii. 25, 26, 'In meekness instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.' The covenant is not left to our humours and fancies, to model and bring it down to our liking; no, nor are only the benefits offered, but terms stated: Isa. lvi. 4. 'That choose the things that please me, and take hold of my covenant.' When he hath stated his terms, it is too late for man to interpose his vote, or to imagine to bring down christianity to a lower rate; for we must not new model it, but take hold of it as God hath left it. Be in Christ, and walk after his Spirit.

3. This liberty is assured and established by the covenant. The conscience of sin, and the fears of condemnation, are not easily done away; and we are so wedded to our lusts, that the power of reigning sin is not easily broken; therefore we had need of a sure firm covenant to ratify these privileges to us, because our fears are justified by a former law, made by God himself. Therefore God would not deal with us by naked promise, but put his grace into a covenant-form, that we may have as good to show for our salvation, as we had for our condemnation; yea, and more; and God hath added his oath, 'That the consolation of the heirs of promise might be more strong,' Heb. vi. 18. And it being a latter grant, former transactions cannot disannul it; so that the covenant doth its part also to free believers from the power of sin, and the fears of condemnation.

4. The Spirit applieth this grace, both as to the effects and the sense;

[1.] As to the effects, he applieth it in effectual calling; as this quickening Spirit doth regenerate us, and convert us to God, and break the power and tyranny of sin, the wages whereof is death. The gospel is the means, but the blessing is from the Spirit: John viii. 32, 'Ye shall know the truth, and the truth shall make you free;' that is, ye shall know it savingly, so as to feel the power and efficacy of it. To be set free to know, love, serve, and delight in God, is that liberty that we have by the free Spirit: Ps. li. 12, 'Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.'

[2.] The Spirit sealeth it as to the sense, when we come to discern

our freedom by the effects of it in our own souls : Eph. i. 13, ' After ye believed, ye were sealed with that holy spirit of promise ; ' and in the fruit of Christ's purchase, Gal. iv. 4, 5, 6, ' But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.' The Spirit's seal is God's impress upon our souls ; left there, not to make us known to God (for he knoweth who are his, from all eternity), but for the increase of our joy and comfort ; not by guess, but some kind of certainty : 1 John iv. 13, ' Hereby we know that we dwell in God, and God dwelleth in us, by his Spirit that he hath given us.' By the Spirit dwelling and working in us, we know our interest ; this is not so absolutely necessary as the former to our safety, but very comfortable. There is a spirit that attendeth the law, reviving fears in men, and a sense of God's wrath ; and there is a spirit attending the gospel, inclining us to come to God as a father : Rom. viii. 15. The one is called the spirit of bondage, the other the spirit of adoption. Now, because the law is so natural to us, we the more need this liberty.

Use 1. Since there is a liberty by Christ, and that wrought in us by the Spirit, but dispensed by the gospel ; let us seek it in this way.

Therefore consider :—

1. Your need, since every man is under the power of sin naturally, and so under a sentence of condemnation to death. If you be not sensible of the evil and burden of sin, yet surely you should flee from wrath to come. Is that a slight matter to you ? Our first and quickest sense is of wrath ; when our hearts are made more tender, we feel the burden of sin ; fear worketh before shame and sorrow ; therefore surely he that considereth his deep necessity, should cry out, ' O wretched man that I am, who shall deliver me from this body of death ? ' Rom. vii. 24.

2. Consider the possibility of your delivery from this bondage by the law of the spirit of life in Christ Jesus. Surely the blood of Jesus can ' purge your consciences from dead works, that you may serve the living God : ' Heb. ix. 14. There is a covenant, all the promises of which in Christ are, ' Yea, and Amen : ' 2 Cor. i. 20. The covenant of night and day may sooner be dissolved, than this covenant broken or repealed. There is the Spirit also, who can subdue your strongest lusts, and is ready to help you to mortify the deeds of the body, and to reclaim you from your vain pleasures.

3. How comfortable it will be for you when once this work is in progress, and you begin to pass from death to life ; every step will be sweet to you ; and as you grow in grace, you do apace advance to heaven : Prov. iii. 17, ' All her ways are pleasantness, and all her paths are peace.'

Use 2. Let us examine whether we have received this regenerating grace, to free us from the reign of sin. Some are free in show, but others are ' free indeed : ' John viii. 36. Some have the outward badges of liberty, are christians in name, receive sacraments, and enjoy the ordinances, but not the grace in and by the ordinances. You may know the state of your service by the course of your life. Are you as ready to do any thing for God, as before for sin ? Rom. vi. 18.

Use 3. If we be free, let us not return to our old slavery again: Gal. v. 1, 'Stand fast in the liberty wherein Christ hath made you free, and be not entangled again in the yoke of bondage.' Especially that chief part of freedom from the dominion of sin: Rom. vi. 12, 'Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof;' and the 14th verse, 'For sin shall not have dominion over you, for ye are not under the law, but under grace.'

SERMON IV.

For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh.—ROM. viii. 3.

HERE the apostle explaineth himself, and showeth how 'the law of the spirit of life in Christ Jesus, doth make us free from the law of sin and death.'

In the words observe three things,—

1. The deep necessity of mankind; 'for what the law could not do, in that it was weak through the flesh.'

2. The means of our deliverance; or God's merciful provision for our relief. The means are two—(1.) Christ's incarnation, in these words; and *God sending his own Son in the likeness of sinful flesh.* (2.) His passion, *and for sin*, or by a sacrifice for sin.

3. The end or benefit accruing to us thereby, *condemned sin in the flesh.*

Doct. From the whole, that when man could by no means be freed from sin and death, God sent his Son to be a sacrifice for sin, that our liberty might be fully accomplished. The apostle's method is best; I shall therefore follow that.

First. The deep necessity of mankind is argued and made out by this reason, that it was impossible for the law to do away sin, and justify man before God; so he saith, *For what the law could not do, in that it was weak through the flesh*, that is, through the corruption of our natures, we being sinners, and unable to perform the duty of the law. To understand the force of this reason, take these considerations:—

1. That it was necessary, in respect of God's purpose and decree, that we should be freed from sin and death. For God would not have mankind utterly to perish, having chosen some to salvation and repentance, and so leaving others without excuse; therefore the strict judgment of the law is debated upon this argument: Ps. cxliii. 2, 'Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified,' and again: Ps. cxxx. 3, 'If thou, Lord, shouldst mark iniquity, Lord who shall stand?' According to the first covenant, none can escape condemnation. Now, this consisted not with the purposes of the Lord's grace, who would not lose the whole creation of mankind. God hath showed himself placable and merciful to all men, and hath forbidden despair, and continued many forfeited mercies; and did not